THE SAINTS' HERALD.

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THE SAINTS' HERALD.

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A STARTLING REJOINDER.

THE department of ecclesiasticism of the Columbian Exposition, which has recently been established under the title of "Religious Congresses," is in receipt of a communication from one of the ablest non-conformist knight-errants of the Protestant world, and which it appears has been provocative of a most extraordinary impression in that orthodox body. It will be perceived that the temper of the letter is most dignified, and its terms decidedly courteous, and from the unquestionable sincerity, and the modest yet noble fervor of the author in the presentation of his convictions, we believe it will not only tend to challenge, from many quarters, much sympathy with his statements, but a thoughtful investigation of its propositions by all candid examiners in the great question of salvation.

Through the obliging consideration of one of its patrons, the *Herald* is enabled to give it the only newspaper publication it has received in this country, or elsewhere; and while in no manner committing itself to an indorsement of the writer's peculiar posture, it is gratified at having procured for its columns a document which we are advised has excited much comment, from its exceptional character, in the circle of the distinguished divines to whom it was addressed, and which we have no doubt will be sought for and read with avidity by churchmen and religious controversialists generally.

The letter is as follows:—

HONG KONG, Aug. 20, 1892.

The Rev. John Henry Barrows, D. D., Chairman General Committee on Religious Congresses, Chicago, U. S. A.—Dear Sir:—I write in reply to your letter of 8th of May last, nominating me a member of the advisory council of the proposed Parliament of Religions, and requesting me to read before that assembly a paper on Buddhism in China, and its relations to Christianity.

I fully recognize the kind feeling which prompted you in this matter, and thank you for the courtesy of the invitation.

So far as I have been taught of God, it is clear to me that the objects of the proposed parliament as detailed in the printed programme you inclose, contravene the teaching of Scripture in several respects.

To promote brotherhood among religious men of divers faiths, one would have in the first instance to assume that there is another brotherhood besides that of Christ, and that there is more than one faith, whereas Scripture gives the designation brethren to those only that are sons of God in Christ Jesus, and recognizes but one faith, calling every one an unbeliever that holds not *the* faith of the Lord Jesus Christ. And in the second instance one would have to set at defiance also the positive injunction of Scripture, "be not unequally yoked together with unbelievers," and "come ye out from among them and be ye separate."

Again, to seek for a "full and accurate statement of the spiritual and other effects" of Brahmanism, Buddhism, Confucianism, Zoroastrianism and other false religions, one would have to assume that the scriptural distinctions of what is pneumatic and what merely psychic are all wrong; one would have to deny the truth of the Scripture statement that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and one would have to refuse to recognize that it is the power of darkness and not the Holy Spirit that works and has its effects, in those sons of disobedience—for that is what they are whether they be Brahmins, or Buddhists, Confucianists, or Shintoists, or Parsees, or Mohammedans.

Finally, to inquire what light each religion has afforded, or may afford, to the other religions of the world, on would have to assume, as that programme charity does, that the faith we Christians hold dear is the religion of the world; that Christ is not the exclusive light of that world; that all outside of Christ are not, as scripture implies, in darkness; that the infinitesimal crumbs of living bread which these false religions have picked up or stolen, are as satisfying, or at all to be compared with, the bread of life itself, on which Christian feeds in Christ and in Christ only.

You will see from the above that it is utterly impossible for me to recognize any alliance or even juxtaposition of the faith I hold with those so-called religions of the world.

I do not judge you. You bear titles which imply that you claim to be a minister of Christ: your own Master will deal with you. I would fain believe that you are simply misled by the modern spirit of false liberality and the modern desire for international unity of thought. But let me remind you that, unless Christ is the common object, there is no coalescing power whatever; that the only possible source of unity of thought is the indwelling Holy Spirit; and that the only available power and center of unity is Christ, the glorious Head of the one Body. And let me warn you, if you are but misguided not to deny the sovereignty of your Lord by any further agitation in favor of a Parliament which has not the sanction of His word. If misled yourself, at least do not mislead others nor jeopardize, I pray you, the precious life of your own soul by playing fast and loose with *the* truth, and coquetting with false religions. I give you credit for the best intentions, but let me warn you that you are unconsciously planning treason against the Lord Jesus Christ. Yours faithfully,

E. J. EITEL.

ST. JOSEPH, MO., *Herald*, Dec. 18.

IMPORTANCE OF A DAILY "QUIET HOUR."

A paper recently read at a conference of women was on "Quiet Hours," and set forth the importance of "reflection as an element of true activity," urging the avoidance of the error of looking on action as the only form of work. "We all need ripening hours," says the writer. "We cannot give out what we have not taken; we cannot comfort if we have not ourselves been comforted." This advice is specially pertinent to the busy women of the day, who in their new-found opportunities have developed a zeal that is keeping them at almost ceaseless work. If such could realize that rest is another form of work and calm thought a valuable preparation for activity a double blessing would be gained for them.

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

Pittsburg, Pennsylvania, 67 Fourth avenue.

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San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, January 7, 1893. No. 1.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 7, 1893.

CONTENTS:

EDITORIAL:
New Year Greeting to All..... 1
"Ingersoll and Voltaire"..... 1
Doctrine and Practical Rigteousness... 2
Heresy..... 3
Labor from House to House..... 3
Questions and Answers..... 4
MOTHERS' HOME COLUMN:
The Future..... 6
What do ye More than Others?..... 6
Speak Softly..... 7
LETTER DEPARTMENT:..... 8
ORIGINAL ARTICLES:
The Mormon Battalion, 1846.....11
SELECTIONS:
New Light on Glacial Epochs.....14
CONFERENCE MINUTES:
Kewanee.....14
Des Moines.....14
Nodaway.....14
Clinton.....14
Southeastern Texas.....15
MISCELLANEOUS:
Items of Interest.....15
SUNDAY SCHOOL ASSOCIATIONS:
Independence.....16
Little Sioux.....16

NEW YEAR GREETING TO ALL.

IN presenting the new year opening issue of the HERALD to our patrons, we feel under renewed obligations of gratitude to the Giver of all mercies, for the divine approval of our work manifest in its increasing prosperity.

Not only is this approval shown in an increase of spiritual light and intelligence with the eldership in the field, but it is found in the higher tone of moral and intellectual appreciation of the written word, as the same is presented from time to time in the publications of the church. An active inquiry is being made for the Inspired Translation, and an extended and constant search into the teaching of the Book of Mormon and the Doctrine and Covenants which evinces a better determination to become acquainted with the lattter-day work.

The circulation of the HERALD is steadily keeping pace with the increase of the number of deciples, the ratio being about one HERALD to every five members, a remarkable showing, indeed.

This has been brought about by the honest desire of the members to be informed of what is going forward in the spiritual realm, and to keep in touch with the great heart of the body-politic of the church.

We do not desire to convey the idea that there is not, in places, much that tends to dishearten and make the burden of the banner bearers very irksome, for such things exist; but the main impulse that is moving the many is a sincere desire for the good of the work and its rapid advancement. This, with the continued care of the Spirit, which goes before and follows after the faithful and consistent worker, gives steadiness to the work, at home and abroad.

We feel constrained to ask that the friends of the church organ, the HERALD, will at once take thought as to their attitude towards it, and send in their renewed subscription; and, so far as they can, do something for its increased patronage, by getting a neighbor or two to subscribe for it; or by sending it for three or six months to some inquiring neighbor or friend, who will read it. The series of sermon supplements is itself worth the money the HERALD costs; and those who are fearful that the tone of controversy sometimes visible in the HERALD may hurt the inquirer, can easily separate the supplement from his paper and send the sermon preaching while he keeps the HERALD for his own reading.

It is our intention to honor all, to be courteous to all, to treat all as entitled to consideration; and if we fail at any time it is for want of sufficient wisdom and foresight to be always on our guard, against the results of failing memory, and want of knowledge of personal peculiarities of contributors by letter and by article. In these we shall try to mend.

We bid the gospel workers "God Speed." We say to them who would, but cannot, be patient; let not your desire grow faint because it is denied; opportunity will come sooner, or later, when if ready you may redeem the time. To those who can, but who neither go, nor help those who do; stand aside out of the way of the march of progress, and let your prayers be heard, if perchance some idler may take warning thereby. To those who are not only willing, but are doing all, and more than the law demand; withhold not, continue in doing, for God seeth and will presently not only help but greatly augment your strength and your reward.

The year that is gone was one fraught with the interest of strange events; one in which the seeds of great things have been sown; the harvest of which sowing will be garnered by the nations in sadness, pain, and disaster on the one hand, and pleasure, peace, and joy, on the other. The sunshine of prosperity and shade of adversity have been over all; and out of all much that is good for man, has come through sources whence folly and wrong have wrought, while wisdom with unheeded help has stood waiting by.

The year to come will be one of grave importance to the Nation. The change wrought through the last election must affect all conditions of society, all ranks and classes of men; and while it is not the province of the HERALD to laud the policy of one party, or decry that of another, it is proper that cognizance should be taken of that which may in a general way affect all. The conservators of public political opinion, the American voters, the sovereign freemen have said, quite decisively, that they want a change in the polity of government. Things which have hitherto been controlled by Republican methods must now be conducted upon Democratic plans. Public affairs heretofore under the provision and administration of Republican politicians are to be formulated and directed by the wisdom and genius of Democratic statesmen. And, all hope for the welfare of the Nation, the great heart of the American people beating true to the best interests of all. Whatever the year may see of good, or ill, we shall be loyal still to God, his cause, our country, and our State.

Let us like wise men faithful to our service to the cause of truth, see the errors of the past year and profit by them. Look forward in hope during the year now so happily inaugurated, and renewing our diligence do better work this year than last.

"INGERSOLL AND VOLTAIRE."

WHATEVER Mr. R. G. Ingersoll may be to other men, he is to the honest believer in the Bible and the Christ idea, a splenetic and inconsistent man. In a late lecture on Voltaire, delivered before a New York audience, at the Broadway Theatre, he indulged in the following fling at clergymen as a class:—

"I would never think I had done my duty to a client," he went on, "if there was a clergyman on the jury. A clergyman never thinks justice is being done unless hell is raised with somebody." "Religion," he said at another point, "is to most men what a lifeboat is to a ship. The passengers leave the lifeboats alone until a storm comes and then they begin to think of them seriously, unless some man happens to be on board who is lucky at prayer."

It may be that this misrepresents what Mr. Ingersoll said; but it is from

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a dispatch to the *Globe-Democrat*, of St. Louis, Missouri, and appeared in the issue of that paper for December 12, 1892.

There may have been something in the consideration of Voltaire, his life and times as viewed by Mr. Ingersoll, to have called out an insult to the class of men designated by the lecturer; but it does not appear in the items of the report as given to the public. As it stands it makes Mr. Ingersoll to offer a gratuitous and gross insult to a class of men who are doubtless as honest and devoted in their convictions as is Mr. Ingersoll; many of whom will compare favorably with either this celebrated lawyer and orator, or his client, Voltaire, the whilom, cynical, and splenetic companion and plaything of Frederick the Great, of Prussia.

Mr. Ingersoll has much to say of the harsh intolerance and bigotry of clergymen; but what may be said of the man who says that he would not consider that he was doing a client of his justice if he allowed a clergyman to sit on a jury in a case where the interest of such client were being tried. Ought not Mr. Ingersoll to make an effort to have another cause of challenge to the competency of a juror, added to the already existing statute provisions, and make that cause the fact that the would-be juror is a member and clergyman of a church. If the clients of Mr. Ingersoll, a practicing lawyer, would suffer at the hands of the jury on which one, or more clergymen had been impanelled, so would the clients of every other lawyer in the profession; and Mr. Ingersoll might be conferring a favor upon the fraternity by securing an amendment to the statutes, suggested above. How would it read, in the light of Mr. Ingersoll's boasted liberty and good will toward his fellow men.

The majority of preachers are opposed to capital punishment, and are frequently excused from jury service in cases of criminality where the penalty is death. As a rule the clergymen of the present day are averse to the taking of life; but Mr. Ingersoll in his spleen against clergymen forgets this, and coarsely denounces them as a class, to raise a laugh.

Clergymen do not preach "hell," and "hell-fire," for them that are good, or who are striving to do good; but hurl the terrors of condemnation against "every soul that doeth evil."

Of Voltaire's birth and infancy, Mr. Ingersoll said:—

"The baby, Voltaire, as I have said, was a frail creature. So frail was it, in fact, that they christened it the next day after its birth. Everybody at that time knew how God hated an unchristened baby. Imagine God holding the soul of a baby between himself and the light, hunting for the watermark of baptism and failing to find it."

Had Voltaire died when in this condition of infantile helplessness, the picture suggested by Mr. Ingersoll would be terrible to a kindly-disposed mind; but the word of Jesus, whom that orator affects to ridicule and despire, nowhere warrants the suggestion of such a picture; to the contrary, he says of just such children: "Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven." He has further said of such men as both Mr. Ingersoll and the clergymen he tries to excoriate, "Except ye be converted, and become as little children, ye cannot enter unto the kingdom of heaven." Could Mr. Ingersoll define better qualifications for those with whom he would people his future world, if he expects to have one, than Jesus has chosen to state? Would Mr. Ingersoll have more, would he require less?

There was no necessity for Mr. Ingersoll to make derision of the rite of baptism in the form he did, for God does not require the "water mark of baptism" in children like Voltaire was at the age in which the orator presented the imaginary picture. When he died no such mark could have been found; for, if it had ever been upon him, he had long before his death, with his own cynicism and splenetic disregard of what other men his equals in good will to their fellows held sacred, wiped it all away. Voltaire's public life began in the brilliant but licentious society of Madame Ninon, the mistress of the Abbé de Châteauneuf, where the foundations of his skepticism and dislike to all established institutions, religious, political, and social, were laid. His political career began in a connection with the embassy of the Marquis de Châteauneuf to the United Provinces. He was forced to return from this embassy, being accused of the seduction of a daughter of Madame Dunoyer, in which crime it was suspected the mother herself participated by favoring it. With such a start in public life, what could have been expected as a result to so brilliant a mind than the one which followed this French author whose superb talents Mr. Ingersoll praises. When Mr. Ingersoll dies, he may be thought fortunate if he may have the last words of Voltaire upon his lips from his heart, "I die worshiping God, loving my friends, not hating my enemies, but detesting superstition."

Mr. Ingersoll indulged in his dislike to the clergy "priests and ministers," in another form in the following terms:—

"You have no idea," he said, "how severe priests are. If you allowed all the priests and ministers of New York to form a Legislature to make laws for New York, where would you rather live—here or in a well-regulated Penitentiary?"

We are not informed how far, or in what directions the laws of New York may have been vitiated by the manipulation of priestly and ministerial members of the General Assembly; but the court records bear evidence of the exercise of bad wisdom and legal cunning in crafty men of the legal profession to make statute laws to bend to the escape of criminals, or of none effect for the benefit of pilfering speculators. The ministers have not been the plunderers of the public crib that lawyers have been. It may be to the credit of the latter, however, for they have had opportunity that the clergy have not.

Neither ministers, nor lawyers are as a class bad citizens. Civilization has been largely aided by both professions. But both classes have been represented at times by unfair specimens. From these men of extreme bias, or one-sided proclivities have judged the classes, which is decidedly unfair in fact and productive of misjudgment as a result. We wish Mr. Ingersoll were as free from just criticism as we believe many of the class ridiculed by him are, for probity, honesty of conviction, and fairness of manner.

DOCTRINE AND PRACTICAL RIGHTEOUSNESS.

In an effort of an elder in the field to secure from two elders of an opposing church a fair and proper basis for a discussion, the elder was offered the following:—

"Resolved that Christian character is the only test of Christian fellowship."

The two elders, opposing, offered to affirm this, but would not affirm that the church with which they were identified, was the Church of Jesus Christ, and in harmony with the Scriptures. Our brother had offered to affirm that the church he was identified with is the Church of Jesus Christ, and in harmony with the Scriptures, and asked his opponents to do the same for their church, but this they declined to do; and wished to substitute the one quoted above.

Our brother of course refused to accept the change, on the ground that it is quite probable that Christian character may be accounted as the crowning excellence of a Christian career, and being willing to concede this, he did not care to discuss a question involving so slight a difference between them.

But, it may be seen upon reflection that even so simple a proposition might be made the cover under which the whole controversy might lie. Christian character may indeed form the basis of reward in the realms of the blessed; and a banishment from God result from the lack of it; but how shall a man attain unto the standard of Christian character, unless he

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follows Christian—Christlike—Christ-taught—Christ-imposed methods. If the question were allowed to take that scope then doctrine and practical righteousness must be found together, the last the result of the teaching of the first.

It is said by some that the elders rely too much on the teaching of doctrine; and that in our earnestness to defeat our opponents, and win numbers to our faith, we lay such stress upon the doctrine, written word, that practical righteousness is overlooked to the great detriment of the Christian cause, and a loss in spirituality. We wonder if this is true; what say you elders in the field?

Practical righteousness is the "good works" ordained of God "that we should walk in them." These good works result from the spiritual light and life which are in the disciple, who has been with and learned of Christ. Can a man be with Christ to learn of him, unless he shall have become acquainted with and obedient to the doctrine of Christ. Paul wrote to Timothy concerning the doctrine:—

"Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 13-16.

When Paul wrote thus to Timothy he was evidently under the impression that a course of study of the Scriptures, the doctrine of Christ, and meditation upon them, steadfastly continued in, would not only benefit Timothy, but would save both him and those that would hear him. He must have been assured that such a course would result in the good, practical works which would indicate a Christian character and grace the Christian who did them.

James must have had some such idea when he wrote: "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will show thee my faith by my works."—James 2: 18.

Nothing else can so silence the caviller at religion, so completely answer the gainsayer and the outside hypocrite as a consistent, upright deportment of the disciple towards all, both them within and those without.

Christ has said: "Except a man be born again he cannot see the kingdom;" from which it may be argued that not until a man can see, in the Christian sense of sight, will he be able to successfully do those good works which are ordained of God. For those works must be so clearly of a spiritual character, though performed by men yet in the flesh, that they will come within the limit of the rule of things that are "spiritually discerned."

Paul was sure when he wrote to the saints at Rome that the "righteousness of God" was revealed in the gospel of Christ; and argues that he that was alive, (or is alive,) to the law of the righteousness which is by faith, was dead, (or is dead,) to the law of the righteousness which is of works; and yet the apostle fully consents to the necessity of works unto which the disciple is urged, not by the penalties enforced against sin, but by the prevailing of the Holy Spirit within. This Holy Spirit is promised to none except he shall merit it by an honest obedience to the doctrine and practice of its bestowal. From all this we conclude that a teaching of the doctrines of Christ is essential unto the development of Christian character, by reason of which good works result. Let us abound in good works, practical righteousness.

HERESY.

PROFESSOR BRIGGS, on trial at New York, by the Presbyterians, for heresy, said in his own defense, among other things the following:—

Dr. Briggs took up charge two, which alleges that he coördinated the Bible, church, and the reason as sources of divine authority in his celebrated inaugural address. He denied that he was a Rationalist. He recognized that the Scriptures are really the greatest authority of the Christian religion. He thought, however, that the authors of the Westminster confession had not sufficiently recognized that the Logos was the light of the world as taught in the prologue of John's Gospel. If the Presbyterian doctrines as taught by the Westminster divines were alone accepted, and the better beliefs of the more liberal modern Presbyterian Church rejected, then must the soldiers of the Salvation Army, the members of the Society of Friends, the unnumbered heathens, and the unbaptized children of the Baptists be considered eternally lost. He was not willing for one to subscribe to any such barbarity. The Salvation Army he believes to be doing a great and unselfish work in the vineyard of God, yet they took the Bible and reason, not the church, as their sources of religious inspiration.

The confession of faith did recognize that the world should be illuminated by the Spirit of God in the heart. The illumination of the Spirit of God was the illumination of the conscience and the religious feeling which he considered to be but forms of reason. The heathen could be saved by the shining of the Logos in their minds and not by belief in a Bible they knew not of. As the Pharisees of old were rebuked by Christ for maintaining that they alone possessed all goodness, so now should these modern Pharisees of the Presbyterian Church be rebuked for denying salvation to the millions who do not subscribe to their narrow belief. Continuing, he said:—

The reason is acknowledged to be the greatest endowment God has given to man. It is the holy of holies of human nature, the presence chamber of God within the soul, into which the divine Spirit enters when he would influence the man, and in which our Savior dwells.

The Doctor said of the Salvation Army: "It is very significant at the close of our century that we have a great military organization outside the Christian church, without ministry and without the sacraments, which seeks above all things the salvation of the lost and endeavors to impart a full salvation to all people."

LABOR FROM HOUSE TO HOUSE.

THIS is what Christ's ministry should do so far as they can find time and make opportunity. It is noticeable, and ever has been, that the minister who does that kind of work wisely and faithfully is the one who has the firmest, strongest hold upon the people, and attains the greatest success in winning souls to Christ and in comforting and confirming the Saints. Paul evidently did this kind of labor in all places practicable, for he reminded the assembled elders at Miletus of the fact in these words:—

And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.—Acts 20: 20, 21.

And of the other apostles it is said:—

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—Acts 5: 42.

The foregoing manner of preaching and teaching is confirmed in the history and acts of the apostles, as in the case of Cornelius and his house (Acts 10: 22), also the Philippian jailer and his house (Acts 16: 32), and divers other instances where they ministered the word of life in the homes of those who would listen to the gospel message.

It is true Jesus said to the apostles:—

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let you peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matt. 10: 11-15.

But this is said as to a house where they would make their permanent abiding place or home, and manifestly not to those houses and homes where they could labor in prayer and word and doctrine by immediate and easy contact with the people. It is essential that the minister for Christ shall have a permanent place he may call his gospel home, while abroad preaching and building the kingdom of God where he may have seasons for rest and prayer and study. But while making such a house his home and headquarters, he can and should find time to do ministerial work in other houses where invited, or where he can find opportunity, and there sow the seeds of truth and righteousness, per-

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mitting the people to question him on all proper matters and at the same time kindly let the doctrine of life and life eternal "drop as the rain, and distil as the dew." The love of God, the love of souls, with gentleness, meekness, patience, tact, and wisdom, will make the minister a mighty power for good in saving sinners and in edifying and comforting the Saints. Try it, ye ministers of the Lord, and then report your successes.

The following words of instruction to the ministry in these latter days is in harmony with those quoted from the Bible:—

Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also; for I will go before your face; I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about you, to bear you up.

Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And into whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me.—D. C. 83: 15, 16.

And there is no way that the officers of the branches can do better work than by visiting and counseling the Saints. This is too often neglected to the harm of the church and the distraction and loss of the Saints as individuals. Every minister should work in his office and calling, and that with diligence.

QUESTIONS AND ANSWERS.

Ques.—1. What constitutes denying the Holy Ghost?

2. Is punishment therefor unending?

3. Do those who so deny never receive their bodies in the resurrection?

Ans.—Read the following:—

For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open shame. For the day cometh that the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them who dwelleth thereon by whom it is dressed, who now receiveth blessings from God, shall be cleansed with fire. For that which beareth thorns and briers is rejected, and is nigh unto cursing; therefore they who bring not forth good fruits, shall be cast into the fire; for their end is to be burned.—Heb. 6: 4-8, I. T.

And read this:—

For behold, if ye deny the Holy Ghost when it once has had place in you, and ye *know* that ye deny it, behold, this is a sin which is *unpardonable;* yea, and whosoever murdereth against the light and knowledge of God, it is not easy for him to obtain forgiveness.—Alma 19: 1.

And this:—

Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity, concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father: having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made.—D. C. 76: 4.

And this:—

And he [Christ] shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else; therefore the wicked remain as though there had been no redemption made, *except it be the loosing of the bands of death;* for behold, the day cometh that *all* shall rise from the dead and stand before God, to be judged according to their works.—Alma 8: 10.

And this:—

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.—D. C. 28: 7.

And this:—

And the wicked [in the "eternal judgment," after the millennium] shall go away into unquenchable fire; and their end no man knoweth on earth, *nor ever shall know,* until they come before me in judgment.—D. C. 43: 7.

And this:—

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.—John 5: 28.

And this:—

For as in Adam all die, even so in Christ shall *all* be made alive.—1 Cor. 15: 22.

The foregoing texts are our answer to the preceding questions.

THE Reverend Joseph Cook has this to say in respect to the "highest criticism" in contradistinction to the "higher criticism" so popular of late, and it will repay the reader well to note carefully what he says:—

THE HIGHEST CRITICISM.

If I have not been carried off my feet by the conjectural criticism of the Scriptures, it is because, long ago, I resolved to be loyal to the highest criticism rather than merely to the higher. What is the highest criticism? There are five kinds of biblical criticism: the textual, the historical, the archæological, the philosophical, the experimental. The highest criticism is the combination of these five methods of research. Professor Eichorn invented the phrase "higher criticism." In many respects it is an unfortunate technical term. People who read that phrase in newspapers suppose that by the higher criticism is meant, of course, the more scholarly, advanced, trustworthy criticism. But the higher criticism is simply historical criticism of the text of the Scriptures as contrasted with merely textual criticism of it. The latter, as the lower criticism, has less importance than historical. But, after you have passed through the stage of textual and historical criticism, you must come to archæological criticism, that is, to the verdict of the spade and of the decipherer of ancient inscriptions. And, beyond all that, we should rise to philosophical criticism of the Scriptures, for, if the Bible contradicts self-evident truths, we must drop the idea that it is a revelation, for, of all self-revelations of God, the self-evident truths, both in and out of the Bible, are the most unassailable. But then, even above the philosophical criticism of the Bible, you must have experimental criticism. You must examine the fruits of Scripture as reduced to life, age after age. That is the supreme test. When these five fingers, textual, historical, archæological, philosophical, and experimental biblical criticism, all shut toward one palm, you have what I call the highest criticism. And the answer to the higher criticism is the highest.

EDITORIAL ITEMS.

BRO. W. W. BEALL writes us from Waterloo, Iowa, reporting our membership there as limited to two or three where there are "sixteen or seventeen churches." He thinks a "branch" should exist among them. It is true that a branch, and a "good" branch, ought to be planted and ought to thrive in every community. Each branch of the church is designed to be a leaven among, a light to the people. Branches can be such, too, if they will. Inasmuch as the interests of the work are "intrusted to all," it is evident that the disciples who wish to become wise and successful in their work for the Master will give thought and study to the principle of coöperation—how they may so combine their powers in the spirit of unity as to let no division lessen the force of their efforts, and thus present a united, progressive, spiritual power for good, whose light will not flicker nor become dim, but burn steadily. Each member has individual influence and power for good. All combined make up the sum of varied forces and elements, with which as a church is reposed the truth, no one perfect in himself, but each having capacity to aid, strengthen, and assist in developing others, "having gifts differing." As we enter upon the new year it should be with strong purposes to improve in usefulness, to do better work, to be firm in doing what an intelligent examination points out as duty. The true idea is to seek to become workers upon whom the Master can always depend, ever striving to do all that we ought to do, to be all that we ought to

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be. The watchmen in the tower and the privates out on picket duty are all essential factors in the great army.

The HERALD editorial notice of the "Durfee High School" is mentioned by Bro. Theodore Gerber, of Hill City, Tennessee, who writes favoring the combining of technical teaching or manual training with school studies, suggesting that theoretical and practical education be given equal attention that learners be practically qualified for the obligations and demands of life. We are reminded that each member of the royal family of Germany (male and female) is taught a trade in his youth.

Bro. Emsley Curtis baptized three more at Kibbie, Illinois, December 12, all promising young people. He is to discuss with an elder of the New Light Church, beginning January 23, and holding six days. Propositions: The Book of Mormon, Joseph Smith a prophet, and The Reorganized Church the Church of Christ and in harmony with the Scriptures. So goes the good work.

Bro. Henry Huston wrote the 19th ult. from Applegate, Ontario, his main thought being the need of Saints being careful about meeting their obligations and making good their promises to pay. He thinks no one should purchase what he cannot reasonably expect to pay for. Sensible advise this, and such that bears repetition.

Bro. C. A. Parkin makes monthly ministerial trips to Irvington and Santa Rosa, California, preaching the word and strengthening the Saints. He was being blessed in his ministrations and had baptized some. So he wrote the 20th ult. from San Francisco. He who faints not in his labor will reap in due time.

Bro. A. E. Madison writes from Weston, Iowa, December 14, that Brn. C. Derry and H. Peterson had been preaching to interested hearers.

Bro. C. Severin writes from Weir City, Kansas, commending the Saints there for their "energetic and spiritual love," from which we conclude that they have "faith which *worketh* by love." They were united and moving forward. He commends Brn. I. N. White, E. A. Davis, W. S. Macrae, and others laboring among them as men of God. The Pleasantview branch, near by, had raised up four young men from the cradle who had been sent into the missionary field, yet the district had been without a regular laborer. The Saints were not disposed to complain, however, but were seeking to do more than ever for the cause.

Bro. D. E. Tucker wrote from Bevier, Missouri, December 26, commending the Saints and their work in church and Sunday school interests. He had preached a series of discourses at Higbee by request of the district and branch president, baptizing four and encouraging the Saints, most of whom had resolved to observe the Word of Wisdom.

Sr. Christina West wrote from Highland county, Ohio, of being healed of a diseased limb after quitting the use of tobacco. She received but partial help until by dream she was shown the hindering cause to restoration to health. She asks prayer for strength to do good.

Bro. A. Jensen wrote the 17th from Bedison, Missouri. He had been preaching in the Danish and English languages, and was feeling well in spirit.

Letters are received from Brn. R. L. Ware, Richmond, Missouri, and J. G. Hallam, Lander City, Wyoming.

Bro. F. R. Tubb asks those who can to send him bound or unbound church literature weekly or monthly. He wishes to place it in thirty free libraries in the city of London. Address him at No. 10 Retreat Place, Hackney, London, England.

Correction: In the large type edition of the Book of Mormon, Book of Ether, third chapter, third verse, the word *not* is omitted. The verse should read, "And thus the Lord caused stones to shine in darkness, to give light unto men, women, and children, that they might not cross the great waters in darkness."

By card from Bro. I. N. White, dated December 26, we learn that the debate arranged for between Rev. T. H. Popplewell and himself is indefinitely postponed, owing to an accident by which a child of Rev. Popplewell's has been burned nigh unto death. Bro. White adds: "Our sympathy is extended unto Mr. Popplewell, in his affliction."

Talmage's Brooklyn, New York, Tabernacle is in the hands of a sheriff for a debt of $1,104. It seems that fashionable religion gets into debt the same as the real article, sometimes.

Sr. Dollie R. Olsen, daughter of Bro. Glaud Rodger, has composed and written a very pretty piece of music entitled "Twilight Serenade," and has had the same published by a music firm at Sedalia, Missouri. She has a lot of the sheet music on hand which she will furnish at 40 cents per copy. Send for one, and see what home talent can do. Address Mrs. Dollie R. Olsen, Lamoni, Iowa.

Bro. Richard Farmer reached Salt Lake City, November 23, and was kindly received by his relatives and friends. He was doing what he could to make our position known to them.

Bro. John A. Currie, Jr., had baptized seventeen to the date of December 17, and is teaching school at Pipe Creek, Texas. Is in good spirits and hopeful.

The Christmas festival and treat at Lamoni was as usual a success. The programme was short and was well sustained from first to last, the burden being borne by the Sunday school workers, teachers, and scholars. There was an estimated crowd of one thousand little and big folks in the house during the exercises. Many hundreds of presents were disposed of from the platform; and everybody seemed to enjoy it.

The Christmas Offering of the Star of Bethlehem Sunday school, at Lamoni, with those of the congregation on Christmas morning services netted about $75.00.

Bro. George Liegert, Sand Beach, Michigan, writes that he is located away from assemblies of the Saints. This, however, but leads him to conclude that he has duty to perform in teaching the gospel to those ignorant of it.

Stephenville, Erath county, Texas, is a good point for ministerial labor; so Bro. T. M. Edmondson writes from that place.

Bro. W. J. Graves, of Pender, Nebraska, suggests that Bro. Columbus Scott could render the cause good service there where the Saints have fought a hard battle for the cause and to its advantage, by reason of which the State Evangelist of the Second Advent Church and some of his members feel aggrieved. Bro. Graves reports two United Brethren ministers about converted to the faith.

Bro. E. A. Stedman was called home by sickness in his family. He left during holiday week for Minnesota, his field.

Bro. William Waterman, of the Eastern Iowa field, is home for the holidays.

Bro. A. J. Moore arrived home on Thursday, the 29th, from the Texas mission after an absence of about one year.

Bro. J. W. McVey, of Spickardsville, Missouri, made us a pleasant call on the 29th. He would like some of the ministry to revive the work in that vicinity. Perhaps Bro. T. W. Chatburn of the Far West district can sound the bugle call and rally our forces and bring others to their help.

Bro. W. W. Blair returned home from a preaching tour in Shelby, Crawford, and Harrison counties, Iowa, on Friday, December 30. He was hoarse from too much preaching, and returned to recuperate the vocal organs. He reports deep snows, cold weather, but full houses and deep interest.

Bro. J. R. Lambert arrived home from Oklahoma on the 29th. Brn. Charles Jones and William Waterman left for their fields on the 30th

The trustees of Lane Seminary have informed Prof. Henry P. Smith that he can remain as an instructor in theology.

Dr. McGlynn, the liberal-minded Catholic priest of New York, who was deposed from the priestly office for

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several years, has been restored to ministerial standing by Mgr. Satolli, the pope's special envoy.

The Earl of Onslow's committee of inquiry commends Gen. Booth's management of the vast property interests of the Salvation Army. Nevertheless the committee recommends the appointment of independent trustees to hold the real estate and stock investments of the Army in trust as an additional safeguard against fraud.

EXTRACTS FROM LETTERS.

Bro. M. H. Bond wrote from Pittsburg, Pennsylvania, December 19:—

Matters moving slowly upward, some ready for baptism, one at McKeesport, where I was yesterday. Have been blessed and spiritually illuminated. Physical troubles hinder me, however, and make the future promises to us more in anticipation than they might otherwise be.

Bro. W. W. Blair wrote from Persia, Iowa, December 19:—

Held two services here yesterday; and am to preach nightly till Thursday, the 22d, and then go on to Earling and Galland's Grove to labor till the 26th inst. or longer. All goes fairly.

Sr. N. V. Pearson, Hawan, Texas, December 15, writes:—

I have been receiving the *Herald* and *Autumn Leaves* this year. They are all the preaching we have. Those sermon supplements are so good; and are doing much good where the *Herald* goes. I am desirous that some elder may come this way and do some preaching. Will send remittances soon as I can.

Bro. James Thomas writing from Richmond, Missouri, December 26:—

We are moving right along in the Central Missouri district; all the Saints are united, and are working to build up the cause of Christ. I baptized four more at Richmond, to-day, and more are coming. The Saints presented me with a suit of clothes, and also sent Christmas presents to my wife and children at home, all of which I am grateful for. May the good Lord bless them for their goodness to me and mine.

GOOD NIGHT.

THERE is a tender sweetness about some of our common phrases of affectionate greeting, simple and unobtrusive as they are, which falls like dew upon the heart. Good night! The little one lisps it as, gowned in white, with shining face and hands and prayers said, she toddles off to bed. Sisters and brothers exchange the wish, parents and children, friends and friends.

Familiar use has robbed it of its significance to some of us; we repeat it automatically without much thought. But consider. We are as voyagers, putting off from time to time upon an unexplored sea. Our barks of life set sail and go onward into the darkness, and we, asleep on our pillows, take no such care as we do when awake and journeying by daylight. Of the perils of the night, whatever they may be, we take no heed. An unsleeping vigilance watches over us, but it is the vigilance of one stronger and wiser than we, who is the Eternal Good. Good and God spring from the same root, are the same in meaning. "Goodby" is only "God be with you." "Good night" is really "God night," or "God guard the night."

It would be a churlish household in which these gentle forms of speech were ignored or did not exist. Alike the happy and the sorrowful, day by day, may say "Good night."
—*Harper's Bazar.*

Mothers' Home Column.

"Despise not thou small things;
The soul that longs for wings
To soar to some great height of sacrifice, too oft
Forgets the daily round,
Where little cares abound,
And shakes off little duties while she looks aloft."

THE FUTURE.

The constant sun once more has rolled
Another year through his gates of gold,
And Time folds down another leaf
In the journal of ages, of joy and grief.

Another year meets the waiting heart,
And the Future leans forward, with lips apart;
Shall *we* wear the palm, or the cypress bough?
Can the gifted mind of the wisest show?

Is there joy on those massive hills of light?
Is there woe in the clouds of the coming night?
O, what is covered behind the screen
That hides the events of the coming scene?

Shall the bride's full joy in the coming year,
Be changed to the watch by the funeral bier?
Or the jewels fall from her shining hair,
As her own young head rests lowly there?

Will the merchant's heavy-freighted keel,
The tempest's shock in mid-ocean feel,
And ingots that India's cavern gave,
The coffers fill of the greedy wave?

Will the brave be victor, the wisest lead,
Or evil triumph—and virtue plead?
Will toil gain the summit, or envious fame
Pass modest merit's unhonored name?

O, well is hidden in God's own scroll,
Secrets that only could pierce the soul;
He knows who the fortunate ones shall be,
And who the children of misery.

His unerring hand the helm will guide
Through the silver sea and the storm-tossed tide:
He hath gilded each cloud, and no needless tear
Shall dim the bright joys of the coming year.
—*Cambridge Chronicle.*

WHAT DO YE MORE THAN OTHERS?

IN reading a letter received from a dear friend there was a sentence that called these words of our Savior to my mind: "What do ye more than others?" What did Jesus mean by these words to his disciples? Did he mean for us to do more for him than others? I think that must be what he meant, for he said: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

I feel that it is needful for us to examine ourselves often, and see whether we are in the faith or not. Are we doing more than others? The significance of those words are great. When I look around me on every side and see the efforts being put forth by the many societies of to-day to save the people from the vices that are abroad in the land, the zeal displayed and the work that is done, the thought comes to me, Surely they will be rewarded for all their efforts in helping fallen humanity. Are we who have the true gospel and more light than they, doing more than they? Are we feeding the hungry, clothing the naked, rescuing the orphan from the many paths of sin? When I think of the many who are going the downward road and passing on to eternity, I wonder sometimes if we will not be held accountable for not sending the gospel to them and helping them to know Christ. Do we stand approved of God in this matter? Are we doing more than the Salvation Army and the sectarian churches in lifting up these poor forsaken creatures?

Dear sisters, let us think of this matter. I often think that the heart of Christ yearns over the great cities of the world to-day as much as it did over Jerusalem; he would feel the same compassion for the poor and downtrodden; they would gather around him if he was here preaching to them (for we all are drawn towards those who love us); the weary, worn, tired, and hungry ones of our cities would still follow him as they did in olden times, and he would comfort them and heal them and say, "Come unto me all ye who are weary and heavy laden."

Now comes the thought, Are we who have the true gospel, like Christ? Is there about us that which reminds others of him? (For this is the true test of Christianity.) Surely our Lord is interested in every man and woman in the world. Should we not be interested also? Should we not do all we can in helping them? If this is true we cannot be idle, for Christ said: "By their fruits ye shall know them;" and also, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father;" And "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works?" And he will say: "Depart from me, ye never knew me."

We see by this that there is more required of us than wonderful works. Let us not forget that Jesus said, The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Let us not have it said that we come under the condemnation of the scribes and Pharisees that pay tithes of mint, and anise, and cummin, and omit the weightier things of the law, judgment, mercy, and faith.

Sometimes I am led to wonder if when we are brought before the judgment bar of God, we will not find that the things we have not done in this life, will serve to condemn us more than the things we have done to justify us? Dear sisters, let us renew our covenant and take up our cross anew. The new year will soon be here. Let us strive with all our might to do more for our Master in the coming year than ever before. Though we may be weak vessels, as our brothers sometimes call us, we have this comforting promise, that the weak things of the world shall confound the wise and mighty. I believe that God is pouring out his Spirit upon his handmaidens in these last days as he has promised, and if we remain faithful we may be able to do much for him. Let us not forget what our Lord has said to us, that if we have not his Spirit

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we are none of his, and, "He who would be great among you, let him be your servant." Let us be watchful so we may receive the blessing.

"We cannot all do mighty deeds, we cannot all be strong,
Nor like the dying saint who bleeds, and sings the martyr's song,
Nor like the gifted man who leads the hosts of God along.

"It may not be our lot to stand before the public gaze,
And by our intellect command the world's enchanting praise;
For us our God has wisely planned to walk in humbler ways.

"We cannot win a lofty place on history's shining page;
We lack the wit, the strength, the grace that dazzles every age,
In paths obscure we run life's race, in lowly tasks engage.

"But shall we let this thought dismay, or cause us to repine,
Because our little feeble ray does not effulgent shine?
No, no, what is my Father's will, shall willingly be mine.

"But we can do the little things that smooth the path of life,
That give the dullest moments wings and lessen daily strife,
That lighten much the pain which clings to hours with sorrow rife.

"Sometimes a cheering smile will lift a heart from sin's dark night,
Sometimes one word will make a rift through which will shine the light,
And win a soul that was adrift to all that's true and right.

"The tearful, sympathizing eye, the touch of loving hand,
Can more of peace to pain apply than talents great and grand,
And these, which earth to heaven draw nigh, the humblest may command.

"So let us ever be alert the broken hearts to bind,
To heal each other's every hurt, with words and actions kind,
And thus with gospel gladness girt life's happiest paths we'll find." CALIFORNIA.

SPEAK SOFTLY.

HOW MUCH a few words may mean sometimes! It was my pleasant lot a short time since to spend a quiet day with two old ladies, and, as they talked over experiences of past years, some amusing incident would cause a merry outburst of laughter which hardly had died away ere we found our eyes moist over something sad or pathetic. What is more touching than the prattle of little ones who have not yet donned the armor for life's battle or the patient, softened tones of the aged, silver-haired and bent, who are just ready to lay aside that armor, "the battle done?"

As I sat in my quiet corner and listened, I went back through the years with one of those white-haired women, went back to the days of her prime, and, through the medium of her words, I saw her with her husband obey the gospel, saw them leave their home in "Bonny Scotland," saw them cross the great deep, and, sadder than all their parting from friends and native land, saw them awake with a mighty fear at their heartstrings to the terrible fact that the Church of Jesus Christ had no more a right to that sacred name, awake to realize that the "house of prayer" was once more naught but "a den of thieves."

In fancy I saw that toilsome march across the plains; in fancy I heard the children cry for bread and saw them grow pale and thin and weak because their cries were not availing; in fancy I saw the husband, a weak man at best, fainting under his burden and heard the faithful woman at his side bid him in cheering tones to take her place and "mind the babies" and she would take his at the handcart, "because," the brave old voice went on, "I was awfu' strong them days, awfu' strong." It was God's blessing that she was strong, that her back was fitted for her burden.

With dim eyes we listened, but we could not repress our smiles as our friend, with the canny shrewdness of her countrymen, eluded the vigilance of watchful eyes in a time when men's lives were in peril and, finally, found a peaceful home where afterward the Master's word, spoken by his servants, again called their faithful hearts to obey that gospel they loved through all.

This was not what I began to tell you, but my pen ran off in this direction, and now I come back to an expression that impressed me as containing a principle that it is well for us to notice. I give it to you in the pretty Scotch way she did. In speaking of her husband, she said: "He was a passionate man, but I aye speakit soft till him."

O friends, how many bitter scenes, how many remorseful thoughts, how many evil results might be avoided, if we could always speak softly. One of our wise countrymen, you remember, advises us always to take things by the smooth handle, and another wise man has taught us that "A soft answer turneth away wrath." Few who have much energy about them are naturally inclined to answer in that way. The natural impulse is to resist the things that displease us, and, sometimes, to resist in quite a demonstrative fashion. Nevertheless, as a rule, he has better control over others who can control himself. I know that the mother of a family has many things to try her, and sometimes it seems that the last drop is added to the cup of perplexity. I know, too, that the habits of a lifetime and the natural disposition are things that cling closely to us and are hard to be changed, but the fact remains that many ills might be more easily borne; many evils might be avoided, more sunny days would stand out in our memories, and fewer clouds would loom up to darken the future, if we could teach it as a rule in our homes to speak softly.

I would not have you satisfied with soft tones only, with words toned down by deceit, by treachery, by cunning. Ah, no! I doubt if, on the whole, that is not worse than openly, pronouncedly violent language that tells you the worst it feels. But let the spirit that actuates be forbearance, and let love give its music to the voice and its mildness to the manner. I am sure that was the spirit that moved my aged sister and she can now say with satisfaction, "I aye speakit soft." MARGARET.

GOSPEL BOAT FUND.

Amount to date, December 16	$1,071 64
J. A. Herbert, Ill.	$ 25
M. A. Rose Ill.	25
Mary L. Bear, Ill.	25
Lydia Bear, Ill.	10
Eleanor Brown, Iowa.	1 50
Mrs. J. M. Reed, Iowa.	1 00
Harriet A. Roberts, Cal.	3 00
Sr. George Green, Ont.	1 00
Jules Turnour, Mich.	1 00
Sarah A. Dake, Wis.	1 50
R. M. Creese, Ohio.	1 00
Margaret Davies, Mo.	1 00
T. L. Rider, Neb.	1 00
Casper F. Sivits, Neb.	50
A. Sister, Iowa.	25
Mrs. H. P. Brown, Kan.	25
C. G. Weise, Oreg.	50
Annie Hill, Neb	30
Alice Strickland, Neb.	50
J. Poling, Ill.	50
Mary Hoague, Wis.	1 00
Geo. V. Brown, Neb.	1 00
Wm. O. Thomas, Mo.	1 00
Mr. Flicher, Mo.	25
Mr. and Mrs. Jas. Dunsdon, Ia.	1 00
Angeline Beebe, Ia.	1 00
Lloyd B. Knight, Ia.	10
Mary L. Knight, Ia.	10
Anna L. Knight, Ia.	10
Ruth Knight, Ia.	10
Jennie B. Knight, Ia.	10
Hans Hansen, Ia.	1 00
Mary Clark, Ia.	50
Bro. Jim, Ia.	50
Thomas Keen, Mo.	1 00
Clyde Peasley, Ia	40
Bro. and Sr. Jno. Currie, Tex.	1 00
Mrs. Harris, Mo.	10
Mrs. J. E. Stanley, Mo.	60
A Sister, Cal.	8 50
Ladies Aid Society, Woodbine, Ia	2 50
Lavina Madox, Ohio	10
Lucien B. Richmond, Kan.	1 00
Mary Taylor, Mo.	50
Ella Miller, Ia.	25
Katie Curtis, Mo.	25
Moroni Curtis, Mo.	25
Cassa Ann Johnson, Ill.	1 45
A Sister, Mo.	4 00
A Sister, Ill.	1 00
	46 30
Amount to date, Dec. 29	$1,117 94

HOME COLUMN MISSIONARY FUND.

Amount to date, December 16	$4,495 08
E. Hightower, Kan.	$ 70
Harriet A Roberts, Cal.	1 00
Mrs. S. E. Laughlin, Iowa.	50
Minerva Aldridge, Cal.	60
Bettie Harris, Cal.	70
Casper F. Sivits, Neb.	50
H. Hanson, Kan.	1 00
Alice Strickland, Neb.	30
Amanda LaSuer, Ill.	2 00
Rachel Griffith, Iowa.	50
Jane Bentley, Ont.	50
Mrs. E. P. Anderson, Kan.	10 00
Mr. and Mrs. Jas. Dunsdon, Io.	1 00
Mary Ann Lewis, Iowa.	1 00
Mary Severin, Kan.	50
Mrs. M. L. Yager, Mich.	1 00
Marie M. Kelsall, Iowa.	2 00
Sr. J. A. Currie, Tex.	22
Thos. L. Harris, Utah.	1 00
Ladies' Aid Society, Woodbine, Iowa.	2 50
Sallie Russell, Iowa.	1 50
Mary E. Turner, Kan.	2 50
	31 52
Amount to date, Dec. 9.	$4,526 60

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

SOUTHERN CALIFORNIA.

A HANDSOME illustrated pamphlet, giving an account of the resources and interests of this unique section has been received at this office The work is issued by Rand & McNally, of Chicago, and contains some fine work in the way of half-tone engravings and an excellent map of the section. Anyone who is interested in the land of oranges and olives, and desires a copy of this book can secure one by writing to the Secretary of the Bureau of Information, Los Angeles, California, and inclosing a two-cent postage stamp. The book treats of such subjects as the following: The Semi-Tropic Climate, Methods of Irrigation, Growing of the Orange and Lemon. California Prunes and Olives, The English

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Walnut and the Almond, Stock-raising in California, Beet Sugar Manufacture, etc. It cannot fail to interest all who have ever visited California, or who expect at any time to journey to that interesting country.

Letter Department.

PLEASANT GROVE, Utah, Dec. 23.

Editors Herald:—I reëntered upon the mission in Utah in the month of October, arriving in Salt Lake City on the 29th, where I met Bro. Alexander H. Smith, in charge of the work, and assisted him in the services in the Saints' chapel the following day, it being Sunday. I remained in the city over another Sabbath and rendered the aid I could, and in the meantime visited Saints and friends in the city and vicinity. On November 8 I started on a trip north to visit Bear River City which myself and parents left a little over twenty-five years ago, after our disappointment in this so-called Zion. Having learned of God's work through the Reorganization of his church, we bade farewell to the mountains to seek a home farther east.

I succeeded in finding a few of old time friends, but found that time had wrought wonderful changes; I could recognize none and none recognized me. I met men and women who were born and reared right there since I left, and those with whom I used to associate as boys and girls I now met as middle-aged men and women, and I was forcibly reminded of the lines,—

"Our life as a dream,
Our time as a stream,
Glides swiftly away," etc.

I was well received, but as I was informed, not because of the church I represented, but for the sake of old time acquaintance. I preached in their schoolhouse twice to full houses, the bishop and his counselor taking a seat with me on the stand, their choir doing the singing. Tracts were received by many and I hope good was done. I wanted to preach oftener, but the house would be occupied every night for a week or more, so I was informed, and for that reason could not get it; so inasmuch as I expected my labors to be mainly south from Salt Lake City where I years ago had toiled to tell the truth, I started on my return. At Brigham City I met a man named Nelson, a believer in the Reorganization, who for some time had been waiting an opportunity to be baptized, and now when there was a chance he improved the same and was buried with Christ and confirmed a member of the church. At Ogden I met Bro. H. O. Smith who is laboring there and in the country round about. I had a pleasant visit with him and the few Saints there, and preached once in that place on the following Sabbath.

The next Sabbath was spent in the city, after which I came to this place. As this is where I made my headquarters when in this mission nine and ten years ago, it was a treat to meet with the Saints again; it was the next thing to a return home after an absence for years. Here, too, time had wrought changes. Children were grown to manhood and other little buds had come to gladden the homes of some, and the features of those of my own age showed that they as well as I were getting nearer the great change that comes upon all. Sr. Sterrett and family who reside here have for many years kept and cared for the traveling elder, and still bid him welcome and delight in making him comfortable. Together with Bro. J. C. Jensen we held some meetings at Lakeview about five miles from here. We found some interest among the people, though some opposed; but the cause did not suffer thereby. Bro. Jensen had done some labor there before and prepared the way. It is a pleasure to labor where those of the faith have been unfolding the truth to their neighbors and friends both by precept and example. Bro. Jensen has done good among his country people and hope he may be able to continue. The branch here is presided over by Bro. H. B. Sterrett and is doing well. Several have been added since I was here on my former mission, and nearly all take a lively interest in the work. They have secured a lot upon which they intend to build a house of worship, which is much needed by them.

December the 5th found me at Nephi, Juab county, where I met with a few invited friends at the house of Sr. Larsen; it was the occasion of the marriage of her Son Martin, and I had the pleasure to officiate in the ceremony that made him and Miss Johanne Mortensen husband and wife. I think Bro. Martin has made a wise choice, and I wish him and his companion the rich blessings of God. While there I tried to obtain a public place in which to preach, but could not. The Presbyterian and M. E. churches were both closed to us, and when I called upon Mr. Paxman, president of the stake, to ask for a house, I was informed that any other denomination could have a house, but we could not. I held meetings in Sr. Larsen's house, but only a few attended. At Mona, formerly known as Willow Creek, the bishop kindly gave me the use of the meetinghouse for one night, and upon the previous Sunday gave out my appointment for me. He attended my meeting, called the singers together, and with his counselor took his seat with me. I asked him to open the meeting by prayer, but he thought that would hardly be proper; but Bishop Newton treated me with greater respect and kindness than has ever fallen to my lot by any from the leading men here. The congregation was large with the best of order and attention. I distributed many tracts, and hope good was done. There is none of our people there, but I stayed with a family named Burraston who treated me with much kindness, and who I think is not far from the kingdom. May God reward them.

I preached twice in Levan in the M. E. chapel to fair audiences and was challenged to a discussion by a Mr. Tunbridge on the question, "Does the Bible sanction polygamy," which I accepted. It lasted only one night and was held in the courthouse. Mr. Tunbridge treated me with courtesy and I think the discussion did good. Brother Summerfield and I are here spending Christmas. We held meetings together at Lakeview this week, but now everybody is busy preparing for the holidays.

I cannot say that the outlook for the work in this field is very promising so far. The people seemed to be wedded to their idols and are not in a disposition to investigate. However there are exceptions, and some few may obey the truth. In the meantime we will toil on, do what we can, and leave the result with God. I have mentioned the names of some of the Saints among whom I have been, but many others are equally worthy and I hope will not feel hurt because their names do not appear, but that we all may labor together in this the greatest and grandest of all work.

In bonds,

H. N. HANSEN.

CHETEK, Wis., Dec. 13.

Editors Herald:—On November 14 Bro. E. M. Wildermuth joined me in the work here, and we found a fertile spot in the desert, which is encouraging. On December 3 I baptized Clayton A. Weeks, and Wm. Mair and wife; December 11, Chauncy Weeks and wife; and December 12 T. E. Chappel. Bro. Chappel had very recently been licensed to preach for the United Brethren Church. We ordained him a priest and he will now represent the latter day message.

Our Adventist friends are still "kicking against the goads" by circulating Elder Wm. Sheldon's writings against us, notably an article which Mr. S. is now writing in one of the Christian Advent publications. Anyone who is familiar with the history, standard books, and faith of our church can only pronounce Mr. Sheldon's article a subterfuge, a very shallow evasion. We have closed our work here for the present and expect to be in Janesville before Christmas.

In bonds,

W. S. PENDER.

MAINE, Minn., Dec. 14.

Editors Herald:—I left Lamoni November 15 in company with my wife; myself for the cold regions of the north, stopping with my wife at St. Joseph, Missouri, to visit our son. We spent a pleasant night with him at Bro. Will Duncan's, his home; also had a pleasant time with Brother Duncan and his kind family. On the 16th we visited at Bro. John Burlington's and Bro. J. G. Pointer's; had a pleasant time. The evening we spent with Bro. William Lewis and family. While there we were reminded of happy days of yore. On the 17th we went to Rea, Missouri, to visit with our son-in-law and daughter; found them well and glad to see pa and ma. My son-in-law and I tried to get the Union church to hold meetings in but were refused on the grounds that we were not orthodox. On the 19th in company with wife and daughter—Mrs. D. Lewis—we went to Guilford, Missouri, where we met many whom we had not seen for some years. Had a pleasant visit and good meetings over Sunday, the writer speaking three times, both speaker and hearers being blessed. On Monday the 21st we returned to Rea, and not wishing to be outed by the opposers of truth, my son-in-law and young Bro. Constance went to work and seated the upper room in the creamery, while the writer put up notices that he would speak there that night and on through the week. We had a very good attendance all the week; good in-

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terest on the part of the hearers was manifested all the time. Sunday night closed our effort at Rea, leaving a good impression with the people.

On Tuesday the 29th I bade wife and children goodbye and was off for the north country, arriving at Minneapolis at eight a. m., where I met the old war horse, Bro. T. J. Martin, who was dispensing the word to the people in the great city of the north. By the request of the last-named brother and the Saints I stopped over and spoke to a small but interesting house that night, leaving the next evening for Clitherall, Otter Tail county, arriving at Bro. Lon Whiting's in time to arouse him out of his morning nap. Soon after breakfast we set about making arrangements for meetings which began on Sunday morning of the 4th inst., and continued until Sunday night the next week. The meeting began well; good interest all the time; much good was done. Some of the Cutlerites attended most of the time; others said we had the truth and had something more to tell me when I returned. You can guess what that is. Bro. Lon Whiting brought me to Silver Lake on Monday the 12th inst. I met with the Saints the same evening at Bro. William Oakes, where the writer spoke to them and the few neighbors who came out. On Tuesday the 13th inst. Bro. W. Gould brought me to Bro. W. Barnhard's; to-day his son will take me on to Bro. Frank Sherman's, where I expect to lay siege to the camp of the Gentiles.

I left home to go to Salem, South Dakota, but the Spirit of God told me to go to Northern Minnesota district and I came and am glad I did so as I now understand why I was so directed. Thank God for his goodness in the latter days.

Yours for truth,

I. N. ROBERTS.

GIBSON, N. M., Dec. 24.

Editors Herald:—Agreeable to the wishes of the Saints a branch organization was effected on Sunday, December 4, with seven members; and while there is no prospect of accessions in the near future, there is a basis for belief that so far as gospel rectitude is concerned, the church will be well represented. The brethren here are sons of toil, as the sisters are daughters of toil, who can and do wash, scrub, mend, make, and bake, and are keepers at home, not countenancing modern, idle gossip so prevalent in this age of culture and refinement. Forasmuch as Bro. D. F. Richards returned from Wales the Saints were glad to have him back at this point, and 'tis hoped that circumstances may favor his stay for some time to come; but unlooked-for changes often occur in mining camps, yet we hope for the best.

In proportion to the population, I believe there is more immorality in Gallup and Gibson by intemperance, gambling, dancing, etc., than in any other place it has been my fortune to visit west of the Missouri River. There are two dancing schools at Gibson and Gallup each week, with an occasional general dance thrown in. These with inclement weather and having to twice change our appointments through the blundering of an Episcopalian minister or his representative, who holds meetings in Gallup every alternate Sabbath, are some of the obstacles met in the efforts to introduce our doctrine in this locality; nevertheless by the help of the good Lord our position was presented in contradistinction, though respectfully, to that of the Utah Mormons and the orthodox world. A few in Gallup began to investigate, expressing themselves satisfied with the doctrine; but snowstorms set in, and cold, and by the time it began to moderate the preparatory work for Christmas began, requiring a week to prepare for recreation, a week to recreate, and perhaps a week to recover from the effects of the recreation.

I felt a pang of regret a few days ago while in conversation with a man on the subject of dancing, when he advocated it as an innocent and exhilerating exercise, on account of my inability to speak more strongly because the church I have the honor to represent has declared against the demoralizing practice in no more emphatic terms than to resolve that we discountenance dancing. But so it is; so the watchful official, seeing the unsuspecting maiden being inveigled into the bewitching practice may be told, "Why, the church or General Conference does not prevent dancing, and you have no right to do so, for the General Conference is greater than you or the branch." I believe a regularly organized branch to be a body corporate, or has power to regulate its own affairs; to watch over, teach, rebuke, reprove, try, and disfellowship members, and if guilty of maladministration, those thus suffering may seek and obtain redress; but I do not see the propriety of a General Conference legislating to hamper, restrain, or hinder branches or districts in their legitimate work. It looks too much like the kingdom being divided against itself. It is possible, however, that the above resolution has been rescinded and the event escaped my notice. If it has not, I think it needs a little doctoring.

I would suggest that in the event of members migrating hither or within a few miles, they forward their letters of removal, be enrolled and represented, reporting occasionally to Bro. D. F. Richards; for if it is not possible to worship with the branch, a little correspondence may be beneficial. As we have no Bishop's agent in New Mexico, and you have tithes or freewill offerings to give, you can forward the same direct to Bishop E. L. Kelley, at Lamoni, Decatur county, Iowa, who will return a receipt. Should general appointees be passing through and could stop off at Gallup, they could easily find the way to Gibson, four miles away which can be reached on pony shanks (a healthful exercise). On reaching this point they could find Bro. W. Farley, D. F. Richards, or I. Bailey, and on presentation of proper credentials (if not known) would be welcomed, as would an elder of the Pacific Slope mission who perchance should be laboring within a few miles of the New Mexico line; for with an understanding, when thought for the best good of the work, boundary lines may be jumped.

I have studiously read and considered the editorial in *Herald* for December 19 on "appointing," etc., and think the latter part of the first paragraph very good, and think if practiced would be an effective preventive to a divergence from the verity of the word of God, hobby riding, and the advocacy of pet theories. What next? *Herald* readers should not be distressed because of the advocacy of diverse opinions, for it may lead to mental and spiritual development; but if failing in this, may develop traits of character that otherwise would not come to the surface.

In bonds,

JAMES CAFFALL.

FARMINGTON, Ky., Dec. 12.

Editors Herald: — Our two-days meetings held with the branches in Mississippi were a grand success; fourteen were added by baptism, one elder and one priest were ordained, who if faithful will be a great help to the cause there. We left the Saints rejoicing in the truth.

I held meetings last week near Fulton, Kentucky, and at the close of the meetings some expressed themselves as being very near the kingdom. Just closed a two-days meeting in the Saints' church near here. We intend to try Farmington for a few nights this week and then go to a place called Brush Creek, and hold a two-days meeting there next Saturday and Sunday. I then go by way of Tunnel Hill, Illinois, to attend to the ordination of Bro. T. C. Kelley, and from there will go home to visit my loved ones during the holidays. Owing to the poor health of my wife I take the liberty to go home.

In gospel bonds,

M. M. TURPEN.

DENVER, Colo., Dec. 5.

Editors Herald:—The work in this city is steadily going forward; the branch numbers over seventy and is free from disturbances of all kinds. All seem to have the good of the work at heart and are doing all in their power to further the cause, the meetings are generally well attended; the prayer meetings of late have been very spiritual. Yesterday was the regular sacrament meeting and Euclid hall was crowded with Saints and their children, and for nearly two hours the time was taken up by prayer and testimony. A good spirit prevailed. In the evening Brother Kaler preached from Daniel second chapter on the little stone cut out of the mountain. The hall was fairly well filled. We have a splendid Sunday school. The Literary Exchange is doing quite a work in distributing the printed word. Your brother,

E. F. SHUPE.

KANSAS CITY, Kans., Dec. 7.

Editors Herald:—I was baptized by Brother Joseph Luff July 28, 1889. I have had many testimonies of the truth of the latter day work. To God be all the praise. I was brought up in the Lutheran Church, but since a child realized that the signs did not follow. Often when attending meetings I felt my heart aching; I could not enjoy as others did. I attended the Baptist Church and heard some say they were saved, but it did not help me any; I often felt that I would be lost; but since I embraced the gospel I have received the Spirit in power many

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times. I know it is the plan of salvation and feel thankful to my heavenly Father that I had the privilege that so many are deprived of. May God bless his servants whom he has chosen to bring the gospel to the inhabitants of the earth, with power from on high.

My desire is to remain faithful. Although one of the weak I have a desire to do some good for the Master's sake. I have been strengthened by reading the many good letters in the *Herald* and rejoice to see the glorious work spread. May God bless all his children. Your brother,

GUSTAF A. JOHNSON.

SCRANTON, Kan., Dec. 19.

Editors Herald:—Since our conference held here on the 3d and 4th (which by the way was a pleasant one) I held a series of meetings in the country where no preaching had been done by our elders. Considerable interest was manifested, some admitting the superiority of the doctrine to that taught by other denominations. I hope the seed sown will in time bring forth fruit unto righteousness; I am satisfied that it will remove much prejudice at least. There are many in and around Scranton who are favorable to the cause, and if the Saints were just a little more united in the branch they would wield more power without and others would be added to their number. The Sisters' Society here has accomplished much in the way of relieving the poor, aiding the elders in their mission of love, repairing and beautifying the house of worship, etc. May the Lord bless their efforts.

Bro. J. T. Davis held a series of meetings here to the satisfaction of all. His efforts were highly spoken of. He has left for Netawaka, Baker, and Severance. Many are the places where the sound of the gospel has not been heard, even in Kansas, and yet I am hopeful that it will be preached in all the world ere long. In bonds,

J. A. DAVIS.

BELOIT, Kan., Dec. 22.

Editors Herald:—I am glad that I can report myself in the field, battling away, trying to do what I can for the Master's cause. My confidence in this work grows stronger continually and I feel assured that it is no idle delusion, but a solemn reality. I have not always realized my anticipations in the work, but who has? As Bro. Luff once remarked to me, "We cannot choose our own steps in this work." There must of necessity be a complete resignment to surrounding circumstances and a goodly portion of that Spirit that leads us to say, "Thy will be done." I often find myself thinking as to what I can accomplish in a certain given time, how many will obey the gospel in a certain place, etc.; and after bestowing labor as contemplated my "air castles" fall, and so far as I can see, so much time and labor has been almost wasted; but at some future time the increase may be given, so we hope and labor on.

This much of the present year looks to be about as near a failure as I have ever made in gospel work. We have a very good field here and one that promises good for the future, but somehow the failures seem to be abundant with me notwithstanding all this. The farmers were so busy during the summer months that it was difficult to get a hearing except on Sunday. When this obstacle was out of the way, the political campaign came on, and there was such an intense "calamity howl" on the one side and loyal desire to "stand up for Kansas" on the other, that for six weeks I did not get to preach a sermon. I kept on making appointments, however, and finally got a hearing. When this "howling" ceased and men again began to "sit down for Kansas' sake" and prospects for a hearing began to be more encourging, "the grip" put in an appearance and fastened his fangs upon my lungs in such a manner as to cause "spitting of blood" to be the principal pastime for some days.

I have spent more time in Republic county than any other one county in my field; not because it was nearer home, as some have supposed, but because that field had been almost entirely neglected for some years, and there has of late been a branch organized there which needed assistance. My efforts were principally in new openings in the regions round about, assisted by Brn. Ware and Gilbert. I have also traveled and labored in Washington, Marshall, Cloud, and Mitchell counties. I find a better condition prevailing in most cases than has existed since I have known the district. There seems to be a general awakening all along the line. While there has been only a few baptisms reported, new openings have been made that will bear fruit in due time. There seems to be a demand in some localities for ministers who have no personal faults of any kind and who never fail to bring the people out, rain or shine, cold or hot, whether they want to come or not. I do not possess these qualifications, neither do my colaborers. In the event of our making an effort to secure a hearing in any locality and failing to do so after doing what our best judgment dictates, we fail to see the necessity of anyone heaping blame upon us for the failure. Let me here also hint, that the law provides that the traveling ministry (seventies, elders, priests, etc.) when not in an organized branch, are to have charge of the work; the laity do not have it in charge; and no matter what the experience of said laymen may have been, they have no legal right to "reprove" or "rebuke" those whom God has called to do that work. Counsel and advice may be profitably given and received in such cases, but if reproof or rebuke is neccessary it should come from those having legal right to administer it.

Our district had a very good conference at Blue Rapids, November 26 and 27; an excellent feeling prevailed throughout; all were edified and encouraged. The preaching was good and the prayer meeting on Sunday afternoon was a feast to the soul. A resolution to secure a gospel tent was unanimously adopted. The committee have about half the funds already subscribed and have every reason to believe that by March conference they will be able to make their final report.

Immediately after the adjournment of conference I came here and have since been laboring in company with Bro. R. W. Davis. I find him a congenial and pleasant colaborer and an able defender of the faith. We are at present holding forth each evening in the Phillips schoolhouse to small but attentive audiences. Bro. Davis will test the temperature of the icy waters of the Solomon soon, as some have given their names for baptism. The preaching of Bro. J. W. Gilbert in this place a few weeks ago had a very telling effect, and we are pleased to note that he is held in high esteem by all.

On Saturday the 24th we leave for home to spend Christmas, having been absent since election time. Temporal circumstances compel me to soon abandon my field with very little prospect of being able to spend more than a very limited amount of time in the ministry for some months; but whatever my circumstances, I trust that my love for the great latter-day work may never grow less.

In hope of victory,

C. R. DUNCAN.

GRADY, I. T., Dec. 6.

Editors Herald:—I believe my last was written from Beaver, Wichita county, Texas, about a year ago. Because of an almost entire failure in crops in that country myself and family with some other Saints crossed over the Red River and have located in this part of the Territory, where good crops of corn, wheat, oats, and cotton have been raised this year, which is quite a relief to us who have passed through the last two dry years in Texas. This is the part of the Indian Territory where Bro. S. W. Simmons has lived and labored for two years past, and in which he is still laboring. He has done a good work here. Though he has baptized but few, he has opened up the work in many new places and with his clear, ringing tones has sent the glad tidings of the restored gospel into the dark nooks and corners of this section of country.

Since coming here, in company with Bro. Simmons we have visited several points and held meetings with good interest and kind treatment; yet we find it takes a great deal of preaching to get the people to even investigate our claims, and much more to get them to accept and obey; and I am made to realize more than ever before the great need of God's Spirit to accompany, yes and go before us, to incline the hearts of the people to hunger for truth that they may be ready to receive it when presented. The Saints here number about sixteen or seventeen, most of whom belong to the Beaver branch, organized last spring by Bro. A. J. Moore; the writer president, Bro. C. C. Holcomb priest, Bro. Gooch teacher, Bro. Shumaker deacon, with about thirty members, and is as noble a little band of Saints as it has ever been my lot to live among. Bro. A. J. Moore has just left us to visit parts south and west, to return here in January, with the expectation of having to meet the Christians or Campbellites in discussion at two places. They are scraping the country to get a man to tear up the work done here by Brn. Simmons and Moore. There is a strong element here of the skeptical and freethinking sort. As a rule they are honorable men. It is certainly amusing to us to see how they stand and wonder when they find that the overwhelming shots they

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are able to throw into the ranks of the sects do not strike the position of the Saints. They are our friends, and I am glad that our people can live in peace and have the respect and confidence of all classes, and yet not have to yield a point or make compromise with error.

Letters recently received from Bro. A. J. Currie Jr. and others bring good news from the Western Texas district, where in the past the writer in company with Bro. L. L. Wight, Bro. Currie, and others put forth his first efforts to help spread the good news of the kingdom. We learn there has been quite an ingathering in several places throughout that district. I hope to be able in the future to do more than I have yet done to advance the work.

Your brother,

T. J. SHEPARD.

BENNINGTON, Mich., Dec. 16.

Editors Herald:—Our first copy of the *Herald* lies before me, but although such a new friend it is dear already, and I feel a desire to write and let you hear from this little corner of the world, how the Lord saw we were ready for this pure gospel and sent one of his servants to us. I had been a Disciple sixteen years, but had grown somewhat skeptical. My husband had also been a member of the Disciple Church several years. Brother and Sister Greene, recently from Canada, living near us, sent for Elder Levi Phelps to come here in October. He preached in our little schoolhouse and the first sermon brushed the cobwebs of skepticism from my mind. We missed not a meeting during about two weeks, drinking in the truth, when the elder's failing health called him home. But he left us reading matter with which to convince ourselves, and when he returned we soon obeyed the Lord's commands, and were baptized again. Bro. and Sr. Frisbee from Oakland county, have moved about eight miles away, making only three families of Saints, but we have met together several times and have had good meetings.

Again illness detains Brother Phelps from his beloved work. He has the sincere sympathy of the Saints here and prayers for his recovery, that he may still do a noble work for the Master. Your sister,

ELLA THAYER.

Pittsburg *Dispatch:* There is no wonder that an impulsive people deeming itself robbed at every hand is almost bereft of reason in its effort to find some foundation for fault amid the reputations ruined by the flood of disclosed corruption. One after another the popular idols are being shattered, and in the general iconoclasm French faith in French honor is threatened with almost total subversion.

New York *World:* The incident, fraught with mischief to the French, shows how absolutely necessary is an incorruptible press in any modern government. Without it the country is exposed to the venal assaults of its worst men.

New York *Press:* Not since the days of the Commune have the French people faced so serious a crisis as that by which they are at present confronted. The situation is perhaps even more serious than when the madmen of the Commune defied the forces of order.

Original Articles.

THE MORMON BATTALION, 1846.

HON. JOSEPH SMITH,

My Dear Friend:—After copying two communications which I shall send you, the one on appointment to preside over the church in the Eastern States, etc.; dated Temple of God, Nauvoo, January 20, 1846; the other my communication to the President of the United States, James K. Polk, regarding the Mormon people and their exodus from Nauvoo, dated Washington, D. C., June 1, 1846, at ten o'clock last evening, I went to bed, dozed a little, could not sleep, and have got up as the clock strikes one, to write an accompanying communication. . . . You respectfully and pleasantly ask me to favor you with some statements of real facts and information regarding the enlistment of the Mormon Battalion of 1846, in which I so conspicuously figured, for publication in your paper, the *Herald*, for the information of the many; and that you would like to learn from me, as one of the chief actors, the facts coming within my knowledge and observation of that interesting event, time, circumstances, names, etc., and to answer the following questions:—

1, By whom were you sent to negotiate the enlistment? 2, With whom did the movement originate, the Government or the Saints? 3, What was the purpose or purposes to be served by such enlistment? 4, What were the powers delegated to you? 5, By whom? 6, Were there others? If so, who were they?

The inclosed communications, the one from Brigham to myself marked A, and the other from myself to the President of the United States marked B, will explain much. I shall be pleased to communicate to you at this time some facts that may be of interest to you, but at present it would not be possible for me to make an exhaustive statement of the whole affair, which was of vast importance to the Mormon people, and of lengthy detail. I may properly be termed a man of record, having in detail the history of that great event written in my daily and hourly journal while at Washington negotiating with the President of the United States from May — to June —, 1846, and of my departure for the west, accompanied by Col. Thomas Lepper Kane, who at my suggestion to the President, James K. Polk, was appointed bearer of dispatches from the war department to Gen. S. W. Kearney at Fort Leavenworth, with orders for the enlistment of a battalion of volunteers from our camps; the men to be officered by our men, under a commanding officer in the confidence of the President. The troops were to be armed and equipped and put under immediate pay. Judge John Kane, the father of Col. T. L. Kane, a distinguished gentleman, accompanied us as far as Pittsburgh to attend court as Attorney General of the State of Pennsylvania. Col. T. L. Kane and myself separated at Saint Louis. He took a steamer up the Missouri River for Fort Leavenworth, while I went by steamboat up the Mississippi to Nauvoo, where I saw your grandmother, Lucy Smith, sister of Solomon Mack, with whom I was acquainted at Gilsum, New Hampshire. I visited Carthage, saw the jail where the prophet and the patriarch fell by the shaft of death at the hands of a damnable, wicked, murderous mob.

I returned to Nauvoo, and from thence I started for Council Bluffs; rode on horseback alone to Camp Mount Pisgah, a distance of two hundred miles, in five days; halted Sunday at Pisgah, and on Monday, with Gen. C. C. Rich I started for Council Bluffs. Eight or ten miles from Pisgah we met Brigham Young, H. C. Kimball, Willard Richards, and others, in carriages, with a mounted escort. I immediately conferred with Brigham Young and explained my acts at Washington with President James K. Polk, and the result, which was the first communication, verbal or otherwise, since appointment dated Temple of God, January 20, 1846. But at this time I made those men fully aware of the condition of matters, and everything went merry as a church bell.

Capt. James Allen had been commissioned by Gen. S. W. Kearney, after the arrival of Col. T. L. Kane with the war dispatch, to go to Council Bluffs and other Mormon camps, to raise and accept a battalion of five hundred men, volunteers. Brigham Young and his council had seen Capt. James Allen and his party previous to my meeting Brigham Young and party near Mount Pisgah, for the purpose of hurrying the men for enlistment. Five companies, five hundred men, were soon pleasantly raised. But previous to their departure, Lieut. Col. James Allen (promoted) addressed me a communication, of which the inclosed marked C, is a copy, by the which you will readily see that we had not only the favor of the government, but her military officers who would have general and special command of the enlisted men. They were marched to Fort Leavenworth, where they were fully mustered into the service of the United States, to operate with the army of the United States against Mexico, and were paid, my journal says, between twenty-one and twenty-two thousand dollars, much of which was taken back to Brigham Young and the Twelve by Apostle P. P. Pratt, riding my valuable saddle horse.

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Lieut. Col. James Allen died near Fort Leavenworth, and the command of the Mormon Battalion finally devolved upon Col. Philip St. George Cooke.

I returned to Washington, and on October 8, 1846, again met the President of the United States, James K. Polk, at which time he expressed his full approval of the conduct of our people, especially of the Mormon Battalion, and that he thought them the best men in the army. At the end of their enlistment, one year, they were discharged with honor and permitted to retain their arms and equipments as agreed, and were honorably paid for their time of service. They fought no battles (although ready); none of the men fell by the sword, nor their mighty in war. Some of the men at the earnest request of the commanding officers reënlisted and served another year, with the same results.

The United States Government, the most noble and generous upon the face of the earth, only acted herself by treating the Mormon Battalion and Mormon people with generosity and strict fidelity, and as she treated the best and most honored of her citizens.

But there is another side to this picture to gaze upon, not so pleasant to paint with my pen. One proposition to me was that we should furnish then one thousand men, and one thousand more men to sail around Cape Horn, the first of September, 1846, taking cannon, and everything necessary for the fortification and defense of the coast of California. With this company I was to go. These men were to be paid five month's pay in advance. Col. Stevensen raised one thousand men and sailed September 1, 1846, with an armament for the defense of the western coast, (I had not returned from the west—none of our people went,) and for to furnish three thousand more overland troops in the spring of 1847, all of the overland troops to be paid one month's pay in advance when mustered into service.

The sucess and victories of the United States arms dampened the ardor and prowess of the Mexican Government and made it possible to make a treaty of peace and the purchase of the Mexican territory—the west part of North America—by the payment of fifteen millions of dollars, and further troops were not required.

All, and very much more than I have written you, are written with day and date, and will yet be proclaimed from the housetop. To you I will, if you will visit me, open the budget and archives that contain many records of the past with which you would be interested. I cannot at this time give you the other side of the picture, the ingratitude of the Mormon people towards the government of the United States regarding this Mormon Battalion.

I this moment, when ready to close, am reminded that I have left unnotied in detail your queries:—

First, By whom were you sent to negotiate the enlistment? to which I can only reply, that I have inclosed a copy of my appointment from Brigham Young as President of the Twelve Apostles, dated Nauvoo, January 20, 1846, which will explain what authority it gave me. For all else I was and am responsible, as my letter to the President of the United States declares. I I was directed by the finger of God. I was alone; I had no other counselor. Second, With whom did the movement originate? With myself and my agent, Hon. Amos Kendall, ex-Postmaster-General. Third, The government or Saints? Both, if I may be called a Saint. The government was deeply interested in settling the country with stalwart Americans, as I had represented the Mormon people to be, to stand ready at his call to defend the country against invasion with our force of arms. It originated with me to obtain pecuniary assistance for the Mormon people, and to secure for them the *protection* of the United States Government by her army and navy in their exodus to California, to which point I was instructed to sail, and that, if our government offered any facilities for emigrating to the western coast, *to embrace those facilities if posssible*, as a wise and faithful man, with power to appoint agents to transact any and all business of church, spiritual and temporal; a delegate, a minister of church and state politically, with full power to act. The purposes of the fourth question are explained above; that it was for *aid* and *protection*, which was promised.

Fifth question, already answered; see appointment of January 20, 1846. Sixth question, By whom? see same appointment.

Seventh question, Were there others? If so, who? My journal explains all the questions, and that [there] were none others than myself, except those who acted at my personal request. I issued a printed circular April 6, 1846, a copy of which may be obtained if desired. I have no privacy, and must be truthful and just to all men irrespective of whether they are just to me or not.

I am much fatigued and must close the communication. With a sincere hope of a good future for you and your father's house,

Respectfully your friend
and obedient servant,
JESSE CARTER LITTLE, SR.

[Copy of letter of Brigham Young to Jesse C. Little.]

Temple of God, NAUVOO,
January 20, 1846.

Bro. Little:—You are hereby appointed to travel among the eastern branches of the Church of Jesus Christ of Latter Day Saints, and to take charge and preside over them in the room and place of Elder Samuel Brannan, who is probably gone to the Western Coast.

Let the organizations of branches be kept up wherever it is practicable and consistent.

Let the Saints in the east who are left under your charge be faithful and diligent, and as soon as you can fit out another company to follow Elder Brannan, let them sail after him, under your charge and presidency, and appoint some good man to succeed you in the east—or take all along if possible.

Be thou faithful over a few things, and thou shalt be made ruler over many. It is generally better for the Saints to go round by water than come this way by land, their vogage, and attended with less expense. Inasmuch as possible take mill irons, farming utensils, machinery, goods, etc., etc. Iron, steel, nails, and tools of various kinds. It will require your whole time to attend to these matters, and you must depend upon your labors for your support. If our government shall offer any facilities for emigrating to the western coast, *embrace those facilities if possible.* As a wise and faithful man, take every honorable advantage of the times you can. Be thou a savior and deliverer of that people, and let *virtue*, *integrity*, and truth be your motto; salvation and glory the prize for which you contend.

May heaven bless you, through your faithfulness, and all under your charge forever and ever, is the prayer of your brethren in Christ Jesus our Lord. Amen.

(Signed.)
BRIGHAM YOUNG, Pres.,
ORSON HYDE, Clerk.

P. S.—Whenever you find a good man and want to place him as a preacher in any place or in any section of country, or to make him an agent to transact any business, spiritual or temporal, pertaining to the church, you are authorized to call and appoint in the name of the Lord.

[The original communication (of which this is a copy, including the under lines) was addressed to Elder J. C. Little, Petersborough, New Hampshire, and was received February 17, 1846.—J. C. Little.]

[Copy of letter of J. C. Little to President Polk.]

WASHINGTON, D. C.,
June 1, 1846.

To His Excellency, James K. Polk, President of the United States, *Dear Sir*:—I trust you will excuse for trespassing upon your time by troubling you with the perusal of this note. I come to Washington, not, sir, as an office seeker, actuated by a selfish

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motive, but as the representative of a noble but persecuted people. And, sir, allow me to say, that had I not more confidence in you as the father of this Nation than in those that preceded you, I should not have left my home and family to ask favors of you for this people.

I am a native American-born citizen, born in the State of Maine and bred in the Granite State, New Hampshire. My fathers fought in the battles of the Revolution for freedom and liberty, and the blood of my fathers courses through my veins and arouses the spirit of patriotism, and a hatred to oppression which characterized my noble ancestors. And, sir, for this cause, while I know that this people have been driven from town to town, from city to city, from State to State, and, last of all, compelled to leave their homes and firesides, and seek a shelter in the howling wilderness over the Rocky Mountains, amid prowling beasts of the forest and the red men of the bush, without house to shelter or arm to save but God's, whose property has several times been confiscated by a mob, they have been whipped and stoned, butchered and murdered, all this for no other cause than that we worship God differently from our neighbors, and according to the Scriptures. We have not only been robbed of our houses, lands, and property, but of a jewel of far more value than all else, our good names and characters. We have been slandered from morning until night by our enemies, and they have been so far successful that even many good men suppose us to be a set of outlaws and thieves, and that crime and immorality are countenanced by us. But, Mr. President, this is not true. For in all this vast, outstreched country over which you bear rule, you have no subjects who are more willing to obey the laws of the land than we are. But, sir, if we are robbers and thieves, as they charge us, why not fill our prisons with those who are guilty, or hang them between the heavens and the earth as a monument of our wickedness, and not compel *twenty thousand* innocent men, women, and children to leave their homes and firesides, destitue and without the necessary comforts to make their passage over the prairies and Rocky Mountains to find a new home in the howling wilderness. Look at their behavior, when our best and most noble men were butchered at the Carthage slaughter house (the prison); and then look at the mobs in this eastern country, at Philadelphia, etc. No, sir; these charges, heaped upon us, are false, and the time will come, Mr. President, when you shall know that we are good men, and that our characters, are more enduring than the lasting hills. And, sir, in justification of our cause permit me to say, that notwithstanding the slander heaped upon us, yet my character stands as high, as a moral and upright man, as any in the country; and I have the honor to bear letters of recommendation to this city from men of high standing, some from His Excellency, J. H. Steel, Governor of New Hampshire, near whom I have lived from my childhood. And, sir, my character is no better than my brethren that I represent, especially the Twelve, of whom all manner of evil is spoken. I have the honor to be personally acquainted with them and know them to be good men. They have ate, drank, and slept in my house, and I certify that I never received any instructions but what was strictly virtuous and moral. And under these considerations, directed as it were by the finger of God, I come to you, fully believing that you will not suffer me to depart without rendering me some pecuniary assistance. And be it large or small, you shall not lose your reward. Our brethren in the West are compelled to go, and we in the eastern country are determined to go and live, and if necessary to suffer and die with them. Our determinations are fixed and cannot be changed. From twelve to fifteen thousand have already left Nauvoo for California, and many others are making ready to go. Some have gone around Cape Horn and I trust before this time have landed at the Francisco Bay. We have about forty thousand in the British Isles, and hundreds upon the Sandwich Islands, all determined to gather to this place; and thousands will sail this fall. There are many yet scattered through the States, besides the great number in and around Nauvoo, who are determined to go as soon as possible. But many of them are poor, but noble men and women, who are destitute of means to pay their passage by sea or land. They, as well as myself, are true-hearted Americans; true to our country, true to its laws, and true to its glorious institutions; and we have a desire to go under the outstretched wings of the American eagle. We would disdain to receive assistance from a foreign power, although it should be proffered, unless our government turn us off in this great crisis, and will not help us, and compel us to be foreigners. Means for the gathering of the poor we must obtain. Thousands are looking to me for help, and I cannot, yea, I will not give myself rest until I find means for the deliverance of the poor. In this thing I am determined, and if I cannot get it in the land of my fathers, I will cross the trackless ocean, where I trust I should find some friends to help.

But, Mr. President, were you to act alone in this matter, I full well know your course. I am not ignorant of your good feelings towards us, receiving my information from my friend, S. Brannan (who has gone to California), and also the Hon. Amos Kendall and others. Believe me when I say that I have the fullest confidence in you, and we are truly your friends. And if you assist us at this crisis, I hereby pledge my honor, my life, my property, and all I possess as the representative of this people, to stand ready your call, and that the whole body will act as one man in the land to which we are going. And should our territory be invaded, we hold ourselves ready to enter the field of battle, and there, like our patroit fathers, with our guns and swords make the battle field our grave, or gain our liberty. We have not been fighting men, but when we are called into the battle field in defense of our country, and when the sword and sabre shall have been unsheathed, we declare before heaven and earth, that they shall not return to their scabbards until the enemy of our country or we sleep with the pale-sheeted nations of the dead, or until we obtain deliverance.

With great respect, I have the honor to subscribe myself,

Your obedient servant,
J. C. LITTLE,
Agent of the Church of Jesus Christ of Latter Day Saints in the Eastern States.

To His Excellency,
JAMES K. POLK,
President of the United States of America.

[Copy of letter of Capt. J. Allen to J. C. Little.]

Headquarters Mormon Battalion,
COUNCIL BLUFFS,
July 20, 1846.

J. C. LITTLE, ESQ.,

Dear Sir: — Colonel Kane has informed me of your intended departure for the east, and of your desire that I would express to you my opinion concerning the character of the Mormon people, as derived from observation among them on my present duties. I have been intimately associated with this people since the 26th ultimo, as my duty required, in raising the battalion of volunteers now under my command. In the hurry of business connected with my immediate march from this place, I have only time to say, that in all my intercourse with the Mormons I have found them civil, polite, and honest as a people; there appears to be much intelligence among them, and particularly with their principal men or leaders, to whom I feel much indebted for their action and zealous exertions to raise the volunteer force that I was authorized to ask for for the service of the United States. The President of the Council, Mr. Brigham Young, is entitled to particular thanks. All of the people are

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entirely patriotic, and they have come with cheerfulness, but under circumstances of great difficulty to them, to enlist themselves in the service of their country.

In my official report to the War Department, which I shall make on my arrival at Fort Leavenworth, I will speak more fully of the Mormon people, or Mormon Church, and will here say to you, that I think them, as a community, in their circumstances, deserving of a high consideration from our government.

Very respectfully,
Your obedient servant,
(Signed.) J. ALLEN,
Lieutenant-Col. Commanding Mormon Battallion.
To J. C. LITTLE, ESQ.

Selected Articles.

NEW LIGHT ON GLACIAL EPOCHS.

AN article in the latest number of *Science* states some remarkable results of scientific investigation in regard to the movements of the earth in space, and their practical bearing upon the conditions of life on the surface of our planet. The chief portions of the article are published in another column. Major-General Drayson, formerly Professor of Astronomy at the Royal Military Academy at Woolwich (England), has been working on the problem for many years, and he is no mean authority. He announces the discovery of a second rotation of the earth, which causes the half axes of daily rotation to trace cones during a period of about 31,700 years. In this time the pole of the heavens describes a circle round a point which is about six degrees distant from the pole of the ecliptic and an angular distance of nearly 29½° from the pole of the equator, its right ascension being nearly the same as that of the sun on the shortest day in the Northern Hemisphere. As a result of this the obliquity of the ecliptic varies from a minimum of 23° 25′ 47″ to a maximum of 35° 25′ 47″ in a cyclical period of 31,682 years, instead of having a much smaller variation in a period of about 26,000 years, as is taught in the astronomical text books. The precession of the equinoxes also is ascertained to be a result of this second rotation and of no other cause whatever, and its rate for any time can be ascertained by a simple multiplication of a constant quantity into the sine of the obliquity for the date taken.

This may seem to be entirely speculative, but the matter becomes one of great interest when it is shown to be intimately connected with the recurrence of glacial visitations on our globe, and to point to them unerringly for date, extent, and duration. The obliquity is now near its minimum, and fixes the present positions of the tropical and arctic circles at about 23° 27½′ from the equator and pole. It will attain its least value 403 years hence, when the poles of the three movements of the earth are in the same colure, and then the least possible differences in temperature between winter and summer will be experienced. The epochs of greatest obliquity, greatest widening of the tropical zone and the polar caps, and therefore greatest inequality of the seasons, with maximum severity of glacial visitation, occur 7,920 years each way from that date. Under such circumstances the human mind fails to conceive the vastness of the changes that must be brought about every six months from an alternation of the mighty floods caused by the intense summer heat with the intense cold of the arctic winter. But it is to such changes of temperature that we must look for the fact of finding the remains of arctic and tropical animals imbedded together in the same drift in their migrations which those vast changes of temperature demanded, and man must have correspondingly moved in accordance with the necessities of the time and their consequences.

Gen. Drayson estimates that the period of mild seasons in each cycle of nearly 32,000 years is limited to about 12,000. The other 20,000 are devoted to glacial conditions, the most intense phase of which occurs near the middle of that time. Similarly, dividing the lesser period in halves, we get about 4,000 B. C. and 8,000 A. D. as the limits of time within which comparatively settled conditions on the earth's surface are possible. The first corresponds closely to the commonly received Bible chronology for the date of the creation, and also with recent deduction that the latest glacial epoch in the Northern Hemishphere ended not more than 7,000 years ago. The harmony of fact and theory for the second date must be left to men and women of the far distant future to write about, but the deduction must be admitted to be full of scientific interest, and as suggesting the possibility of radical changes in our ideas of results of planetary perturbation in the heavens and climatic changes on the earth. A more startling departure has not been outlined within the present generation, and even if not sustained it will set men to thinking over the whole ground with the probable consequence of an important modification of accepted theories in regard to mass motion.—*Chicago Tribune.*

British India has 10,417 shops licensed for the sale of opium. They supply a population of 228,000,000.

Conference Minutes.

KEWANEE.

Conference convened at Kewanee, Illinois, December 3, at ten a. m., Elder J. A. Terry president. Branches reported: Kewanee, Buffalo Prairie, Henderson Grove, Millersburg, and Canton. Bishop's agent, John Chisnall, reported: Received $165.10; disbursements $150; Labor in the district was reported by E. E. Wheeler, J. T. Kinnaman, D. S. Holmes, J. D. Jones, J. B. Larue, T. F. Stafford, J. Chisnall, J. W. Terry, W. Willitts, A. Whitehouse, and J. Norris. Committee on district boundary lines reported, and their recommendations adopted. Resolved that rules be drafted for delegate representation of the district. Preaching by Elders T. F. Stafford, E. E. Wheeler, F. G. Pitt, and J. T. Kinnaman. Conference adjourned to meet at Canton, Illinois, first Saturday in March, 1893. A very large representation of the district was present, and a peaceful and profitable session, was held.

DES MOINES.

Conference convened in Des Moines, December 3 and 4, W. C. Nirk president, G. M. Jamison secretary, assisted by Bro. Gunsolley and D. W. Thomas. Visiting brethren were invited to participate. Branch reports: Oskaloosa 11; Angus, formerly Keystone, 38; Des Moines Valley 79; Des Moines 112; Newton 51. Elders reported: O. B. Thomas, W. C. Nirk, J. S. Roth, N. A. Baker, N. Stamm, and J. Ruby. A few priests and teachers reported. Bishop's agent's report was read and tabled until the books could be audited. M. H. Cook was recommended to the Board of Publication to be appointed as book agent. W. C. Nirk was recommended to the Bishop for appointment as Bishop's agent for this district. Resolved that it is duty of the branch officers to encourage and see that members of both priesthoods labor together, and in harmony with the revealed law. Preaching by Elders O. B. Thomas, J. Ruby, N. A. Baker, and W. C. Nirk. Sunday school association reported, and same approved. Adjourned to Newton, second Saturday and Sunday in March, 1893.

NODAWAY.

Conference convened at Ross Grove, December 3 and 4, 1892, M. P. Madison president, J. N. Byergo secretary. Elders reported: H. Kemp, D. M. Rudd baptized 1, J. Flory, R. K. Ross, O. Madison, J. Curtis, J. Smith, C. C. Christensen, F. W. Curtis. Priests: J. N. Byergo, R. F. Hill baptized 1. Teacher R. K. Ross reported. Branch reports: Platte 93; Stanberry 13; Sweet Home 32; Ross Grove 34. Bishop's agent's report: On hand September 1, $50; received $60.25; paid out $119.50; on hand $16.85. Preaching by Elders M. P. Madison, D. M. Rudd, and Henry Kemp. Adjourned to the Union church, the Saturday before the fourth Sunday in February, 1893.

CLINTON.

Conference convened at Rich Hill, Missouri, December 10, A. White president, D. C. White secretary. Branches reported: Clinton, El Dorado Springs, Nevada, Rich Hill, Veve, Taborville, and Deepwater. No report from Lowry City. Reports were received from Vera Cruz and Willow Springs, branches not belonging to this district. Elders reported: A. White, I. N. White, J. H. Thomas, G. W. Beebe, C. M. Schroder, F. C. Keck, D. N. Palmer, A. Lloyd, J. C. Chrestensen, D. C. and T. R. White. Priests J. F. Mannering and C. F. Belkham reported. By action of conference the Lebanon branch, including Linn and Bourbon counties, Kansas, were annexed to the Clinton district. The Lebanon branch has been very anxious for this to occur. Brn. I. N. White, missionary in charge, and A. White, district president, called a special

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meeting of the elders and priests, giving them splendid advice, desiring everyone to put forth such efforts to spread the gospel for the salvation of mankind, all to work in harmony and as time will admit. This conference could be called an important one, yet not as spiritual as some. Conference adjourned to meet at Veve church, March 24, 1893, at 7:30 p. m.

SOUTHEASTERN TEXAS.

Conference convened at Pipe school, Bandera county, Texas, November 26, O. D. Johnson president, W. H. Davenport secretary. By request Elder A. B. Moore assisted the president. Branch reports: Bandera 26; Oakwood 45; Medina City 38. Elders reported: A. B. Moore, J. A. Currie, Sen., L. L. Wight, O. D. Johnson, J. A. Currie, Jun., and W. H. Davenport. Bishop's agent's report: Received $24; paid out $18.25; balance $5.75. Preaching by Elders A. B. Moore and J. A. Currie, Jun. Adjourned to San Antonio, last Friday in February, 1893.

Miscellaneous Department.

NOTICES.

To the third quorum of priests.

Dear Brethren:—I find it necessary to call your attention to a few facts in regard to the financial condition of our quorum. At the Conference held at Independence it was passed that the secretary purchase a Quorum Register, and that the president and secretary issue a Circular Letter. We also found it necessary to purchase a case to keep our books and reports in.

Now I find that the ten cents, as passed by the Quorum at Kirtland, was not sufficient, so I present this letter. In order to comply with the resolutions passed at Conference, and our funds being low, we were forced to go in debt, and rather than we should be owing anyone outside of the Quorum, our president paid what we lacked, so we are now in debt to our president. I ask that each member who can will send twenty-five cents, so we can pay our president, and each bear part of the burden. This will be all the donation for 1893; but I call for it now, in order to be free from debt before Conference. I also wish to call your attention to the blank report, as it will soon be time to make our annual report. I hope that each one will report promptly, using the blank, so we will be able to report the amount of labor done. The president will give notice through the *Herald* as to when all reports should be in. Hoping that each one will strive to do his whole duty,

Yours for truth,
W. T. SHAKESPEARE, Sec. and Treas.

CONFERENCE NOTICES.

The St. Louis district conference will convene in the Saints' church, No. 2518 Elliott avenue, between Benton and Montgomery streets, St. Louis, Missouri, January 7 and 8, commencing at 7:30 p.m. on the 7th. The ministry of the district and all others interested are invited to be present as business of importance will be presented.

J. C. CRABB, Missionary in Charge.

BORN.

ROBERTS.—At Scranton, Pennsylvania, October 9, 1892, to Mr. Hugh and Sr. Mary Roberts, twins, girls; blessed by Elder Hugh Davies, and named after their grandmas, Margret and Cathrine.

BELLMORE.—Near Eagleville, Missouri, March 27, 1886, to Bro. W. M. and Sr. Lucy Bellmore, a daughter; blessed at Perry, Iowa, December 18, 1892, by Elder Jerome Ruby, and named Emma.

REDFIELD.—At "The Larches," Brownville, Nebraska, May 5, 1892, to Bro. George Z. and Sr. Imogene I. Redfield, a daughter; blessed at home, Christmas, 1892, by Elders Robert M. Elvin and George Z. Redfield, and named June.

BELLMORE.—August 6, 1888, to Bro. W. M. and Sr. Lucy Bellmore, a son; blessed at Perry, December 18, 1892, by Elder Jerome Ruby, and named Charlie.

MARRIED.

BROWN—LEVERTON.—December 13, at the Saints' church in Petrolia, Ontario. Bro. James Brown to Sr. Louisa Leverton, the daughter of Elder Leverton, of Zone, Elder E. Carlton officiating. A few of the saints were present to witness the happy couple joined in the bonds of matrimony.

DIED.

ROBERTS.—At Scranton, Pennsylvania, October 23, 1892, Mr. Hugh Roberts, aged 26 years. He was fatally injured while driving over a railroad crossing, and died five days afterwards. He married Sr. Mary Morgan, December 24, 1891, and leaves her and her twin babies to mourn his early departure. He was a member of the Methodist Church, and had been from childhood.

CROUSE.—At the home of his daughter, Sr. Laura Cook, Frederick City, Maryland, November 12, 1892, Mr. George W. Crouse, aged 91 years, 3 months, and 11 days. Death was the result of general debility, incident to old age. He leaves eight grown children. Funeral services were held at the house November 14, and the body was taken to Middletown, and interred in the Lutheran graveyard. Mr. Crouse was born in Waynesboro, Pennsylvania, but moved to Frederick City many years ago. His wife died some years ago.

BROWN.—At Medford, Oregon, December 12, 1892, after several years of suffering, Sr. A. M. Brown, aged 28 years, 6 months, and 2 days. Deceased was born in Iowa. June 10, 1864; married April 9, 1885, to Mr. John Brown. Sister Brown had not united with the church, but would have done so if she had had the opportunity. She died firm in the faith of the Latter Day Saints. She leaves a husband and two small children to mourn their loss. A noble woman has gone to rest.

SHEAR.—At Plano, Illinois, December 13, 1892, Pearl Bell, daughter of Sr. Elizabeth and Mr. Milton Shear, aged 8 years, 9 months, and 11 days. She was one of sixteen Sunday school scholars baptized October 2. She showed great patience in her last sickness. When first taken sick, in speaking of her baptism, she said to her mother: "Sister Dempster [her Sunday school teacher] knew I had a soul to save." She was laid to rest in the Plano cemetery, December 14; funeral in the Stone church, in charge of W. Vickery.

BROWN.—At Pittsburg, Pennsylvania, December 11, 1892, Sr. Lilly A. Brown. She was born at Riverside, Pennsylvania, February 22, 1878; baptized by Elder T. W. Williams June 6, 1890, at Pittsburg. Left an orphan at the age of five years, her home was made with her grandparents, Elder Brown and wife, between whom and herself was the strongest attachment. Lilly was a beautiful and sweet-tempered girl, and will be missed by very many other than relatives, especially by the Sunday school in Pittsburg. Funeral services conducted by Elders G. H. Hulmes and M. H. Bond.

DONALDSON.—At Woodbine, Iowa, December 16, 1892, Sr. Emma C., wife of Bro. James A. Donaldson. Deceased was born at Ashborough, North Carolina, July 5, 1870; was baptized August 15, 1889, at Woodbine, by Elder C. Derry. In her death the church militant loses a faithful member, willing to sacrifice herself for the cause of Christ, as was proved by the devotion of all her powers to that cause. Her husband mourns the loss of a true and loving wife, with all that that endearing word means. Her daughter keenly feels the loss of a mother whose tender care and blessed example will never be forgotten; and the Woodbine branch has lost one of its noblest and brightest members. The funeral sermon was preached in the Saints' church at Woodbine, to a large and attentive audience, from Revelation 14: 13. Her remains were laid to rest in the Woodbine cemetery until the morning of the resurrection, when she will surely rise to greet her redeeming Lord, and reign with him where sorrow, pain, and death shall afflict her no more. May the comfort and consolation of the Holy One abide in the hearts of the loved and loving ones she has left behind, and may they never forget the grand example she set before them, but endure therein to the end.

Safely gathered into the garner of God
She rests with the just and the pure;
His will was her law, in his footsteps she trod,
In him her salvation is sure.

ITEMS OF INTEREST.

The situation in France remains practically unchanged. Prominent members of the Canal directory and others prominent in former government cabinets are being arrested almost daily for complicity in the Panama scandals. President Carnot and his cabinet are fearlessly prosecuting all against whom evidence of guilt is found, and this course only has saved the government from defeat. Prince Victor, the Bonapartist, now in Belgium, is issuing manifestoes to the people and his friends are conspiring to take advantage of any opportunity that may occur to place him on the throne. Such an event, however, is not likely to occur, gladly as it would be hailed by the enemies of France. A motion to dissolve the Chamber of Deputies was lost by a vote of 353 to 91. The Bonapartist aspirant has but a handful of followers, and the army being loyal to the Republic, the government can successfully resist both Bonapartists and Orleanists combined. The government is under severe pressure and may go down under the heavy blows being dealt at it. It will not go down, however, without a desperate struggle. The vote to sustain it was followed by these words from the Premier: "Those who flatter themselves that there is no government in France are deluded, and, if the occasion comes the present cabinet will not hesitate to prove it."

Of the enormous sum of 1,300,000,000 francs expended by the Panama Canal Company, but a little over one third has been used in the actual construction work.

Mexican revolutions under General Garcia are rapidly gaining ground. It is said that the people are ready for an uprising against President Diaz whose rule is reported worse than that of the Czar.

Dynamiters have been doing bad work in Dublin.

ST. PETERSBURG, Dec. 24.—Count Bobrinsky, Marshal of the Court, has issued an appeal for aid for the famine sufferers in the Province of Tulu. There are said to be 173,000 persons in the province dependent upon outside assistance. The government relief is not sufficient to prevent the ruin of the inhabitants. The crops are an utter failure and the condition of the farmers is even worse than in 1891. The rich have become poor and the poor have become beggars. The peasants use the roofs of their houses for fuel, on account of the dearth of straw, coal, and wood. Typhus fever is raging to an alarming extent among the people. The fever sufferers lie huddled together in their roofless huts without attendance and without bread.

STOCKHOLM, Dec. 25.—The famine in the Government of Uleabory threatens to cause an exodus of the poorer people. Hundreds have gone to the coast of the Gulf of Bothnia to see means of emigrating. Uleabory City is crowded with starving peasants. In the interior the people are reported to be dying by scores.

HAMBURG, Dec. 28.—Cholera continues to claim victims here, and, though those attacked belong to the lower classes, the feeling of dread that warm weather will herald the approach of another season of epidemic grows in strength daily. The list of new

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cases and deaths is small, but it betokens that the disease is only quiescent and needs only favorable conditions to again ravage the city. The report for yesterday shows two new patients removed to the hospital and one death. Every precaution has been taken to check the disease, but it is feared that the seeds of death sowed last summer will yield a fruitful harvest in the spring.

PANAMA, Dec. 25.—Extreme misery is reported from the Department of Cauca, which is due to the rigor of the season. Millions of locusts are destroying the crops.

Miguel Arroya, Governor of that department is dead.

Edmando Cervantes has been appointed to the War Department, succeeding Premitivo Crespo, who has been named as Governor of Cauca.

PARIS, Dec. 22.—The commercial convention between France and the United States was ratified by the Chamber of Deputies today.

VIENNA, Dec. 25.—News from Galicia states that the snow is lying deep in the mountain and desert districts, and that the wolves are driven by hunger to attack people on the high roads. Near Ratowice a peasant driving his team of horses through the snow was attacked by a large drove of wolves which devoured him and the team completely. The bare wagon was found in the morning.

VIENNA, Dec. 21.—An Anarchist named Friedlaender, who had made himself objectionable to the police and the law-abiding portion of the population by his speeches advocating robbery and dynamite outrages, has been sentenced to eighteen months' imprisonment for a particularly violent speech he made a short time ago.

ST. PETERSBURG, Dec. 24.—M. de Giers, the Russian Foreign Minister, will resume his post at the end of January.

LONDON, Dec. 24.—The Madrid correspondent of the *News* says: A deputation made up of eight duchesses, seven marchionesses, eight countesses, and several of the Queen Regent's ladies-in-waiting, visited Premier Sagasta Friday to protest against the opening of the Protestant church which was consecrated in this city last Sunday. Premier Sagasta declined to interfere in the matter, and the woman departed in an angry mood. The Catholics of Madrid are organizing a street demonstration against the Premier, in which the school children will take part, while the Liberals are preparing for a counter-demonstration in support of the Premier. Petitions from Archbishops, Bishops, and the clergy protesting against the opening of the church are pouring in from all parts of the country. Authority to open the church is withheld pending the subsidence of the agitation.

The Christmas season in London is the most melancholy one for years. This is caused by the stringency of the times. It is certain that the holiday trade has been much less than in past years. Intense suffering prevails among the poor because of the rigorous weather.

The result of the operations of ninety-nine joint stock companies in Lancashire, in 1892, is an average loss of £958. This fact is commented on as illustrating the depressed condition of the British trade and industry.

The persecution of the Jews goes on more earnestly than ever in Russia, the leading official prosecutor being Grand Duke Sergius, brother of the Czar, and husband of Queen Victoria's granddaugher, Elizabeth. As Governor of Moscow he seems determined to turn every Jew out of the city. Under his administration the Jewish population has been reduced from 80,000 to 30,000, and the number continues to decrease under the added rigor of penal laws and the intolerable severity of their enforcement. By a new law, which has recently been put in force, only ten out of one hundred Jewish lawyers in Moscow and St. Petersburg are allowed to practice, while in Warsaw and Poland this liberty is wholly denied. The Moscow University shuts its doors against Jews, and it will not be long before the Conservatoire does the same. The severe treatment of the Jews is having a ruinous effect upon real estate and other interests, at least 30,000 lodgings being empty in Moscow.

The most pitiful scenes are witnessed among the crowds of Jews at the railway stations, men and women over 80 years of age and half clad little children crying and praying in the cold. Their sufferings are viewed with utter indifference by the Russian authorities, and any non-Jewish resident who displays kindness towards them risks being put under suspicion.

The soldiers detailed to assist the police in guarding Jews treat them with the greatest brutality and frequently prick the unfortunates with their bayonets if they attempt to leave the stations in which they are penned. The officers do not like the work of guarding Jews, which they look upon as beneath their dignity, and this also is a cause of some discontent among the military.

LONDON, Dec. 27.—The St. Petersburg correspondent of the *Standard* says that a British Consul who has visited the famine districts of Kieff, Bessarabia, Khartoff, Khoursk, Razan, Orel, Tula, and Vorenesh reports that the peasants are dying like flies from hunger and disease. There are no signs of relief from the horrors of the hard winter. In Sebastopol he learned from a trusty source that cholera is raging severely on the Circassian shores. Hundreds of deaths have been reported in the last fortnight. A dispatch from Paris to the *Standard* states that there are three cases of Asiatic cholera in Dunkirk.

STOCKHOLM, Dec. 27.—The famine in North Finland is increasing, and there is a movement in Sweden to renew the subscriptions of last year for the aid of the starving Finlanders. Many villages are snow-bound and it is feared that whole communities have perished as nothing has been heard from them for a number of days.

The Spanish Anarchists are uprising throughout the country. They do not belong to the criminal classes, but symbolize the soul of a new party which has come into existence. The laborer and the mechanic are joining the new movement. There is no peasant propriety in Spain as there is in France. The land in Spain is mostly held by the Grand Seigneurs, hence there is a growing dissatisfaction among the people. Moreover there is a grinding system of usury in operation in the country.

South American political affairs are somewhat disturbed. The Argentine province of Corrientes is in revolt. An alliance offensive and defensive is reported as signed by Chili and Brazil, Uruguayan territory has been invaded. Yellow fever has appeared at Bahia. Peru and Chili are again on friendly terms.

DETROIT, Mich., Dec. 22.—The trouble in the Thompson Presbyterian Church over the action of the Detroit Presbytery in deposing the Rev. Harlen P. Wellton as pastor came to a focus at a meeting held this evening, when resolutions were adopted withdrawing from the presbytery. Mr. Wellton has resigned from the denomination.

Sunday School Associations.

INDEPENDENCE.

Convention convened at Independence, Missouri, December 9, G. H. Wells in the chair, Mrs. A. A. Horton secretary. Schools reported, for three months ending December 4: Mt. Zion: sessions 13: enrollment 212; average attendance 167; classes 17; collections $22.23; average collection $1.71; in treasury $20; *Hopes* taken 125; Helps, Intermediate and Primary, 125. H. R. Mills, superintendent: A. L. Newton, secretary. Armstrong: Sessions 13; enrollment 78; average attendance 59; classes 6; officers 7; collections $7.15; average collection 55 cents; collected for association $3.50; *Hopes* taken 25. Robert J. Parker, superintendent; Dora M. Berg, secretary. Kansas City: Sessions 13; enrollment 48; average attendance 39; classes 5; officers 9; collections $8.36; average collection 64 cents; collected for association $1: *Hopes* taken 15. Arthur Allen, superintendent; Annie Koehler, secretary. Walnut Park: Sessions 11, enrollment 42; average attendance 27; classes 4; officers 6; collections $2.81; average collection 25 cents; in treasury $2.46. William Clow, superintendent; Emma Tousley, secretary. Crab Orchard, for three months ending November 29: Sessions 13; enrollment 30; average attendance 24; classes 3; officers 5; collections $2.77; average collection 9 cents; in treasury $4.35, *Hopes* taken 12. W. E. Weir, superintendent; Julia Clear, secretary. Holden: Sessions 12; average attendance 20; officers 4; collections $2.17; average collection 18 cents; collected for association $1; in treasury $1.28; *Hopes* taken 15. J. Watson, superintendent; J. Johnson, secretary. Zion's Summit: sessions 11: average attendance 20; classes 3; officers 3; collections $1.60; average collection 14 cents; in treasury $1.83; seven months organized. I. A. Layton, superintendent and secretary. The following resolution was presented and adopted: We, your committee to whom was referred the resolution regarding printed programmes, would amend it so as to read: "Resolved that hereafter the entire programme of Independence district Sunday school conventions be printed one month prior to assembling, the number being printed being one half the enrolled membership of district, each school to be provided with its quota at said time, and the superintendent, his assistant, and the secretary to be a committee to prepare said programme and execute the above requirements at district expense." Signed, J. H. Wells, Mrs. A. Flory, Miss Mattie Hughes. Several of the delegates made speeches, offering encouragement in Sunday school work. The Literary Exchange committee appointed at last General Conference was sustained. A vote of thanks was tendered Bro. Etzenhouser for donating and gratuitously mailing the *Ensign* for the Literary Exchange. After the evening's entertainment, consisting of a lesson by the superintendent, Bro. William Clow, essay by Sr. B. Mills, and music both vocal and instrumental, the convention adjourned to Independence, March 10, 1893, at two p.m.

NOTICE.

The Massachusetts district Sunday school union will hold its semiannual meeting on Saturday and Sunday, January 14 and 15, 1893, in Providence, Rhode Island, at 275 High street. Full attendance is expected, and a good programme will be rendered.

G. H. GATES, District Supt.

LITTLE SIOUX.

Convened at Little Sioux, Iowa, December 2, 1892, J. F. Mintun, superintendent, Nannie Seddon, secretary. Number of schools reporting 7; number represented 7. Schools in district last report, 9; discontinued since last report 2; present number 7. Total membership of district last report 441; present membership 406; loss in membership 35. Amount on hand last report 75 cents; received 50 cents; expended 90 cents; on hand 35 cents. The reports show an increasing interest.

New York *Advertiser:* It is not surprising to learn that Royalist sentiment was in favor of the Panama Canal corruption, and Royalist votes helped it along and made the great crime a possibility. Patriotic Republicans in France should not lose sight of the fact.

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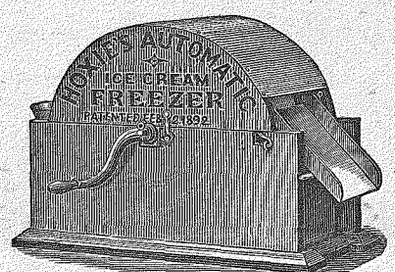

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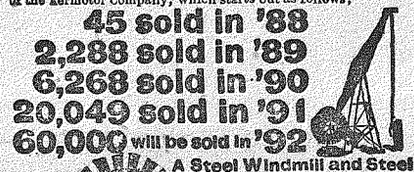

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, January 14, 1893. No. 2.

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THE RELIGION OF JESUS.

WHILE the air is full of the revival service and the great reunion of the Salvation Army echoes from shore to shore, it is well to ask how does this practical religion of everyday life compare with the ministry of that great model and teacher of perfect living, Jesus of Nazareth? Curious enough what Jesus most avoided in all his teachings is what we most advocate in the present day—formalism and organization. Even the Methodist church, which originally started out on its mission of evangelizing with an advance of ostentation, now affects stained glass windows and Cathedral splendor. It must be recollected, too, by those who afflict long sermons on patient audiences that Jesus spent a limited portion of his time in formal preaching.

His longest record discourses were shorter than an average prayer meeting lecture, and the whole body of them as contained in the four Gospels, representing the ministry of three years, do not equal in number of words the public production of an ordinary pastorate for three weeks. How, then, did he spend his time? We are not left in ignorance on this head. He walked and talked with men, talking as he walked, teaching in the fields, the market places, the mountain side, the seashore, in boats on the sea; he sat at meat in their homes and conversed on divine and human themes; he visited the afflicted, wept over the graves of the dead, told his disciples how to pray, and set them the example.

He devoted a large portion of his time to caring for the bodily wants of the people. He healed their diseases. He restored sight to the blind, hearing to the deaf and speech to the dumb. He fed the hungry. He gave drink to the thirsty. He shared in their festivities as in their griefs. His first miracle was wrought to grace a wedding feast, and his last to restore a beloved brother to his sorrowing sisters. He took infants in his arms and blessed them.

The only ritual he authorized was a prayer beginning "Our Father which art in heaven." He built no temple and rented no pews. He neither avoided nor courted the attention of Jerusalem's "Four Hundred," but gave equal welcome to Bartimeus, the beggar, and to Simon, the leper. When his disciples disputed among themselves concerning their own greatness he placed a little child in their midst as a symbol of simplicity for them.

Surely if we believe that Jesus intended in his life to represent the scope of his mission it is well for us to study in his ministry the secret of its success. If we cannot follow the details of that perfect example we can at least be guided by the leading principles of it.

Even skepticism bows in reverence before that sublime career. John Stuart Mills says there could be no nobler example. John Ruskin says that whoever will follow literally the precepts of the gospel will believe that Jesus was a teacher sent from God. Count Leo Tolstoi is the best extant example of the absolute surrender of self to the teachings of the Christ, while the fashionable world stands amazed as the Salvation Army grasps in its broad palms problems which the modern scribes and Pharisees fear to touch with their jeweled little fingers. —*Ex.*

IN CASE OF DIPHTHERIA.

FIRST, strips of linen or cotton fabric, about eight inches wide, folded several times, and long enough to reach from ear to ear, should be wrung out of ice water (if in winter), and if in summer put directly upon ice, and then applied externally to the throat, and as fast as one cloth gets warm another should be ready to take its place, writes C. G. B. Klophel, M. D., in the January *Ladies' Home Journal*. If the child complains of being cold, its feet and hands should be bathed in as hot water as it can stand. When the child is very young, it may be readily ascertained if it be cold or not by feeling its hands and head. Under no circumstances should hot applications be made to the throat. If the child is old enough, it may be given broken ice to suck constantly, even if the water is spit out. The cold applications inhibit the growth of the microbes. The patient's hands should be washed frequently—and here let me say so should those of the attendants—and the vessel used for the purpose should not be used by anyone else. The patient's clothing needs protection in front. This may be done by pinning back of the neck a large piece of linen or cotton fabric, which will cover the whole front of the child and reach as far as the knees. A material should be used which can easily be boiled or burned when soiled. The little patient, if old enough, will want to spit, and for a spittoon a small wooden box, with an inch of sawdust on the bottom, is capital. Fresh sawdust should be supplied at least once a day—three times a day would be better—and that which has been used should be emptied upon a good, hot fire, and thus burned at the time the change is made. If there are any flies about, the box should be kept covered, and, as a matter of course, only uncovered when the patient desires to spit; otherwise, the flies alighting upon this spittle would carry the germs of the disease with them, and then alighting upon the family's food and drink, necessarily infect them, and thus indirectly infect the whole family. This is by no means chimerical, but a well-established fact.

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On slumber's stream, in whose deep waves are drowned
Sorrow and care, and with all senses bound
Drift for awhile beneath the somber arc
Of that full circle made of light and dark
Called life, yet have no fear, and know refound
Lost consciousness shall be, even at the sound
Of the first warble of some early lark
Or touch of sunbeam. O, and why not then
Lie down to our last sleep, still trusting Him
Who guided us so oft through shadows dim,
Believing somewhere on our sense again
Some lark's sweet note, some golden beam, shall break,
And with glad voices cry, "Awake! awake!"
—*The Atlantic.*

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, January 14, 1893. No. 2.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 14, 1893.

CONTENTS:

EDITORIAL:
The Spirit of Glory 17
Converting the World.....17
An Editorial "Mote".....17
"The Baptism of Fire".....18
"Lamoni Illustrated" 19
Are Dumb Animals Immortal Beings?.19
Gospel Boat Book 20
MOTHERS' HOME COLUMN:
A Thought for the New Year 21
A Word About the Gospel Boat 21
LETTER DEPARTMENT:.....22
ORIGINAL ARTICLES:
The Church in the First Centuries, No.1 26
Labor and Capital, No. 12 29
CONFERENCE MINUTES:
Far West 31
Spring River.....31
MISCELLANEOUS:
Dedication Notice—Kingston, Mo.....31
Enrollment in Quorums 32
Conference Notices.....31
Items of Interest.....32
SUNDAY SCHOOL ASSOCIATIONS:
Proposed Amendments—Two.....31

THE SPIRIT OF GLORY.

SUCH an outpouring of the Holy Spirit as was enjoyed in the sacrament and social meeting in Lamoni, on the first day of January, this year, is not often witnessed among mortals. The attendance upon that occasion was good, and from the first the presence of God's Spirit was sensibly felt. All hearts seemingly were pervaded with a deep sense of the duties and responsibilities coming to them with the newborn year, and as they reviewed at a glance the eventful past, they then looked out upon the untried future with fervent hope and confiding trust in the wise and loving providences of heaven. It was a sober but happy hour of earnest spiritual meditation, the soul of man communing with the Most High, and heart uniting with heart in adoration to God and the Lamb, while the Spirit of peace, of love, of power, and of a sound mind pervaded every humble, contrite soul, increasing joy, inspiring faith, and filling all with gladness and with praise.

The Lord graciously bestowed the gifts of exhortation, of spiritual knowledge, with prophecy, tongues, and interpretation, in which the wise and diligent efforts of the Saints were cheeringly commended, and promises were made to the faithful, godly workers. Aid in all needed things was promised, with divine watchcare for the loving and obedient ones. The Saints were assured that, in due time the promised temple of the Lord would be erected where Christ would come and bless his faithful waiting people. Altogether it was a joyful, profitable meeting, the Lord was glorified, and the Saints were comforted and edified.

To a brother present we said at the close of the exercises: "What would the Christian world do and say could they experience such a display of the power and gifts of the Holy Spirit!" And he replied: "They would not know what to say or do,—like some on the day of Pentecost."

Occasions like the foregoing should inspire all with noble resolves, holy desires, and with fixed determination to love and serve God in the beauty of holiness. No people are so highly favored in spiritual things as are the Saints, and of none is so much required. It remains for them to prove worthy, and, by God's grace, capable. The Lord is able and willing to qualify all for their position and their work, and he will do it for the willing and obedient.

The Lord has said to his people: "So my Spirit remaineth among you, fear ye not." Let us live *for* the Spirit, live *in* the Spirit, for then we will be kept, taught, guided, comforted, and saved by it.

CONVERTING THE WORLD.

FROM the Savior's declaration, "This gospel shall be preached in all the world for a witness to all nations, and then shall the end come," we may conclude that there would be an effort at some period of the world's history to propagandize, or convert the world unto the mediatorship and salvation believed to be found in Christ Jesus, testified of by his life and death.

How this propagation of the gospel is to be accomplished by the few that seem to be willing to accept, hold to, and advocate the New Testament presentment of that gospel, is of grave import to us as a people; for, so far as we can judge by human wisdom and foresight, the time for the completion of the work is short, and the progress made in the direction desired is slow.

It may be that the work could be carried on more rapidly if there were a greater centralization than is now had, or than seems now to be practicable. If so, we can see the purpose had in view in giving the command, to gather together, as many in one region as can be consistently with the feelings of the people, there to pursue the work included in the carrying the gospel to the people of the whole world.

The gathering, using the word to signify the massing of the Saints together in one body, city, or country, as the case may be, is quite frequently talked of among the people; and many indulge in much wonder as to when it is going to take place; how long first? and questions of like import. We are sometimes interrogated as to our opinion about the time that must elapse, ere the Saints will be called to gather to Zion, etc.

All we can say in regard to it is this; we know not when the command will come, nor in what way it will come; nor how long a time may or will pass before it will be made, but we do know that He whose will and power alone can make a gathering either possible, or feaisble has given two commands equally as binding; which if we obey them in anything like an approach to willingness, we shall be fully prepared to hear, answer to, and be benefited by a call to gather. These commands are: "Gather together, as much in one region as can be consistently with the feelings of the people," and "occupy till I come."

We see no reason why these two may not be kept by the Saints; let us be in whatever section of country we may.

Brethren, give this your thought.

AN EDITORIAL "MOTE."

SAN BERNARDINO, Cal., Dec. 20.

Editors Herald:—Did you not make a mistake when you affirmed that "John E. Page and John Taylor were *chosen* members of the Quorum of Twelve by 'the High Council of Zion' in Far West, Missouri, December 19, 1838"? (See Editorial in *Herald* of December 17, 1892, entitled, "Calling, appointing, and ordaining.")

In support of this position you quote from *Millennial Star* 16: 663, as follows: "Voted by the Council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of the Twelve; when they came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.

Though this quotation is correct, is it not misleading to use it in the connection in which you did? Is it not a fact that these men were called to the apostleship over five months before this by revelation through Joseph Smith the Seer? Was not this vote of the Council an *approval* of the call, and not a *choosing?*

Under date of July 8, 1838, Joseph the Seer says: "Also I received the following—Revelation given at Far West, July 8, 1838. 'Show unto us thy will, O, Lord, concerning the Twelve?' *Answer.*"— Then follows the revelation containing this paragraph: "Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Rich-

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ards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."—*Mill. Star*, 16: 184.

It seems to me that this is but a fair sample of much that appears in your article, "Calling, appointing, and ordaining," where conclusions are based upon incomplete statements of facts.

Please publish this query with your explanation and oblige.

Yours in the one faith,

HEMAN C. SMITH.

In answer to the above we reply that, we stated a historical fact, and we used the word *chosen* in the same sense in which it is used in the revelation quoted in the preceding paragraph of the editorial, which says that the first president of the church and his counselors are "*chosen* by the body, appointed and ordained," etc., etc., and we neither said nor intended to say that the mentioned candidates for place in the quorum of the Twelve had not been previously *called* by revelation, for we knew that history said they had been. There is a striking difference between being "called" and being "chosen."

The quotation we made relates to how they were "chosen," how they were "ordained," and what body provided for and directed their ordination, that is all. And all this procedure was in keeping with the law which says:—

Every president of the high priesthood, (or presiding elder,) bishop, *high counselor* and high priest, is to be ordained by the direction of *a* high council, or General Conference."—D. C. 17: 17.

Each of the mentioned candidates were to be ordained a "high counselor" in the quorum of "the twelve traveling counselors" (D. C. 104: 11; 99: 13, etc.), and "The High Council of Zion" directed in the matter, for it was "voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the Quorum of the Twelve."—*Mill. Star*, 16: 663. This is the exact history of the case; and we are no more responsible for omitting to mention in connection with the quotation made that elders Page and Taylor had previously been called by revelation, than was Joseph Smith under whose personal dictation the history was written. We omitted mentioning by name some other apostles who were "called" by direct revelation, but such omission was no denial, direct or implied, of such fact.

The editorial—"Calling, appointing, and ordaining"—treats of these matters chiefly in a historical way (but not in a classified and analytical manner), with the purpose of throwing light upon them for the common good, and in order to dispel the far too common error that *all* the officers in the church should be called of God by immediate, personal revelation, and also to show *how*, and by *whom*, some of these officers may be chosen, appointed, and ordained.

We regret the omission complained of, for the reason that it seems to have afforded occasion for misunderstanding.

In conclusion, we request that all parties interested read and reread the editorial mentioned, (pages 805-7, HERALD for December 17, 1892,) for they can then form a better judgment as to the intention, spirit, purpose, and merit of that article, and also as to the merits of the criticism of Elder Smith.

*

"THE BAPTISM OF FIRE."

WE have always understood the "baptism of fire" spoken of in Matthew 3: 11, 12, to mean the final punishment of the wicked in hell fire. The plain import of the scriptures bearing on this point will not admit of any other idea. So it appears to us. Some, however, have held to the idea that this "baptism of fire" was administered on the day of Pentecost, when it was said of the apostles who were baptized in the Holy Spirit: "And there appeared unto them cloven tongues, LIKE AS OF FIRE, and it sat upon each of them."—Acts 2: 3.

This passage does not teach that there were cloven tongues of fire, but "*like as of fire.*" Something that is "like as of fire," cannot be said to be literal fire. There is no baptism of fire in this passage. It is only in the imagination of the man who so interprets God's word. The following taken from an editorial in a recent issue of the Christian Evangelist, on "the baptism of fire" is good and to the point:—

The only passage in the New Testament which speaks of the fiery baptism are those which report John's language to the Pharisees on the banks of the Jordan. This language is reported by Matthew and by Luke without essential difference. Elsewhere baptisms in water, in Spirit, of repentance and of suffering, are named, but there is silence concerning any baptism of fire which befell the church. In the last interview Christ had with his disciples, just before the ascension, he assured them that they "should be baptized with the Holy Spirit not many days hence" (only ten days) but he makes no promises of a baptism of fire. It would perhaps help us to search more intelligently for the fulfillment if we could determine what was signified by this baptism. If the reader will turn to Matthew 3: 10-12, he will find that the word *fire* occurs three times in three successive verses. It must be used in a similar sense in all of the instances of its occurrence in this connection. It is contrary to common sense and usage for it to be used in the tenth and twelfth verses in the sense of a destroying agency, and to be used in the eleventh verse in an exactly opposite sense. Three things are declared of the Mightier One who comes after John: (1) He shall cast the tree that bears not good fruit into the fire; (2) He shall baptize with fire; (3) He shall burn the chaff with unquenchable fire. Fire is a symbol of destruction and of bitter pain. Here it is a destroying agency, a punishment inflicted upon sinners, in two instances. How strange that anyone should have concluded that in the middle verse, the very same term should be used to indicate a blessing bestowed upon the righteous.

Nor will the use of the term *fire* elsewhere in Matthew's Gospel sanction such a strange interpretation. He used it twelve times, of "unquenchable fire," of "hell fire," of "everlasting fire," of "a furnace of fire," of "tares burned in the fire," but never once as the symbol of blessing. Luke, the only other writer who speaks of the baptism of fire, used the term seven times, but like Matthew, it is with him only a symbol of woe. Nor in all the twenty-five times that it occurs in the Gospels, is there a single exception to this rule. Hence, there can be no justification for such an arbitrary interpretation of the term in the prediction of the Baptist.

We are not left in doubt, however, as to his meaning. To the people before him he points out in positive terms that when Christ comes there shall be a separation of the wicked and the righteous. The good tree shall be preserved, but the tree of evil fruit "shall be cast into the fire." The saints shall be baptized with the Holy Spirit, but the wicked shall be baptized "with fire." The wheat shall be gathered into the garner, but "the chaff shall be burned with unquenchable fire." This plain and unmistakable meaning of the passage received its first fulfillment in the salvation of the saints from the woes that befell a crooked and perverse generation, and in the awful baptism of fire and suffering that, at the hands of the Romans, overwhelmed the Jewish nation which had rejected the Son of God. Its second fulfillment is located at the bar of eternal judgment.

The foregoing paper taken from *The Church Register*, a Disciple organ, shows the narrow, strained, one-sided, and misleading constructions put upon the plain statements of the word of God by men who have a man-made creed or theory in conflict with that word. Men assuming to be masters in Israel and claiming to preach "the old Jerusalem gospel," should be very careful when explaining the meaning of essential teachings in God's word lest their work when tried be found "hay, wood, or stubble,"—or worse.

Every student of the Bible should know that "fire" is an element that affords light and heat, also that it cleanses and purifies. It is true that it dissolves and destroys matter under certain conditions. Yet heat, the result of fire, means life; while the absence of it is death. This is true physically, mentally, and spiritually.

John, in Matt. 3: 11, said to those who would accept his baptism under the conditions which he then stated:—

I indeed baptize *you* with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize *you* [the same persons] with the Holy Ghost and with fire.

The "fire" here alluded to is that divine element that enlightens and purifies the soul of the faithful child of God, and it was predicted of Christ in Malachi 3: 2, 3, in these words: "For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Christ is the refiner and purifier, and he applies the gospel "fire" to the willing and obedient gospel believer.

God's word is compared to fire: "But his word was in mine heart as a burning fire shut up in my bones." Jer. 20: 9. Again: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Jer. 23: 29. And well it may be said to be "like as a fire," "For the prophecy came not in old time by the will of man; but holy men

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of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21. Of this divine manifestation the Psalmist says: "My heart was hot within me; while I was musing the fire burned; then spake I with my tongue."—Ps. 29: 3.

When the risen Jesus expounded the Scriptures to certain of his disciples as mentioned in Luke 24: 32, they had similar manifestation of the "fire" that accompanies the gospel as did the Psalmist and others,—"And they said one to another, Did not our hearts *burn* within us while he talked with us by the way, and while he opened to us the Scriptures?"

All who have enjoyed large degrees of the Holy Spirit can, in their own experiences, confirm the foregoing testimonies relative to the "fire" of the Holy Spirit, and they will know that the writers of the foregoing clipping are miserably ignorant of the matters of which they write.

"LAMONI ILLUSTRATED."

THIS is the title of a neat little thirty-page pamphlet placed on our table by Bro. Peter M. Hinds. It contains a brief account of the early settlement of the Saints in and about Lamoni, gives a terse description of the country, its soil, and building material, productions, live stock, the founding of the town, its churches, public schools, business, and business opportunities, and is neatly illustrated with eight fairly good cuts. Price fifteen cents.

THE spirit and sentiment pervading the article below, which we clip from the magazine, *Our Animal Friends*, for November last, is certainly very commendable, entertaining, and instructive. But more than a half century ago Joseph the Seer gave to the world similar matter, when young in years and inexperienced in the wisdom and learning of advanced minds. Here is what he gave through the Inspired Translation of the Bible, Genesis 9: 8–13 inclusive:—

And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But, the blood of all flesh which I have given you for meat, shall be shed upon the ground, which taketh life thereof, and the blood ye shall not eat. And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whoso sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man.

To this we add the second paragraph of section 86, Doctrine and Covenants, which reads:—

And again, verily I say you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. Yea, flesh, also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

From these texts the will of God is reflected as to man's care of the animal creation, sharp restrictions are laid as to their treatment and uses, and man is made responsible for his conduct toward them. The sentiment is very fine and stands unqualled by the wisest writers upon these subjects.

Here is the magazine article:—

ARE DUMB ANIMALS IMMORTAL BEINGS?

The belief in the immortality of human beings has not been as universal and as continuous as many persons suppose. Among the Hebrews it was of slow growth. In the older parts of the Hebrew Scriptures there is absolutely nothing to indicate that the thought of immortality existed in the writers. In some of the Psalms there are passages which seem almost to deny it; in others there is a distinct evidence that at least the hope of it inspired the heart of the Psalmist. In the Book of Job there is one famous passage which, in its English rendering, triumphantly affirms it. The prophets in their highest inspirations, seem to have expected it. At the time of Christ only the Sadducees denied it. In the Christian Scriptures it is boldly claimed that life and immortality were brought to light in Jesus Christ. Thus, according to the Christian Scriptures, the belief in immortality is founded on revelation, not on arguments of human reason; and, with one notable exception, the immortality conceived by Christian thought in the primitive age was the immortality of man, in which the brute creation had no share.

In other religions the growth of a belief in human immortality has been quite as gradual, though in some cases it has been less exclusive. The immortality expected by Greek heroes was hardly desirable. It was a shadow life, cold, dreary, passionless, a mere existence, destitute of all enjoyment. The immortality expected by Marcus Aurelius, thirteen or fourteen hundred years later, was nobler. It was a spiritual immortality, in which the disembodied soul might hold high converse with the sages, heroes, poets, and philosophers of every age. But at no time did the Greeks, nor their pupils, the Romans, so much as entertain the thought of immortality for the inferior animals.

Buddhism teaches, and has taught for many ages, that all lives are immortal, and that every living creature, after passing through innumerable forms of life, is destined to at last reach the passionless peace of Nirvana. Thus, to Buddhists, all life is sacred, since all life is at last to reach one and the same divine plane of everlasting forgetfulness.

In that department of modern philosophy which has been called natural religion, many arguments are adduced to show the probability of human immortality. It is needless here to recount those arguments. It is enough to say that the great Bishop Butler himself admits that every one of them applies as fairly to the case of brutes as to the case of men. In other words, the great Bishop of Durham concedes that, so far as natural reason goes, it shows the immortality of brutes to be as probable as that of man. It follows, therefore, that no man who considers human immortality to be sufficiently proved by the arguments of natural religion can reasonably refuse to admit that the immortality of brutes is proved by the same arguments.

DR. PUSEY AND JOHN WESLEY ON ANIMAL IMMORTALITY.

It has often been observed that the absorption of the early Christians in the thought of personal redemption withdrew their thoughts to a regrettable extent from the larger thought of the redemption of the universe, including all orders of creation. That grand thought, however, is often and nobly expressed by the Apostle Paul, in his Epistle to the Ephesians, and in the eighth chapter of his Epistle to the Romans he declares, with an explicitness which ought to be beyond all cavil, that "the whole creation" which now "groaneth and travaileth in pain together," has been "made subject to vanity," not hopelessly, but with a divine purpose that the creation "itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Thus revelation comes in aid of natural religion, and seems to promise that, in the consummation of all things, all creatures which are capable of suffering shall be delivered into the glorious liberty of children of God. We are perfectly aware that this significant passage has been variously interpreted; but we must confess that the interpretations which deprive the suffering universe of the "immortal hope" which we believe to have been cherished by the apostle, seem to us not only to be unauthorized, but to deprive Christianity itself of its sublime significance. We do not care to argue the question, however. What we wish to do just now is to quote two brief passages from two great Christian writers.

In his "Parochial Sermons" (vol. 2., page 303), the sober-minded Dr. Pusey says that "all nature, having suffered together, shall be restored together. Things animate and inanimate, as being the works of God, bear in themselves some likeness to their Maker, and traces of his hands. As, then, to us death is to be the gate of immortality and glory, so in some way to them. . . . Creation includes all created beings. . . . All creation must include our nature too, in that one common groan and pang."

John Wesley, in a sermon entitled "The General Deliverance" (John Wesley's Works, vol. 6, page 243), takes high ground on the same subject. He says: "Nothing can be more express. Away with vulgar prejudices and let the plain word of God take place. They shall be delivered from the bondage of corruption into 'glorious liberty,' even a measure, according as they are capable, of the liberty of the children of God. A general view of that is given in the twenty-first chapter of Revelation. There the following blessing shall take place (not only to the children of men—there is no such restriction in the text—but) on every creature according to its capacity: 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away.'" After this noble outburst of Christian hope, Wesley offers this conjecture: What if it should then please the All-Wise and All-Gracious Creator to raise the creatures which we now call the inferior animals, to a higher grade in the scale of creation? What if it should please him, in the great regeneration, when he makes us "equal to the angels," to make them what we are now?

For our own part, we hold it to be of the very essence of Christianity to believe, with Pusey, that the lower creatures, as well as man, are the works of God, bearing some likeness to God, included in the eternal and

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merciful purpose of God, and destined to share in the final redemption of all things. We hold that Christianity would lose both consistency and truth if it did not allow us to deny, with Wesley, that when "God shall wipe away all tears from off all faces," the suffering brutes whom men have tortured are to be clean forgotten, while the men who tortured them shall bask in everlasting bliss. We are frank to declare that if we may not believe in the immortality of the brute we know no good reason to believe in the immortality of man; and if John Wesley's conjecture should be true, how can eternity itself dispel the shame with which a cruel man, though he were "made equal to the angels," must then regard the human creatures he has injured in their lower and more helpless earthly lives?

GOSPEL BOAT BOOK.

THE Gospel Boat book "Afterglow," the collection of poems published in aid of the Gospel Boat fund, is receiving well-deserved commendations from competent judges of its worth. The following are some of the testimonials received, these from Brn. Ralph G. Smith and Frank Criley, respectively, of Pittsburg, Pennsylvania:—

Have just received my first order of Afterglow. Great credit is certainly deserved for this work. A hasty examination shows that the selections are good and the book is nicely arranged. It is certainly worth the price, not to speak of the mission work. Poor Bro. Devore. We received a letter from him the other day and he was all discouraged over the failure of the boat. He and Sr. Devore are certainly much hindered as they now are. If they only knew of this noble work how their hearts would rejoice.

I have just received Afterglow and it is indeed a credit to the church for its selections and neatness of get-up all around. May God bless this effort.

This church missionary vessel will set sail soon after the edition of the book of poems is sold. All interested in the early launching of the boat, to be freighted with its possibilities for good to those anxiously awaiting the coming of the missionaries with the message of life, are asked to do what they can to sell the book. Push the sale of it and the work will be aided. Persons not of the faith will be pleased with the volume. Bro. and Sr. Devore are workers and, personally, are worthy of the substantial encouragement the effort being made will give them.

THE Grinnell (Iowa) *Herald* of the 3d ult. says:—

The correspondent of the Chicago *Herald*, speaking of the Iowa authors at the World's Fair, says: There is a big surprise in store for those people who think Iowa has been backward in a literary way. Mr. Stivers, who is collecting Iowa books, has already secured over five hundred volumes, and by the time the fair opens he expects this number will have been increased to nine hundred or one thousand. He ran across some interesting works in Lamoni, a town way off the railroad and containing but two hundred people, down in Decatur county. Here for years past have been turned out the books of the Joseph Smith branch of the Mormon church. Strange as it may seem, as good printing and binding is done in this one-horse, out-of-the-way place, as is turned out in any part of the world. It is the home of the son of Joseph Smith. Rare volumes pertaining to the Mormons have been found here by Mr. Stivers.

Had the correspondent put the population of Lamoni at twelve hundred, and said it was *on*, instead of "off" the railroad, it would be correct.

EDITORIAL ITEMS.

THE HERALD has published several lengthy obituary poems of late and we have some on hand that will not appear. We request those sending obituary lines and verse to remember that our space is limited and that only poetry of decided merit should be inclosed for publication. We appreciate the sentiment that prompts much that is written, but this like all other matter ought to be well written and good. The Board of Publication at one time took action limiting the amount of verse that should follow such notices.

Bro. Joseph Hammer, of Allendale, Missouri, wrote the 30th ult. He requests prayer that he be healed of long-continued affliction. The work there has languished somewhat, so he states.

Bro. Swen Swenson is preaching to the Scandinavian people in and about Cormorant, Minnesota, writes Bro. W. W. McLeod, December 25.

Bro. J. D. Wiltfong, Haigler, Nebraska, has been laboring as circumstances permitted, at times in company with Bro. S. D. Payne. His hearers have shown an interest in his preaching.

"He who shall introduce into public affairs the principles of Primitive Christianity will change the face of the world."—Benjamin Franklin.

Randolph said: "Mean spirits under disappointment, like small beer in a thunderstorm, always turn sour." And the wise man said: "He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered."

Bro. J. C. Foss wrote from Wakenda, Missouri, the 29th ult. where he had been preaching, that the Saints were thinking of building a meeting-house. He had also preached near Richmond and at Carrollton. At the last named place four were baptized by Bro. R. L. Ware.

The sickness of two workmen has delayed the filling of orders for book-binding. The office has not been able as yet to obtain help in that department. Patrons who have ordered books bound are asked to be patient. Their orders will be filled as soon as possible.

Bro. F. R. Jones, of Hartington, Nebraska, requests prayer for his mother, Sr. Louisa Jones, now lying very low with bronchial trouble.

The National Conservatory of America, located at Nos. 126 and 128 East Seventeenth street, New York, an organization having prominent people at its head, requests us to publish its circular. This institution claims to furnish tuition practically gratis to all persons showing aptitude for receiving instruction. It is the desire of the Board of Managers to gather from all parts of the United States pupils whose after labors will advance the cause of music in their native land. Address for particulars.

Bro. I. N. White was at Spickardsville, Missouri, January 1, where large audiences were hearing the word. Two have asked baptism.

Bro. P. B. Seaton, of Helen, Tennessee, has been traveling within a radius of thirty miles and filling regular appointments during the past year. He has baptized four, and performed the general duties of an elder.

Bro. S. W. L. Scott wrote, January 4, from Diamond, Michigan, "I am holding forth every other evening all over the country with good liberty and large attendance."

"Bro. V. McKinzie, of Beidler, Ohio, requests prayers that he be healed of nervousness and melancholy, as he is sadly afflicted." This, Bro. W. A. Hinkle writes us.

Bro. T. W. Williams wrote from Temple, Ohio, the 3d inst. that the Kirtland Saints realized about seventeen dollars with which to repair the Temple furnace at their New Year's Supper. Brethren of the missionary force were leaving for their fields of labor.

EXTRACTS FROM LETTERS.

A brother writes as follows:—

Your articles concerning tithing are just right. I can say that it is correct, having tried it for five years and been constantly blessed, while before tithing myself I was *very poor* and everything seemed to be against me, but since then I have had a good time. If all the Saints would heed this rule they would be the most blessed people on earth.

How clearly a man speaks who does so from actual experience.

Bro. J. F. Burton wrote from San Benito, California, December 21:—

Merry Christmas and Happy New Year. Two heavy rainstorms inside of three weeks have made roads almost impassable, but the hills and valleys are clothed with green, colors varying from the gray tint of the bare hills just beginning to turn through all the shades of green to the deep green of the grain in the valleys. I am going on to Long Valley as soon as roads are passable. Bro. H. L. Holt is spending Christmas with Eugene Holt here. Work is moving too slowly in California. I must try harder to move it faster.

Bro. John Smith of New Bedford, Massachusetts, wrote December 18:—

In my visit of late to Boston, the Lord stood by me, as he has always done, in preaching the gospel. There was good attendance at the afternoon service. I received pressing invitation to visit them again, which I expect to do in the early part of the coming year.

Bro. C. Scott, wrote from Council Bluffs, Iowa:—

Good liberty yesterday and evening, while investigating the theme: How may we know

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the truth? Involving the points: The difference between faith and knowledge; the principles governing investigation: impossibility of knowledge or certainty where diversity of belief reigns, division being the source of uncertainty as well as the results of it, could not give positive certainty, or knowledge; but the promise is, that we; on contingents "*shall* know" the truth; hence the necessity of the "standard" of adjudication, of Isaiah chapter 49.

Elder C. J. Hunt says in a communication to local brethren:—

Since last May I have been actively engaged in gospel work, most of the time in the northern part of the State. Have preached about one hundred and thirty times and baptized ten. Am spending holidays at home, preaching each evening in the Saints' church. Attendance good and I have enjoyed much of the Spirit thus far.

Mothers' Home Column.

A THOUGHT FOR THE NEW YEAR.

"When grief shall come to thee,
Think not to flee,
For grief with steady pace
Will win the race;
Nor crowd her forth with mirth
For at thy hearth,
When mirth is tried and gone
Grief will sit on;

"But make of her thy friend
And in the end
Her counsels will grow sweet;
And with swift feet,
Three lovelier than she
Will come to thee—
Calm Patience, Courage strong,
And Hope—ere long."

A WORD ABOUT THE GOSPEL BOAT.

WE wish to say a word by way of encouragement to those who have been and still are working for this object. We learn that the ministry are not all encouraging the movement. This may all be right, for if convinced that it is not desirable, they cannot conscientiously do so. But is anyone justified in discouraging the movement, especially when in order to do so they have to make statements which whether they know it or not, are certainly not warranted by the facts in the case? We think not, and hence we make a few statements in regard to the matter, especially for the encouragement of the workers, but at the same time for the satisfaction of those who have been misinformed and who, unfortunately, for the work's sake, are extending this unreliable information.

Bishop E. L. Kelley informs us that he is in correspondence with shipbuilders in San Francisco—has advices from Honolulu and friends there are deeply interested in the matter of obtaining information as to the cheapest and best plan of procedure. In addition to this the United States Consul at Papeete has manifested his interest in the matter to the extent of making various inquiries as to the cost of building there the kind of boat best suited to the work and has offered his services in the matter most freely and cheerfully, and Bro. Kelley has written Bro. Devore to consult with him.

The boat is an accomplished fact, but in order that no expense come upon the church, just one united effort is yet wanting. Sisters who read the Home Column, will you stand by your colors to the last? Will you work until the last copy of our missionary book is sold? Brethren who are traveling in the ministry, will you lend a helping hand? Think of all which our missionaries have sacrificed and spend a few hours in canvassing for this book, that help may be sent to them without charging the church or retarding the work in any other field. Once more we ask you to help in gathering up the fragments.

One other thought should stand prominently connected with this work in the minds of those who are selling the book; namely, those who purchase the book get the full worth of their money and ought to be grateful to you for giving them the opportunity to purchase a volume so replete with thoughts calculated to encourage, cheer, and elevate.

DEFIANCE, Iowa, Nov. 16.

Dear Sisters:—After a long silence I write a few lines. I am now in my ninety-third year. It is sixty years since I embraced this latter-day work. I have never been sorry that I embraced it. There is nothing so near and dear to me as it is. I realize that I have not long to stay here on the earth, and I want to live so near to the Lord that I will feel ready at any time to welcome the messenger; I am living in the midst of my children and grandchildren, even to the fifth generation. I am the mother of ten children, and the grandmother of seventy-three. They all belong to the church except two or three. This is what I am very thankful for. The Lord has greatly blessed me. It gladdens my heart to hear of the prosperity of the work abroad. I feel truly thankful for health of body and soundness of mind, and a heart to do right. I want you to all pray for me.

I remain as ever, your sister in gospel truth,

GRANDMA HAWLEY.

[Dear grandma, what a record! Seventy-three grandchildren and all except two or three in the kingdom. Truly they are as olive plants around you, and are a living witness of the powers of a good life to win souls to Christ.—ED.

CHICAGO, Ill., Nov. 3.

Dear Sisters:—I have been cheered many times in reading the testimonies of the truth of this gospel in which we are engaged. I know for myself this is the Church of Christ. I am satisfied there is nothing nearer Christ, and have not a doubt in my mind; all I fear is I will not do my part, live true and faithful, and keep all the commandments as I should. I know the Lord has blessed me, and our family many times, for which I feel to thank him. Often I have thought of the evening of my confirmation; Bro. Gillen said when I went in secret to pray the Lord would hear my prayers. This I know has been true, for my prayers have been answered many times. I feel encouraged to do my part as a true Latter Day Saint, that when our Master comes I may be prepared to meet him.

I have been in this city only a short time, attended preaching service twice. I desire to get acquainted with the Saints of the Chicago branch, as we expect to make this our home for a while at least. I will give my address and ask the sisters to call on me, as I get lonely, being deprived of the company of father, mother, brothers, and sisters, marriage deprives me of my mother's care. Still I trust it has not deprived me of my heavenly Father's care. I am thankful to our heavenly Father that my companion is in the fold with me. Many times I have thought: My father, Jas. M. Scott, is a servant of God preaching the news of this glorious gospel. Then shall I follow, or be united to one a disbeliever? I prayed God to forbid I should stray with an unbeliever, but open my way and enlighten my affiance's mind to understand as the Saints. So on the 4th of October Mr. Castins and two of my cousins were baptized by my father. It was very cheering to me.

Asking an interest in your prayers, in hope of eternal life,

MRS. EMMA CASTINS.

No. 16 Goethe St.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Miss Carrie E. Wood, though not in the church, yet having great faith in prayer, asks you to pray that God may restore her to health and bring her to a knowledge of the truth.

Sr. Martha Burke, of Farewell, Michigan, requests your prayers in behalf of Sr. Welch, that she may be healed and her memory restored. Also in behalf of herself and daughter, that they may be strengthened for the many trials they are called upon to pass through.

Mrs. H. O. Rmith, Woodbine, Iowa, asks your prayers for her little boy, who is afflicted.

Bro. Solomon Laurence, of Stockton, Illinois, requests your faith and prayers in his behalf.

EXTRACTS FROM LETTERS.

Sr. Cornish writes from St. Thomas that she is still trying to battle on through the varied struggles of life. That her heart and hand are as earnest in the struggle as ever, and with God's help she intends to win eternal life.

Sr. Mary Hannah, of Whittier, California, writes that the greatest enjoyment she has upon earth she finds in hours spent in reading the HERALD and learning from it the progress of the Lord's work in all parts of the world. She lives in a community of Friends, on Quakers, who seldom attend any but their own meetings, and consequently have a poor chance of learning the claims of the restored gospel. She was greatly cheered by the visit of Bro. Stebbins, also Brn. Baly and Pickering, who did the first preaching of our faith in that place. The Christian Science people are having things quite their own way at this time. Our sister is doing all she can to spread the truth, by distributing HERALDS and tracts, and asking the people to try the spirits and test all things by the law and the testimony.

Sr. A. J. Young, of Livermore, California, writes thanking those who are interesting themselves in getting out books for the little ones of the household of faith, and wishes that some one would get up a work like the Bible

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Stories, by Dr. Talmadge. She expresses her willingness to contribute to a fund for that purpose. Be patient, Sr. Young. There are those who have this work near their hearts, and with God's blessing will live to see it accomplished. Work while you wait, for every volume sold is adding to the fund and bringing the time nearer. Mothers, are you helping in this work? Only twenty cents for a little volume to impress a beautiful lesson on the mind of your child. Give them the book. Let it be their very own, and the lesson will then have double weight.

Sr. Mary Holmes writes from Ronald, Washington, bearing a faithful testimony to the goodness of God in healing her in answer to her prayers. She lives among the mountains, and had almost given up the hope of hearing the gospel in her home when her heart was made glad by the coming of Bro. Davis from Gilman, who, before leaving, baptized her husband and left them rejoicing together in the Lord.

Sr. Louie writes fron Snyder, Oklahoma, expressing her appreciation of the HERALD and thanking the sisters for the good she derives from their writings in the Home Column.

Sr. Mary Bankaster writes from Alabama that she desires the prayers of the sisters that the dark clouds may be removed from her mind and she may again enjoy the sweet peace she has known in past days.

Sr. Addie Robinson writes from Mayview, Missouri, that she was baptized six years ago, by Bro. William Thompson, at Angus, Iowa. There are no Saints where she is living, and she has not heard a sermon for three years, but earnestly desires to hold out faithful and gain a crown of eternal life.

Sr. W. Tankard, of Kansas City, Missouri, expresses it as her opinion that while we bring upon ourselves ignorantly some of the trials we have, that others come upon us over which we have no control; and that while the Lord works to do good to men, there is another power that seeks to oppose his work, and yet if we labor with the desire to do good to our fellow men, we must gain in the end. She desires the prosperity of the Prayer Union, and to do her duty as a mother in guiding her children in the way of truth, feeling sure that it is the gospel of Jesus Christ that must reform the world.

Sr. Lou Berry, of Marshalltown, Iowa, writes, and truly, too, in reference to the work of Christ and the apostles: We may not be called upon to lay down our lives as they were, but nevertheless, each one, no matter how weak, has a mission to fill. . . . After having discovered the Father's work and the Son's mission to earth, our life work becomes apparent, that each one has a soul to save, and that we ought to be thankful for our very existence.

Sr. Hancock, of Valley Junction, Wisconsin, sends her first letter to the Column. She writes on the training of children; and, having reared a large family she has learned many valuable lessons by experience. She believes in teaching children to be true by setting the example. She believes in correcting children in their early years before the habits become fixed, and that after the age of ten or twelve it should not be necessary to punish much. Her ideas are good, and the subject she has taken up is one of importance.

Sr. C. C. Judkins writes from Midway, Arkansas. She has been two years a member of the church, is satisfied that the church is of God, and feels her faith steadily increasing. She expresses the hope that Bro. Deuel may visit them, feeling that it would be beneficial.

Sr. Maggie Chew writes from Atchison, Kansas, expressing her pleasure at being able to testify to the truth of the gospel. The Saints at that place though poor were rejoicing in having procured a place in which to worship, and had been strengthened by the visits of Brn. J. Caffall and J. T. Davis.

Sr. Mattie Russell writes from Goose Creek, expressing her thankfulness for the gospel of Christ and that she had the desire and courage to obey it. She has not been in the church long, but has an earnest desire to be useful and continue faithful.

Sr. Alice Mechen, of Fosston, Minnesota, writes of the comfort she derives from the letters of the Saints. She is the only one of the faith there, but believes that if the gospel could be preached there some would obey. In times of great extremity God has been with her, and sustained her, and she desires to be remembered in the prayers of the Saints.

Letter Department.

MANCHESTER, Eng., Dec. 12.

Editors Herald:—Since my advent into this land I have sought, to the utmost of my ability, to build up the work in which we are engaged,—a work that has for its object the unification and the salvation of the race in Christ Jesus; a work that has God for its Author, the Christ as its chief minister, and the Holy Spirit as witness-bearer, Comforter, and guide; a work that the apostles and prophets of all ages have been engaged in, and for which they gladly suffered the loss of all things; a work that, if its demands are complied with, will bring man very near to God, and this means purity of life from pure motives, a cleansing of "ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," "without which no man shall see the Lord." And although this may seem a high and very difficult standard, yet it can be reached, for God does not require impossibilities at the hands of man. If we will honestly, earnestly, faithfully, and prayerfully endeavor to reach the standard, God will supplement those efforts and supply what may be wanting, for "He is a present help in every time of need;" and Jesus says, "Every branch in me that beareth fruit, he purgeth it that it may bring forth more fruit." This purging, purifying process may not be very pleasant at the time, for to my mind it means sorrow, suffering, and anguish of spirit growing out of, or the result of chastisement (correction). "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness, [right-doing,] unto them which are exercised thereby."

And of the Master it is said: "Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect [through suffering, I suppose], he became the Author of eternal salvation unto all them that obey him. For in that he himself suffered, being tempted, he is able to succor them that are tempted." Therefore he says to his disciples: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you;" and, "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it. All things are possible to him that believeth."

"I can do all things through Christ which strengtheneth me," is the language of one who had labored abundantly and suffered much in the work of the Lord. So, although the standard may be high, there is no reason why anyone should become discouraged, for the Master said, "Lo I am with you always, even unto the end of the world."

This work of the Lord is moving steadily onward in this land and I think the foundation is laid for a glorious work in the future. A majority of the ministry are alive in the work and are doing all they possibly can under the circumstances, and I am pleased to say that there are quite a number of young men coming to the front whose influence will be felt for good in the near future, and, indeed, is being already felt, to a considerable extent in certain directions. They fully understand what is meant by the admonition, "Be ye clean that bear the vessels of the Lord." They "avoid the use of tobacco, and are not addicted to strong drink in any form," neither do they use tea or coffee, and "flesh of the beasts and of the fowl of the air" are used by them "sparingly" and only "in times of winter, or of cold or famine." They are seeking to bring themselves into perfect harmony with the law of God as fast as they understand it, and they seem to be ready, and, indeed, anxious to receive instruction and act upon it just as soon as they can see that the instructions are in harmony with the law. Their talents are of no mean order. And some of them are ready to enter the field as missionaries if the General Conference sees fit to appoint. To my mind, all the ministry that the church is able to put in the field, in this country, can be found here. All that need be sent here are missionaries in charge.

My labors here have been confined so far to the Manchester and Birmingham districts. I have visited and labored for some time in *all* the organized branches that compose these districts, and the Lord has stood by and blessed me, and, at times, in a marked degree, for which I feel truly thankful. I have received a cordial welcome at the hands of all, and my teachings have been kindly received by ministers and members, with perhaps one exception. Many of my material wants have been anticipated by the brethren and sisters, and I can say that I have recived naught but

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kindness at the hands of all, for which I am truly grateful and earnestly pray the Lord to reward them abundantly.

Bro. Griffiths is still in London. We are to meet at Cardiff on the fifth of January, then hold conference at Aberdare, South Wales, January 7 and 8, and at Llanelly on the 14th and 15th.

Times are very hard here owing to the strikes, and general stagnation of business. It is possible that there may be a slight falling off in the subscriptions to church publications for this cause, but I hope not. They are highly appreciated, and the friends will take them if they possibly can afford to do so.

May the Lord greatly prosper the work in this and all other lands is my devout prayer.

My permanent address is 17 Dawson street, Manchester, in care of Joseph Dewsnup.

J. W. GILLEN,
Of the European Mission.

HANTSPORT, N. S., Dec. 21.

Editors Herald:—The sun is shining clear and bright on a forest of evergreen, a snow-crowned field, and the white-crested breakers of the storm-swept wondrous sea. The air is crisp, bracing, and really it is the first cold snap. The Nova Scotian Saints elsewhere, and our former missionaries will doubtless remember the cozy, rural home of Bro. and Sr. Lawrence, where I write as they round up the chores.

This country takes the lead for nice apples that grow large and smooth. They are free from worms, and appear to be first-class keepers. These parts are also famous for potatoes, root vegetables, hay, oats, and other small grain. The States is their natural market for their perishable goods, as well as their fish. The McKinley bill amounts to almost absolute prohibition where they cannot smuggle. The duty on potatoes, their staple, is twenty-five cents per bushel, and five cents per dozen on eggs, while fruit and other things are in like ratio. Custom houses, their officers, and government thieves in general and royal paupers in particular, are all blood leeches on the body politic; for forsooth! they produce nothing, and consume about everything.

The bone and muscle of this country, the artisan, the mechanic, the ship carpenter, the forester, the trader, the merchant, the plowman all long to see free trade with their first cousin, the United States. The young men and maidens, the healthful, courageous, bold, enterprising and those that are ready, willing, and wish to toil for a livelihood go to the States for lucrative employment and homes by the hundreds and thousands. This arrangement leaves this land largely in the care of old fossils and small children. Farms are often abandoned right here in this rich, beautiful, healthful country for the want of a market, and the aspect is worse, by far, in New Brunswick. If reciprocity in commerce and trade could only be brought about between these parts and the United States what a mutual blessing it would be!

Our church is losing more, by far, from removals than it is gaining by proselyting. The established faiths keep the people in priestcraft and fill them with sectarian hate. To be a good church member is to be an unrelenting, superstitious bigot. It means to abandon generosity, kindness, and true manhood, and bow a willing tool to the heartless demands of blind guides. As long as the leaders—these pious parasites and religious barnacles—hoodwink the gullible, just so long do we work to no avail. I dislike rheumatism, but like the rheumatic; I dread cholera, but sympathize with the victim; I fairly hate old Babylon, but tenderly love her enslaved, misguided, abused children. Bro. and Sr. Robert Newcomb belonged to one of the nominal churches for twenty-seven years. They do not allow them to speak or pray in their social meetings now or take part in the Bible class or Sunday school. They refused us the use of their public hall near by, and I think he is a shareholder as well. Halls were thrown open near by, however, so we have in nowise been idle, but have cried aloud, etc. The best element in the whole community are our fast friends, and we gave them the best at our command, also tracts and periodicals.

I go to South Rawdon this afternoon, where we are to try and hold conference on Saturday and Sunday next with Bro. Davison president. I like the few Saints I have met ever so much, but all the people in this country are hard up as a rule. They lodge and feed one all right, and are more willing to aid than able so to do. My health is good and, withal, I have been and am blest in this eastern mission. My family is well and I do feel as though I had a goodly heritage at the far-off village home. I never enjoyed better liberty, if as well, and I do think of quite a number here as in New Brunswick and Calais, Maine, that are surely near the kingdom. The way has opened up nicely in these last-named places, but of course I was only simply sowing the good seed. And now may God bless and love his own. Good by,

M. T. SHORT.

JONESPORT, Maine, Dec. 21.

Editors Herald:—News of Zion's welfare from the Pine Tree State may interest many of your readers. The summer and fall have brought many blessings to the elders laboring here, with the accompanying trials of presenting the word in new places. Improvement in the condition of several branches has encouraged somewhat, bringing many of the Saints into a position to enjoy more of the Holy Spirit and thus have greater influence for good where they reside. Others have been making a law unto themselves, thereby violating the law of God, and bringing trouble and darkness to themselves and to the church where they reside. Nobody has been pleased except, possibly, the Devil; he always rejoices when Saints do not live right. My prayer is that the darkness may pass entirely away, and perfect peace and unity again prevail among them.

Was glad to meet and associate with Elder M. T. Short, whom I found a humble, pleasant traveling companion. He lost his ambition for steamboat preaching when Neptune demanded tribute, and he held his hands upon his stomach and practiced the pronunciation of Eu-ro-pe. Trust he has forgiven me for not volunteering to assist him, as I tried hard to not have a similar experience, and knew that people did not enjoy ocean preaching when it was rough weather.

There has been an increased amount of labor done in new places this fall, Maine in many respects being unsurpassed in the number of towns that can be reached by the elders did we but have them to send. In some instances the Lord has granted especial favor to us in the eyes of the people. Ellsworth, Orland, Winterport, Peru, and Industry present excellent prospects for the work, good people in each place being interested. At Peru the Baptists occupied my first appointment and informed me that "whenever the Lord tried to start his work the Devil always started an opposition revival." As my appointments antedated theirs by a week, I felt that they were telling the truth. Left several there investigating the work.

On November 8 a Rev. Colby lectured at Dixfield on "Mormonism." He was careful to have all interested in this work invited to attend, equally so that we should know nothing of it. He classed us as one with the Utah people, knew that Bro. Sheehy and myself were from Salt Lake, that Joseph Smith was "pope" among us, etc. Told the people they must not hear us preach, associate with the Saints, or let their children play with those of the Saints, etc. He was redolent with the spirit of the inquisition; fair play and Colby are strangers. I reviewed his talk both in public and through the local paper, challenging him to "face the music" in discussion. He lectured again the 6th inst. when he knew that no elder was on hand to review him. Will draw him out if there is any possibility of doing so.

Secured the use of the Congregational church at Allen's Mills, Franklin county. Before my first service the pastor met me by the door saying that I could not hold another service till he examined my faith; if he discovered it was orthodox, then I could occupy the house again, not otherwise. No matter how close my faith harmonized with the Bible, his opinion settled it. I "locked horns" with a stranger at the close of service who professed to know I was from Utah, etc. Was pleased when a gentleman came forward saying, "I'm a white man, and will see fair play. What you have said is satisfactory; come home with me." Several became interested and are anxiously looking for the return of an elder. I have been associated with Brn. Gowell and Robley through the summer and fall, two fine, spiritual young ministers, with whom it is a pleasure to travel. May the Lord ever bless their efforts.

On November 26 I attended the Eastern Maine district conference at Indian River. A large number of Saints were present, including Maine's pioneer missionary, Elder G. W. Eaton, whose pleasant face, spiritual preaching, and reminiscences of early times, when the Lord marvelously blessed him in his efforts to plant the gospel standard through this section in the face of great opposition, have strengthened one and all. Elders Lakeman, Kelley, and Foss were also in attendance. The Holy Sprit was present; good

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was done. The work in this district is again improving: many are becoming interested. On December 4 I baptized Mr. Joel Wilson at Jonesport. He received a remarkable testimony that this was the true church. In answer to prayer he was shown in a night vision his pastor surrounded by a heavy mist of darkness, while one of our ministers was enveloped in light. Two months ago another manifestation of the Spirit was given him; he was visited by a personage who, taking his hand and calling his name said, "You have been trying to worship God, but in darkness and error; now if you want to be right you must join the Reorganized Church of Jesus Christ of Latter Day Saints." I have been permitted to baptize nineteen this summer, while over forty have been added to the church in the State. Can report good prospects in all directions, with more calls than can possibly be responded to. Desiring the reward of the faithful, Your brother,

U. W. GREENE.

POMONA, Cal., Dec. 21.

Editors Herald:—At the risk of being called a chronic grumbler I will name a few things which according to my humble opinion might be improved upon, as I suppose suggestions of improvement are always in order. The first point of attack is the *Hope*. I for one do not like the heading, especially the portrait of Christ. I have always had an aversion to any attempt upon the part of man to produce a likeness of either Father, Son, or Holy Spirit, believing all attempts failures, and the one "adorning" the *Hope* particularly bad. The administration (also part of the heading) leads to questions by the children of those outside the church, and generally leads to an adverse criticism by their parents, who are themselves probably unable to appreciate or even understand the ordinance, therefore why not give us a clean, plain heading, clear and bright. I also notice that the portrait of the young lady over the legend, "Watchman, what of the night?" is adorned with considerable jewelry. This, earrings especially, is a relic of barbarism, and is being strongly condemned by many religious and I think conscientious people. "Let all your garments be plain."

I would not say one word of the above if I was not jealous of the appearance of our every church publication; and though some of the objections are very insignificant, I for one want publications of this class so absolutely perfect that even under the keenest criticism they cannot be objected to. We know that the least flaw is made the most of against any work of ours of any kind, therefore if they can find no objections, they next admire, then are interested, as one finding a good thing where evil was expected; and if they follow up their first interest, the end connot be else than good.

Church entertainments to raise money. My voice would be against them for any purpose whatever, and for this unqualified opinion I offer no apology. We need money, badly perhaps; the more we need it the more we are tempted to desecrate the house of God. I never think of these "entertainments" or ice cream suppers without my mind going back to the M. E. church where I was first "converted." In the rear of the ground floor of this building was a complete, well-appointed kitchen, cook-stove, cupboards for dishes, etc., and from there my thoughts turn to 1 Corinthians 11: 20–22. Let us acquire all the money we can by good and legitimate ways to be in like manner expended, but beware also of the leaven of the Gentiles which is already beginning to work. Trusting I offend none I remain,

Yours for God and his word,

T. S. BROWN.

HAVERHILL, Mass., Dec. 18.

Editors Herald:—My last letter was from West Ellsworth, Maine, written in September. From there I went to East Orland to join Bro. Greene, leaving some almost persuaded. How sad it is to see people convinced of the truth of the message you bring yet without courage to obey. I preached at East Orland and visited the good people, trying to convince them of the necessity of obeying as well as believing the great gospel plan. At this place I visited the home of Mr. Soper, where we saw and heard a talking dog. You may smile, Mr. Editor, but it is a fact. I have heard of talking dogs before, but never saw one until the time mentioned. On Thursday the ordinance of baptism was performed by Bro. Greene; one precious soul born of water. Quite a crowd witnessed the baptism, and meeting was announced for evening, but lo! the door was locked, the key gone, preachers and people left on the outside. Nothing like baptisms to make the religious people glad (?). Next day in company with Bro. Hatch and wife we went to Sedgwick by wagon. The cool, bracing air was invigorating as we rode up hill and down dale, almost too much so, and I could not but help thinking how it would be if the mercury was about ten degrees below zero. We arrived safe at Bro. W. G. Pert's and were made welcome. Spoke at Green's Landing on Sunday, back to Sedgwick on Monday to attend to church matters which detained us until Wednesday, when we took passage on the boat for Winterport. The sail up the Penobscott is very fine, and one who loves the beautiful would never tire of looking at the grand old hills sometimes rising abruptly from the water's edge, while others slope gradually back until they are lost in the distance. The river winds, twists, and curves, making beautiful pictures at every turn. Here and there a village or town with its white cottages or more pretentious churches comes into view making a fitting foreground for the mountain that rises behind covered with trees which at this season of the year put on their most gorgeous apparel.

At Winterport we are entertained by Mrs. Haskell's, a daughter of Bro. S. Eaton. We obtained the Congregational chapel and held forth five evenings, and although we could almost feel the prejudice in the air, "we still held the key" and gave them the sincere milk of the word. On Tuesday, October 12, we attended to the baptism of a daughter of Bro. Eaton, sister to the one mentioned above, Bro. Greene officiating. On Wednesday we bade our friends good-bye and boarded the boat for Rockland, where we were made comfortable at the home of Sr. Murray. Held two meetings here, but not much interest manifested; so as soon as we got a little of the filthy lucre we moved on to Dixfield where we found Bro. M. F. Gowell had been holding meetings for a week or more. The enemy was on the watch; sectarian hate ran high; but we are getting a little used to the Devil's methods, and know in whom we trust. There is a band of faithful, loving Saints here trying to do their duty, and Satan is mad and so are his misguided children. But truth will predominate, so we need have no fear. The branch here is presided over by Bro. E. E. Holman, a humble, faithful man. Was in Dixfield and vicinity about a month; preached at Sweet District where I enjoyed very good liberty and baptized a sister who has been believing the work since we were here last fall; others here, I believe, will come in the future. May God bless the Saints and friends who so kindly ministered to our wants while there. Bro. Greene and the writer went to West Peru to fill an appointment made for us by a gentleman in the Baptist church, but, lo! we found a full-fledged revival in progress and three ministers to run the revival. There was a hall in town, however, and we gave notice that we would commence meetings next night. The pastor of the Baptist church tried to prevent us from getting the hall, but without success, and meetings began, continuing throughout the week, Bro. Greene staying over Sunday and when he left reported interest very good. I labored at the "Center" and "over the mountain," also held two services in the Unitarian church in Dixfield.

On Thursday the 17th I bade the Saints good-bye and started for Boston. Met Brn. Sheehy and Kelley at Bro. Bowers'; both were feeling well. Arrived home in the evening of same day; on Sunday preached at Providence, and the next at Fall River. Again visited Fiskville, where I held nine services with good liberty and good interest. Next moved on to Haverhill, Massachussetts, where Bro. R. Bullard had held two services. Found a home with Bro. W. T. Frost and am trying to interest the people in our message. We have a hall for Sunday services and hold cottage meetings through the week. There are only four members of the church here, so we are fighting against odds. On December 26 was called home by telegram and found my little boy very sick, but am thankful that through the mercy of God he is getting all right again and, providence permitting, I shall be off again in a day or two about my Master's business. Yours in bonds,

GEORGE W. ROBLEY.

LAMONI, Iowa, Dec. 26.

Editors Herald:—You said yesterday that you had not thought much about the text where it speaks about the "children of this world being wiser in their generation than the children of light;" and as I have thought of it many times, I give in a crude way my conclusions. The children of this world are wiser than the children of light because they bend every circumstance possible to the end they wish to attain, allowing neither cold nor

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heat, rain nor drought, sneers, scorn, censure, ridicule, nor praise, friend nor foe to turn them from their course. All of which seems rather to stimulate them to greater endeavor, even though it is to be enjoyed (the object obtained) but a short time before it must be left to others. But the children of light, who are looking for an eternal inheritance that is never to be taken away from them, do not always use the same wisdom, but are too much taken up with temporal things, and allow the sneers or frowns of the world and the church members to govern their actions many times.

Many good thoughts and deeds are lost to others because of the seeming inability to express or write them so as not to be ridiculed or laughed at by such as set themselves up as critics or afraid that others will be thought more highly of than themselves. O, why should the children of God want to block the wheels of the car of progress, no matter who pulls or who pushes it. Should we not endeavor by all lawful and honest means to help each other, even if another may get the praise for it here, if it be ours to get the *eternal* reward and the praise of our heavenly Father hereafter. HERALD READER.

MALONE, N. Y. Dec. 29.

Editors Herald:—It is some time since I have written for your columns. This writing finds me in the northeastern part of the Empire State, twelve miles from the River St. Lawrence, some sixty miles from Montreal, and north of the Adirondack Mountains. The Brn. Luther and Silas Nichols and families live here. They are from Canada, formerly; joined the church early in the seventies under the labors, principally, of Brn. J. Snively and D. Campbell. Although isolated from those of their own faith these many years, they remain firm in their allegiance. I came here by apostolic injunction. This is not the first time that I have been "sent" under such a provision of the law and have been confirmed in the idea that God works that way. I have not been allowed to corrode any since coming. I guess I can speak for the ministry when I say, there is nothing that will keep one contented and homesickness away as to be busy. In the first twenty-six days I preached twenty-eight times. Christmas coming on, I thought it well to allow Santa an opportunity, which I presume he would have taken without consultation with me. I believe I never saw prospects any brighter for preaching than I have experience them this year. In these parts since I have been here prejudice is not strong enough to be spicy. I expect, though, that the storms are gathering and will break out in time. I am not "ignorant of his devices," generally; but this time the unexpected has happened. I have preached at Whippleville, two and a half miles from Malone, and in the Foote district, about the same distance. My audiences continued to increase in both places as long as I preached to them. I am now at a settlement nine miles away. Last evening faced another lot of new faces; had a good sized audience. I sometimes think the first discourse is the hardest one; everything is new, the preacher affected more or less by the psychological conditions, and the people are not used to the preacher's peculiarities. Then the last one makes a man feel that he don't want to undo what he has done. Such anxiety and care over my work I do not outgrow, consequently have to bend my knees often. I have read of James the Just that he prayed so much that his knees became calloused like those of a goat. I have not attained to that yet.

I will return to my former new places when I start matters here. I think it a good plan to allow time for digestion which is as necessary as any other part. Too sudden a transition is unhealthy for the mind as well as for the eyesight. Seed must swell, sprout, and grow. People's minds are benumbed to a great extent, "being dead in trespasses and sins," hence are not receptive for a full flow of the effulgence of gospel light. Sometimes an elder wonders why he cannot soar and spread before an audience what he realizes and feels in his own soul, which is the result of years of spiritual cultivation. It would be impossible for the people to appreciate such things at once. The wisdom of the prophet's instruction, "Say nothing but repentance to this generation," is confirmed to me in my ministry.

At one of the places where I have been at work there is a strong sprinkling of spiritualists. I have had to spend considerable time upon the subject of the superiority of Christ over all spirits, angels, and men. I think the case is made out, as the leading ones admitted the stability of the position we take upon that subject. I am glad that we are so situated in the arena of debate and thought that evidence is at our disposal rather than dogmatic assertions. How I long for the time when we can occupy the prominence we ought and that doubtless belongs to us upon the great question of the hour. Patience will have to have her perfect work, I suppose; still I can see that to make practical the transcendent truths restored to us will make us "a city set on a hill that cannot be hid." Taking everything into consideration, there is much to feel encouraged over. I am glad I am in the faith, for it is a well of water springing up and satisfying.

I will soon have to leave these parts for my own immediate field, the Massachusetts district. Bro. McDowell is about to leave for Pittsburg region. He will be missed, and we are sorry that he is going. Bro. Kelley's field is so extensive now that he cannot stay long in one place at a time, so we are out that much more than we used to be when he was more confined to New England. Things are alive in Maine generally. George Eaton, a warrior of yore, is swinging his herculean battle-axe again with interest, which will be hailed with delight by all who know him. Some of us younger and later ones who have a Bishop's agent to lean upon, half fare permits, and fancy black suits to wear can hardly appreciate the efforts of the early missionaries who took their grips and went on foot. Imagine George Eaton associated with Father Landers, then a man of seventy or more, part of the time carrying the old man on his back with a valise in each hand across streams and through snow and slush. I have heard them tell of eating berries for food, picking them as they traveled along. I presume I would do that if neccessary, but have not had to thus far. Weather here has been twenty-eight below zero, still I don't think I suffer as badly from it as one does on the seacoast. Hopefully yours,

F. M. SHEEHY.

WILBER, Neb., Dec. 28.

Editors Herald:—The following is a partial report of my work in Saline county, Nebraska, my field of labor: I have preached seventy-eight sermons, baptized two, confirmed seven, administered to forty-one, blessed three children, traveled by rail three hundred and thirteen miles, by wagon three hundred and forty-eight miles, on foot twenty-seven miles, married one couple, and assisted in services and ordinances whenever occasion required. There is one railroad running through the northern part of the county from east to west, also a parallel line through the southern portion of the county. No inland points can be reached by rail, but I have overcome this difficulty by the purchase of a cart and through the kindness of Bro. William Brolliar I secured the use of a horse for the winter. This enables me to do more work at less expense and with better satisfation to all concerned. I have met much prejudice, but believe much has been removed. I have been kindly treated and welcomed back where success was had in getting our faith fairly presented.

I have plenty to do in this country; all I can properly attend to. While my work has been mostly within a short radius of Wilber, there are many places near here not visited and much to do that I have been unable to reach thus far. A very encouraging series of meetings was held recently at a schoolhouse near Bro. Klein's. This was the second effort at that place and we succeeded in getting the coöperation of the community. Bro. Klein kindly allowed us the use of his organ and a choir was organized and the congregation was furnished with good music. I preached eleven consecutive discourses, and think I succeeded in getting all the bad features (?) of Mormonism before them. The congregations, however, increased in numbers, and interest grew proportionally. There was scarcely standing room on the last evening, the superintendent of the Union Sunday school occupying my chair. He favored us with a well-rendered solo at the begining of the meeting, which was highly appreciated. His daughter materially assisted us during the meetings in the capacity of organist, assisted by Sr. Eva Hall. Bro. Klein and family were untiring in their efforts to make the meetings a success, and the writer highly appreciates the courtesy and kindness shown him while at their pleasant home. I am sure much prejudice was removed and am hopeful also that some are convinced of the validity of our claims.

A series of meetings was held in what is known as the Euble church five or six miles southeast of Bro. Klein's. Fair audiences were had and we were invited to come back again. A very good opening was also made about four miles east of De Witt. I have

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held two series of meetings there besides having had regular appointments nearly all winter. The building is a large schoolhouse and we succeeded in getting it "packed to overflowing;" even the hat and cloak rooms were occupied. A number in this vicinity have expressed desire for baptism but have failed to obey as yet. I intend beginning a closing effort at this point on the second Sunday of the New Year.

Next Sunday I shall hold services at the "Summit" four miles west and two north of Wilber. At this place I have met with much opposition also with enthusiastic support. The people had been attending union meetings for some time, conducted by various ministers. Some difficulty was had among the brethren (?) concerning sacrament services. The trouble grew to such proportions that the then acting pastor resigned. After consultation it was decided by the congregation to invite a Latter Day Saint elder to preach for them. I was kindly received and cared for by Bro. and Sr. Dixon of the New Light or Christian Church. Bro. J. W. Waldsmith was with me upon the first visit. Four or five meetings were held with seeming satisfaction "all round." For the past eight or nine weeks I have been holding services tri-monthly. I tried to show the necessity of union and harmony among Christian people—the necessity of coöperation upon the high plane of deed and duty, in combined and united effort and action against the strongholds of sin and Satan. I presented our faith also, to the best of my ability. Everything seemed to be moving along smoothly until the last sermon but one, when I chose for my subject "our prophet." I soon found that a large number suddenly became united—against the "Mormons." The opposition manifesting itself so strongly brought out our friends. The "other side" immediately procured the services of a minister well known here and he occupies the pulpit the other two Sundays of each month. The congregation is about equally divided and excitement increases. Some talk of a joint debate has been indulged in. I have been asked if I would take part in a public discussion. I replied that I was not looking for a fight, but would cheerfully take the defense if assaulted.

I feel much encouraged in the work. My ambition and hope under God's grace is to grow in grace and usefulness. There are but few Saints in this county outside of Wilber, but so far as I am able to judge all seem to be alive and in the discharge of duty.

FRANK CHATBURN.

HORRIBLE CRUELTY IN RUSSIA.

The peasants of the Russian village of Jagod-zints, in Lithuania, wreaked their vengeance on a suspected horse thief recently by setting fire to his dwelling during the night while he, his wife, mother, and family of five children were within, and burning the whole family to death. The peasants stood around the hut, and when the inmates rushed out they were thrust back into the burning house with pitchforks and scythes. One of the women was murdered outright in the attempt to force her back into the flames. The peasants gave themselves up to the Russian police, and will most probably be imprisoned for a year and then exiled to another part of the country.

Original Articles.

THE CHURCH IN THE FIRST CENTURIES.—No. 1.

BY G. S. LINCOLN.

THE church was organized by our Savior while he was here upon the earth. Every officer, ordinance, and doctrine was in its proper place, and all was left by him in perfect order. The church work, with its duties, obligations, and privileges was complete. The plan of salvation devised by the Father was fully established; the form of worship was understood: the ministry was qualified to represent the kingdom of heaven. The only thing lacking was the endowment, which was given to the church a few days after Christ's ascension. To show that all was complete, the Savior said in his prayer in the garden, just previous to his death, "I have *finished* the work which thou gavest me to do." (John 17: 4.) It was in this finished, full working condition that he left the church. That church did not remain on the earth as he left it. False doctrines and principles were introduced, other officers were substituted, and many changes were made. It is these changes and innovations with which I wish to deal in this article.

Jesus organized the church in Palestine. The first officers he chose were Jews, and in his commission to them he told them not to go to the Samaritans nor to the Gentiles, "but . . . to the lost sheep of the house of Israel." This was just their idea of the gospel: it was for the Jews and them only. But when the Savior, after his resurrection, told them to go "into all the world, and preach the gospel to every creature," they did not understand that; they did not comprehend that every creature was to be saved by the same gospel, and in the same church; and although his command was so plain, they made no effort to carry it out any more than to preach it to the Samaritans, who were mongrel Jews. After eight years had passed they had as yet taken no steps toward preaching the gospel to the Gentiles, and even then, before Peter was willing to go to do so, he had to have a special vision to teach him that God cared for all his creatures; and when he went to the house of Cornelius and began to tell the story of Christ and the Holy Ghost fell upon the Gentiles, Peter exclaimed: "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." "I perceive," he said. It had just begun to dawn upon his mind that Jesus meant what he said when he told them, "Go, . . . teach all nations," and that the gospel was for everyone who would believe it.

But what was the condition of the rest of the church on this subject? Why, as soon as those at Jerusalem heard that Peter had baptized some Gentiles, they took him to task immediately, and wanted to know why he had done so, and even contended with him about it; but Peter narrated the whole circumstance to them, showing how the power of God was manifested, and how clearly it was shown him that he should baptize them; and then he asked, "What was I, that I could withstand God?" When they understood it, they "glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11). They, also, were only just catching the idea. But the scattered ones who were away preaching had not advanced that far, for the nineteenth verse tells us that in their traveling they were "preaching the word to none but unto the Jews only." They did not know that it was for the Gentiles also.

The Jews found it very difficult to overcome the great prejudice they had toward the Gentiles, and some of them never did overcome it. Even Peter dissembled and had to be reproved by Paul (Gal. 2), while many others still contended for circumcision and other parts of the law, not yet realizing that all that was fulfilled in Christ and done away by the gospel. By agreement, Paul and Barnabas went to teach the Heathen, while the others confined themselves to the Jews; but the old prejudice seemed to continue, and a kind of party feeling arose which was never overcome. False teachers entered into the church, and divisions and contentions arose; false doctrines began to be introduced, and many errors crept in. Some who should have been saints were so far from it that Paul in his righteous indignation exclaimed, "I thank God that I baptized none of you" (1 Cor. 1: 14). Although Paul was such an earnest worker for the cause of Christ, still a feeling against him arose, and continued until he was led to say, "All they which are in Asia be turned away from me." Again in speaking of the "falling away" of the church, he says, "the mystery of iniquity doth already work." In addressing others, who had departed from the true church, he says: "I marvel that you are so soon removed . . . unto another gospel: which is not another."—Gal. 1: 6. From this and many other statements we might produce, we see that another system of religion was already introduced among the saints, and some were departing from the truth and uniting with it. It was the work of Satan—the false church being established.

Mosheim says (page 46):—

"The Christian Church was scarcely formed when, in different places, there started up certain pretended reformers,

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who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a *new religion*, drawn from their own licentious imaginations."

While it is true that a number of sects arose about this time through different false leaders and teachers, still there was one prominent one which stood in opposition to the true church and caused a division among the saints on the Jew and Gentile question, as pertaining to the law, etc. As most of my readers are acquainted with scriptural evidences of the apostasy, the church in the wilderness, etc., I will now leave that side of the question, and present a new line of argument from a different witness, and will give some quotations from the Encyclopedia Britannica, ninth edition. Concerning prophets, we read:—

"We find, accordingly, that there were prophets in the oldest church, that of Jerusalem, and again that there were 'prophets and teachers' in the church at Antioch. . . . When Paul says 'God has set some in the church, first as apostles, second as prophets, third as teachers,' he points to a state of things which in his time prevailed in all the churches both of Jewish and Heathen origin. . . . Until recently it was impossible to form any distinct idea of the Christian prophets in the post-apostolic age, not so much from want of materials as because what evidence existed was not sufficiently clear and connected. It was understood, indeed, that they maintained their place in the churches till the end of the second century, and that the great conflict with what is known as Montanism had first proved fatal to them. . . . The most important facts known at present about the manner of life, the influence and history of the early Christian prophets are the following: (1) Down to the close of the second century the prophets (or prophetesses) were regarded as an essential element in a church possessing the Holy Ghost. Their existence was believed in, and they did actually exist, not only in the Catholic congregations—if the expression may be used—but also in the Marcionite Church and the Gnostic societies. . . . (2) Till the middle of the second century the prophets were the regular preachers of the churches, without being attached to any particular congregation. While the 'apostles' were obliged to preach from place to place, the prophets were at liberty either like the teachers, to settle in a certain church or to travel from one to another. . . . The strictly enforced episcopal constitution, the creation of a clerical order, and the formation of the New Testament canon accomplished the overthrow of the prophets. . . . After the beginning of the third century there were still no doubt men under the control of the hierarchy who experienced the prophetic ecstasy, or clerics like Cyprian who professed to have received special directions from God; but prophets by vocation no longer existed."—Vol. 19, 844, 845.

From the above we learn that prophets ceased in the church at the close of the second century, and at that time a Catholic Church and a New Testament canon are alluded to. I will mention these further on, and wish the reader to pay special attention to the changes, innovations, and departures from the true church, which were made in the second half of the second century.

In the article "Paul," we read:—

"At the end of fourteen years, either from his conversion or from his visit to Peter at Jerusalem, the question of the relation of the communities which he had formed and of the gospel which he preached, to the original Christian communities and to the gospel of the Twelve, came to a crisis. . . . Between their respective disciples there was evidently a sharp contention. The Jewish party, the original disciples and first converts, maintained the continued obligation of the Mosaic law and the limitation of the promises to those who observed it; the Pauline party asserted the abrogation of the law and the free justification of all who believed in Jesus Christ. The controversy narrowed itself to the one point of circumcision. . . . It seemed for a time as though Christianity would be broken up into two sharply divided sects, and that between the Jewish Christianity, which had its seat at Jerusalem, and which insisted on circumcision, and the Gentile Christianity, which had its seat at Antioch, and which rejected circumcision, there would be an irreconcilable antagonism."—Ency. Brit. vol. 18, 428.

Article "Marcion," says:—

"In the period between 130 and 180 A. D. the varied and complicated Christian fellowships in the Roman Empire crystallized into close and mutually exclusive societies—churches with fixed constitutions and creeds, schools with distinctive esoteric doctrines, associations for worship with peculiar mysteries, and ascetic sects with special rules of conduct. Of churchly organizations the most important, next to Catholicism, was the Marcionite community. Like the Catholic Church, this body professed to comprehend everything belonging to Christianity. . . . It was no mere school for the learned, disclosed no mysteries for the privileged, but sought to lay the foundation for the Christian community on the pure gospel, the authentic institutes of Christ. The pure gospel, however, Marcion found to be everywhere more or less corrupted and mutilated in the Christian circles of his time. His undertaking thus resolved itself into a reformation of Christendom. This reformation was to deliver Christendom from false Jewish doctrines by restoring the Pauline conception of the gospel,—Paul being, according to Marcion, the only apostle who rightly understood the new message of salvation as delivered by Christ. In Marcion's own view, therefore, the founding of his church—to which he was first driven by opposition—amounts to a reformation of Christendom, through a return to the gospel of Christ and to Paul; nothing was to be accepted beyond that. . . . It may be said that in the second century only one Christian—Marcion—took the trouble to understand Paul; but it must be added that he misunderstood him. The profound reflections of the apostle on the radical antithesis of law and gospel, works and faith, were not appreciated in the second century. . . . The golden age of the Marcionite churches falls between the years 150 and 250. During that time they were really dangerous to the great church; for in fact they maintained certain genuine Christian ideas, which the Catholic Church had forgotten."—Ency. Brit. vol. 15: 541, 2.

Here again we have "the Catholic Church" spoken of. This was not the Roman Catholic Church, but that which afterward received that name. Neither was it the church organized by our Savior, but it was the church of the evil one, beginning to develop and usurp the rights of the true church. It was arising and crowding out the Church of Christ, taking possession of her claims and rights, as she was forced away "into the wilderness." The keen observer can see that already the innovations were being made, and the pure gospel corrupted, and although there were numerous sects already in existence, this Catholic Church, which afterwards became the Roman Catholic Church, had already become the most powerful, and "the great church,"—although she had already forgotten "certain genuine Christian ideas." Marcion, we are told, tried to cause "a *return* to the gospel of Christ," "the pure gospel," as also did other reformers at this early date.

Let us watch the growth of this usurping church:—

"The Tübingen school maintains that St. Paul taught that the law was of no avail to Jew and Gentile, and that, therefore, the observance of it was unnecessary; that St. Peter and the other apostles taught that the observance of the law was necessary, and that they separated from Paul on this point; and that the early Christians were divided into two great classes: those who held with St. Paul, or the Gentile Christians, and those who held

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with St. Peter, or the Jewish Christians. They further maintain that there prevailed a violent controversy between these two parties in the church, until a fusion took place towards the middle of the second half of the second century, and the Catholic Church arose."—Ency. Brit. vol. 1: 118.

We also read of "the violent controversies between the Catholic and Jewish parties which came to a head in the second century."—Ency. Brit. vol. 18: 709.

Peter and Paul are both supposed to have been martyred at Rome in the year 67; therefore, the "violent controversies" which were had after their death and "which came to a head in the second century," and were the cause of the uniting of these two factions, thus forming the Catholic Church, could hardly be attributed to them. As to how these controversies grew during the hundred years after their death, we may never know, as there is a period during that time of about fifty years of which we have no history. The struggles of the Saints during that period and their effort to keep the true church pure may never be known. How influences were brought to bear upon them by usurpers, and how they were compelled to accept errors and lay aside truths, we may never find out; and the story of how Satan raised up men to serve him and help to overthrow the true church and drive her away during this time, may never be told in this life. But the fact remains that "in the second half of the second century" Satan made one of his master strokes, which resulted in the establishment of the Catholic Church, which continued to grow and continued to introduce errors, forms, ceremonies, and superstitions until she assumed the wonderful proportions we see in the Roman Catholic Church to-day.

"All our knowledge of the period that lies between the apostles and the great teachers of the Old Catholic Church towards the close of the second century is fragmentary. . . . In the genuine epistles of Paul on the one hand, and in the Revelation and some parts of Matthew on the other, the original hostility of ethnic and Jewish Christianity is sharply defined; while after a series of intermediate stages the Johannine writings present the final transition in the second century from the contests of primitive Christianity to the uniformity of the Old Catholic Church."—Ency. Brit. vol. 3: 556.

Here we have an admission as to how little is known of what occurred during the time *between* the apostles and the teachers of the Old Catholic Church. But there did come a time of final change in the second century, "from the *contests* of primitive Christianity," to the acceptance of the rulings and teachings of the Catholic Church, by the majority of the people:—

"The early heretics were desirous of confirming their peculiar opinions by the writings current among Catholic Christians, so that the formation of a canon by them began soon after the commencement of the second century, and continued till the end of it, contemporaneously with the development of a Catholic Church and its necessary adjunct, a Catholic canon. No New Testament canon, except a partial and unauthoritative one, existed till the latter half of the second century; that is, till the idea of a Catholic Church began to be entertained. . . . The conception of a Catholic *canon* was realized about the same time as that of a Catholic *Church*."—Ibid. vol. 5: 8, 9.

We here learn that "the idea of a Catholic Church" did not *begin* to be entertained until the "latter half of the second century," neither did the *conception* of one. If this is true, who can fail to see that this Catholic Church here spoken of is not the same church that Christ organized? If Catholic means *universal* or *general*, then it was the idea of Jesus Christ to make his church the Catholic Church, as he commanded the apostles to "go teach all nations . . . baptizing them, etc., thus bringing them into the church he organized and meant to become general. Paul says, "by one Spirit are we all baptized into one body [or church], whether we be Jews or Gentiles, whether we be bond or free." His idea was a universal church, and I believe that was the true and accepted thought in connection with it by all who were not blinded by Jewish bigotry. The true church worked to this end, but evils and heresies had not yet crept in to a sufficient extent, and the truth had not been sufficiently corrupted until then.

The church had not appeared worldly enough to be accepted as the Catholic or universal church until the latter part of the second century. By that time false teachers and evil, designing men had succeeded in fastening upon the little that remained of the true church so many errors and evils that the truth was hardly discernible. Most of the truths that had been objectionable to the world were being smothered, or modified so as to suit the then existing ideas, and the teachings of the church were so changed that the people generally were becoming willing to accept it and make it universal.

Again: "When it is asked, to whom do we owe the canon? the usual answer is, to the church, which is hardly correct. The Catholic Church did not exist till after the middle of the second century. . . . The formation of a Catholic Church and a canon was simultaneous. . . . Instead of attributing the formation of the canon to the church, it would be more correct to say that the important stage in it was due to three teachers, each working separately and in his own way, who were intent upon the creation of a Christian society which did not appear in the apostolic age,—a visible organization united in faith,—where the discordant opinions of apostolici and sub-apostolic times should be finally merged. The canon was not the work of the Christian Church so much as of the men who were striving to form that Church, and could not get beyond the mould received by primitive Christian literature. The first mention of a "Catholic Church" occurs in *The Martyrdom of Polycarp*, an epistle that cannot be dated earlier than 160 A. D., and may perhaps be ten years later. But though the idea be there and in the Ignatian epistles, its established use is due to Irenæus, Tertullian, and Cyprian."—E. B. Vol. 5: 10.

We are here told that the important stage in forming a canon (of the New Testament Scriptures) was due to three teachers, who were each working in his own way "intent upon the creation of a Christian society which did not appear in the apostolic age." This is a clear admission that a new church, "Christian society," was being formed, one which did not appear in the days of the apostles. To make it still clearer the writer adds: "A visible organization united in faith." That is, a church; and these people were trying to form one different from what the apostles had. A church really existed in the days of Jesus and the apostles. Our Savior speaking concerning offenses says, among other things, "tell it unto the church" (Matthew 18: 17). Luke says, "the Lord added to the church daily such as should be saved" (Acts 2: 47). Paul says, "God hath set some in the church; first, apostles;" etc. (1 Cor. 12: 28.) Then the church—Christian society, visible organization—really existed in the days of the apostles; so we may well ask, What is this new society or organization? What was the object in forming it? They desired to make it "a visible organization united in faith, where the *discordant opinions* of the apostolic and sub-apostolic times should be finally merged."

That is it, exactly! They wished to arrange the teachings and doctrines of the church—and change them—in such a way that the cause of discord might be removed; and what they considered discord, was the difference of opinions between the times of the apostles and their own day. Opinions which had existed in the days of the apostles, still existed; but there were others at that time which were not

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in harmony with them, therefore these were "discordant opinions;" but those that were considered *discordant*, were the ones that had existed in the apostolic times. Therefore the object was to form a church and leave out those opinions of the original church, with which they were not in harmony, and accept those they were willing to observe; and thus have all the "discordant opinions" merged in the new organization, and make it a universal or Catholic Church.

(To be continued.)

LABOR AND CAPITAL.—NO. 12.

CHRISTIANITY THEIR ONLY RECONCILER.

BY FANNIE JONES.

"We read in Luke 4: 17-24, "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." We see here the gospel of Christ, fitting itself to every incident of man's necessities. "In the adaptability of Christianity to the ever changing conditions of human existence those who need such proof may find one of the strongest confirmations of its divine authority. "It was reserved for Christianity," says Lecky, in his History of European Morals, "to present the world an ideal character, which through all ages has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the *brightest* pattern of virtue, but the strongest incentive to its practice, and that has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to soften and regenerate mankind than all the disquisitions of philosophers and all the exhortation of moralists."

Christianity, dear brethren and sisters, is a religion of life as well as for death. It not only inculcates love to God, but the duty of man to his fellows, and also gives him rules on all questions that are daily presenting themselves for a solution. Besides preparing the individual for that existence which lies beyond the grave, it seeks to direct the community in all that will promote its social and political well-being, and it also promotes the healthful advancement of the race. Its aim is to infuse industrialism with the spirit of love that will raise it above selfishness and the vanity of wealth getting. It is in the application of those polities as taught by the Scriptures that the remedy for social evils must be sought, and it will be found that when the economic laws are tested by the divine, they will take on a new interpretation and subordinate themselves to the primal law of love.

It is useless to conceal the fact that the two great divisions of the industrial world have regarded the Christian ethics as wholly inapplicable to their dealings with each other and with the consumer. Christianity regarded purely as a moral force and resting its claim solely on its historical achievements, is entitled to the spontaneous allegiance of every workingman and woman, for it has raised them from bondage to freedom, from ignorance to knowledge, from the animalism of the undeveloped being to the expansion of spiritual manhood. "Commencing with the overthrow of the ancient temples, and the rescue of their worshipers from the bonds of cruelty, it placed on high as a model for human conduct an absolutely perfect conception of purity and self-sacrifice, whose every word was in sympathy with the poor and toiling and whose life was a constant protest against their oppression." Therefore as Lord Bolingbroke says, even supposing Christianity "to have been purely a human invention, it had been the most amiable and the most useful invention that was ever imposed on mankind for their good."

No literature ought to lie so close to the hearts of the common people as the Bible, because in no other book is the dignity of labor so exalted. It requires fair wages: "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."—Jer. 22: 13. Prompt payment: "The wages of him that is hired shall not abide with thee all night until the morning."—Lev. 19: 13.

The Bible commends and honors labor well done, and denounces all who deal unjustly with the laborer: "He that oppresseth the poor to increase his riches . . . shall surely come to want."—Prov. 22: 16. And finally, when oppression prevails, and the struggle for bread becomes so severe that even patience cries out, it teaches as a solace that this is only the beginning of an endless journey; and notwithstanding temporary injustice, those who themselves do well and prove worthy to be heirs of the kingdom are surely laying up earnings in that heavenly city.

The social problems of to-day are essentially religious problems. "It has become therefore in its most profound sense the science of applied duties, the coöperation of scientific method with religion, the alliance of faith in God and faith in man with the industrial occupations, and a projection from Christ into the active life of an active world." In this way, dear brethren and sisters, when Christianity is unopposed it promotes the advance of society, and offers to social discontent a more efficient remedy than revolution. It extirpates poverty and distress, not by taking from wealth, but by a correct understanding of the laws of nature, by self-reliance, and the loving aid of others. It would by making ownership a trust, reduce them to their smallest proportions, and by removing the curse from the ordainment of labor, (the sting of which is to-day not implanted of God but made by man,) transform it into a necessary means for the attainment of happiness and a motive power for enlightened progression. The great trouble with the benevolent societies of to-day is the patronizing way they deal with the laboring classes. The writer a short time ago was present at a W. C. T. U. convention when a prominent and wealthy woman arose and addressed the audience. She said in her remarks that the most remarkable problem of the hour was the solution of why the masses were drifting away from Christianity and the churches, and how could they be reached before they became socialists. "Madam," I said, "I believe I can give you the solution of this vexed problem. You meet here in your convention and read eloquent essays on the duty of the rich to the poor; you return home, gather up a basket of cold victuals that you cannot use and some cast-off clothing and take it to some poor person and then think you have done your Christian duty. When you meet them on the street no light of recognition is in your eye. You never invite them to your mansions or visit them in a neighborly way in their hovel, nor allow your children to associate with theirs although they and their children may be your peers in intellect, although they may have been unfortunate in accumulating this world's goods. When you place such bars between one kind of society and your *elite*, can you expect anything but socialism? If you should enter heaven, do you think Christ will put up a partition to keep the poor from the rich? Certainly not, for, 'the rich and poor meet together: the Lord is the maker of them all.'"—Proverbs 22: 2.

I noticed at least in that conference of the W. C. T. U. that no line was drawn between the wealthy and poor delegates, and that each side was favored with committee work. Christianity desires to change combinations of disorder into bonds of conciliation. The gospel is a religion fitted for to-day, and it will answer the social problems of to-day whether pro-

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pounded by workman, employer, or consumer, with a wisdom that surpasses all worldly knowledge.

It is not just to point to the ignoble strivings for gain, the deeds that make light of honor, and the daily gamblings with the harvests of God, that but for the counterforce of other gamblers would result in a famine a thousand times more extensive and just as infamous as those devised by Louis the Well Beloved. It is not right to point to the ill-paid hazard of the worker and the luxurious lounging of the idler and say, "Are these thy accomplishments, these thy reduced strongholds, these thy conquests, Christianity?" They are neither victories nor defeats, but fortresses as yet unbesieged by Christianity.

Sr. Walker, in Editor's Corner of *Autumn Leaves* for November, asks the following questions in regard to the Columbian Exposition: "Will this mighty convocation of learned and wise men adjust the relation of capital to labor? Will they penetrate below the surface sufficiently to see this general uprising of employees means more than an ordinary conflict? Will they see that it is among the throes by which the world is moving forward to emancipate mankind from thraldom and the oppression of tyrants? Will they see in it an evolution in the success of which all mankind is interested, and will they in their wisdom advise the framing of such laws by governments as shall restrain the rapacious greed of the inhuman and protect the helplessness of downtrodden women and children? Will they point the finger of scorn at that government which stands idly by and sees the few hoarding up immense fortunes which combined capital has wrung from toiling millions, and not only from their toil, but their lifeblood and their virtue? Will they, dare they do this?"

No, dear friend, they dare not; they wish not to make any innovation. When we turn to history we find that no great reform was ever brought about by this class of people, but that such generally came from those in the humble walks of life. This convocation of learning will make eloquent speeches and read fine essays, but when it comes to practical work, will be weighed in the balance and found wanting. Why? Because the majority of them receive their salary and their living from the capitalists, and they have not the welfare of the toiling masses at heart. They do not know what hunger, cold, and poverty mean. What good was accomplished by Congress investigating the Homestead trouble and the Anthracite Coal Trust? None. Have not these coal barons informed the highest tribunal of a State that they will evade the law, "change the forms of operation, but will accomplish the *same results.*" For defying the constituted authorities no worse than the coal barons have done, a body of workingmen would be shot down by armed soldiery on the ground of preserving the country from anarchy. What then should be done with men of great wealth and intelligence who refuse to obey the high tribunal of the land and deny the power of the State to protect the people against their extortions and cupidity? This is a bad rule that permits one class, because they are rich and powerful, to go unpunished, and have another class shot down. The reason of all this is because the Government is in the hands of the rich. If a change is made, the "strike" of the future must be made at the ballot box. Justice must be established by law, and not by force. The vote of the poorest paid laborer counts as much as the vote of the wealthiest employer. So educate them, and labor will win her reward. Now I believe that with a continued agitation and constant appeals to the conscience of the people, in the same way that Jesus appealed to the conscience of the individual, measures which would be free from the seeds of tyranny would be brought about.

To say that Christianity has proved a failure is to trifle with history, for in the few cases where business affairs have been conducted on the basis of Christian ethics it has been a success. The religion of Christ gives us not only "the light of the knowledge of the glory of God," but the light and knowledge necessary to meet the exigencies of mortal life in its daily requirements, placing in our hands the key to all industrial problems, the solvent for all class distinctions, the remedy for all remediable social evils. We have in it a certain preventive against the dangers that menace society from the indifferentism of wealth, the pressure of poverty, the recklessness of anarchy, and the blindness of materialism. Christianity reconciles a divided humanity, and makes them joint participants in the triumph of dominion which God in these latter days has permitted us to assume over nature. Of him and from him, it streams in ceaseless flood, illuminating our troubled ignorance, making our dark places plain, and guiding both the individual and the society towards a realization of his kingdom.

When the world turns a deaf ear to the gentle pleadings of Christianity, then know that perilous times shall come, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . traitors, heady, highminded, lovers of pleasure more than lovers of God." "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3: 2–13. And as time rolls on the people will be "without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good." How can that state of affairs be reconciled with Matthew 5: 5: "Blessed are the meek: for they shall inherit the earth"? Ah, my friends, that can be easily explained by turning to Isaiah 24: 5. We read: "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant, . . . therefore the inhabitants of the earth are burned, and few men left." We will see how these few men were left and escape this terrible burning, for Malachi 4: 1 reads: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Now mark how the meek shall be saved: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Then "we which are alive and remain unto the coming of the Lord . . . shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." When we read in Revelation 20: 6 we can clearly see how the meek will inherit the earth: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." "And ye shall tread down the wicked: for they shall be ashes under the soles of your feet."

At this period there will be no oppressors of the poor upon the earth, and consequently there will be no question of Capital and Labor to settle, for all will be love and harmony.

(The end.)

Count Tolstoi tells the readers of the *Russian Gazette* that famine again threatens the district in which he resides. He says the rye harvest of 1892 is as bad as that of 1891, and oats are an utter failure. There is a complete dearth of material for fires, the available fuel having been used up last winter and not replaced. The people are exhausted by the privations and miseries of a year ago, and the outlook is as black as possible. To make matters worse the cholera has again made its appearance, 3,313 cases being reported from eighteen districts in one week recently. This is terrible. It is generally understood that the wheat crop of Russia is better than that of a year ago, but the country as a whole seems to have produced barely enough food for the supply of its own inhabitants.

Castor oil has not failed in any case to remove warts to which it is applied once a day for from two to six weeks.

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Conference Minutes.

FAR WEST.

Conference convened at St. Joseph, December 17 and 18, T. W. Cathburn president, C. P. Faul secretary. Branch reports: St. Joseph 257; Kingston 54; DeKalb 66; Pleasant Grove 72; Delano 81; German Stewartsville 73; Edgerton Junction 26; Stewartsville 67; Elders reported: R. Archibald, D. E. Powell, R. H. Atwood, T. W. Cathburn baptized 84, J. Smith, F. C. Graham, T. T. Hinderks baptized 4, J. Lampert, M. H. Forscutt baptized 9, A. W. Head baptized 1. Priests: P. Peterson, J. S. Constance, and C. P. Faul. Teachers: W. Sould, W. N. Booth, C. A. Bacus, T. A. Mauzey, and G. W. Wilcox. Committee on the case of Sr. Jeannett Clay reported, the report was received, recommendations approved, and committee discharged. The president and Bro. R. H. Atwood were appointed to visit the Delano branch and talk with its members in regard to the eligibility of parties to offices in the branch. A written question was sent to the conference, and the above was passed. The conference authorized the employment of an expert penman to draw up the memorial of condolence passed at our last conference, and Bro. M. H. Forscutt was appointed as a committee to see to the same. A collection was taken up to defray the expenses of the "memoriam." The question of scattered members was left to the district president to bring before the General Conference for a statement of opinion. The following was unanimously adopted: Whereas the General Conference will not appoint any man a mission who is addicted to the use of tobacco in any form, therefore be it resolved by this conference that we recommend to the branches comprising this district not to vote for or sustain any man who is addicted to the use of tobacco in any form, to hold an office in their respective branches. The request of the Stewartsville branch recommending the ordination of Bro. Benjamin Dice to the office of elder was granted, and Bro. Dice was ordained by Elders M. H. Forscutt, T. W. Chatburn, and R. H. Atwood. Bro. John Butler was ordained a teacher by Elders T. W. Chatburn, M. H. Forscutt, R. H. Atwood, and A. W. Head. The present officers with William Lewis as Bishop's agent were sustained; also the missionary, M. H. Forscutt, and R. H. Atwood Bishop's agent reported. The report was received, and referred to the former auditing committee, they to report to the next conference. Preaching by Elders Frederick Smith, M. H. Forscutt, and T. W. Chatburn. The Sunday school association held three sessions. On Friday evening the St. Joseph Sunday school gave an entertainment and drill, which was highly appreciated. Adjourned to St. Joseph, March 10, 1893, at 10: 30 a. m., for Sunday school work, conference to convene the 11th, at ten a. m.

SPRING RIVER.

Conference convened at Webb City, Missouri, December 2, I. R. Ross president, T. S. Hayton secretary *pro tem.* The chair was authorized to appoint a court of elders to sit on the case of the Delaware branch, as per notice in *Herald.* Branches reported: Columbus, Webb City, Pleasantview, and Weir. The Weir branch report was tabled. Ministry reported: J. Caffall, I. R. Ross, A. H. Herke, D. S. Crawley, J. M. Richards, C. Severine, E. A. Davis, F. W. Curtis, T. S. Hayton, G. W. Hobart, S. Maloney, W. S. Taylor, O. P. Sutherland, E. E. Bradley, R. Bird, W. Lees, J. S. Young, W. S. McCrea, Z. Decker. Bishop's agent, J. M. Richards, reported, and committee appointed to audit books and report to next conference. Petition from Lebanon branch asking to be detached from the Spring River district was read, and Bourbon and Lynn counties were released from the Spring River district, and recommended to be attached to the Clinton district. Petition from some members of the Weir branch was read and after some discussion was tabled. The report of court of elders that tried certain members for apostasy was approved, and the parties tried were disfellowshipped. The church and district authorities were sustained. Bro. W. S. McCrea was ordained an elder and associated to labor with the district president. Adjourned to Webb City, March 3.

Miscellaneous Department.

PROPOSED AMENDMENTS.

Notice is hereby given that at the next convention of the General Sunday School Association, the following amendments to and changes in the constitutions and by-laws will be presented for the action of the body:—

Art. 5, Sec. 1, Par. 3.—Strike out the words, "as desired by and arranged with them."

Insert after duties of Assistant Superintendent, p. 3:—

The Superintendent and Assistant shall appoint lesson committees and fix the amount of their compensation. They shall provide for the publication of Sunday school literature, the furnishing of supplies, etc. They shall take action, when necessary, to raise special funds, unless such are provided for by the Association. The shall see that Sunday school workers are informed concerning text books or aids to Bible knowledge and the art of teaching. They shall communicate with District Associations, and with schools not in Associations, and know of their condition, and aid them as they can. They shall provide for a Sunday school department in some of the church publications, or for a Sunday school journal. They shall arrange for the general organization of classes to train persons for teaching. They shall appoint all committees and provide for the execution of the general work of the Association.

Art. 5.—To add as Sec. 4: "The expenses of the Association shall be borne proportionately by the District Associations and Schools composing it. Each Association or School shall be assessed its yearly proportion annually or semi-anually by the Secretary and Treasurer, who shall notify such of the amount due from them.

Art. 7, Sec. 2.—To add the following words: "or by the superintendency."

Art. 11, p. 6.—To substitute "sixty days" for "three months."

Art. 13, p. 7, last line.—To strike out the word *these.*

Art. 14, p. 7.—Amend to read as follows:—

Because of the importance of the Primary Department, the General Association urges that each District Association and School give careful attention to the organization and equipment of primary departments, investigating the methods of conducting said departments as such shall be presented and explained in the columns of the Sunday school organ, in other church publications, and by the General Association.

DISTRICT ASSOCIATION CONSTITUTION.

Art. 3, Sec. 1, p. 10.—Last two lines to read: "an Assistant Superintendent, and a Secretary and Treasurer.

Art. 4, Sec. 1, p. 10.—Add the words: "according to the rules of the General Association."

Art. 4, Sec 3, p. 11.—To read: "as directed by the Superintendency of the Association. He shall report the District to the General Association annually. He shall also make the *pro rata* assessment on the schools provided for in Art. 6, p. 12, according to their latest reports of membership, as directed by the Superintendency."

Art. 6, p. 12.—Add the words: "Each school shall be assessed its yearly porportion annually or semi-annually by the Secretary and Treasurer, who shall notify schools of the amount due from them."

Art. 7, p. 12.—Add the words, "for its information, and for publication."

BY-LAWS FOR SUNDAY SCHOOLS.

Art. 1.—In second and third lines to read: "consist of a Superintendent, an Assistant Superintendent, a Secretary and Treasurer," etc.

Art. 2, Sec. 3 to read: "*Secretary and Treasurer.*—The Secretary and Treasurer," etc. Sec. 4 to be made part of Sec. 3, and to read: "He shall take charge," etc., the last line to read, "superintendency of the school," etc. All Sections to be properly numbered.

Art. 3, p. 14.—By striking out the words, "voice or" in the fourth line.

Art. 7, Sec. 1 to read: "Shall select teachers for classes in all departments."

Art. 7, Sec. 4 to read, "shall hold regular meetings every three months," etc.

Respectfully submitted,

R. S. SALYARDS.

LAMONI, Iowa, January 3, 1893.

PROPOSED AMENDMENTS.

Notice is hereby given that the following amendments to the Constitution and By-laws of the General Sunday School Association will be offered for the consideration of the body at the next General Convention:—

Art. 4, Sec. 1.—The offiers shall consist of a Superintendent, an Assistant Superintendent, and a Secretary and Treasurer.

Art. 5, Sec. 3.—The Secretary and Treasurer shall keep a record of the Association by reports from the Districts and Schools of the Association, and prepare an annual report for the General Assembly, to be presented to General Conference for its information, and for publication. He shall keep the minutes of the Annual Sessions. He shall receive and account for all moneys of the Association, making annual reports of the same. He shall expend no funds except by order of the Superintendency of the Association. He shall also make the *pro rata* assessment on the District Associations and Schools, provided for in Sec. 4 of this article, according to their latest report of membership, as directed by the Superintendency. J. A. GUNSOLLEY.

LAMONI, Iowa, Jan 3, 1893.

NOTICES.

Dedication of the Kingston church will take place on January 22, 1893. President Joseph Smith and other prominent elders will be present. Missionary in charge and all the traveling ministry who can make it convenient are hereby invited to be present. Best route is to Hamilton on Hannibal and St. Joseph R. R., thence to Kingston on H. & K. R. R. T. W. CHATBURN.

CONFERENCE NOTICES.

Conference of the Northern Illinois and Southern Wisconsin district will convene at Chicago, Illinois, February 4 and 5, at 10: 30 a. m. We hope there will be full reports from all the branches, that we may know how the work is prospering. The Sunday school convention will meet on the 3d, at two p. m.

HENRY SOUTHWICK, Dist. Pres.

Conference of the Western Tennessee and Kentucky district will convene with the Haley's Creek branch, February 25 and 26. All Saints are invited to attend, especially the ministry. Address me at Chesterfield, Henderson county, Tennessee, or James H. Scott, Lexington, Tennessee.

S. REED, Clerk.

Conference of the Fremont district will convene March 4 and 5, at Plum Creek, Iowa. We earnestly trust that the branch presidents and secretaries will have their reports in on time. All the officers of the district are expected to report by letter. Brethren, please turn out, as there is business of importance to attend to, such as the appointment of delegates to General Conference, etc. It will be

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a good moon, and we hope for good weather. Think *ahead*, and make arrangements to attend. HENRY KEMP, Dist. Pres.

BORN.

WETHERBEE.—At Bently, Hancock county, Illinois, May 28, 1892, Osa Clyde Wetherbee; blessed at Clayton, Illinois, January 1, 1893, by Elder J. C. Crabb.

MARRIED.

WOOD—SMITH. — At Wheeler's Grove, Iowa, December 25, 1892, Bro. Fred O. Wood to Sr. Jane Belle Smith, both of Wheeler, Elder Henry Kemp officiating. A rich repast was prepared, of which the guests partook, and spent an enjoyable and pleasant season. Long may the happy couple live to enjoy the sweets of life in this world, and gain a reward in the happy hereafter.

WILSON—BEAL.—At the residence of the bride's parents, Waterloo, Iowa, December 27, 1892, Mr. Charles E. Wilson and Sr. Eunice L. Beal, Elder J. R. Sutton officiating.

GOFF—JORDAN.—At the home of the bride's parents, near Deerfield, Missouri, January 1, 1893, Bro. Sherman E. Goff and Sr. Jerusha Jordan were united in the holy bonds of matrimony, by Priest C. F. Belkham. After the ceremony the guests partook of a bountiful supper, and all enjoyed a good time.

DIED.

THOMPSON.—At Lamoni, Iowa, December 27, 1892, after a long and severe illness, Bro. W. L. Thompson. Deceased was born in Buffalo, New York, February 8, 1836, went to Michigan in March, 1866, where he was married to Miss Sarah E. Evans, December 22, 1867. He united with the church July 12, 1869, being baptized by Elder E. C. Briggs.

GRIFFITHS. — At Higbee, Missouri, December 22, 1892, Bro. Thomas R. Griffiths. Deceased was born November 4, 1840, at Cresswellgnay, South Wales; was baptized March 5, 1876, at Braidwood, Illinois, by Elder Frank Lofty. He died in full faith of the latter-day gospel. He had been a sufferer for many years. Funeral services at the family residence, in South Higbee; sermon by Elder D. F. Winn, in Saints' chapel, December 25, from 1 Corinthians 15: 19. Bro. Griffiths leaves a wife, two sons, and three daughters. Two boys preceded him, one being killed by a fall of rock in Huntsville, Missouri.

ENROLLMENT IN QUORUMS.

According to the instruction of the General Conferences, all elders, priests, teachers, and deacons who desire to become members of quorums should file their applications with the secretary and recorder of the church, and from his hands they are to be drawn as needed by the various quorums to fill occuring vacancies. None are to be placed in quorums without their expressed wish to be so enrolled, but in the law of the Lord such organizations are provided for, and the experience of the past has shown that these organizations are of benefit to the brethren invidually, and to the advantage of the work at large, a means of education in the gospel economy, and a help in its progress by man's instumentality.

Each applicant should write date of birth and baptism, and date, place, and by whom ordained, also make a statement of what he is doing in the way of duty. For it is the desire of the quorums to enroll those who are actively engaged and therefore interested in the Lord's work.

Report if you are preaching in branch, district, or mission, or if you have any presiding or visiting duties in any of these offices; or if you are, by circumstances, only able to advance the cause by conversing with people upon the gospel, by distributing tracts, or in other ways letting the light of truth that is within you shine out to show men the right way.

Many young and middle-aged men have been ordained within the past few years, and the most of them, and others before them, are actively engaged in one way or in another, and all such may well be enrolled in quorums for mutual instruction and advantage.

A list of all applications received before March 20, will be included in my annual report to the General Conference of 1893, and as vacancies occur, or new quorums are organized, the applications will be placed where they are needed, after the assembling of Conference. Therefore send them in season.

If you desire to be placed in any particular quorum please state which one you prefer.

H. A. STEBBINS,
Gen'l Church Sec. and Recorder.
LAMONI, Iowa, Jan. 5, 1893.

ITEMS OF INTEREST.

LONDON, Dec. 30.—Great distress prevails among the striking cotton operatives. It is probable that a conference between them and the operators will result in an agreement. The suffering of the nonunionists has increased greatly within the week coming to a close. There are about 40,000 work people outside the union and for the most part they have absolutely exhausted all their available belongings to buy food. In some districts groups of men are now promenading the streets, accompanied by bands of music, soliciting charity for their wives and families, while others are making house to house visitations with subscription cards for the same object. The severe weather has naturally intensified the suffering.

CALCUTTA, Dec. 31.—The Indian National Congress to-day passed the resolution submitted yesterday expressing regret that the people of India were not allowed to elect representatives to the Council of the Viceroy. In the course of discussion on the resolution the right of the Indian people to elective representation was strenuously advocated by several speakers. The resolution requesting the government not to deal with the currency question before the public had been enabled to discuss the report of the Herschell committee on the subject was also adopted, likewise the resolution demanding the separation of judicial from executive functions in Indian officials. The congress strongly condemned the withdrawal of the grant for higher education and adopted a strong resolution denouncing the abolition of trial by jury in some districts of British India.

Emperor William has conferred with Chancellor Von Caprivi, the Minister of War, and the Chief of the Military Cabinet in reference to possible concessions on the military bill.

MADRID, Dec. 31.—A serious labor riot occurred in this city to-day. While one thousand workingmen were marching in a body to the town hall to submit certain grievances to the Mayor they became involved in a conflict with the police. The latter made free use of their sabers, while stone and other missiles showered upon them from all sides. Many policemen and workingmen were wounded before the mob was dispersed. Several arrests were made.

Dr. Briggs has been acquitted by the New York presbytery of the six indictments brought against him for heresy.

London telegrams state that Orleanists are taking preliminary steps to regain the throne of France. Comment is made upon the great amount of official corruption in Russian political circles. France by her high protective tariff is thought to have deepened the feeling held against her by Switzerland. Cruelties to Jews in Russia continue to increase.

DUNKIRK, Dec. 13.—Since Wednesday there have been three deaths from Asiatic cholera, and the disease is spreading to Gradelines.

ROME, Jan. 1.—The Pope has decided to address a special letter to the American Bishops on the occasion of the opening of the Chicago Exposition, in which he will request Bishops to foster harmony and brotherly love among the Catholics of the United States.

BARCELONA, Jan. 1.—In the bull ring an immense meeting of Anarchists was held to-day who in their usual fashion delivered the most violent speeches, declaring it their duty to baptize the new year with blood.

The authorities continue to receive threatening anonymous letters, both here and in the provinces. The police are closely watching the Anarchists in every part of Spain, and particularly at Valencia, which is regarded as an active center of the Anarchist movement. A circular has been sent to the provincial authorities containing instructions for their guidance.

LONDON, Jan. 1.—A dispatch from Cape Town says that trouble has again arisen between the Boers and the British within the boundaries of the republic. The cause of the trouble is said to be the Boer system of administering justice, British subjects claiming that they are grossly discriminated against in the courts.

PARIS, Jan. 2.—The *Economiste* says that the decline of securities on European exchanges since the beginning of the Panama proceedings amounts to at least 2,800,000,000 francs ($560,000,000).

HAVANA, Jan. 1.—The national sport of bull fighting Sundays and other days is to be kept up during the winter by the importation of costly animals from Spain, where they are bred for this inhuman practice.

SANTA FE, N. M., Jan. 1.—Both branches of the Legislative Assembly have unanimously adopted a joint memorial to Congress on the subject of Statehood.

BERLIN, Jan. 1.—Warken, the President of the Miners' Society, has been arrested at Saarbrueck for inciting miners to strike.

VIENNA, Jan. 2.—The municipal government has been so alarmed by the prospect of a demonstration by the twenty thousand unemployed in the city that they have appointed many special policemen and have ordered that extraordinary precautions be observed to prevent riots.

The *Chronicle's* St. Petersburg correspondent says: "It is stated here that 2,500,000 distressed agriculturists in Central Russia will be offered inducements to migrate to thinly populated Russian provinces.

COPENHAGEN, Jan. 2.—The state of affairs in France on account of the great Panama scandal has given rise to a serious report which has created considerable comment here. It is said that the Duke of Chartre's short visit to Copenhagen was connected with the possibility that Prince Waldemar of Denmark, who married the Duke's daughter, Princess Marie Orleans, might be designated as the Orleans candidate for the French throne should serious political complications arise in France. The fact that Prince Waldemar is a brother-in-law and a great personal friend of the Czar of Russia is believed to enhance his chances of ascending the French throne should opportunity occur.

CAIRO, Jan. 2.—The dervishes in Southern Egypt are displaying renewed activity. Saturday a large party of them attacked the village of Gemal, near Wady Halfa, but were repulsed in a fierce fight in which several of them were killed.

The *Standard's* Berlin correspondent says: "Up to this evening 18,000 Saar miners have struck, and many grave excesses are reported. The riot act has been posted everywhere and magistracy and police officials are acting in concert in the adoption of measures of precaution."

The Berlin correspondent of the *Daily Telegraph* understands that Emperor William in his New Year address referred to no political matter except the Army bill, upon which he spoke with the utmost gravity, assuring the officers that he was determined the bill should pass, and that he would not hesitate to crush those who opposed him in this matter.

The Paris correspondent to the *Daily News* says that President Carnot has had many enthusiastic greetings on his New Year's journey and that no sign has appeared that his popularity is waning.

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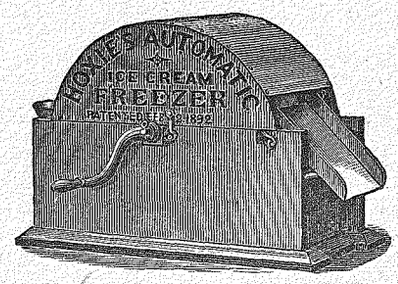

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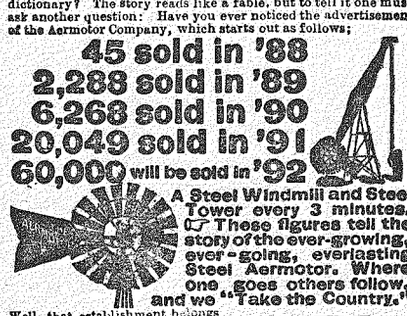

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EMBEZZLEMENTS OF 1892.

THE record of embezzlements and other forms of defalcation in the United States reported during last year foots up a total of $8,837,547. This is not a large aggregate compared with that for 1890, which was $8,622,956, the increase being materially less than that due to percentage of population. It is far less in comparison with the total of $19,720,294 for 1891, the record for that year being swelled by some unusually important cases, among which were the Maverick Bank affair and defalcations in Philadelphia and elsewhere. These statistics do not include commercial failures in the ordinary sense of the word, many of which are not necessarily the result of moral wrong. The list is limited to the instances in which money belonging to others has been appropriated under conditions which imply moral obliquity if they do not prove it. So the record is one of the pecuniary measures of crime, but a measure of effect only, not of quality. It gives an average of less than 15 cents per capita, or a little over 70 cents for each family, on the supposition that the population of the United States is divided up into domestic bunches of five persons, which is not the case.

The statistics are appalling in magnitude, telling of a vast amount of crime among a people justly claimed to be the most progressive on the face of the earth and comparing favorably with any other in respect to the virtues. In nearly every case the ascertained inciting cause was some one of the varied forms of gambling or dissipation, or both. We may say generally of both, for the one class of excess is seldom found without the other as its counterpart. The man who fools away his own money on illicit pleasures is apt to gamble in the hope of increasing his means for dissipation, and he who begins with gambling too often finds in his associations direct incentives to other vices. In either case the moral tone is so much lowered that the degraded one feels little or no compunction in risking the money of others confided to his keeping. As a rule the original intent is not to steal, but to borrow without permission, there being a more or less well-defined idea of replacing the funds before discovery. But the money is hopelessly sunk, and then comes the revelation, which not seldom opens up a long chapter of moral misdoing previously unsuspected.

It is cheering to find that this deplorable record of vice, which may fitly be described as a parasitic growth on our modern civilization, is far more than offset by the record of benevolences, which also would be impossible but for development from the commercial conditions of preceding centuries. A total of $29,061,927 was contributed in the course of the year in sums of $10,000 and upward to the foundation or support of universities, colleges, seminaries, manual training schools, churches, libraries, museums, art collections, etc., the direct intent and aim of the donors being to aid in elevating the race by dealing with its individual members on as comprehensive a scale as may be, educating them up to a higher knowledge and greater efficiency than they could otherwise hope to attain, and thus prepare them to fight the battle of life with advantage to themselves and with the minimum of injustice to others. It would be impossible to keep tally of the hundreds and thousands of contributions and donations to these and kindred objects in sums under $10,000. Hence it has not been attempted. The total of these smaller donations, not less meritorious in the givers than are the big ones, would swell the aggregate by many millions of dollars. But taking the tabulated ones only we can observe the interesting fact that their total is three and three tenths times that of the reported embezzlements for the year. So far as these two sets of figures indicate, the criminality was 30 per cent of the benevolence. Of course such a comparison would not hold good all through the range of observed effort and suffering, of vice and virtue. If it did we should be pretty near to millennial conditions in the United States, however it might be with the rest of the world. But that such a comparison is possible in any direction may well encourage the philanthropist to believe that the progress of modern civilization is onward and upward and that its attendant evils are far less than the good which it accomplishes for humanity.—*Chicago Tribune.*

WHY JEWS DO NOT FARM.

The history of the Jews shows why they stopped farming and lost their agricultural instinct to become tradesmen. Thus having been by nature and education a race of farmers, persecuted for centuries, excluded from agricultural as well as from all industrial pursuits, plundered, ravished, murdered, and exiled whenever a needy king or a bankrupt noble needed money, or an ignorant populace was excited into frenzy by all insensate and fanatic clergy, and deprived of the right to possess land, their activity was compressed into the narrow channel, traffic, and the old innate, inherited trait of husbandry was rooted out in the Jews' composition as completely as if it had never existed there, and that of commerce was developed, until now the nation of farmers and herders of cattle has changed into a nation of merchants and financiers. Even if permitted, as occasionally they were, to own land, what Jew—proverbially known to have been more intelligent than his barbarious oppressor—would invest in land or property not easily convertible, when it was liable to be taken from him at any moment, or at best be sacrificed and be driven out of the country? A contemporary writer of the Spanish expulsion relates that he saw a Jew sell a house for an ass and a vineyard for a few yards of cloth.—*Fetter's Southern Magazine.*

THE TRAINING OF STUDENTS.

The eminent authority, Prof. Virchow, in an address in Berlin, has called into question the study of grammar as a means of progressive development in schools. He recommends rather, mathematics, philosophy, and the natural sciences, which give so firm an intellectual preparation to youths that they can easily make themselves at home in any department of learning subsequently undertaken.

No schoolboy, he said, will be the worse for being able to name and distinguish a certain number of plants, animals, and stones, and the essential discipline should consist in the training of the senses, especially those of sight and touch. Dr. Virchow says that a large number of pupils have no exact knowledge of color, make false statements about the forms of things they see, and show no understanding for the consistency of bodies and for the nature of their surfaces. He advocates the general teaching of simple drawing and painting, than which nothing is better calculated to develop accuracy of judgment regarding color and form.—*Pittsburg Dispatch.*

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, January 21, 1893. No. 3.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 21, 1893.

CONTENTS:

EDITORIAL:
Endowments 33
"The Regions Round About" 34
MOTHERS' HOME COLUMN:
Trial 39
LETTER DEPARTMENT: 39
ORIGINAL ARTICLES:
The Church in the First Centuries, No. 2 43
CONFERENCE MINUTES:
Welsh Mission 46
SUNDAY SCHOOL ASSOCIATIONS:
Decatur 46
Northern Illinois and Southern Wisconsin 46
MISCELLANEOUS:
Notice—West Virginia district 46
Notice—Galland's Grove branch 46
The Instructor 47

ENDOWMENTS.

THERE is one kind of endowment that it may be possible the Saints are overlooking, that is the endowment by money, the superabundance of this world's goods.

Nearly all of the churches, so-called, have institutions of education and training for the young; and many have institutions for ministering to the poor, the halt, the lame, and the blind, and some large printing establishments, all begun, fostered, and continued in a useful existence by endowments received by bequests from the living and dying for the express purpose which the donor may choose to make paramount in his article of endowment.

We are not inclined to think that when a man has spent a lifetime in the greedy pursuit of wealth, and has amassed a fortune of this world's goods, he may by an endowment of college, institution for the deaf, dumb, blind, halt, or lame, or sick, thereby set to his title for life and peace in the world to come the seal of the divine one; but, while he may not do this, he may and does confer ease, comfort, benefit, or blessing on some who would not otherwise receive them.

The oft recurring help which the various church institutions existing in the land, from the ministerial colleges to their homes for the wayward and friendless, have received from donations from the living and the bequests of the dying, have gone a long way in establishing and maintaining them.

These are all called endowments, and are the means of giving invaluable aid to the causes in which the sums so bestowed are expended.

We do not desire to suggest that the ways employed by the Saints to forward the work they say is dear to them are not legitimate and proper, for we believe that they are; but we do want to point out the fact that the mass of the people are expecting many things of their leading men and of the church itself in the way of advancement, which the nature of the environments preclude them from accomplishing.

The HERALD has been constantly the work of faith from the beginning; and although it is now in its thirty-third year of existence, and we trust of usefulness, it is still a work of faith in a great degree. The methods by which it has been maintained, the means resorted to to increase its circulation and the consequent increased usefulness of the office in the general work, have all been legitimate and straightforward matters of business without any effort at sensationalism, or a resort to the usual methods of secular papers, and many religious journals, the giving of premiums, clubbing with other journals, etc. One thing which has always stood in the way of a resort to such methods has been that the HERALD from the nature, object, and aim of its publication is not an acceptable journal outside the church, and cannot be made so without losing its distinctive character. It must therefore get its almost entire support from the membership, and this is not large enough to justify extravagant hopes of an extraordinary subscription list like those of cotemporary religious journals. This is one reason why the subscription price of the HERALD has always seemed to be high. The limited number published covered the limit of the practicabilities of circulation; and the fact that the expense of publishing it must be met by what was received for it in subscriptions, has made it out of the question to publish a "cheap paper." It costs as much to set the type for a single HERALD as it would for five hundred thousand copies; hence this expense of setting up the one HERALD is now distributed in the cost of producing a little less than five thousand. With five thousand more, it would spread the cost of production twice as thin, to use a homely expression, and thereby increase the revenue to the office, and make further reduction in the subscription price possible. The Board of Publication has done nobly, and at every stage of practicability, when the conditions would warrant, have reduced the price of subscription, and enlarged the HERALD, and added a cover and put in a sermon supplement, to the extent that the cost of production would bear.

All this has been done upon the ordinary increase of subscription, without having any reserve fund of any kind to resort to; such as we have heretofore referred to. Anyone who is of the opinion that the office should have done more in the way of tracts, books, elder's helps, notices, cards, etc., all of which might aid the work greatly, will do well to make themselves acquainted with the art of making newspapers and books, and with what had been already done by the Board, and then they would see that sharp and clever as the men composing the Board confessedly were and are, all had been done that could be.

It must be remembered also, that the plant was very small when the HERALD started at Plano in 1863, and that successive enlargements have been made from the accrued stock, on the means arising from the judicious endowments of a few (very few) men interested in the latter-day work, to whom be all praise, under God, for what they did. A building has been secured, a plant built up that is the equal of any of its kind between the two oceans. All this has been done without a flourish of trumpets and with but little promise as to what the Board would do.

The HERALD, and the Office and its material, are not the private venture of any one, or more men, but are the result of the deliberative action of the church in conclave assembled, established and carried on for the purposes of a church organ, for the use primarily of the members, and the whole plant belongs to the whole people. The remotest member of the church as well as the one nearest to the office has equal interest; and not one more, or less than another, of all the members owns the office, HERALD, and plant. It seems to us that if the members would fully realize this, and stop to think about it, they would not only be interested in paying their personal dues; but if conditions should at any time be favorable, some would be anxious to endow a fund, as a source of further usefulness, to which the office must otherwise make slow progression.

There are now due to the office some hundreds of dollars for the weekly visits of the HERALD, for tracts, for books of various kinds, and it ought to be unnecessary for anyone to be reminded of his duty, to apply the apostolic injunction, "owe no man

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anything," putting the office in the place of "no man," thus: "owe not the Herald Office anything."

The kind of endowment we have referred to is not a mystical rite conferring spiritual power and grace on the one receiving it, but is a bestowment of real benefit upon objects dear to the hearts of all. May we not be indulged in the hope; now that the Gospel Boat Fund, the Home Missionary Fund, the Birth Offering Fund, the Christmas Offering Fund, are all before us, that we may have a revival of interest in the College, the Reserve Fund, the HERALD and its work with the energizing reflection that when we have "done all, we have done no more than was our duty."

We dislike to see any literary interest going ahead of the department authorized and established by the determinate counsel of the whole church, in which every member is directly interested. The HERALD should be first, secular papers second; the Bible first, of books, the Book of Mormon and the Doctrine and Covenants second; the other books of the church and the brethren in their place, third; then such books of theology and history as the good sense and taste of the people may direct.

"THE REGIONS ROUND ABOUT."

THE reasons for locating the business center and "the seat of the first presidency of the church" at Lamoni, Iowa, seems not to have been well understood by some of the Saints. To throw light upon this matter and explain the why and the wherefore of it, we write this article and leave the Saints and friends to judge of the wisdom and faithfulness of those making such location and also of the justness and propriety of the opposition their work met with from commencement to close.

All conversant with the revelations in the Doctrine and Covenants should know that the revelation of June 22, 1834, provides for locating the Saints as follows:—

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

Now, behold, I say unto you, my friends, in this way you may find favor in the eyes of the people, until the army of Israel becomes very great. . . .

But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.—D. C. 102: 7–10.

The above instruction touching the location of the Saints in "the regions round about" Jackson County, Missouri, were renewed and reaffirmed in the revelation of March 3, 1873, in these words:—

It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my Church guide in this matter until it shall be otherwise given of me.—D. C. 117: 11.

In harmony with and in pursuance of the foregoing revelations, and as advised by the chief officers of the church after prayerful and mature deliberation, the church, in conference assembled, when and where the matter was thoroughly discussed, proceeded to take active steps to carry these revelations into effect, and the April conference of 1875 adopted the following:—

Whereas the impression seems to be gaining ground and it is believed that this impression results from the prevalence of the spirit of the gathering; that the circumstances of the country and the condition of the church indicate that the time is come that there should be a gathering of the Saints into a more centralized condition, and that such centralization is demanded by the necessities of the church and the genius of the latter-day work; and

Whereas the spiritual condition is favorable to such gathering; and whereas such a gathering contemplates the centralizing of the chief authorities of the church at as early a day as practicable, in order to the more effectual work of the ministry, and building up of the Church of Christ and the locating of the "publishing department," press, and fixtures, within the limits of such gathering place; therefore, be it . . .

Resolved, that a standing committee of five be appointed by this conference, whose duty it shall be to select and make such location as is contemplated in the foregoing preamble, and arrage for and effect the purchase of lands, locate a town site, and perform such other acts as are consistent with the making of such locations and consummating such purchases; and that said committee make report of their labors to a General Conference of the church at as early a time as they shall deem prudent. —*Herald*, vol. 22, pp. 295, 296, 299, 300.

This "standing committee" was composed of Joseph Smith and W. W. Blair of the First Presidency, Israel L. Rogers and David Dancer of the Bishopric, and J. H. Lake of the Twelve, chosen by the conference of April, 1875, and in due time to the church they reported thus:—

To the Saints in conference assembled, April 6, 1876, greeting:—We your committee on location, appointed at the session for April, 1875, to "arrange for and effect the purchase of lands," etc., as per resolution found on pages 299 and 300 of *Herald;* beg leave to report:—

That upon consultation, only one of the committee, Bro. J. H. Lake, being absent, it was agreed to send to various brethren for circulation and deliberative action among the brethren, the following circular:—

TO THE SAINTS.

The Committee on Location, appointed at the April conference of 1875, have consulted partially the one with the other, and four of the five, the other being absent in the field of missionary labor, are agreed, that

□1st. An eligible site for a location is had in view, upon which it will not be difficult to decide.

2d. The committee is not in a position to decide upon any point definitely, because they are not possessed of the means requisite to secure the land whereon to locate.

3d. It will be quite unsafe to fix definitely upon a given point unless there shall be a sufficient amount of means at the disposal of the purchasing agent to warrant the committee in entering in upon proper contracts for such amount of land as will secure those wishing to settle where such site may be selected from paying exorbitant prices for homes.

4th. The committee know of no property belonging to the church which may be by them offered as security for moneys, if borrowed of capitalists; therefore, do not feel at liberty to pledge the faith of the church for the repayment of the means if so borrowed.

5th. The committee can therefore see no more practical method of raising adequate means with which to begin the work of purchasing lands, than the following:—

(1.) Those Saints who may have means which they wish to devote (consecrate) to this object may set it apart to be so used, by sending it to the Bishop of the church, subject to the order of the committee.

(2.) Those Saints who may have means which they are willing shall be used in such purchase, either without interest, or at a reasonable rate of interest, may loan such moneys to the committee by sending the same to the Bishop, taking his receipt therefor, specifying date, sum, length of time for which it is loaned, and the rate of interest to be paid; provided, that such sum so loaned is to be repaid by the committee out of the proceeds of sales of lands purchased and sold by said committee, in pursuance of the object for which they were appointed; provided further, that no sum shall be loaned for a less period than two years.

6th. The committee are of the opinion that from $25,000 to $50,000 should be expended by the church in the purchase of lands at and contiguous to the site that may be selected.

7th. That as soon as a sufficient sum shall be placed at the command of the committee, the purchase of lands shall begin, and continue so long as the means will permit: provided that unless a sufficient amount is raised within a reasonable period of time, the sums consecrated and loaned for the purchase of lands shall be returned to those who so consecrated and loaned them,—the loans to be returned without interest.

8th. The committee are now ready to receive donations and loans, as provided heretofore, and to proceed to the purchase and location of a site for a settlement; and would make a formal appeal to the Saints to now aid in the work. They do further assure all those who may desire to help the measure, that they need have no fears in giving what aid is in their power, as the committee are pledged to carry out the measures that may be devised faithfully to the desired end.

The committee would, therefore, in view of what is hereinbefore set forth, earnestly re-

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quest, and urge upon the Saints, an immediate and positive action, that means may be forthcoming in sufficient amount to enable the committee to proceed at an early day to the completion of the duty assigned them.

Let there be no delay, but let every man take counsel with himself and his fortunes, and whatever he has to devote to this good cause, let it be at once set apart as before provided for. Saints, the work is now before you, and whether it is done or not, remains with all, even every one.

JOSEPH SMITH, Chairman,
On behalf of the Committee.

PLANO, Ill., Nov., 1875.

Soon after this, it began to reach the ears of the chairman of your committee, that opposition to the supposed action of the committee, as proposed in the circular, had arisen in certain localities, and among certain brethren; some of greater and some of lesser note, which has to an extent engendered distrust and apparent lack of confidence in the wisdom of your committee, and of their fitness for the duties placed upon them, as a whole; we therefore ask, should it be decided to continue the effort to make said contemplated location, that the names of such persons now forming said Committee on Location, as are deemed disqualified by lack of proper knowledge of their duties, and the laws of the church defining the same, and who have not sufficient wisdom to act in those duties, be released from said committee, and the names of properly qualified brethren be substituted therefor.

And for the success of Zion's cause we your committee will ever pray.

JOSEPH SMITH, Chairman,
WM. W. BLAIR,
ISRAEL L. ROGERS,
JOHN H. LAKE,
DAVID DANCER,
} Committee.

—*Herald*, vol. 23, pp. 266, 267.

On the fifth day of the above-mentioned conference, the following was discussed and adopted:—

Whereas, the Articles of Incorporation of the Reorganized Church of Jesus Christ of Latter Day Saints locate the present business center of the church at Plano, Illinois, and,—

Whereas, provisions are made in said Articles of Incorporation for the changing of said business center to some other place; and,

Whereas, we believe that upon grounds of economy, convenience, the common good, and a wise reference to the coming wants of the church, such change should be made at an early day;—

Therefore be it Resolved that this conference does hereby recommend that *active steps* be taken by those having the matter in charge, to make such change, at such time, and to such place, as they in their wisdom may think best.

In reply to the question as to who has charge of the matter, it was stated that the First Presidency, the Bishop and his counselors, and the Board of Publication, as provided in Article 5, of the Constitution of the church.—*Herald*, vol. 23, p. 274.

In the HERALD for May 1, the same year, the senior editor, President Joseph Smith, wrote as follows:—

The resolution passed on the last day of the Conference, respecting the gathering, may need a word of explanation to prevent serious misunderstanding.

The resolution referred to in the preamble is as follows:—

"*Resolved*, That in the opinion of this Conference, there is no stake to which the Saints on this continent are commanded to gather at the present time; but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the reëstablishment of the Church in Zion; when the scattered Saints on this land, will also be commanded to gather and return to Zion, and to their inheritances in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces toward Zion, and supplicate the Lord God for such deliverance."

As if in confirmation of this was the revelation of 1873:—

"It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

The resolution last passed on this subject must be viewed in the light of the former acts of conference touching the same thing; and must not be construed by anyone as an attack upon the principle of gathering.

Again, the force of the resolution is in the fact that elders are required to observe, as a rule, the actions of the conference; and to refrain from teaching in *opposition* to the expressed opinion of the several elders assembled at conference, which expression of opinion is, or should be, the represented wisdom of the body, and should be respected until further action is had by succeeding conferences. Nor should any elder who may not exactly coincide with the view or opinion expressed, think that he is privileged to arraign the wisdom of the body, and decide against what is thus passed, and teach contrary thereto. This resolution covers other acts of the conferences besides the one named in the preamble, and applies to *all* with equal force.

The elder of the church who holds adversly to the resolutions of conference, whether he may have been present when such resolution was passed and voted against it, or absent and not voting, is, in duty to the church, under obligation to so far respect the decision of the church thus obtained as to refrain from teaching adversely to that decision publicly or privately. And should he not refrain, but to the contrary, should he so teach contrary, he is, and of right ought to be, *subject* to *censure* the degree of censure to be determined by the circumstances of the case.—*Herald*, vol. 23, p. 280.

In view of the opposition, secret and otherwise, to the previous action of the conferences touching the proposed location of the Saints with the chief officers of the church and its business center in "the region round about," the senior editor wrote thus:—

Now upon the subject in hand, we have the following to urge for the consideration of those who are especially agitating the question:—

In the revelation to the church, given in 1873, God commanded his people as follows, to let the revelations of the past concerning a gathering into the regions round about, in connection as he says, with "the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."

Now is it not just and reasonable to suppose that the Lord, by this word and revelation on this point, recognized the fact, and thereby indorsed or accepted the action of appointment by the church, namely that of its having already created an executive body of elders whose conjoint duty it was and still is, as authorized by the voice of the church in General Conference assembled and by the law of the land, to take the initial step towards a gathering whenever it should be found advisable by them or by their successors in office; and that if the Lord at all referred to any elders outside of the quorums convened as a body in conference, as being those whom he would endow to teach and direct in this matter, it seems proper to suppose that it would be to those whose actual duty it was, as already provided for at the time of the revelation, to move and advise therein and according to the best light they have; they being more especially interested in this matter, and the ones to whom at their appointment the church doubtless looked (and by the resolution of 1876 in relation to them still looks) for the Lord to give wisdom and understanding on this subject, at least during the intervals between the sessions of the body; hence, if so, then indeed they may be the ones of whom the Lord might say, "Let the counsels of the elders guide in this matter until it shall be otherwise given of me." Not, however, by this one contemplated move, hindering freedom of action on the part of any as to the choice of other places of location, concentration, and unity for the general good of the church and the work of God.

But if any counsel and movement of individuals relative to this feature, which is so provided for in the Articles of Association or Constitution of the church, whereby we are known as an organized and legal body of people, with laws governing collectively and individually the authorities of the church, is to be taken as a guide, it may reasonably be the counsel of those who have the matter in hand: those who are known to God and recognized by the church and by the civil law as the ones, in preference to the counsel of those whose duty it is not so made in this case, or of those who may in fact be teaching and acting in opposition to the effort which those who have been appointed are trying to make. For having been appointed they should be respected in their place, so long as they hold it, that is if the enactments of the church and the revelations of God are to be taken as the voice of those rulers.

Certainly it is as much to be expected that they should know the right of the matter, or have the correct view, or have the counsel of God in the case, as that others will. It would seem that they are more likely to do so, because it is their special duty before God to see to it that such is the case.

Now, although this line of action is marked out, and is of binding force until, as provided for, it may, by due course of proceedings, become amended, yet it is not contemplated as "the gathering" or as the establishing of "a stake" but only a change of what is commonly called the headquarters of the church, or the business center thereof, because circumstances make it necessary, and because the spirit and genius of the latter-day work, as well as the continued and repeated revelations of God, do together teach the church of the need that a movement of this kind "into the regions round about" must ere long take place.

Therefore, until otherwise enacted, it is to be hoped, also expected, that these men will be upheld, that they may have wisdom in selection, in movement, in counsel, and in all that appertains to this important matter, doing wisely and judiciously what they can and as the circumstances may open the way before them, by divine guidance, to accomplish it. To this end it is expected they will receive assistance of loans and donations, and that they will exercise and put in force such legitimate ways and means as will help to make a more permanent location of the central and chief interests of the work; and, in conformity with this, the last general session of April, 1876, requested this executive body to move forward as fast as affairs would permit. And a unanimity was not had in this matter till it fell back upon those who had already been provided for that duty, both by the ecclesiastical and the civil law, and so the benefit of having a standing, executive committee came to view, a benefit providing that both church and committee do act in unison, in wisdom, in righteousness, and in discerning the truth, and not let themselves be torn asunder, or separated by doubters, cavilers, or other division makers.

Of course the counsel of these men appointed should be in consonance with the revelations on the gathering, and, so far, it does not seem that anything otherwise, or contrary to this, has appeared, only it may be in the opinion of a few that a too extensive range is taken into contemplation. But these men having been appointed, and their duties

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being obligatory, some seem to forget that they can judge for themselves as to the meaning of the word, and by the Spirit judge what is right, and that until they fail, or are succeeded, or are removed and a different process is tried, that they have a right to, and should receive the aid of and be sustained by the elders and the church generally, in their efforts to locate in the regions round about.

Others may differ in view on some points, but, to say the least, it seems bad policy for those who are only in opinion different, and who are neither authorized nor called upon to act, to do so as teachers on the subject. Where any are in doubt, or honestly differ, we believe a patient waiting and trust will make all clear in time, so that none need be harmed or fall out by the way; but that all should preserve good feeling and harmony of spirit until it is made satisfactory. The Lord has told us what to do in the case until "it shall be otherwise given" of him, which is a token for us to wait patiently and do the best we can until the need shall bring the supply which evidently has not been necessary as yet.—*Herald*, vol. 23, pp. 560–562.

April 10, 1877, the Committee on Location reported as follows to General Conference:—

We your Committee on Location and removal, made so by the Articles of Incorporation, respectfully submit the following report:—

Your committee at its first meeting decided that they could not safely attempt to make purchases with a view to secure a location with less than $5,000, at command of committee; that by loan and donation the sum of $4,447.70 has been placed at the command of committee; that in view and expectancy of receiving an amount sufficient to warrant the further prosecution of the duty assigned, *three* of your committee were appointed a committee of inquiry and observation, who upon request have reported making suitable inquiry, and the finding of several eligible locations; that your committee have not yet decided upon a particular site, and therefore ask for further time in which to perfect arrangements; and also request a more hearty and extended coöperation with your committee in the endeavor to do what the Articles of Incorporation require, and the church demands of your committee.

Your committee further urge upon the attention of the church, that a more liberal support would enable your committee to determine definitely, and proceed to the completion of the duty as directed at your last annual session. We respectfully abide your further action.

JOSEPH SMITH, Chairman of Com.

PLANO, Ill., April 10, 1877.

—*Herald*, vol. 24, p. 137.

During the summer of 1877 President Joseph Smith made a tour through Iowa and Missouri, secured land for a home near Lamoni, and in the HERALD for September 15, had this to say:—

We feel desirous that every Saint shall properly decide for himself in choosing a site for a home in Zion or her borders. One thing, however, we would like understood. The settlement of or in the borders is said to be commanded to be done as the "Elders of the church shall direct." We have been asked for opinions and advice touching the propriety of settling in this, that, and the other locality, we have in some instances given the advice asked for; but *others* are also advising, and a good deal of effort is being put forth to secure the settlement of Saints in various localities wherever those parties have a real or supposed interest. We have no objection to these Saints doing what they can, but *all must take the responsibility they invite*, and those paying heed to them must decide whether they are "wise men" *appointed* to the duty they are essaying to do, or whether they are "the elders of the church."

To the fall conference met at Galland's Grove, Iowa, the "Board of Removal" reported as follows:—

GALLAND'S GROVE, Iowa,
September 21, 1877.

We, the Board of Removal, to whom the duty of removing the business center of the church, as by law, and by your honorable body assigned, do report as follows: The committee have, as donations and loans, about four thousand dollars at their command, with which they have decided to purchase a tract of land now open for sale, of some two hundred acres, lying in the vicinity of a tract lately purchased by Bro. Moses A. Meeder, and by him deeded to the church, situated in the southwest portion of Decatur county, Iowa; and to hold said land subject to certain contingencies likely to occur, for subsequent and definite action of the committee in settlement.

Your committee have decided, for reasons and upon considerations which will be fully given in their final report on removal of the business center, and made public to the church, that Decatur county, Iowa, is at present the most eligible portion of the country accessible to settlement, within the limit to which they, of necessity, feel restricted; but that for lack of means to make the removal complete, and for other reasons not now necessary or politic to state, no removal is advisable, though the committee are quite united upon the opinion that such removal should be made at as early a date as possible, as the condition of, and the feeling in the church demand it.

We, therefore, ask that further time be granted us, and that those who may have been hitherto opposed to the contemplated action of the committee, will take the pains to more fully inform themselves in relation to the country referred to, and the powers of the committee, together with the inadequate means at their command, with which to carry into effect the resolution adopted by you requiring action on the part of the committee.

JOSEPH SMITH,
W. W. BLAIR,
I. L. ROGERS,
H. A. STEBBINS,
JOHN SCOTT,
} Committee.

—*Herald*, vol. 24, p. 307.

The above report was followed by explanations from Pres. Joseph Smith in these words:—

The committee on Location have been hampered in their movements: questions have been asked concerning the site of location, accompanied with propositions that if such and such a site should be selected, subscriptions will be forthcoming; while if another site be selected, we have little to donate. Thus we have been met by difficulty. We have, however, made the selection reported by us, because we thought the surroundings there were most favorable for our people. We have made it because land can easily be obtained there, and because the regions around are already extensively settled by members of the church, so that if the value of lands adjacent be enhanced, the benefits accruing therefrom may accrue to the church. The committee have absolutely declined to be bought for any consideration; and we have moved, we think, within the purview of our privileges, and for what seemed to us to be the best interests of the church. We sincerely hope the time will come when childish and unwarranted distrust of the motives of brethren whom the conferences may appoint to specified work, will cease to be. Yet I would much rather that those of my brethren who are not satisfied with the selection, would come boldly out and so state, as one brother has done to-day, than that they should be silent now, and after having gone hence to their respective localities, give expression to their dissatisfaction in secret inuendoes, which cannot be met. For the manly and frank brother who differs from me, I have esteem; but for those who speak evil of their brethren secretly, by covert whisperings and sly insinuations, if I have any feeling outside of pity, and expressed that feeling, I must say that I despise them.—*Herald*, vol. 24, p. 307.

In giving an account of his recent visit to Decatur county, Iowa, Pres. Joseph Smith said this:—

We were shown by Bro. Z. H. Gurley, a history of Harrison county, which relates the fact that all that part of Missouri lying west of the mouth of Grand River, and north of the Missouri, which now makes some fifteen counties, was, up to 1836, all one county, called Ray, even to the north line of Fayette township, Decatur county, Iowa, in which township the Order of Enoch and the majority of the brethren located without knowing this fact, namely, that they were upon some of the very territory comprised in the county adjoining Jackson on the north, at the time the revelations of December, 1833, and June, 1834, were given, as found in sections 98: 9 and 102: 8, and therefore a part of one of "the counties around about"—one of the "adjoining counties" mentioned, and, if the Saints do right, much of this original county will be settled by our people in due time. In 1836 the county was divided, and Caldwell and Daviess were set off. Consequently, when some of the leading financial men of the church were, as they are confident, directed by the Holy Spirit to start the experiment of building up a settlement of the Saints in those regions, they, by following that influence, located in what was, at the giving of those revelations, Ray county, Missouri, though this fact was unknown to them; which location of land the men who had it in hand could not have made in Missouri as it now is.—*Herald*, vol. 24, p. 345.

To the April Conference of 1878, convened at Plano, Illinois, the following report was made:—

The Committee known as the Board of Removal, beg leave and report: In accordance with the intention of the board as reported to the fall session of conference, a tract of near two hundred acres of land was purchased by the committe at a cost of $3,000, lying in the east side of Fayette township, in Decatur county, Iowa, adjoining the tract of land deeded to the church by Bro. M. A. Meeder, of which the Bishop will report. This land was paid for by moneys provided to the committee by various persons. The sum of $4,978.20 has been paid to the committee; $2,304.70 of which has been donated, the remainder has been loaned; some for a longer, and some for a shorter period of time. Some three hundred dollars have already been repaid, and some six or seven hundred are to be repaid soon. A portion sufficiently large is left in the hands of the committee to make some needed improvement on the tract bought, which improvements have been ordered.

The committee further report that there is a near prospect of two railways being built through Decatur county, near to the land purchased, a tax has been voted in the township to one of these roads, and a strong probability exists for the early completion of said road; which will afford an opportunity and make a removal and reëstablishment of the business center feasible.

The church will see by this report under what pecuniary difficulties the further prosecution of the work expected of the board must needs be conducted; and though more rapid progress may be desirable, we feel that but little more could have been done than has been done under the circumstances.

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Awaiting further developments, and anxious for the best good to the church, we remain your coworkers. JOSEPH SMITH,

On behalf of Board of Removal.

—*Herald*, vol. 25, p. 135.

To the April Conference of 1882, the Board of Location reported as follows:—

The Locating Board, under direction of resolutions of your honorable body, adopted April 10, 1876, and subsequently, report:—

1. That the location of the railway through Decatur county, Iowa, having been finally made; your committee met November 9, 1880, and decided to remove the business center of the church and the publishing department from Plano, Kendall county, Illinois, to Lamoni, Decatur county, Iowa, that place being in the southwest part of the said county, as before reported by us.

2. At such meeting the vote for removal was submitted and received a unanimous support of all the Board.

3. That by nomination and vote, properly made and taken at said meeting, Brn. David Dancer, of Lamoni, and Joseph Smith, of Plano, were made an executive committee of the Board to execute said order of removal with discretionary powers to select and determine the site, and to erect a suitable building for the Herald Office business, in said town of Lamoni.

The executive committee in pursuance of this vote, secured by one of its members (the chairman of your committee), sale for the farm known as the Location Farm in New Buda township, in said county of Decatur, to a Bro. Thomas France of Kewanee, Illinois.

4. That in the spring of 1881, the Executive Committee proceeded to purchase a parcel of land in Lamoni, deemed eligible by them; a brickyard was made, brick burned, lumber bought, workmen hired, under the charge of the chairman of said Executive Committee, Bro. David Dancer, and a building 30x65 feet in size, two stories in height, with an engine room 16x16 feet square attached, was erected at a total cost to the date of report of publishing committee, submitted to this session, to which reference is here made for items touching costs of material and labor, and your honorable body cited thereto, of $5,541.14, with an additional estimated cost of $400, to finish said building and inclose the grounds with suitable fences, etc.

5. That in keeping with the spirit of said resolutions, the real estate property acquired by the Herald Office in Plano was sold; the Herald Office and fixtures, together with the several employees of the office were successfully removed from Plano to Lamoni, and the building placed in charge of the committee of Publication on October 18, 1881. A copy of the Articles of Incorporation were filed in the Office of the County Clerk of Decatur county, Iowa, aforesaid, February 3, 1882, by the secretary of the church, Bro. H. A. Stebbins, and the removal of the business center as contemplated fully accomplished. See Herald Office Report to which reference is here made.

6. That in pursuance of the duty imposed upon your Locating Committee by resolution of Conference aforesaid, your committee have through their executive committee done the best that they could to carry out the wishes of your honorable body as expressed in the resolutions passed by you at your different sessions; and herewith submitting a financial statement from the Secretary of the Locating Board for examination and record; ask that the labors of your committee be officially recognized and indorsed by you, and your committee be released from further responsibility under the aforesaid resolutions, and until further exigency arises.

7. That in the efforts to carry out your resolutions, your Locating Board have received aid and support from the Committee of Publication, through its President George A. Blakeslee; also from the Bishop I. L. Rogers, Treasurer; and H. A. Stebbins, Secretary of Locating Board; and from the Bishopric, through the chairman of the Executive Committee, Bro. David Dancer.

JOSEPH SMITH,
Chairman of Board of Location.

LAMONI, Iowa, March 30, 1882.

—*Herald*, vol. 29, p. 139.

From the foregoing the reader may learn *why* the effort has been made to locate the Saints in "the regions round about," and *where* the church, through its proper authorities, decided it best to begin such work of location. They may also learn of the persistent opposition met from the first by the authorities to whom the work of location was committed, and that this opposition came from parties in the church who assumed to know more, and to be wiser, in respect to locating the Saints and the business center of the church, than those upon whom was placed this duty and responsibility by the word of God and regular appointment by the church through its general conferences. And they may also learn where to lay the blame—if blame there be—for failure in any degree in respect to locating the Saints "in the regions round about" as commanded in the revelations heretofore quoted.

Had the authorized efforts of the church since 1870 touching these matters of location been heartily supported, in the spirit of godly unity and gospel wisdom, a strong line of flourishing settlements would have been established in southwestern Iowa and Northwestern Missouri (where lands up to 1884 were cheap and accessible but are now much higher and more difficult of purchase) and the church would have had a fair chance to present to the world the practical fruits of the restored gospel and Church of Christ, and the Saints would have reaped the benefits of greatly increased values of real estate and especially those benefits arising from religious, social, educational, and business associations. This has been accomplished to some degree in Lamoni and vicinity, but not in nearly so great measure as would have obtained had there been less opposition and intermeddling on the part of would-be wise ones among professed Saints, and had greater unity and concentration of effort on the part of all connected with the church prevailed.

The Saints in 1831–2–3, were commanded to purchase land in Jackson county, Missouri, and notably between Independence and the west line of the State taking in the lands where Kansas City now stands. But there were croakers, doubters, intermeddlers, and men who wrought division and hindrance instead of practical unity, assuming, in effect, to be wiser than God and more prudent than the regularly appointed authorities of the Church of Christ. There was miserable failure in the matter, and the Saints afterwards, up to the present hour, are left to deplore the shortsightedness, the folly, and the unfaithfulness that robbed them of great blessings placed within their reach and to which they were earnestly and urgently invited.

History has, in a measure, repeated itself concerning the efforts of the church to locate "in the regions round about" as commanded of God and as counselled by the elders in the conferences. While doubters and hinderers have worked distrust and division, preventing united and concentrated effort in the matter of locating the Saints and the business center of the church in the regions mentioned, some of them, known to the writer, have demonstrated sadly their want of business capacity or lack of divine favor in respect to locations for either the Saints or themselves; whereas those who faithfully and patiently availed themselves of the opportunities and privileges provided by the authority of the church have been blessed richly in proportion to their diligent compliance with the word of God and the provisions of the church thereunder.

The Lord has said: "My people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer."—D. C. 102: 2. But it is regretable that the diligent and faithful should suffer either loss or hindrance, directly or indirectly, through the unwise, uncalled-for interference of self-appointed censors and self-conceited critics. Some, and nearly all of those most active in their opposition never paid a dollar toward making the location, and yet they had much to say concerning it, notably in an irregular and secret way, thereby throwing discredit upon the movement and arousing suspicions against those placed in charge. This was as unjust and cruel as it was distracting and harmful. If the church by these experiences has learned the need of saying to such persons, "Hands off!" and, "Mind your own affairs!" it will be well.

The "Order of Enoch," projected by many of the leading men of the church, organized and supported by some of its ablest business men—men who had proved their faith and reliability by their works—was from 1870 (the time of its inception) subjected to very unfair and quite unprovoked criticism. Evil surmisings and damaging gossip were set afloat and the movement never attained one fourth the proportions and usefulness to the Saints intended by its originators and helpers. Its projectors, officers, and stockholders were of the tried and faithful, whose purpose was to furnish labor and homes for such as needed, also to

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sell lands at cheap prices and on easy terms to those desiring them, and yet these persons' motives were impugned, and their intentions basely misrepresented in some instances, the work of the order was clouded by suspicion, its progress hindered, and the objects it had in view in a measure defeated. The Order of Enoch, like the Committee on Location, failed to reach the laudable objects had in view, to the extent designed, and for very similar reasons. But the movement proved a blessing to many in the way of procuring labor and homes and opportunities for permanent location. Its officers proved to be, just as was to be expected, honest, wise, practical, liberal men, and that movement goes into history not only untarnished by any wrongdoing on the part of its managers, but with merited honor and commendation.

The foregoing facts and reflections will, we trust, enable the Saints and friends to judge righteously in regard to the efforts of the church in seeking to locate the Saints and the business center of the church where the revelations of the Lord and the counsel of the elders in the conferences have designated. Disheartened and disgusted with the bad treatment their goodly designs and labors of love received at the hands of captious critics and officious intermeddlers, the officers and stockholders of the order have closed out and dissolved the order according to law.

Whenever the Saints rise up to their high duty of rejecting and repudiating the harmful work of busybodies in other peoples' business, resisting and rebuking the gossipper and the intermeddler, honoring and upholding no minister when interfering with the rights and duties and prerogatives of others, then the church and its legitimate work will make progress under unity in righteousness and in truth and the Lord will give it glorious success and continued triumph.

EXTRACTS FROM LETTERS.

Sr. M. B. Lambkin, of Kingsley, Michigan, wrote the 2d inst.:—

My husband and I never pass a chance to urge the claims of the *Herald* as being the church paper upon the Saints. We met with the Saints of South Boardman on New Year's Day. We had no elder present to preach the word, but the Lord blessed us in our social services.

Bro. Isaac N. White was at Spickardsville, Missouri, January 10:—

I am preaching every night, and am billed up to the 16th, when I leave for home to arrange to commence my debates. Baptized five on Sunday; one young man, two young ladies, and a man and his wife. Much interest is being manifested.

Bro. F. M. Sheehy, Malone, New York, January 7:—

The prospects are excellent here for a good work. Bro. Parrish is to come to-day to relieve me, while I am to go to Massachusetts district.

EDITORIAL ITEMS.

THE Saints at Blair, Nebraska, are likely to get things into a discussion. Rev. Adams of the Church of God, it appears, has tried to get the Christians to stand fire, but they decline; so he wants to know what the Saints are going to do about it. It is in the hands of Bro. Whitman, at Omaha, and he will be likely to attend to it. Sr. D. Carter wrote us a card about it.

The child of Elder Popplewell, the sad burning of which intervened between Bro. I. N. White and the reverend gentleman in the debate they were to have, is dead; so we learn. Rev. Popplewell is at Leon, Iowa, and has written for some of our works, evidently to make himself acquainted with what he may have to meet in case he discusses with Bro. White.

Sr. Corda Teakle, Hartley, Iowa (O'Brien post office), writes to ask if some of the eldership can labor there in response to a request of a school director and others who will give the word a hearing. She will leave there in a few weeks.

Sr. Mary Ross, Mound City, Missouri, reports the work there as "steadily onward." Bro. D. M. Rudd has baptized one at that place.

Mrs. Annie Besant, the head exponent of Theosophy, was urged by a reporter of the London *Chronicle* to give an example in demonstration of the occult powers claimed for her philosophy, to which she replied: "It is far better to build up by the ethical side. Let Theosophy stand or fall by its philosophy and its ethics. That is the advice of my teacher, and I mean to abide by it." Christianity invites comparison with all other philosophies on these terms, and without fear of results.

The late report of the West Virginia district conference should name Bro. J. B. Russell as secretary.

Brn. C. G. Lewis and G. Washburn, of East Jordan, Michigan, started out on the 3d inst., to preach in new places.

Bro. John Watkins, of Lucas, Iowa, reports the Saints to be blessed of the Lord in their branch and Sunday school meetings. Brn. J. T. Evans and Thomas Hopkins take great interest in the children and have done them much good.

Brn. Newton and Williamson, of Independence, Missouri, are manufacturing the Queen Baking Powder, for which they claim absolute purity, that it is free from adulterations and the injurious substances common to many brands of baking powder. We have tested the Queen Baking Powder at home. It is a good article, and we recommend it to our people. Brn. Newton and Williamson are reliable men, worthy of patronage, and in placing a pure article among the list of food supplies on the market have done well and deserve encouragement. Send for a trial order and test it. The complaint against adulterated food supplies, especially of baking powders, has been common of late years. "The life is more than meat, and the body more than raiment." We are, in a sense, what we eat, and should eat pure food, prepared with pure preparations.

Four thousand copies of the sermon by Pres. W. W. Blair entitled "The Future State" have been printed, and will be sold as tract No. 47; price, 15 cents per dozen, $1.10 per 100. The sermon appears in this week's supplement to the HERALD. It is an excellent treatment of the subject of the future life. Its publication in tract form is timely. It will confirm the believer and help the unbelief of the doubter.

"Any of the traveling ministry would be welcomed at the home of Bro. S. P. Rasmussen, Manti City, Utah," wrote Bro. Michael Rasmussen, of Beatrice, Nebraska, January 8.

Bro. C. Severin, of Weir City, Kansas, writes stating that the Webb City, Missouri, branch was the one referred to as united and moving forward, mentioned in HERALD of the 7th inst. He wishes the correction made as stated.

Bro. George Adkins reports well of the work at Wakenda, Missouri, where some are "getting their eyes open" sufficiently to see the kingdom of God. Bro. J. C. Foss is expected to preach the word there again.

The *Literary Digest* furnishes us an excellent religious article, which we republish in this issue. We have before stated some of the merits of that excellent publication. We take it, and like it. It publishes digests of leading magazine articles foreign and domestic. Funk and Wagnalls publishers, New York. Price $3.00 per year.

Bro. E. T. Atwell wrote, January 9, from Richards, Missouri, where he had been preaching for nine nights, that he was awakening an interest. He has made a life enlistment in the service, so he states.

Bro. N. H. Boyd, residing at Hill City, Kansas, wrote the 6th inst., wishing us to mention that it was an opportune time to hold a series of meetings there. Revivals in a popular church had just closed and he thought the people were ready to note our message in contrast to what they had been hearing. An elder is wanted to remain several weeks.

A brother writes from Virgil City, Missouri, the 30th inst., asking if it be right to organize Bible classes to study the word. It is right to "do all the good you can, in as many ways as you can, and to all the people you can." This is a primary truth that we once heard taught in the primary department of our Sunday school; a good

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one to learn while young, and to practice always. It will give general and genuine satisfaction, all around, whenever carried out.

Mothers' Home Column.

TRIAL.

AS we are or ought to be as one family in aim and object, our sympathies going out to each other, and as trials and afflictions fall to the lot of most of us, we stand in a peculiar relation to each other. A block of marble in the hands of the sculptor is brought by means of his chisel into that beauty and symmetry he designed. So God "treasures up his bright designs." He takes from us perhaps a loved child in whom were centered our fondest hopes. Again another heart treasure is removed, and maybe our companion is taken, and like a vine torn from a forest tree we are left without support. Shall we murmur then at our lot and complain that fate is against us? Or shall we say as did Job in the hour of his woe: "The Lord gave and the Lord has taken, blessed be the name of the Lord." How would it have been with us had our lot been cast in France in the early days of Napoleon, when that people had turned infidel, and in their pride and impiety attempted to dethrone the God of heaven, and set up as an object of worship the goddess of reason in the form of a beautiful woman: when in every graveyard throughout France it was written, "Death is an eternal sleep"? The very face of Nature pales at the thought! Where could we have turned for comfort as we laid our little ones away? To whom could we have gone for consolation under such a pall of darkness? What a contrast do we find in the light of God's truth! How cheering the promises of God to his people who walk in the light of his truth. Could we see those little ones that have gone before us in their beautified state, freed from temptation and sin and surrounded by angelic beings, we would not, we could not wish them back. Then let us be comforted. We are passing through the crucible to come forth purified as gold, and fitted to dwell with those who have washed their robes white in the blood of the Lamb. Then happy, thrice happy are we if found among that number. CANDACE.

[LET us hear from your again, Candace. There is room in the Column for both the aged, the middle-aged, and the young.—Ed.]

EXTRACTS FROM LETTERS.

Sister Mary Bankester, of Browley, Alabama, writes to the Home Column expressing the feelings that so many of God's people experience. She says: "I am coming up higher though it is slow. I am just beginning to learn of the goodness and mercy of God and to understand the mysteries of the kingdom, which makes me know we are in the narrow way. I hope still to grow in grace and in the knowledge of the Lord."

Sr. Lizzie Weise, of Sparta, Oregon, writes also to the Column and though it has been a year and five months since she has heard a sermon, faithful to the truth, she is trying to live such a life that she may win the respect and confidence of her neighbors and thus prepare the way for the preaching of the word. Her five little ones she is endeavoring to teach the right way of the Lord. May the prayers of the Saints be for her and all of God's people to strengthen them for the work and duties of life.

Sr. L. A. Smith writes from Xenia, Illinois. She feels deeply the responsibility of training aright her three children that in time they may be useful in the service of God. She believes, and rightly, too, in supplying the home with good literature, and in not only sending the children to Sunday school, but in going with them and helping them to know the lessons. She realizes the necessity of being a good example for her children, and says she finds much more pleasure in being with her children on Sunday than she would in spending the day visiting her neighbors while her children were left to do as they pleased. She says: "I feel that my children are a blessing to me, and I am trying with patience to raise them up before my heavenly Father to follow the path of duty."

GOSPEL BOAT FUND.

Amount to date, Dec. 29		$1,117 94
Geo. L. Gifford, Tex	$1 00	
Nannie A. Gifford, Tex	1 00	
Mrs. J. W. Temple, Ill	25	
Mrs. Lydia Goff, Wis	50	
Maggie Delany, "	10	
Lora I. Delany, "	25	
Belle C. Pickle, "	25	
Henry L. Delany, "	17	
Levi Delany, "	10	
Robert Delany, "	10	
Freeman Pickle, "	10	
M. P. Berg, Iowa	5 00	
Sister A. Evans, Mont	3 50	
Ellen Forsbey, Oreg	1 00	
G. W. Bird, Kan	50	
W. J. Shafer, O	50	
E. W. Lloyd, Mo	50	
Elizabeth Bath, Kan	50	
Lee Stranahan, Mont	1 00	
C. E. Smith, Mont	1 00	
A. C. Stone, S. Dak	50	
Celia Palmer, S. Dak	50	
M. J. Willis, Tenn	50	
John Harris, Idaho	25	
Wm. Ballentyne, Tex	1 00	
Mrs. J. H. Stratton, Kan	50	
Emma Wolsey, Neb	1 00	
E. L. Rockwell, Utah	1 50	
Elizabeth Lowrie, Cal	1 00	
Sina Wight, Mo	1 00	
F. T. Haynes, Ill	1 00	
Mrs. S. P. Mannering, Mo	50	
Mrs. E. G. Hodge, Neb	1 00	
		27 57
Amount to date, January 12		$1,145 51

HOME COLUMN MISSIONARY FUND.

Amount to date, Dec. 29		$4,526 60
Kate Hartshorn, Ia	1 00	
J. H. Askew, Cal	1 00	
Mrs. Jane Askew, Cal	1 00	
James Askew, Cal	1 00	
Wm. L. Mitchell. Utah	1 25	
A Sister, Omaha, Neb	5 00	
R. A. Lawn, Cal	50	
Julia A. Lloyd, Mo	50	
Elizabeth Bath, Kan	50	
A. C. Stone, S. D	50	
Mary Lee, Tenn	1 00	
Sarah Carrel, Ill	50	
Corda Teakle, Ia	30	
Elizabeth Lowrie, Cal	1 00	
Elizabeth Grimmett, Wyo	50	
Wm. Thompson, Utah	4 50	
		$20 05
Amount to date Jan. 12,		$4,546.65

SAN BERNARDINO, California.

Dear Sisters:—I have received so much help and encouragement from some of your letters in the Home Column that I have often thought I would like to add my mite to help on the work, and perhaps encourage some other sister. I have always been very much interested in the subject of training children. I have one little one to try to bring up to obey God's laws. How can parents expect to have children sweet-tempered and good to obey if they are continually finding fault and quarrelling between themselves in the child's presence. I have often heard one say to the other when they were correcting the child, "Leave him alone. You are always nagging at him. You can't make him mind anyway." You may rest assured when parents commence in this way the child soon understands, until he gets so that neither one is able to manage him. Why will parents not work together and consult together when alone what is best for the child's government? When they do this, and work in union and harmony, then and not until then will they win the day. I am always taking notice how children mind and the mode of treatment they receive from parents. We cannot take the same way with every child, I think. I will say no more on this subject, but would like to hear more on it from some one better versed than myself.

Our conference here has just ended, and all seemed to have a very enjoyable time. We had speaking in tongues and some testimonies that did one's heart good to hear. Trusting we all may continue in the work faithful to the end, Your sister,

ELLA.

Letter Department.

LARKSVILLE, Pa., Dec. 31.

Editors Herald:—Since last writing I have baptized my brother and his wife at Meshoppin, making five baptized there, all heads of families. They are holding regular prayer meetings every Sunday afternoon and rejoicing in the truth. They are having some opposition, which makes them stronger in the work, for the good Lord is with them in fulfillment of his promises. I went to Sullivan and Bradford counties; opened one new place, and strengthened others. I can see that the work is onward and the prospects bright for a good harvest next summer. The Saints and friends at Hyde Park and here are beginning to feel the responsibilities resting upon them and seem to have a desire to be right and help along the work, all of which is encouraging.

There is not much chance for preaching in this mission in winter, but I have done as well as I expected when I came here. Prejudice is giving way, and if the effort is continued we have every reason to believe a good work will be done. I am feeling well in the work. I advise the Saints to let the unpleasant things of the past be forgotten and to treasure up in their minds that which will build us up and encourage and stimulate us to press on to the mark of our high calling in Christ. We are living in the last days, in the dispensation of the fullness of times, when all things are to be restored; and the Book of Mormon gives

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us to understand that good will be restored to good and evil to evil; the good separated from the bad, and each one placed where he belongs. As we see the advancement of the work and the time of its accomplishment, we should be reminded of the advice of the Savior, Be ready, "for ye know not the day" when the call will come for you to stand in the presence of God to be judged. I have been kindly received and cared for, as well as could be expected, under the circumstances, and that is all we should look for. With kindest regards to all Saints and friends, I am still in the faith.

My permanent address is Independence, Missouri. H. H. ROBINSON.

MAGNOLIA, Iowa, Dec. 16.

Editors Herald:—It may interest your readers to hear of the work in the Pottawattamie district. You have already been informed of the late conference at Cresent by another pen. Our progress is not very great, but I believe there is a firm, determined purpose on the part of the Saints and also of the priesthood to do their duty, and this is the end which we have been trying to accomplish, and I thank God it has not been in vain. I am not prepared to state the number of additions, but they will appear in the minutes. It is very gratifying to know that the local ministry of all grades are trying to do their duty, and I feel that this arm of the service should be encouraged. Their work in the branches is an all-important work; to feed the flock of God, and also to minister in the word as much as is practicable. It is a grievous error for Saints to withhold their support from the local eldership and Aaronic ministry, because they may not handle the word as eloquently as the traveling ministry. I believe it to be our duty as Saints to be prompt in attendance at all meetings as far as practicable, and to uphold by our faith and prayers the weakest of our brethren in their endeavors to divide the word; in fact, the weakest need our support and encouragement the most, and should not be slighted in the least degree. But, like the world, many of us want our ears tickled with learned phrases and eloquent speech, and are apt to despise the humble men who have to toil day by day for themselves and families, and hence have not the time and opportunity for study which others have; and thus many of the local ministry are discouraged, realizing that their efforts are not appreciated. Where is our trust, in God or in man? If it was in God, and we were earnest in our prayers and in our support of these men, could not God make them ministers of light, life, and salvation to our souls? Do we go to church to have our ears tickled with "learned words of thundering sound?" or do we go to worship God and to get our spiritual strength renewed? If the latter, why not be content to let God use these humble instruments, especially since he has "chosen the weak" whereby he may bring about his great purposes among men? When we hear special calls for "able men" to preach in different localities, is it not evidence of a lack of trust in God, as though he could not now qualify the feeble and humble instruments to glorify his name as he did in the beginning? Are we not drifting into the way of the world? If God has called these "weak men," why do we not honor them by our earnest support, and thus give evidence that we honor all of God's appointments?

But to return. I am glad to note that some of the local ministry have the moral courage to do what they can in spite of the above discouragements; notably, Brn. Peterson and Christensen, who visit Council Bluffs and preach to the Danish people of a Sunday afternoon, going twelve or fifteen miles from their homes; besides this these brethren go to Boomer of a week night and preach to the Danes there, nor is their labor in vain. In addition to this they have to minister in the word to the branch at Hazel Dell over which Bro. Hans Peterson is the president. The Carlyle brothers of Underwood branch are energetic workers in the cause, not only in the branch but also in the regions around. Elder Cornelius G. McIntosh is doing a good work at Honey Creek and also occupies the stand at Crescent frequently. Elder Dodson of Council Bluffs loves to tell the story of salvation, and his voice is heard in different localities in defense of the truth. Bro. Scott reports good hearings in Council Bluffs. Bro. Butler of the traveling ministry also brings good report of labor done by him in Fontanelle, in this district.

The writer has labored considerably in the neighborhood of Boomer, Hazel Dell, and Crescent. In the former places I have had good hearings and have been kindly treated by all, and hope to see some fruit gathered into the garner from that part. Elder C. Casterson presides over the Crescent branch. He is very attentive to his charge and is well respected by the officials and membership. Bro. C. A. Beebe presides acceptably over the Council Bluffs branch. I believe the general condition of all the branches is good. The Wheeler's Grove branch I have not visited, but I understand they are in earnest in the work. Hoping for greater improvement all along the line, I subscribe myself,

In gospel bonds,

CHARLES DERRY.

SHENANDOAH, Iowa, Jan. 3.

Editors Herald:—I have just returned from Wheeler's Grove and the Keystone country. Had excellent liberty in preaching the word; never felt better spiritually. Have been rather under the weather with bad cold in the head, but have kept moving along. This is an excellent time for holding meetings; good sleighing, people willing to turn out to hear, and quite an interest manifested. I leave here Friday the 6th for Stennett, five miles north of Red Oak, to occupy a new Union church, by request of friends. This is a new opening and we hope for the best; that God may be with us by his Holy Spirit that good may result from our labors. We feel weak indeed, but know in whom we trust. Our God never fails when we do our part. He is abundantly able to fulfill.

Our dear Sister Wilcox has been confined to her bed for two weeks. We ask the prayers of the Saints in her behalf.

We have calls from all parts of our mission field for preaching. We will by the help of the Master do all we can, and we trust the branches will get along in the good cause while we battle for the truth and fill some of these outside calls. May God's blessing and Spirit rest upon the church and his servants to the end that many souls may be added "such as shall be saved."

Brethren of the district, let me again entreat you not to forget our conference. Come up to the help of the work that God may bless you. You want his blessings; put yourselves in the way that they may be showered upon you. Yours for truth and right,

HENRY KEMP.

MULBERRY, Cal., Dec. 26.

Editors Herald:—I have just got home from my mission. I am thankful to say that I have been greatly blessed at almost all times when standing to defend the cause of righteousness; also when called upon to administer to the sick and afflicted; for there have been times within the last eight months, when the Master has graciously and powerfully magnified his holy name and cause by stretching forth his hand to heal. All praise and honor be ascribed to him evermore.

The last place I labored was at San Jose City; preached in a private house and baptized one, a young man aged twenty-four years. While there I made my home with Elder J. B. Carmichael, president of this (Central California) district, who has recently taken to himself a noble helpmeet, daughter of Elder H. Burgess, of San Jose. I think those two brethren will keep the work moving there. J. H. LAWN.

GRINNELL, Iowa, Jan. 9.

Editors Herald:—I will take this method of answering those who are inquiring of my whereabouts, but before this gets into print I expect to be in the northeastern part of the State, for in a few days I intend to start to Osterdock in answer to a call from Bro. William B. Smith. It seems to me that I have been at home so very long, as I was called home on the 29th of November; but I have been very unwell most of the time, yet I have not been idle, for yesterday we went to a pond in the southern part of town, where I buried William H. McCoy with Christ in baptism. In the afternoon I called the few scattered Saints together at Bro. L. P. Russell's for confirmation and the sacrament, and we had a real nice time; and now Bro. McCoy's wife has also requested baptism, so I will attend to that before I start north. I think Bro. William and Sr. Maggie will make faithful Saints. May our Father bless them.

I was not permitted to attend our last conference at Des Moines for several reasons; one was, my dear boy was lying a corpse at the time; but I saw in my last *Herald* that another brother was recommended to the Bishop for appointment as his agent in this district. I have made some inquiry, and I cannot learn that the old or former agent has gone to Canada, or is charged with embezzlement, neither has he resigned; and I don't think there is any need for two agents in the district; so I have come to the conclusion that there is something else wrong; somebody is

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dissatisfied with the agent, and if that is the case, I think I am safe in saying it will turn out as usual, that it is one whose name cannot be found either on the Bishop's book or on the agent's for the last eight or ten years. I should think those who never pay anything into the church coffers would not trouble themselves so much about the Bishop's affairs; and in conclusion will say that the Bishop's agent's address for the Des Moines district is still Grinnell, Iowa, and all who desire to and can help the good work along, send in your tithes and offerings and they will all be strictly accounted for and judiciously handled. This is in answer to those inquiring who the Bishop's agent now is.

In bonds,

J. S. ROTH.

RICE LAKE, Minn., Jan. 5.

Editors Herald:—The Saints of this northern country are trying to be alive to the interests of the work. By looking over my letters of appointment I see that I have been in the State of Minnesota since June, 1889. I believe I can see a good many marks of improvement, not altogether in a harvest of souls, but in that our claims are better understood; and the work is not confined to the work as it was, and new places are calling for more labor than we can bestow. All the brethren sent by the church have done good work, considering the newness of the field. A dollar looks as big as a wagon wheel to the Minnesota missionary; however we look for a brighter day soon, and believe the foundation for it has been laid.

On the 15th of October I met with the Saints of Northern Minnesota in conference. We had a very good time, with one exception, that of seeing so many of the Saints going out of the house at the sacrament hour; not only members, but some of the priesthood. I am at a loss to see how matters are made better by not partaking of the sacrament, because if one does not eat of the Lord's body he has no life in him—no spiritual life; and if he eats unworthily, sickness or death. The wiser way, if we have sinned, is to make matters right. I hope all God's people will act in the proper way.

I can justly say of the Saints of this field, that we have some as good Saints as one would care to meet. The Spirit of the Master testifies of their goodness. There are seven elders of the local staff, and several priests. Bro. T. J. Martin is doing all the preaching he can; he did some very acceptable work in Minneapolis. I hope the time is near when all the local ministry will do more work in preaching, those whose calling so requires. The Pleasantview branch of the Spring River district, Kansas, can truly tell the story; those who are in the field from that branch, while their hands had hold of the plow through the week, they were out trying to build up the kingdom of God on Sundays. The church needs more of that kind of labor. Too many excuses are made that men are tired on Sunday; but we notice when the almighty dollar is under consideration that tiredness is not mentioned. We should give the Lord one day out of seven, as people on the right and on the left need to hear the gospel. We should lose no time, but should occupy every door that can be rightfully occupied. As the people do not usually seek us, we should seek and find them.

Our work in the southern part of the State is in a very hopeful condition. Bro. E. A. Stedman is with me at this place, holding meetings. The interest is all we can ask for, the Lord blessing us with almost perfect liberty. It is plain to see that some are believing. May the Master tenderly lead them to the truth. In opening new places the people are usually kind. We seem to think the Lord is going before us.

The first of November found me at Bro. Bell's, near Hutchinson, McLeod county. Bro. Bell obtained the Adventist church, and we had a splendid meeting. Some are believing. We found Bro. Bell and family alive in the work and well respected by the people of their neighborhood.

On November 12 I was in Minneapolis, where I met Brn. T. J. Martin and E. A. Stedman. After listening to Bro. Martin, which we all enjoyed, we went to Cedar Lake, where Bro. Stedman baptized a noble soul. There is a splendid band of Saints in the city who, if faithful, will bring many there to see the truth. About a year and a half ago Bro. A. H. Smith told me he wanted some work done in the city. I see that he has moved aright in the work. This is one of the many evidences to me that God has the right men in the right places. Through the influence of Mr. A. J. Smith the Saints got the use of a hall very cheaply. He is a man in whose heart dwells the spirit of kindness. We pray the Lord to bless all such and bring them into the truth. I believe, as stated by Bro. Briggs in a late letter, that there are brighter days ahead for the Saints. After looking the field over carefully, I see nothing to murmur about, but much to be thankful for, and that the Lord gives us of his Spirit to testify of his Son to the world. I pray that I may hold faithfully to my calling.

Yours truly,

J. ARTHUR DAVIS.

JAFFA, Palestine, Dec. 3.

Editors Herald:—I received note of November 3, with bank check enclosed from the Bishop. If I could help instead of taking from the church, it would be a panacea to my heart. I am doing all I can do, but cannot get one step ahead. We have sold all that would sell or would bring any worth, almost like giving it away. The wedding ring from my finger is in pawn, my son has sold his bedstead and chairs, and all his clothes but those he has on, and some old clothes that he could get nothing for. I patch them up to change him on wash days, if I am so happy as to be able to buy a skin of water and a cake of soap. The skin of water costs three cents, the soap, two cakes five cents—that is two piasters, not quite eight cents. It takes two skins of water for a wash, the skinful of a full grown goat is as much as a man can lug on his back. The great bother now is the quarantine; it upsets all the business and spoils all.

In September last, the day the first rain began, the wind and sea were high, and the last boat load of passengers was swamped and most of them drowned; little children with their parents. Parents who were saved had to mourn, their wives and children drowned. One Jewish family was all drowned but one little boy; one German lost wife and two children with man and maid servant. One boy, his eldest and himself were saved. Of one Turkish family, only the father was saved. Some died from exhaustion after they were brought ashore. The bodies were not all found; the sharks had a feast. Last accounts state there were seventeen bodies found a week after, some the same day, and some are not yet found, and never will be. One Jewess went to Beirouth to get her daughter whom she had not seen for three years. She was drowned, but her daughter was saved. Thirty-one were drowned in all.

We have had plenty of rain ever since. One week ago there was cast away an English steamer. She brought coal for the railroad car. The crew were all saved, but lost all but what they had on. The captain and one engineer and some of the crew were at Jerusalem. Part of the coal was unloaded the day before it occurred. She is broken to pieces with the sea; a total loss. The crew of the boat whose passengers were drowned were put in prison and are there yet.

It thunders and rains and is so dark I have to write by lamp-light, and at ten o'clock it is scarcely light here. It is daytime, but the day is dark in this house. It was the best I could get for the amount, and it is comfortable and does not leak as many houses do here in rainstorms. I have broken victuals given me from the hotel, which helps me to one meal a day; then I have to have charcoal to make a little fire to dry the dampness of the house, as the windows are open night and day, as there is no glass or blinds to them, only one in the inner room that has one window with glass in it. The rain is still pouring, with thunder and lightning. The old Solomon's harbor is full and running over. I had to wade above my shoes to get to the hotel to-day; it also hailed to-day. The other night a star fell like a ball of fire, and the sun went down leaving behind her a resemblance of fire which lasted a quarter of an hour. Through the day it is dark. At sundown it becomes light. This is quite different from what it always has been; as soon as sundown here it becomes dark, not like in America; but everything is changing here this last summer. There were slight showers of rain all through the summer. The people thought it would be unhealthy, but it has been quite the contrary; but quarantine has made all things dear here to make up for it, as we have to pay twice as much for everything we buy, and pay for labor is less than before, and there are so many poor people without work that they have to sell even their cooking dishes, which are made of copper and whitewashed. They sell by weight just the same as new. The rain is so heavy that the houses are falling down, some also that have been newly built, and the ovens also where the bread is baked for market are broken down and cannot be baked in at present, as it is still raining—pouring is the word, for such a storm as this one; but I cannot complain as that is what I have prayed for

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all these years, plenty of rain, as that is what is wanted to bring the land back to the old richness.

And now that the rain is well restored I must pray for myself a little. Give me your prayers, and for my son, that God will remove the cause of his sickness; and send us an elder to this land. There is a Brighamite here learning Arabic to get ready to preach to the Jews. Our church ought to be represented here. With love to all Saints I remain,

Yours sister in Christ,

ABIGAIL YORK ALLEY.

HONOLULU, Hawaii, Dec. 26.

Editors Herald:—I celebrated Christmas by baptizing four, and will baptize several more on New Years. And so goes the kingdom. Prospects were never better, and the Lord is truly with us. J. C. CLAPP.

PORTSMOUTH, Iowa, Jan. 5.

Editors Herald:—I am at Portsmouth now, assisting Bro. C. E. Butterworth in holding services. We have the use of the Methodist church for a week, perhaps longer. The attendance has been fair, perhaps as large as we could expect, for the masses do not take much stock in religious matters. On Sunday morning we shall be with the Saints at the Salem branch, the Methodists using their church here. I intend, after leaving here here, to visit the Saints in other parts of the district. JOHN PETT.

MCVEY, Ill., Jan. 4.

Editors Herald:—I reached this point on the second inst. in company with Bro. I. A. Morris, district president. Bro. I. A. Morris commenced a series of meetings on last evening at McVey, which will continue so long as the interest is good. There are but few Saints in this neighborhood, but they are alive to the work. There is quite a prejudice against our people in this place, although there has been preaching here at different times for ten years; it is here as it is in many other places, a few do the thinking for the many. One should be careful whom he seselects for his guide; it is conceded by all that man is not perfect. Measure yourself and those whom you have been following by the standard, and if they do not come up to that left us by Christ our guide, there is something wrong; for he was perfect. We should follow no man farther than he follows Christ. Jeremiah chapter 17, warns us of the danger of putting our trust in man.

I left Xenia December 24, and arrived at the church in Brush Creek branch in time for evening service. Was with the Saints on Sunday; listened to a good sermon by Bro. L. F. Daniel, who arrived just in time to be with the Saints on Christmas. After services at eleven the sisters having brought their baskets well filled with the fruits of the land, all were invited to partake, and in this invitation we saw manifested the fruits of the Spirit, "charity to all." The next day a number of the Saints gathered at Bro. Morris's for the purpose of helping him replenish his wood pile, that he might put in more of his time preaching and administering to the sick. Bro. Morris is a man of great faith in the healing of the sick, and greatly beloved by all who know him, and is doing a good work in Southern Illinois. And right here I will say that this brotherly love I have just been writing about should exist in every branch. Members who do not hold the priesthood and cannot preach and administer to the sick can change work with those who do, and by this way we can be a help in spreading the gospel. There is something for each of us to do, and we should each give this matter more careful study and see if we cannot put our shoulders to the wheel and help move the work on. Our ministers cannot preach this gospel to every creature unless they have the means to go from place to place and have their families supported. If our ministers have to put in any part of the time at home laboring for the support of their families, they are not doing what the Lord called them to do. Whose fault is it, brethren? What would you think of a minister who would go off and leave his family suffering? If we fail to do what we can, we fail to do what God requires of us; and just that sure we will come under condemnation for their having to stay at home when God has called them away. The Lord expects us to do what we can to keep them in the field, and this we can do if we will observe the law given us to govern in this matter, and not only support those now in the field, but many more who could and would be useful men in the ministry. If we were all doing our duty we would be in a condition in which God could use us. Will God use a man who will not be obedient to his law in the instructing of others in the law of God? I think not. I for one cannot see how this gospel is to be preached to all mankind with no more ministers in the field than there are. If I am right in this, and God is requiring this at our hands, using men as the instruments is his hand by which mankind is to hear the gospel, it is time we show our colors that the church may know which side we are on.

On Wednesday after Christmas Bro. Morris, myself, and Bro. L. F. Daniel started for the Alma branch, near Kindmundy. One stopping off at Odin, waiting for the train, we called to see Sr. Sublette and there learned that Bro. Morris had been telegraphed for a number of times to go to Centralia, to administer to a little girl. The doctors had given her up. The parties were not members of the church and had never heard the gospel only as Sr. Sublette had preached it to them, who deserves credit for her effort to spread the gospel. They were convinced that the anointing of oil and laying on of hands and praying for them was God's appointed way in the healing of the sick. We found four noble women at this place. This point should not be lost sight of as there are certainly some here near the kingdom. From here we went on to Kindmundy, arriving there about eleven o'clock, too late to fill the appointment sent ahead by Bro. Morris, on account of being called to the bedside of the sick. After walking into the country we found ourselves under the roof of Brn. Bass and Fisher. We visited as many of the Saints as we well could, announcing meeting for that night and administering to the sick. Held meetings at Bro. Brewer's. The Saints in this branch are building a church, which when finished will be a credit to them. After Bro. Morris had preached some two or three discourses to the Saints we moved on to McVey where we now are, leaving Bro. Daniels to hold the fort. I think there will be some baptized there.

In bonds,

JONAS D. STEAD.

EUCLID, Ark., Dec. 26.

Editors Herald:—I went to the southern part of Arkansas, to Nevada and Columbia counties, November 1, and opened up the work where none of the elders of the Reorganization had ever preached before, preaching at six different places with good interest. At nearly every place houses were full, and some were without. Some who could not come out sent for me to preach in their houses. I baptized one and left others near the kingdom. Had more calls for preaching than I could fill. The harvest truly is great and the laborers few in this part. I met with some who had heard the elders preach in Georgia, and who spoke well of them.

In bonds,

J. W. JACKSON.

SAND COULEE, Mont., Jan. 6.

Editors Herald:—It is over twenty years since I began to read the *Herald*. It has steadily improved since then, getting larger, coming oftener, and reducing the price; and still it promises more improvements. It has long since become to me a household need, and through all my troubles has brought much cheer, comfort, and instruction; so that come what may, I have always been able to thank my heavenly Father that I have had the money to keep it coming.

On the fourth of last November I met with a serious injury; a charge of giant powder exploded while I was fixing it, and the result was, my eyes were very badly hurt. The doctor wanted me to send away for another doctor, but I said: "No; you can do all any man can do. Clean the eyes of the coal and dirt, and all will be well." One eye was so badly torn he had to clip a piece out of it. While doing so he said: "He will never see perfectly with that eye." The other was so deeply cut he was afraid. But I was not, and gave no heed to his words, as I trusted our Father who cares for all, and trusted not in vain. Many of our friends thought I would never see again. Some hoped and wished I might have one remaining. I said: "Yes, better dead than blind; but I am going to see all right with both eyes." One evening not long after being hurt, after prayer, I had this assurance: "Your prayers have been heard and the prayers of the Saints who have prayed in your behalf. You will be healed." Although I had always felt so, that assurance caused me to sing with joy, and tears would come to those poor, blind eyes; but they were tears of joy and peace. It is now eight weeks since I was hurt, and I can see so well as to be able to write this without any trouble, and I feel assured my eyes will soon be as strong as ever. To God our Father be the praise. I ever wish the *Herald* and all its workers success. Yours sincerely,

WILLIAM CAIRNS.

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Original Articles.

THE CHURCH IN THE FIRST CENTURIES.—No. 2.

BY G. S. LINCOLN.

SPEAKING of the councils that were held at this time, Mosheim says (page 60): "These *councils*, of which we find not the smallest trace before the middle of this century [second], changed the whole face of the church." Human learning, heathen philosophy, and eloquent sophistry were preferred to the simplicity of the gospel as preached by Christ. Forms and ceremonies in public worship were added and increased to give importance to the religion, and signs and actions of the Egyptians and heathen mysteries were adopted. If there was any need of change in religion at this time, they should have changed *back* to the pure, undefiled gospel as preached by our Savior, instead of changing further from it, for there was no "discordant opinions" then, but they all came in afterwards.

We also read that men were, at that time, "striving to form" "the Christian Church." Then that which was afterwards called the Catholic or Christian Church did not have existence until near the close of the second century, although Christ had organized his church over one hundred years before. And the reason why they formed the canon, was because in their efforts to form the new church, they "could not get beyond the mold received by primitive Christian literature." How the canon helped them I cannot see, unless they left out of it certain works or writings that would condemn their doings, and were a hindrance to their proceedings, for what they accepted did not justify them.

Under article "Episcopacy" we read: "When the church emerges from the impenetrable cloud which covers the close of the first and the beginning of the second century, we find every Christian community governed by a chief functionary, uniformly styled its 'bishop,' with two inferior orders of ministers under them, known as 'presbyters' and 'deacons.' It may be regarded as an established fact that before the middle of the second century diocesan episcopacy had become the rule in every part of the then Christian world. . . . An almost impenetrable cloud hangs over the closing years of the first and the opening of the second century. When it begins to disperse we see an episcopal organization everywhere established, and working with a quiet regularity, which gives no indication of its being a novel experiment, still less of its having been imposed by superior authority on a reluctant community. How is this momentous change, without a counterpart in history, to be accounted for? How, to adopt Professor Shirley's image, can we bridge over 'the immense chasm which divides the rudimentary order of the churches planted by St. Paul from the rigorously defined universal episcopacy which we find described by Ignatius? The more we look into the circumstances the more the marvel grows.'" —Ency. Brit., vol. 8: 430, 431.

We here have two statements of the fact of an "almost impenetrable cloud" hanging over that period marked as the closing years of the first and beginning of the second centuries. Then who can tell what occurred during that time in the church? No one. Its history during that time is a blank. The struggles that were endured to keep it in the way of truth, we cannot know. The difficulties encountered through false teachers, the embarrassments endured on account of hypocrites, and the failure and defeat brought about by scheming and designing impostors, are things we cannot realize. But we know this, that the church was presided over by "apostles and prophets," in the earlier days; but after we pass through this dark period it has changed, and she is governed and ruled by a "bishop." And before half of the second century had passed away episcopacy was fully established; that is, the church was governed by bishops, presbyters, and deacons. Was that the same church established by Christ? or was the true church driven away during that dark time, and a corrupt, worldly, man-made church raised up in her stead? No wonder the historian asks, "How is this momentous change [in church government], without a counterpart in history, to be accounted for?" It can only be accounted for in one way; that is, that Satan undertook to overthrow the work of God, as foretold in Revelation chapter twelve. He found men willing to do his will, and they played havoc with the church, as the Savior said they would: "The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11: 12.

The historian considers the change in the government of the church, as it was in the days of Paul, to the episcopacy, after we pass "the immense chasm which divides" those two dates, as marvelous; and he says the more he considers it, the more marvelous it becomes. We agree with him, but when we view it through the light of prophecy, we can understand it; for it was known and foretold that the true church should be so persecuted; that she would go away, and a wicked, corrupt church be accepted of men in her stead.

"The evident utility and even pressing need of such an office, sanctioned by the most venerated name in Christendom, would be sufficient to secure a wide though gradual reception. Such a reception, it is true, supposes a substantial harmony and freedom of intercourse among the churches which remained undisturbed by the troubles of the times; but the silence of history is not at all unfavorable to this supposition. In this way, during the historical blank which extends over half a century after the fall of Jerusalem, episcopacy was matured, and the Catholic Church consolidated."—Ency. Brit., vol. 8: 432.

We are here told that it was during "the *historical blank* which extends over half a century" that the wonderful change in church government was made, and that during that time the Catholic Church was consolidated. Half a century, *fifty years*, a blank in our history of those times! What wonderful changes could have taken place, and no record made of them! No wonder the world has tried in vain to form an unbroken chain of evidence to prove that the Roman Catholic Church is the one that Christ established. They may trace it back to that Catholic Church we find on this side of that dark chasm, but they cannot follow it over that fifty years of darkness. Beyond that, Christ's church shines forth in all its beauty; and O, how grandly different from this corrupt one.

"The opening epoch is the only portion of the history of episcopacy over which any uncertainty hangs. After the commencement of the second century, wherever we hear of the existence of a local church we find it, without any exception and with hardly any variety, under the government of a bishop, and that without any indication of there ever having been a time when it was otherwise. The existing bishop is usually spoken of as the successor of other bishops reaching in an unbroken line to apostolic times. Episcopacy is everywhere uniformly established, and its claims to an unbroken descent from the apostles is everywhere asserted, and nowhere called in question."—Ibid.

How perfectly the change had been made. According to this writer, everybody was perfectly satisfied and content with the new church and new government, and all seemed to think it was the same—the original one. Suppose Great Britain should change her form of government and make it a republic,—would it be the same? Suppose the United States should become a kingdom,—would it be the same? Or suppose our enemies should kill our President and Vice President, and we should never replace them, but attempt to let the lesser powers govern in their stead,—would our government still be the same? I claim not; and when the change was made in the government of the church,—if that was the *only* change made,—it was no

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longer the same, even if it *was* the original one changed.

In the fifth and sixth centuries we find that the government was episcopal, and that the principles on which it rested were very different from those which lay at the basis of the government of the Christian community during the apostolic times. The identity of the terms *bishop* and *presbyter* within the apostolic church is now so universally admitted by scholars, that the sole question really is, When did bishops begin to exist as separate and superior officers? The dispute becomes one of historical facts rather than dogmatic theories. According to one account the episcopate became the form of the government about the year 70 A. D., to meet and supply in a legitimate way a want which, if not supplied, might have caused the ruin of Christianity; and according to another and more probable theory, the episcopate in the strict sense of the word was not established until the third or fourth century. It arose during a panic, and was really a false development of the primitive government, and sanctioned neither by Scripture, nor by the necessities of the times. Of course the discussion is very much mixed up with the question whether the apostolic office was or was not a permanent one in the Christian Church. According to the one theory, the year 70 A. D. may be taken as the turning point. In that year Jerusalem was destroyed and the Jewish church of Jerusalem rudely shaken, and by this time John only of the apostles remained alive, and he had already left Jerusalem. It was at this time, according to several scholars, that the episcopate arose to take the place of the apostolate and preserve the church from breaking up into several small sects when no longer governed by the apostles and not yet in full possession of the New Testament canon."—Ency. Brit., vol. 5: 608.

In the above we find many peculiar statements. We are told that by the fifth century the principles upon which the then existing church government rested were *very different* from what they were in the days of the apostles. That presbyters and bishops were by that time considered the same. That the bishops began to exist as superior officers about that time in order to prevent the *ruin* of Christianity. The very idea is preposterous. Think of changing the form of government of the church, in order to save the church! Did not our heavenly Father know what was good for the church, and would save it? Christ gave his church apostles, prophets, evangelists, pastors, and teachers, "for the work of the ministry," "till we all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. 4: 11–13). Then our Savior never provided for any change to be made in his church. He intended it to always be as he organized it, and that was as God commanded him to organize it. If, then, we find an organization in later years claiming to be the same church but *very different* in its government, it is not the same church. The historian states my sentiments exactly when he says that the episcopate arose during a panic and was "a false development of the primitive government," and that it was "*not sanctioned by Scripture*, nor by the necessities of the times." So say I.

Christ placed the officers in the church, among other reasons, that through their oversight and watchcare the Saints might not be "tossed to and fro, and carried about with every wind of doctrine, . . . and cunning craftiness of men, whereby they lie in wait to deceive" (Eph. 4). By removing them, the very way by which the church might be guarded from deception was removed. We are also told that "the episcopate arose to *take the place of the apostolate.*" That's it, exactly; the date of their arising is unknown, but they arose some time during the historical blank before spoken of, to take the place of the apostles; that is, wicked men had killed the apostles, and now corrupt and designing men, and deluded Christians, yielded to the assumptions of the bishops and allowed them to take control of certain fragments of what was called Christianity and make of that a popular or catholic church, with themselves as the ruling officers. This was done when they were no longer governed by the apostles, and a number of sects had arisen.

Cyprian of Carthage was able to popularize and gain acceptance for a theory of Christian organization which had been slowly growing up within the church, and which is now known as episcopacy. Cyprian, bishop of a church which more than any other had suffered from the consequences of Montanist excesses, was a founder of a revolution of a kind which has been frequently repeated in the political world. . . . Cyprian like many a succeeding absolutist, seems to have subverted the aristocracy of a presbyterate infected with Montanism by persuading the people to make common cause with the bishop. He promised deliverance from arbitrary and unofficial successors of the apostles by boldly setting forth the episcopate as the true successors of the apostles. He transferred, in all sincerity, to the episcopate all the powers and gifts laid claim to by the Montanist prophets, and at the same time showed the people how easy the yoke of a legitimate monarchy was when compared to the lawless rule of a mob of self-anointed tyrants. From Cyprian's time onwards the whole constitution of the church became changed, and the foundations of what ultimately became Ultramontanism were laid. The episcopate claimed and exercised as part of its official duties all those gifts of rule and special inspiration which the Montanist prophets had laid claim to. The bishops laid claim to powers of rule over the Christian community, not as chosen representatives of the Christian people, but as the official representatives of the apostles."—Ency. Brit., vol. 5: 609.

In the above we are told that a *theory* of organization "had been *slowly growing* up within the church." I believe it. I believe that Satan had put the idea in men's hearts, and that they had an eye to forming a new organization, and that that organization became that "which is now known as episcopacy." We are also told that "from Cyprian's time onwards, the *whole constitution of the church became changed.*"

We have shown that the form of government was changed, and we are here told that the constitution was changed. What is the constitution? "The principles or fundamental laws which govern a state or other organized body of men, and are embodied in written documents. . . . An authoritative ordinance, regulation, or enactment."—Webster. Then, after these changes are made, is it still the same church? or does the adopting of all this make it a new church? We will see. We are also told that it was at that time that the foundations of that which afterwards developed into the Roman Catholic Church were laid, also that the bishops ruled over the Christian community, not by their choice, as chosen officers, but on account of *claims* of being "the official representatives of the apostles."

"Towards the end of the second century the organization of the Christian congregations throughout the Roman Empire, at least of all the greater ones, was identical. At the head of each was the bishop, whose function it was to conduct public worship, control the church funds, and keep watch over the manners of his flock. The free prophets and teachers having almost everywhere died out, the duty of religious instruction and edification also fell on him. In conducting the worship and ministering to the wants of the poor he was assisted by the deacon and his subordinates."—Ency. Brit., vol. 19: 694.

We are here shown how universal the controlling power of the bishops had become by the close of the second century, and that the "prophets and teachers" had almost everywhere died out. But did the original church continue? Referring to this very same time, we read:—

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"Two influences, so far as we can gather, seem to have combined to modify the early state of matters which we see existing in the first chapters of the Acts of the Apostles, and these were the hatred of the Jews and the entrance of Gentile Christians. These two circumstances led to the introduction of a new church organization distinct from the Jewish and more suited to the requirements of Christianity. This early Christian organization, whose growth can be obscurely traced in the New Testament, is characterized by two special features. It was evidently founded on and in many respects analogous to the Jewish religious community, and the constitution was thoroughly democratic."—Ibid., vol. 5: 607.

This tells us again that it was the Jewish and Gentile question which led to the change, and these circumstances "led to the introduction of a *new church organization.*" Then if a new church organization was accepted, it was not the old one continued; it was a new one! Then in the face of this, who can say it was still the one organized by our Savior?

What was the object of forming this new church organization? It was to have one "distinct from the Jewish and *more suited* to the requirements of Christianity" than the one that our Lord had established. If, then, we feel to justify them in making the change, it compels us to question the wisdom of the Son of God, in not being farseeing enough to build a church sufficiently equipped to last two centuries, and that he did not place within it doctrines, principles, and privileges to meet the requirements of the people for one hundred years, much less "until the end of the world."

But let us see what they considered the "requirements of Christianity" at that time. Speaking of Montanism, and what it tried to do, we read:—

"The bishops, on the other hand, sought in every way to make it as easy as possible to be a Christian, lest they should lose the greater part of their congregations. . . . Montanists strove to remain within the church, which was as dear to them as it was to their opponents. But at length they quitted it, and formed a congregation of their own, declaring that the Catholic Church was henceforth only a body of "psychic" Christians because she would not acknowledge the Spirit whom God had at last poured out upon his people. . . . It was at this juncture that Tertullian, the most famous theologian of the West left the church. . . . He too had come to the conviction that the church at large was given over to worldliness, that she had forsaken the old paths, and entered on a way that must lead to destruction. The writings of Tertullian afford the clearest demonstration that what is called Montanism was a reaction against secularism in the church, and an effort to conserve the privileges of primitive Christianity." — Ency. Brit., vol. 16: 802, 803.

If this be true, what was considered "the requirements of Christianity" that caused the change to be made, was really the adopting of worldly and heathen ideas and notions, and dropping those doctrines that were considered harsh and not easily accepted, because they did not agree with worldly ideas. The Montanists seemed to see this point, and we read as follows:—

"It was natural that warning voices should be raised in the church [the new Catholic Church] against secular tendencies, that the well-known counsels about the imitation of Christ should be held up in their literal strictness before worldly Christians, that demands should be made for a restoration of the old discipline and severity, and for a return to apostolic simplicity and purity. The church as a whole, however, under pressure of circumstances rather than by a spontaneous impulse, decided otherwise. She marched through the open door into the Roman state . . . to Christianize the state . . . by imparting to it the word of the gospel, but at the same time leaving it everything except its gods. On the other hand she furnished herself with everything of value that could be taken over from the world without overstraining the elastic structure of the organization which she now adopted. With the aid of its philosophy she created her new Christian theology."—Ibid., p. 801.

I wonder if the reader will *now* think that this catholic church (which continued to add heathen rites and ceremonies until it developed into the Roman Catholic Church as we have it to-day) was the same one that Christ had organized? Notwithstanding "warning voices" have threatened her, demanding a "restoration of the old discipline" and "a *return* to apostolic simplicity," still she marches on, adding to herself everything worldly that seems to attract the attention of the people, and with the aid of the philosophy of the world "she created her *new* Christian theology."

Of the early part of the second century we read:—

"There was no fixed, divinely instituted congregation organization, no canon of New Testament Scriptures, no anti-Gnostic theology, and no catholic church. There were simply certain communities of believers bound together by a common hope, and by a free organization, which might be modified to any required extent. . . . But this was not the case in the West in the beginning of the third century. At Rome and Carthage, and in all other places where sincere Montanists were found, they were confronted by the imposing edifice of the Catholic Church."—Ency. Brit., vol. 16: 803.

Here again we seen a change. This writer tells us that at the time he speaks of there was no divinely instituted or fixed congregational organization. Then we ask, What had become of the church that Christ had organized? His was "divinely instituted," and it was *fixed*, providing man would continue to accept it and obey its teachings. But after we pass through the "historial blank," this writer tells us that there is no such organization. It was gone, or so changed by usurpers and defaced by unskilled and untaught workmen, that it is no longer recognizable. All that is left, where it once was, is the flimsiest kind of an organization, "which might be modified to any required extent." But in less than one hundred years after, "the imposing edifice of the Catholic Church" is found everywhere in the west, and is an entirely different church from the one our Savior had left. One of the Apostolic Fathers, Clemens Romanus, is supposed to have written the *Clementines*, which are considered fiction, of which it is said:—

"The doctrines of the book are peculiar. . . . The question arises, Did the writer wish to represent the doctrines of that period of transition? Or did he regard the doctrines which he has put forth in the work as the only true doctrines, and the subsequent doctrines of the Catholic Church perversions of the true and aberrations from them? Bauer and the Tübingen school have regarded the book as giving a genuine picture of the state of the early church."—Ency. Brit., vol. 2: 172.

The question is here asked concerning the "doctrines of that period of *transition.*" Transition means "passage from one state to another—change;" and as we are reading concerning the doctrines of the church, that is the time set forth as *the* period of change in the church, the time in which she passed from one state or condition to another—from the state of acceptance and approval of God, to the state of nonacceptance and disapproval. Again, we meet the question whether that book was supposed to contain the true doctrines, and the Catholic Church—afterwards organized—perversions of them. Here again we meet the idea that the Catholic Church came into existence after the Church of Christ had passed through a condition of change, either through being overpowered or by usurpation.

Thus we might continue to pile up evidence to show that Satan was permitted at that early day to influence evil men to destroy the church and substitute another, and palm it upon the

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world as the original and true church, and thereby deceive the whole world.

After this first attempt had proved successful, they became more bold, and continued to encroach upon the rights of the true church, and soon established the supremacy of the Bishop of Rome, which office they afterwards changed to that of "Pope." After considering it in this light the writer can see the necessity for the angel to bring again the gospel as recorded in Revelation 14: 6. He can also understand why it was necessary to restore the church in the year 1830, and why men should be called by revelation and ordained before they could preach the gospel. He can also see the necessity for the restoration of the Aaronic and Melchisedec priesthoods, and for the conferring of the gift of the Holy Ghost as in early days.

May the Spirit of truth enable us to understand the things that are for our advancement and establishment in all truth.

Conference Minutes.

WELSH MISSION.

Annual conference was held at Aberdare, June 5, 1892, J. R. Gibbs, president, D. Lewis clerk. Eastern district reported: Branches 6; elders 17; priests 5; teachers 1; deacons 2; members 52. Western district reported: Branches 2; elders 11; priests 4; deacons 2; members 52. Books account was reported: On hand when last reported £7, 9s., 11½d.; received £2, 9s., 4½d.; paid out 5s.; on hand £9. 19s., 4d. Bishop's agent's account was reported: On hand £7. 7½d.; received since £1, 14s., 9d.; paid out 10s., 14d.; on hand £8, 5s., ½d. Bro. Adolphus Edwards was ordained to the office of an elder. The authorities of the church were sustained in our faith and prayers. Adjourned to meet at Llanelly, next Whitsunday and Whitmonday.

Sunday School Associations.

DECATUR.

The tenth convention of the Decatur district will convene at Leon, Iowa, February 25, 1893, at ten a. m., continuing till the evening of the 26th. Programme: Saturday forenoon and afternoon will be devoted to regular business, training classes, and question box. Saturday evening, song by congregation; prayer; song; temperance quartet; thirty minute address, subject, Temperance; temperance song, children; three ten minute speeches on temperance; song, congregation. Sunday, prayer meeting 8:30 a. m.; Sunday school 9:30 a. m. in charge of association; sermon at eleven o'clock, subject, Social Purity, by Robert M. Elvin; prayer meeting 2:30 p. m.; in the evening short speeches by Sunday school workers.

It is highly important that all schools be represented at this convention, it being the time for the election of officers and the choosing of delegates to the General Convention. Let the superintendents and secretaries be prompt in making full reports of their schools to the district secretary.

F. E. COCHRAN, Dist. Sec.

To all Sunday school superintendents in Northern Illinois and Southern Wisconsin district:—

Your attention is called to the district convention near at hand. You will please provide yourselves with report blanks, which must be filled out and sent to the district secretary, accompanied by the *per capita* tax, as soon after January 29, as it is possible to mail them. The subject of increase of taxation will be brought up at this convention, as the present tax is insufficient to defray the necessary expenses of the district. Please instruct your delegates upon this question.

C. I. CARPENTER, Dist. Supt.,
BELLE RANDALL, Dist. Sec.

PLANO, Illinois, January 4, 1893.

Miscellaneous Department.

NOTICES.

To the Saints of the West Virginia district:—

Having been appointed Bishop's agent for the West Virginia district, I take this method of calling the attention of the Saints of this district to the necessity of obedience to the temporal law of the Lord. I am aware that the major portion of the Saints in the district are poor in this world's goods; but when we remember that the Lord has promised to bless us in our temporal affairs as well as our spiritual if we but comply with all his commandments (Mal. 3:10), we should be willing to put our trust in him, and make the effort; and as the success of the work in the district depends largely on the action of the Saints, we earnestly appeal to everyone in the district to make the necessary arrangements to send in their tithes and offerings, that the gospel may be preached to those who have not yet heard the glad tidings, also that the poor may be relieved. The work has been somewhat neglected in this State, partly on account of the Saints failing to comply with the financial law, and partly on account of the scarcity of laborers. We believe a good work can be done in this district, if the proper effort is put forth by good, faithful laborers; and to this end we desire to labor.

In bonds,

B. BEALL.

GOOSE CREEK, W. Va.

To the Saints of the Galland's Grove branch:—Having been chosen priest of the branch I request scattered members thereof to report to me their spiritual condition, because it is made the duty of the priest to visit and labor with each. Brethren and sisters, please inform me of your spiritual standing so I can report to the business meeting in February.

To those living within the limits of the branch: I have labored some and expect to continue my labors until I have canvassed the entire branch. I have been blessed; and with the Saints I have had spiritual rejoicings in my ministrations. We desire to see more spirituality and a diligent effort to be united and live godly in Christ. We can see advanced steps in the last year, but we are not making as rapid strides as we ought to make. We should remember that we are engaged in God's work and be working with him.

Yours in bonds,

R. WIGHT.

SUNDAY SCHOOL WORKERS.

I wish you a happy new year, and bespeak for the cause in which we are engaged much advancement during the year, which can be accomplished by unity of action, a determination not to give up, and a thorough faith in God as the author of this work. We have great reason for encouragement, as there is a positive step in the advance in the organization and method of instruction in the various schools.

The "Lesson Helps" are of inestimable value, and are perhaps the best published today. Where they are followed closely, the very best results are gained, and a more thorough understanding of the word of God is the result. Their very system impresses the subject upon the mind of the child, and a proper study gives him a thorough knowledge of it. Take the life of Christ. We begin with his parentage, their condition in life, socially, and religiously: the influences surrounding them. We follow them to the place of the birth of Christ, why they go there, and from the very birth to the announcement to the world, from babyhood to youth, from youth to early manhood, from early manhood until he begins his remarkable career in the ministry, and then to the crucifixion. While all along his mission into the world is kept clearly before the student's mind, his teachings are brought forcibly and clearly to the front, so that when the subject is completed, the student should have a clear and definite idea of the life and teachings of the model teacher of man. What more is desired? The only quarrel we have with other Sunday school publications of like character, is that they are lacking in the vital point of teaching the rule for the conduct of life here, as it was taught by the Creator of life in this world.

I feel like asking all active workers to use a double effort to sustain this publication, and assist in increasing its subscription list until it is upon a paying basis, which can be done if each will do what he reasonably can.

The date is now past when the subscriptions asked for were to be in; some of the district officers have already responded. The money is needed badly to meet obligations necessarily incurred in carrying forward the Sunday school work. Those who feel an interest or believe that children should be instructed in the word of life would do well to aid in this work by liberal subscriptions. It is a rich opportunity of doing good.

It would be well for all who can, to attend the annual convention of Sunday school workers, which meets at Lamoni, Iowa, April 4. Much good can be gained by the interchange of thought and the investigation of new methods of teaching. Let us not be unmindful of the Master's injunction regarding the young, else we may fall short of our full duty.

E. A. BLAKESLEE.

GALIEN, Mich., Jan. 4, 1893.

CONFERENCE NOTICES.

Conference of the Northern Nebraska district will convene at the Latter Day Saints' church, Omaha, Nebraska, January 27, 1893, at 7:30 p. m. There is still a district debt of $16.10, and the brethren are requested to bring with them sufficient funds to cancel the same.

G. M. L. WHITMAN, Dist. Pres.,
JAMES HUFF, Dist. Sec.

According to previous appointment the Eastern Iowa district conference will convene at Clinton, Iowa, March 3, at 7:30 p. m. A large attendance is expected, and the Clinton branch is prepared to accommodate the same. Therefore, come all who can, and let us have a time of refreshing in the Lord; come and bring the Spirit of the Master with you, and we will enjoy a good time, and go home strengthened and refreshed. We expect to have Bishop E. L. Kelley with us during the conference. I hope each branch will have a full report sent in so that the district will be fully represented at General Conference. Reports can be sent to David Palsgrove, 110 Second avenue, Clinton, Iowa.

J. S. ROTH, Dist. Pres.

Conference of the Central Nebraska district will convene at Clearwater, February 11, at one p. m. It is expected that each branch will furnish a correct report, and that every elder or priest having done any labor in the district since last conference will also report. There are some elders living in the district who have done some labor in the past, but have received no appointment from the district according to the rules of the same; nor have they honored the conference with a report in the past. This should not be; for while it is necessary that labor should be done, we should do so in harmony with the rules of the church, otherwise our labors can-

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not be recognized. Please see resolution of our last conference referring to the matter. When we tell the people in our preaching that they should be careful to observe all the precepts Jesus gave us etc., we should also be consistent and observe the precepts enjoined upon *us*. Let us be wise servants. We hope that all who can will attend, that we may have a good time.

W. M. RUMEL, Dist. Pres.

Conference of the Southeastern Illinois district will convene with the Kibbie branch, February 25 and 26, 1893. Each branch is earnestly invited to bring or send a full report of all changes within the past four months. Brn. G. H. Hillard, L. F. Daniels, and I. P. Baggerly are expected to be present. All others are invited.

I. A. MORRIS, Dist. Pres.

THE INSTRUCTOR.

To the ministry and laity:—By April next I anticipate publishing a work upon which I have been engaged since 1878, and which I have every reason to believe will constitute an invaluable means of defence and propagation of the church tenets. It will be entitled "The Instructor," being a Bible synopsis, containing about fifty subjects of the most prominent and important nature, having an express bearing upon the distinctive doctrines of our church, and therefore of peculiar usefulness and value to both ministry and members.

The subjects will be firstly, Biblical, and secondly, Historical,' the latter arranged under the former, so that the historical evidence will elucidate and corroborate the scriptural statements; and, being arranged in smaller type, directly under the scriptural quotations, will form a most invaluable and convenient book of reference.

The quotations being also entirely from King James' translation of the Bible, will form a more powerful weapon of attack or defense than if collated from any translation the authority or inspiration of which our opponents deny or dispute.

The historical department of the work will be enriched and confirmed by selections from the works of such able and recognized authors of eminence and antiquity as the following: Crysostom; Cyprian; Clement, of Rome; Clement, of Alexandria; Eusebius; Polycarp; Augustine, Tertullian; and Dionipius, among the early Fathers of the Christian Church.

Of celebrated and standard Ecclesiastical authors, historians, and commentators, I have appropriate extracts and selections from the following: Mosheim, Matthew Henry, Bishop F. C. Cook, Dr. Hammond, Dr. Whitby, Bishop Newton, Quesnal, Sadler, Dr. Adam Clark, Dr. John Gill, Dr. Macknaught, Dr. Chandler, Guyse, Mant, and Doxley, Dr. Pye Smith, Rev. I. Ingram Cobbin, Calvin, Bishop Moberly, Archdeacon, Farrar, Dr. Hales, Bishop Hall, Rev. Wm. Eddy, John Wesley, Dr. Scott, Stratton, Dr. Rudolph Stier, D. D., Poole, Bishop Taylor, Rev. T. Scott, Rev. Wm. Jenks, Martin Luther, Dr. John Owen, Rev. Joseph Bingham, and many others too numerous here to mention.

The major portion of the above evidence was collected from valuable works, in the collection of the British Museum Library, and the Guilohall Library, London, England.

The book will consist of three hundred pages, more or less. (It is at present difficult to tell with greater exactitude.) The price will not exceed $1.50; but I will endeavor to publish at $1.25; this point, however, will be dependent upon the grade of binding employed.

All who desire a copy of the work will please forward their order immediately to my wife, Mrs. G. T. Griffiths, Temple, Lake county, Ohio, the money to be paid when the books are ready for sale, of which further notice will be given.

Yours in gospel bonds,

GOMER T. GRIFFITHS.

LONDON, Eng., Dec. 12.

BORN.

HARBOTTLE.—At Newman's Grove, Nebraska, June 25, 1890 to Bro. John and Sr. Alice Harbottle, a daughter, and named Emma Maria; blessed December 12, 1892, by Elder W. M. Rumel.

HARBOTTLE.—At Newman's Grove March 22, 1884, to John W. and Ida Harbottle, a daughter, and named Abram Augustave; blessed December 13, 1892, by Elder Rumel.

HARBOTTLE.—At Newman's Grove, January 17, 1886, to John W. and Ida Harbottle, a daughter, and named Alice A.; blessed December 13, by Elder Rumel.

HARBOTTLE.—At Newman's Grove, August 15, 1888, to John W. and Ida Harbottle, a son, and named Roy W.; blessed December 13, by Elder Rumel.

HARBOTTLE.—At Newman's Grove, April 7, 1890, to John W. and Ida Harbottle, a daughter, and named Bertha M.; blessed December 13, by Elder Rumel.

HARBOTTLE.—At Newman's Grove, July 28, 1892, to John W. and Ida Harbottle, a son, and named Frederick H.; blessed December 13, by Elder Rumel.

DIED.

FISHER.—At Harrisonville, Utah, December 12, 1892, Sr. Mary Fisher, aged 81 years, 4 months, and 5 days. She was baptized into the Brighamite Church in 1851, joined the Reorganized Church in 1860, and remained a consistent member until her death. Funeral services were conducted at the residence of her daughter, December 15, 1892, by Elder Hyrum O. Smith, and her remains were interred in the North Ogden cemetery. Although the day was very stormy, quite a number of friends assembled to hear the sermon, and followed the remains to the grave. Her last days were full of suffering, and death came to her as a relief. May her rest be as peaceful as her days were full of trouble.

WADDELL.—At Independence, Missouri, December 22, 1892, after three weeks suffering from abscess on the brain, Cecelia Mabel Wilhelmina, daughter of Bro. S. O. and Sr. K. N. Waddell, aged 11 years, 9 months, and 18 days. Funeral services at the house by Elder Joseph Luff.

JENKINS.—At the home of her parents, near Galland's Grove, Iowa, December 30, 1892, Ora A., infant daughter of David and Rosina Jenkins, aged 4 years and 4 days. She was of a sweet and loving disposition; and her funeral taking place on New Year's Day made it an occasion of much sorrow and mourning for the bereaved parents and their remaining children. Much sympathy was manifested by the many brethren, sisters, and friends present. Funeral services at the home, by Elder John Pett.

REYNOLDS.—At Iowa City, Iowa, December 17, 1892, May C., daughter of Elder C. C. and Sr. Jane Reynolds, aged 26 years, 9 months, and 13 days. She was born at Victoria, Illinois, March 4, 1866, and was baptized by her father at Buffalo, Iowa, when about twelve years of age, and ever maintained a deep interest in her faith. Her fond parents, sister, and brothers deeply grieve that they were denied the parting scene, she having gone to Iowa City for surgical treatment. Her death was sudden, but peaceful and triumphant in the Lord. Her last words were, "I see heaven! I am going home!" Funeral services were held December 20, in the Methodist church, at Buffalo; the minister, Rev. Smith of Muscatine, officiating, none of the elders of her faith being accessible. She was greatly beloved by relatives and friends.

CLAYTON.—At Caney, Kansas, December 14, of consumption, Malcom F., son of Mr. W. H. and Sr. Nora Clayton, aged 18 years and 22 days. Deceased was not a member of the church, but was favorable, and respected by all. Funeral services at the Pleasant Hill schoolhouse; sermon by Elder W. F. Clark, from 2 Corinthians 5: 1.

KIRK.—At Sherwin Junction, Kansas, October 12, 1892, Mary Leonia Kirk; and on October 15, 1892, Jeremiah Kirk; both children of Bro. and Sr. William Kirk. The parents have the sympathy of their many friends.

CLARK.—At East Machias Maine, October 22, 1892, Asenath Clark, aged 82 years and 6 months. She was baptized by Elder J. C. Foss, August 31, 1879, at Cutler, Maine.

MOYERS.—At Antonito, Colorado, September 10, 1892, Bailey Moyers, son of Bro. C. B. and Sr. M. L. Moyers, aged 1 year, 7 months, and 14 days. The parents were strongly attached to this promising child, who was bright beyond his years. His death was a severe blow to them. Elder James Caffall offered suitable remarks touching his death while preaching the funeral sermon of the child's paternal grandmother, November 5, 1892.

EVERY page of the January number of the *Review of Reviews* shows evidence of a freshness and a touch with the very latest movements of the day, such as no other issue of any other magazine in the world ever exhibited. The most conspicuous article is upon "President Diaz and the Mexico of To-day." It bears every mark of having been written, as the publishers of the *Review* claim that it actually was, since the fourth inauguration of Diaz on the first day of December. The frontispiece is a fine portrait group of General Diaz and his full Cabinet, who gave a special sitting at the request of the *Review of Reviews* as late as December 9 in the City of Mexico. That this, with a great number of other Mexican portraits and pictures that accompany the article, should be actually published in a monthly magazine in New York, copies of which will be on sale in Mexico itself as well as in San Francisco on the first day of January, is a triumph of editorial and mechanical celerity that no other periodical has yet attained. The article is an extremely interesting one and covers a wide range of political, industrial and general information about the most recent Mexican affairs.

ITEMS OF INTEREST.

CAIFFA, Dec. 17.—The first sod of the proposed roadbed of the Caiffa and Damascus railroad was cut Monday by Mrs. Pilling, wife of one of the directors. The Provincial Governor placed the first stone. The ceremony was witnessed by the Sultan's delegate, foreign Consuls, high Palestine officials, and about 15,000 other persons. The railroad will skirt Mount Carmel and the Plain of Esdræ-lon, pass through the Valley of Nazareth, cross the river Jordan south of the lake of Tiberias, and pass thence over the Haooran plains to Damascus.

PARIS, Dec. 30. — Cholera continues to spread in the North of France. In the town of Gravelines, near Calais, three deaths and one new case were reported Wednesday and three deaths Thursday. Several streets in which the disease is especially prevalent have been closed by the town authorities.

BERLIN, Jan. 5.—The striking miners in the Saar district and their Anarchist leaders have been spreading terror and threatening open conflict. In Puttlingen this morning a mob of 200 strikers raided the houses of the men who had refused to join them, dragged out and beat several, and smashed the windows. They are suffering keenly from the severity of the weather, and the expected contributions from England, France, and Belgium have not come in. As the men were unprepared for the strike they must either return to work soon or starve.

DUBLIN, Jan. 7.—Messrs. Dillon and O'Brien had a long interview to-day with John Morley, Chief Secretary for Ireland. The object of the Irish leaders' visit was to urge upon Mr. Morley the purchase of tracts of grazing land in Connaught as a solution of the difficult question that is presenting itself of caring

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for the unemployed in Dublin. They urged that these tracts of land should be secured by the government, divided into small farms, and then rented to tenants at fair rates. They claimed that this course would prevent laborers flocking to Dublin, and would result in great benefit to the working classes. Mr. Morley listened attentively to the details of the project and promised that he would give it his close consideration.

VIENNA, Jan. 6.—During the recent severe snowstorm a cottage at Horzogenburg, a town of Austria, on the Trazen, about thirty-five miles west of Vienna, was buried under a mass of snow. The cottage was inhabited by a laborer named Michaelek and his family, numbering in all eight persons. For three days they were without fire or food, and, when a rescuing party at length reached the cotttage, two of the family were already dead and the others so prostrated that it is feared more may die.

The St. Petersburg *Bourse Gazette* says that the extra expenditures provided for in the budget for 1893 amount to 81,000,000 rubles. The extra expenses are due chiefly to the decision of the government to construct new lines of railway and extend old ones.

M. Frieberg, the agent of Baron Hirsch, has arrived at Simferopol, thirty-seven miles northeast of Sebastopol, where he went to make arrangements for the emigration of 6,000 Hebrews from the Crimea in the spring. The government will facilitate the attempt.

Gen. Komaroff and Gen. Tchernaieff, Russian officers, expressed themselves as confident that the Panama affair will have no effect upon the friendship Russia entertains for France. They declare that war with Germany would be the most popular of all wars.

ROME, Jan. 8.—A decree of general amnesty will be issued in Italy on the occasion of the silver wedding of King Humbert and Queen Margherita. Among the beneficiaries of the decree will be Italians in the United States who have failed to render required military service in Italy. They will thus be enabled to revisit Italy at any time without fear of arrest.

STOCKHOLM, Jan. 7.—Elections began yesterday for members of the Folkriksdag, or popular branch of the Swedish Parliament. The leading question at issue is the extension of the franchise. The Liberals and Socialists are polling a large vote, and the Socialists have carried Gothenburg, Malmo, and perhaps Stockholm.

Henry S. Lunn, M. D., a Wesleyan minister of London, with the assistance of the son of the Bishop of Worcester, is making arrangements for a Christian reunion and pilgrimage to Jerusalem next fall. Archdeacon Farrar and a number of Bishops will take part in the pilgrimage. Archdeacon Farrar will deliver six lectures in Jerusalem.

The Czar has given orders that relief works be started in the distressed districts forthwith for the benefit of those suffering from the effects of the famine.

To-day it was announced that the Cotton Master's Federation had signified its willingness to meet the Archdecacon of Manchester and discuss the questions in dispute, if the striking operatives would also meet him and follow his recommendations. The operatives, association will hold a meeting Saturday to consider the proposition.

The Executive Board of the Autonomist party in Cuba has issued a manifesto explaining the party's decision to again take an active part in politics. The manifesto declares that the Autonomists aspire to reach their idea only by conquering the present law with the help of Spanish public opinion and by a legal parliamentary struggle.

An exchange says, "the year 1893 has entered upon its third day and not a single new heresy trial has been instituted." Give it time.

Elder John Stuart of Salt Lake City who has obtained a concession from the Mexican Government for the establishment of a Mormon colony here, has arrived with twenty families. The colony is expected to comprise 3,000 persons. The concession is in the shape of land at a nominal cost and exemption of industries and manufactures from tax by the city, the State of Chihuahua, and the national government for ten years. Nothing is stipulated with reference to polygamy.

ROME, Jan. 8.—There is no longer any doubt that a formal agreement has been signed between France and Russia. The Holy See has been confidentially informed that Sig. Ressman, the Italian Ambassador at Paris, worked upon all the leading Republicans to hinder the Russo-French alliance and to break the present friendly relations between France and the Papacy. He especially aimed at a rupture between President Carnot and the Pope and tried to enlist the support of the Freemasons. With the Opportunists and Radicals Sig. Ressman used arguments which appealed to them as liberal Sectarians. To the moderate Republicans he set forth the incompatibility of French civilization with the autocracy of the Czar.

The Pope was apprised of the danger of these intrigues, and gave instructions to the Nuncio, who warned M. Trivolski, the Czar's representative, who had resumed diplomatic work. These instructions were first given in 1888, and had a special result in the Cronstadt manifestations. Thanks to the Papal and other influences, the situation has at last been determined and crystallized in a formal agreement.

The friendly relations between the Papacy and Russia are more intimate than ever. The Pope has caused instructions to be sent to the Polish hierarchy not to encourage any opposition to Russia.

The Pope is convinced that the new year brings a decisive crisis on the continent. His address to the Cardinals reflects his keen preoccupation with the political situation, and he holds himself ready to make an appeal to the nations when the day of complications shall come. He is finishing at this moment an encyclical on the perils of the situation in Europe, but its publication will depend on eventualities.

The Monarchists' groups and other opponents of the Papal policy towards France take advantage of the Panama scandals to urge the Pope to retrace his steps, or, at all events, to use the greatest reserve toward the republic. The Pope not only remains inflexible as to his attitude toward the republican government but has declared that the Panama affair will favor the development of his democratic policy. It is probable that the Vatican will make some official statement of the opinion.

PARIS, Jan. 6.—A great anti-semitic meeting was held at the Tivoli Vauxhall this evening, under the supervision of the *Libre Parole* groupe. The hall was packed, and the first two speakers were received apparently with enthusiastic approval. The principal speaker was the Marquis de Mores, who began his address with a general onslaught on the Jews as the corrupters of French honesty. He was hooted, and a tremendous uproar ensued. The crowd finally became violent, when the police interfered.

The Panama canal scandal continues to develop, and more deputies are constantly being implicated. No great fears of the Royalists are entertained, but the government is prepared to suppress any outbreaks. Socialist and Royalist leaders are under surveillance.

BERLIN, Jan. 7.—Interest in the army bill is reviving since the holidays. No measure in recent years so closely affects the home life of the people as would this. Chancellor Caprivi is said to have given the government's private reasons for wanting the measure passed. It is said that the emperor may override the Reichstag in the matter. Business is very much depressed.

JOHNSON CITY, Tenn., Jan. 4.—A mob of 500 men entered the jail at Bakersville, North Carolina, to lynch a murderer. The sheriffs posse interfered, and a battle ensued. Twenty-one were killed and the bloody riot still continues. The whole country is going wild over the war between law and order on the one hand and lawlessness on the other, and recruits for both sides are arriving hourly from the adjoining counties.

LONDON, Jan. 5.—The Moscow correspondent of the *Daily Chronicle* describes the unsparing persecution of the Stundists in Kief. Officials in one village of the Kaperstinitz district compelled the Stundists to abandon their own lands and shops to work in the communal lands during the day and do sentry duty in the village at night. Even women with nursing infants were compelled to assist in communal field work, and subjected to frightful indignities.

The French cabinet resigned. President Carnot immediately charged M. Ribot with the task of forming a new ministry, that has been formed. Panama directors have been placed on trial.

ROME, Jan. 10.—Pope Leo has written a letter to the people of Bologna in which the Pontiff states that in nominating Cardinal Serafino Vannutelli to be Archbishop of Bologna he had obeyed the divine inspiration. This unusual declaration on the part of the Pope is regarded as tantamount to designating Cardinal Vannutelli as his successor in the pontificate. The Pope is also reported to have remarked:. "Vannutelli goes to Bologna a Cardinal and will return a Pope." The letter of the pontiff also removes perplexity which the nomination of Vannutelli to be Archbishop of Bologna had caused, some regarding it as an exile from Rome.

NEW YORK, Jan. 10.—An important result of the trial and acquittal of Dr. Briggs is the withdrawal of Dr. Edward L. Clark, pastor of the Church of the Puritans, from the New York presbytery. His congregation go with him. He withdrew as he expressed it, because he "desired to seek a larger liberty than the Presbyterian Church can permit." Dr. Clark said: "My congregation is in profound harmony, progressive and loyal to its pastor. I have no plans for the future, but as God gives me responsibility, with the ability to see the truth, it is my duty, though in full sympathy with the great principles of our standards, to seek a larger liberty than the Presbyterian Church can permit."

WHERE ARE OUR HOARDED MILLIONS.

About $1,900,000,000 in gold has been produced in the United States since the first discovery of the metal in 1849, and the amount exported has been $470,000,000 more than the amount imported. After including all the gold estimated to have been used by jewelers, dentists, etc., only some $689,000,000 is returned by the government as being in sight. The greater part of the balance of $741,000,000 is believed to be in the hoards of American farmers, who either live at a distance from banks or refuse to trust those institutions.—*Pall Mall Gazette.*

It is estimated that England's wheat crop for this year is about 55,000,000 bushels, or less than two bushels for each inhabitant. She must buy at least 150,000,000 bushels more from some outside source.

During last year the number of electric railways increased from 385 to 469, the capital stock from $155,087,973 to $205,870,000, and the mileage from 3,916 to 5,446 miles.

Late hours are especially detrimental in the summer season of the year, when the vital forces are at their lowest ebb.

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Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

London, England, meetings on Sundays at 3 and 6:30 p. m., Tuesdays and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

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Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

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San Bernardino, California, corner Fifth and F streets.

Kansas City, Missouri, No. 2324 Wabash ave. Preaching services at 11 a.m. and 7:30 p.m.; social service at 2:30 p.m., Sundays.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Chicago, Illinois, services every Sunday at 2:30 p.m., in Hall C, No. 213 W. Madison street. Sunday school at one p.m.

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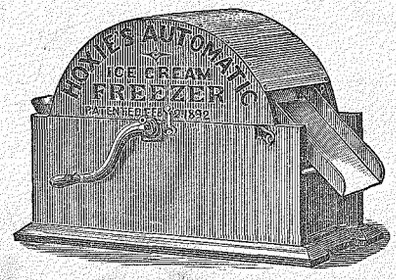

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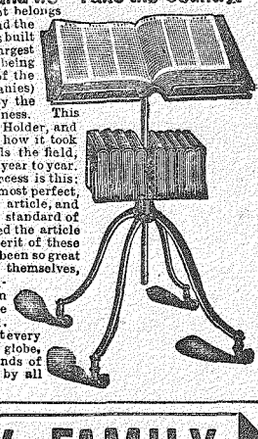

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THE SAINTS' HERALD.

Vol 40. Lamoni, Iowa, January 28, 1893. No. 4.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

Subscription price $2.00 per year; Six Months $1.00; Three Months 50 cts.; single copies 5 cts.; Sample copies free.

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THE DEITY OF CHRIST.

THE series of biblical study lectures for the last quarter of this year at the Chicago University ended yesterday with an interesting one on the historical grounds for a belief in the deity of Christ. The lecturer was C. W. Votaw. He introduced his subject by giving a general view of the doctrine of the incarnation of God, from the nature of God as entertained by man, and the expectation of an incarnation of God on the basis of Old Testament history. He said:—

The method to be applied to ascertaining the historic facts of ancient time is to consider what they report and estimate the value of what they report. The same thing is to be done with gospel history. We go to that to find out about the work of Jesus Christ, the same as we go to Xenophon's "Memorabilia" to find out about Socrates. One peculiarity, however, of the gospel history that has to be considered is the miraculous element. The attitude taken toward this by different persons has been one of three. First, that the miraculous element invalidates the history, because, as they hold, the miraculous is impossible. Secondly, the miraculous is eliminated and the rest of the history taken as trustworthy. And thirdly, the miraculous is admitted because the historical evidence for it is of high order, and in the nature of circumstances, reasonable. The first was set aside as being in an unhistorical spirit, the second because the miraculous is so interwoven with the history that it cannot be eliminated and the rest accounted trustworthy.

Three lines of testimony were then adduced in support of the deity of Christ. One was the testimonies of others than Christ himself—namely, those of Peter, John, and Paul in their recorded addresses forming the epistles and gospel. These men were taken as representatives of those who had been closest to Christ and therefore knew best about his person and character.

The concluding arguments of the lecturer in favor of establishing the proof of the deity of Christ were the testimony of subsequent events in the life of the Savior, the character of the gospel, the belief and activity of the Christians in the first century, and of the Christian church for eighteen centuries, with all that it has done for righteousness, knowledge, and civilization.

DEFINITIONS OF "HONOR."

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"Honor is true nobleness of mind, distinguished by moral and physical courage and scorn of meanness in thought or deed."

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"That spirit which prompts us to be true, when to be false would avail more."

"A conscientious contempt for all things derogatory to human comfort."

"That which will stand the severest investigation of God and man and bring no blush of shame to the purest of modesty and manliness."

"Honor is love, truth, and life. Life manifests love and truth. Honor is that noble motive actuated by these three in office, yet one in substance."

"Honor is that priceless jewel which so many in their mad rush for wealth and honors have forever lost."

"An impulse in man, on account of which he tries always to do right, to be just."

"The feeling in a man's breast which impels him to act in strict accordance with the promptings of his conscience."

"That which even a King could not bestow, yet makes a royal Prince of him who possesses it."

"The principle that is willing to do justice to friend or foe even at a personal sacrifice."

"An honest man's guiding star and a virtuous woman's crown jewel."

"The unadulterated extract of self-sacrifice, moral courage, modesty, faith, hope, charity, and love, compounded with the essence of pure virtue."

"That which controls our actions by a sense of the truest selfishness mixed with unstinted generosity."

"To be true to one's self, God, and fellowmen."

"A resolution to be, to do, or to suffer for the right."

"That quality of man which gives him the correct the proper appreciation of virtue, right, and justice."

"The priceless mantle of a perfect gentleman."

"Indomitable will to do that which is right, thereby obeying the golden rule."

"That which prompts many persons to save their good name."

"The combination of all good, helping all, fearing nothing, standing on the solid rock, truth which needs no veil to hide its faults."

"The diamond of the soul set in the cornerstone of character, sparkling alike in hovel and palace, to possess which makes one akin to God."

"An inborn principle which would scorn to do an ignoble act in any sphere of life—death were preferable—than a tarnish on her escutcheon."

"To be Christlike, for he was the embodiment of love, truth, and honor."

"Often read as an epitaph, seldom spoken of as possessed by the living."

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"That sense of truth, justice, and self respect born in everybody, which is lost by many, and once lost can never be attained again."

A PALPABLE HIT.

In a certain Western town the members of the various religious sects were very tolerant toward each other. The clergymen in particular were very friendly. On the occasion of the Jewish rabbi's silver wedding he invited the Protestant clergyman and also the Catholic priest. While the reverend clergymen were enjoying the good cheer set before them the Catholic priest said to the rabbi:—

"I know that you are a very liberal-minded gentleman, but could you bring yourself to eat pork?"

"Certainly I could relish some ham, at least on one occasion."

"And that would be?"

"At the marriage dinner of your Reverence."—*Texas Siftings.*

President W. R. Harper of the University of Chicago delivered the first of a series of lectures on "The Rational Higher Criticism of the Pentateuch" yesterday. The lecture was largely an introduction to the course, a comparison being drawn between what the speaker termed the rational and the rationalistic schools of criticism. The function of the critic, Dr. Harper said, was not to find fault, but simply to inquire, not merely in a literary but in a historical sense, and the difference between the two schools was chiefly in the manner and spirit of the work. The biblical critic of the highest type was he who sought to get the fullest and most correct understanding of the Scriptures, was destructive only to be constructive, and aimed to draw people nearer to God.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Jan. 28, 1893.

CONTENTS:

EDITORIAL:
Soul and Spirit....49
The Slanderer and Gossiper....50
Bro. C. J. Hunt....50
Truth Vindicated....50
Questions and Answers....51
The Briggs Case....52
MOTHERS' HOME COLUMN:
The True Conquest....53
POETRY:
Christmas Song....54
LETTER DEPARTMENT:....55
ORIGINAL ARTICLES:
An Explanation....58
Missionary Work....59
Vision on the Abomination of Polygamy 59
Modern Spiritualism, No. 2....60
CONFERENCE MINUTES....61
SUNDAY SCHOOL ASSOCIATIONS:
DesMoines....61
Northern Illinois and Southern Wisconsin....62
MISCELLANEOUS:
Ministerial Financial Reports....62
Quorum of Twelve....62
Notice—Decatur district....62
Notice—Saints in Colorado....62
To Branch Officers....63

SOUL AND SPIRIT.

WE present the following from the *Advent Review and Sabbath Herald* of the 3d inst., in order that our readers may see how the sects will pervert Holy Scripture to fit their peculiar theories. Note well the question and answer, also our proof-texts and comments.

SOUL AND SPIRIT. GEN. 35: 18, ETC.

Please explain Gen. 35: 18, 1 Kings 17: 21, 22, and Matthew 10: 28, in regard to what is said of the soul and spirit in these texts. In how many different ways is the word translated from which the word *soul* is rendered? Z. S.

Ans.—In the passages referred to in Genesis and Kings, the word *soul* would more properly be rendered "breath of life." The word *soul* is also used to designate the future life, and that is its meaning in Matt. 10: 28. Men may kill the body here, that is, destroy this present life, but they cannot "kill the soul," that is, deprive us of the future life. As Christ says in verse 39 of the same chapter, "He that loseth his life [that is, in this world] for my sake shall find it [that is, in the world to come]."

The editor puts his "private interpretation" on the passages cited, for the very evident reason that the usual, common, and prevailing interpretation of them disproves his theory,—and he must stand by his theory!

The *Review* editor is evidently not an *inspired* translator, neither is he likely to be better qualified to translate the Scriptures than were the fifty-two very learned men who translated the King James' (English) Version, nor those who translated the Revised Version, the Latin Vulgate (used by the Roman Church), etc., etc. It strikes us as very questionable for men to hew out theories of their own and then translate (twist) the Scriptures so as to fit such theories.

The Latin Vulgate renders Gen. 35: 18 thus: "And when her [Rachel's] *soul was departing* for pain," etc. King James' Version renders it as follows: "And it came to pass, as her *soul was departing;*" while the Revised Version puts it in these words: "And it come to pass, as her soul was in departing." To this we may add the "strictly literal rendering" of the text by the late Robert Young, (the author of "Young's Analytical Concordance to the Bible" and many other valuable works on the Bible,) which reads: "And it cometh to pass in the *going out of her soul.*"

We now turn to 1 Kings 17: 21, 22, (marked in the Vulgate 3 Kings,) and the text in the Latin Vulgate has it thus: "O Lord, my God, let the soul of this child, I beseech thee, *return* into his body. And the Lord heard the voice of Elias [Elijah]; and the soul of the child returned into him, and he revived."

King James' Version gives it in these words: "And he [Elijah] cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." The Revised Version gives it the same, while Young's Translation renders it thus: "O Jehovah my God, let turn back, I pray thee, the soul of this lad into his midst; and Jehovah hearkeneth to the voice of Elijah, and the soul of the lad turneth back into his midst, and he liveth." In all these passages the word *soul* is used and signifies an active entity that may exist in or out of the body.

The Latin Vulgate renders Matt. 10: 28 in these words: "And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell." (As in Numbers 16: 30, 33.) The King James' Version and the Revised Version render the text essentially the same, using the word *soul* as relating to something that might be *killed.* Young gives this translation of the text: "And be not afraid of those killing the body, and are not able to kill the soul, but fear rather him who is able both soul and body to destroy in gehenna." [A place of punishment.—ED.]

The Inspired Translation, by Joseph the Seer, renders the texts in question essentially the same as the Vulgate, the King James, the Revised, and the Young's translation, all quite different from the one suggested by our Seventh-day Advent editor. He explains thus: "Men may kill the body here, that is, destroy this present life, but they cannot kill the soul, that is, deprive us of the future life." But Jesus does not say that, nor does he mean that; for he says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." The "soul," and the "body," are two distinct things. Man may "kill [destroy the life of] the body;" but they cannot "kill the soul"—destroy its life. But God can destroy both. To "kill" the body is to destroy the *life* of the body. Man can do this, but Jesus says they "are *not* able to kill the soul." But if the "breath of life," and life "in this world"—natural life as claimed by the Adventist—were indeed the "soul" then man can destroy *that*, and can therefore kill both body and soul. But Jesus says man *cannot* kill the soul. Which shall we believe, Jesus or the Adventist!

OUR Items of Interest present the disturbed and changing conditions of political and social affairs in Europe and other countries. While we note with satisfaction the growing liberality of religious sentiment, we also take note of the severe and barbaric spirit of opposition to all religions considered unorthodox, both Protestant and Jewish, in Russia, and the opposition everywhere existing against the advocation and existence of religious faiths that differ from long-accepted or established beliefs. The rapid growth of liberal thought, of civil and religious liberty is preparing the way for the preaching of the gospel in all the world. However, those sent to declare the message and establish the faith in foreign lands will have work—genuine work—before them. Nothing else need be expected. But the Master will be with and send his angels before his servants, otherwise the task could not be performed. Think of the difficulties to be met, young men who are full of zeal for the work; consider them well and be prepared for them that you faint not in

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the face of unexpected trial and opposition. The competent, the brave and successful soldier is he who considers and counts the cost, determinedly faces all difficulties, and moves steadily forward. The right, advocated by right men—good men and true—and rightfully advocated, cannot be defeated. It must and will succeed. It is the right kind of faith that stands firmly for the right, when intelligently conscious of it, in the face of every difficulty, and patiently works and awaits the outcome.

THE SLANDERER AND GOSSIPER.

"A HIGH COUNCIL of the Church of Jesus Christ of Latter Day Saints assembled in conference, consisting of Presidents Joseph Smith, Jun., Oliver Cowdery, Sidney Rigdon, Hyrum Smith, David Whitmer, John Whitmer, W. W. Phelps, and others," in Kirtland, August 4, 1835, said this relative to the gossipper and slanderer: "That man that presumes to speak evil of the dignities which God has set in his church, to his family, or to anybody else, shall be cursed in his generation. Remember the 109th Psalm. His bishopric shall be taken from him unless he speedily repents. Be it known that God is God, and when he speaks, let all the congregation say, Amen. We have evil insinuations enough in Kirtland to grapple with, that are suggested by the father of lies, without having them from those who are sent out to put down insinuations. May God bless you to be more wise in the future. Amen."—*Mill. Star*, 15: 298.

The above reproof and warning was written concerning Thomas B. Marsh, President of the Twelve. But he did not heed it and repent. Whoever is acquainted with the subsequent history of that man need not be told that all predicted in the above warning overtook him and his posterity, for in Missouri he lost his office and standing in the church, and he and his family remained among the enemies of the Saints till they were almost forgotten by the church. In about 1870 he united with the church, at Ogden, Utah, where he died soon after, and the whereabouts of his posterity are not known to us.

The principle laid down in the reproof and warning given Thomas B. Marsh, applies in some measure to every minister, and even to every member of the church. For whoever slanders or slurs the minister for Christ thereby persecutes Christ as well as the minister, and he also hinders and harms the church and puts a stumbling-block in the way of those invited to come to Christ and his people. This is an important and very serious matter. No one, high or low, should trifle with or harm the reputation of others, and particularly the reputation of Christ's ministry. This was a matter of such importance that St. Paul said to Timothy: "Against an elder receive not an accusation, but before *two* or *three* witnesses."—1 Timothy 5: 19. Young's word-for-word translation puts it thus: "Against an elder an accusation receive not, except upon two or three witnesses." And no one can be a competent witness except he or she can impart pertinent *knowledge*.

The foregoing does not mean that Christ's ministers shall be shielded against proper inquiry and due investigation of character and conduct, doctrine and doing; but that, as Christ's servants, they must be treated by the Saints with the courtesy and consideration due their office and calling, and be free from "accusation" except for proper reasons, on proper testimony, and before proper tribunals. The Saints should suffer no one—member or minister, low or high—to speak dishonorably and harmfully of the ministry.

We write the foregoing for general instruction, and to warn the Saints, and because the Holy Spirit led us directly to the passage quoted from the *Millennial Star* and has borne witness that there are those in the church who need the reproof and warning. Reader, please examine yourself and see if you are an offender in these things. If you are, may heaven aid you to see it clearly and repent thoroughly, and forever, and resist the evil, whether in yourself or others.

*

BRO. C. J. HUNT.

WE clip from the Denison (Iowa) *Review* of the 4th inst. the following, which will be of interest to many of our readers, for Brother Charles is recognized by those who know him as a capable, devoted, spiritual young man and in many ways well fitted to carry abroad the message of the restored gospel to perishing men and women and lead them into the restful, saving, glorious light of Christ.

With January 2, 1893, the firm of Hunt Bros., of Deloit, was dissolved. The senior member, Ninus L. Hunt, will continue the business at the old stand. We sometimes hear people speak disparagingly of Deloit, yet judged by the deeds of the young men who have grown up there, the town stands as one of the most honorable in the county. That old brick schoolhouse has tutored between its walls, boys who have gone forth to college and to most honorable positions in life. From a business standpoint it has produced the Hunt Bros., two young men who have shown remarkable capacity for conquering difficulties and gaining financial standing. Mr. Ninus L. Hunt can look forward to the future with confidence and contentment, as we feel sure abundant success is in store for him. The younger brother, Charles J. Hunt, has felt a calling to become an evangelist for the Latter Day Saints Church, and will devote his time to that line of work.

TRUTH VINDICATED.

BELOW our readers will find an interesting article—"Religion: its Future"—which is entitled to careful consideration, both for its subject matter and the candor in which it is written. The lines laid down by Dr. Momerie are very similar in many points to those peculiar to the teachings of Joseph Smith and his faithful colaborers, notably in respect to changes and departures from the original foundations of Christianity and the needs for a thorough and entire return thereto. The Saints are heartily in accord with the writer's distinctive difference between "the Christianity of Christendom" and "the Christianity of Christ," for from the first the fact of such difference has been prominently set forth in the sacred books of the church and by its faithful ministers through the pulpit and the press. The Doctor says: "The church must get rid of what she now regards as fundamental. [Salvation by faith alone, as is taught by Protestants; and salvation by following the dictates of the priesthood as is taught by others.—Ed.] She must take a fresh start from Christ. She must be born again. To go back to the simple Christianity of Christ would be to get rid at once of all her corruption." These are sentiments worthy of a noble mind and are in exact harmony with the facts of holy writ. For teaching and preaching after this sort Joseph Smith and the Saints have been hated, slandered, and, in some instances, violently persecuted. It is gratifying to know that eminent men like Dr. Momerie perceive the causes and conditions of apostate Christianity, and also recognize the true remedy for the evil.

RELIGION: ITS FUTURE.

THE REVEREND DR. MOMERIE.

Fortnightly Review, London, December.

IN most ages and countries there have risen prophets like Isaiah, Confucius, Zoroaster, Gautama, Christ, Mohammed, who opposed the popular religion, protested against the teaching of the priests, maintained the worthlessness of ceremonialism, and declared that personal conduct should be the supreme object of human attentions. The names of some of them became associated with new religions, of which they are said to have been the "founders." In many cases this term is a misnomer. The religions called after them are not theirs, while the religion they sought to establish can scarcely be said to have been founded at all.

The teaching of the prophets has always been fundamentally the same; and if they could come back to-day, they would be as much opposed to the religions which now bear their names as they were to the old superstitions which they are supposed to have destroyed.

The most remarkable instance of corruption is that which has occurred in the case of Christianity. Christ and "Christianity" are wide as the poles asunder. What is now called Christianity has for its foundation pre-Christian paganism, and for its superstructure post-Christian metaphysics. The latter is for the most part unintelligible; and it would be harmless enough, if we were not expected to say that we "believed" it. Jesus

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invented no formulæ. He made no definitions; but now we are taught that "whosoever will be saved must hold the Catholic Faith." That is bad enough; but the revival of the pagan doctrine of sacrifice is worse; and we find it taught most explicitly in all the churches of Western Christendom. Our own Articles say "that Christ died to reconcile the Father." Luther put it thus: "God's anger against the sinner was so fierce, that it could only be appeased by the blood of his Son." The Westminster Confession speaks of Christ's death as a "bargain." The Council of Trent maintained that "Christ appeased the wrath of God." In its simple form of propitiation by blood, the orthodox atonement is as vile as anything to be found in heathendom, but the addition of the doctrine of predestination makes it infinitely viler still. The two together constitute the most savage superstition which has ever existed in the world. The god of Orthodoxy is the very wickedest being which it is possible for the human mind to conceive.

The religions of the world ultimately resolve themselves into two kinds. The priests, as a rule, and the great majority of mankind, have embraced the one; the prophets and a very small minority the other. The one is the religion of savages and of a low state of evolution; we may, therefore, call it the religion of the past. The other is the religion of the noblest of our race, it belongs to the highest stage of evolution, and we may, therefore, call it the religion of the future.

It is frequently said that religion is dying. But we should be more correct in saying that it is yet to come. In the good sense of the word, religion has but barely existed in the past. The undying religion of the future is taking the place of the religion of the past.

Will the religion of the future involve a Deity? It is sometimes said that an atheistic religion is "nothing but morality." Well, if this were true, morality without a God would be better than a God without morality. But it is a mistake to say that a religion of conduct is only morality. Morality is the beginning of true religion; it is religion not yet come to full consciousness of itself. The man who has done the will of God is not to be called irreligious because he has made a mistake in metaphysics.

But Atheism is a mistake in metaphysics none the less. There are three arguments for the existence of God which together amount almost to demonstration; (1) The uniformity of nature, (2) the rationality of nature, and (3) the progressiveness of nature; and these seem to afford overwhelming evidence of the fact that her phenomena are controlled by a Being of transcendent wisdom and benevolence, that is to say by God. And if this be so, the religion of the future will be explicitly Theistic.

I think that the religion of the future will involve immortality. While there is no evidence against the theory of immortality, there is a great deal of evidence in favor of it. (*a*) It is a hypothesis which is in harmony with experience. (*b*) It is the hypothesis which explains experience. (*c*) It is the only hypothesis which affords a logical basis for religion.

Will the religion of the future be called Christianity? No, if by Christianity be meant the Christianity of Christendom. Yes, if by Christianity be meant the Christianity of Christ. And in thus associating the name of the Nazarene with the religion of the future, we do not ignore, much less condemn, the religious performers who preceded and followed him. We only mean that their work is comprehended and completed in his. He was greater than some of the prophets by reason of his Theism; greater than any—Gautama alone excepted—in the charm of his personality; greater than all on account of his plan of salvation,—the attainment of righteousness through love. He was the creator *par excellence* of the religion that will never die Alas! He has lain buried for centu ies in the tomb of theology; but his resurrtion is at hand.

And what of the church? Well, she will live if she become in reality what now she is but nominally—the Church of Christ. At present she represents the religions of the past, and she is essentially anti-Christain in the importance she attaches to "belief." The fact is, "the world" has become more Christian than the church. The church must get rid of what she now regards as fundamental. She must take a fresh start from Christ. She must be born again. To go back to the simple Christianity of Christ would be to get rid at once of all her corruption. Then true worship would begin—the worship of a Deity who is only good; while in every worshiper would be enkindled an enthusiasm for righteousness, a passionate resolve to "work together with God" for the elevation and amelioration of the race.

It is we clergy who are the great obstacles in the way of such a change. The great majority of the clergy are so saturated with the spirit of ecclesiasticism, so wedded to the religion of the past, that their conversion seems almost hopeless. The church will never be reformed until the clergy have learned the lesson—which any "infidel" could teach—that righteousness is man's first and only duty.—*Literary Digest.*

DR. J. S. LAWTON, the Optical Specialist is still in Provincetown and will examine all cases free of charge. His practice is all prescription work. Satisfaction and work guaranteed.

A Provincetown, Massachusetts, *Advocate* for January 5 reached us on the 12th, containing the foregoing editorial notice of Bro. John S. Lawton, lately of Independence, Missouri. He was a practical machinist while at Independence, and has probably taken the profession of mechanical optician as a recreation as well as business.

QUESTIONS AND ANSWERS.

Ques.—Should the Book of Mormon be ruled out of Sabbath school, because of the fear of what the outside world may say?

Ans.—By no means. It is our privilege to teach the principles of the gospel found in the Book of Mormon; and we should do it without fear of comment from within or without.

Q.—Are persons that have been expelled from the church required to be baptized again in order to enter the church, or can the branch that expels them admit them again by vote. What is church ruling in the case, and where found?

A.—Conference has decided that in such cases the persons so expelled should be required to make such reparation of wrong as they can to the branch which expelled them, and when this is done that they should be baptized. Some branches have, however, chosen to receive some such, by vote upon a public confession of the person expelled. We are not an advocate for rebaptism; but think that so long as the conference has made a rule, it is safer to observe it, than to disregard it.

Q.—Is the seat of affections in the fleshly heart?

A.—The word *heart* is used to represent the center of sentient, feeling life; as it is the center, or seat of physical life. And this may be conceded without claiming the heart as being the positive seat of sensation.

Scientists differ. Some locate sensation in the brain at the base; some, including Grimes, locate it within what is called the *medulla oblongata*, the ganglion, or bundle of nerves condensed to pass through the opening between the head and body, and from which point the nerves radiate both to the different parts of the body and the brain.

Q.—Do love, joy, grief, and hatred flow from the same organ?

A.—The sensations of love, joy, grief, and hatred, probably are all realized, or taken cognizance of in sensation by the same organ, though it may be affected in a different way; as the sense of feeling from extremes of heat and cold differ in kind; and in expression.

Q.—What heart is meant as in Acts 2: 37?

A.—The same heart that is referred to in the expressions: "The fool hath said in his heart, there is no God," "Come to me, I am meek and lowly of heart." "With the heart man believeth to righteousness." The Spirit "is a discerner of the intents of the heart."

Q.—What wisdom is there in the expression, "I have got religion in my heart"?

A.—We do not know; not knowing the conditions under which it may be so said. If a man is moved by firm convictions of religious duty, and feels conscious of love to God and to his fellow man, with impulses for good to all, he may say, "I have religion in my heart."

Q.—Can an elder reside in one district and preside over another district.

A.—Yes, if wisdom direct, or necessity require.

Q.—Is it advisable to so select?

A—That depends on the need of the case.

Q.—If a district where there was no resident high priest should petition the First Presidency and Twelve to appoint a high priest to preside over them, could, and would they so appoint?

A.—They would likely do so if it was found practicable, and a suitable man available.

Q.—In case that a husband and a wife (both members of the church) separate, owing to a failure to live together peaceably, what action, if any, should the church take?

A.—None, if neither marries again without divorce.

Q.—Should a man and wife who live in a constant uproar, quarreling, etc., be permitted to retain their membership in the church?

A.—No, if by this they brought

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confusion and trouble on the church.

Q.—In case the branch officers visit them and fail to effect a compromise what action should be taken?

A. — They should be admonished, then dealt with for unchristianlike conduct.

Great care should be taken not to transcend the bounds of church duty in interfering in family dissension.

THE Chicago presbytery adopted Dr. Patterson's report in favor of revision of the creed, as follows:—

There was and is in some minds the idea that this report asks for a limited revision. That is not the desire of the committee. I think that the revision needed is a complete one. I think that such a change should be made in our confession as would present the truth in such a manner as can be understood by all people in the present enlightened views of spiritual matters.

In the first place, the confession and catechism at the present time, to my mind, make an impression of fatalism as read by many plain and candid people. We have in them the declaration of God's election, which represents that there is absolutely no hope in the future life for the non-elect. The confession keeps the elect in the foreground in a way which the Bible does not. Now do we want to keep any statement alive that says there is absolutely no place for the non-elect in the other world? We do not want a confession in full force that only presents one half of the truth, and that not in a well-rounded manner.

There is no direct allusion in our standards relative to the evangelization of the world, but there is in the Bible. This ought to be prescribed in a confession which is designed to present the faith of the church to the outside world. We want less of God's election and more encouragement for ungodly men to forsake their sins. We ought not to be ashamed, as some of our pastors have said they have been, to present our confession to the people. We need briefer and less philosophical doctrine which the people can understand.

EXTRACTS FROM LETTERS.

In a postscript to a late letter, Uncle William Smith, writing from his home, Osterdock, Clayton county, Iowa, says:—

Waiting, waiting, till some good elder will come and help us out here.

Bro. R. M. Elvin, Nebraska City, Nebraska, January 10:—

Preached twenty-one times at Brownville, attendance and attention excellent, and I was blessed richly with the Spirit.

Bro. W. S. Taylor writes from Sherwin Junction, Kansas, of late date:—

We are trying to do the best we can to advance the good cause. Brethren Macrae and Westervelt have been preaching here for about two weeks, and are well spoken of as capable, faithful men.

Bro. J. S. Roth, Grinnell, Iowa, January 16:—

I preached here again yesterday and baptized two, notwithstanding the noted Rev. B. Fay Mills is converting the whole town. He has the coziest way of all to get to heaven. All one need do is to say he loves the Lord and write his name on a card he hands you, and state what church you want to belong to, and you are saved. He is doing wonders here in saving souls. I go north to-day to Bro. Wm. B. Smith's, at Osterdock, for a siege of about three weeks if health permits.

AN article entitled "Sacramental Wine," published in *Zion's Ensign* has been sent us with the request that we insert it in the HERALD. This we decline to do for two reasons; one is, that having been published in the *Ensign* it has already been read by a great many of the patrons of the HERALD; the other is that it seems to us quite unnecessary to start the controversy now as to the nature of the wine to be used in the sacramental service. The direction to the church is as follows:—

For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies: wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on earth.

EDITORIAL ITEMS.

BY card from Bro. John Kaler, dated November 24, we learn that Bro. George E. McConley, of Logan county, Colorado, was elected County Judge, on the Republican ticket; and Bro. David Crow of Fremont county, was elected County Representative on the People's ticket. We are glad these brethren have been considered worthy of being chosen to the offices named. May they hold worthily, as we believe they will, is our hope.

President Joseph Smith and Bishop Kelley left Lamoni the 20th inst. for St. Joseph and Kingston, Missouri. At the latter place they will assist in dedicating the Saints' new church. Kingston is not far from old Far West, and the scene of the Haun's Mill massacre. Verily, Time is working her revenges and vindicating the right. "Truth crushed to earth will rise again; the eternal years of God are hers."

Bro. Hiram Rathbun, Sen., wrote from Lansing, Michigan, that the work was prospering in his district. He is enjoying good liberty and has the attention of good congregations in the preaching of the word. He narrates many interesting items concerning his connection with the Saints in their early troubles in Missouri. Our space forbids the publication of the matter entire.

Bro. I. A. Morris wrote from McVey, Illinois, January 11, asking us to state that the conference of the Southern Illinois district will not convene until the 30th inst., instead of on the date previously announced. This change has been made that the brethren may attend a discussion between Bro. E. Curtis and another, beginning on the 23d and ending on the 28th; to be held at the same place, we suppose.

Bro. R. E. Grant wrote January 14 from Deckerville, Michigan, reporting the work onward in his district, and local brethren active. A Methodist and a Presbyterian church had been opened to them and they had succeeded in reaching a large number of people. Bro. F. C. Smith had baptized three; others were deeply interested.

Bro. George F. Weston wrote from Buchanan, Michigan, January 4. He had been laboring locally in the Northern Illinois district, in which he was blessed of the Lord. He is continuing his work in the vicinity of his home, where he reports the cause to be prospering. Although not heard from for some time in the past, he has been doing something in the interests of the church. He requests the prayers of the Saints and Prayer Union that he may be healed of bronchial trouble, which in a measure hinders him from preaching the word.

Bro. John A. Currie, Jr., of Pipe Creek, Texas, wrote the 11th inst. He had baptized seventeen instead of seven, as erroneously reported in a late HERALD. He is feeling well in the cause, and at work in its interests.

We acknowledge the receipt of a letter from Mr. D. P. Long, of Florissant, Colorado, a believer in the Book of Mormon, and in the divine ministry of Joseph Smith. He writes for our publications.

Bro. John Smith wrote us the 13th inst. from Hallard, Missouri, where he is preaching the word and defending it against opposition. Bro. James Thomas is with him, He reports that success is resulting from their labors.

By the Logan (Iowa) *Observer* of the 12th inst. we learn that Elder James McKiernan is holding a series of meetings nightly in that city.

Elder C. E. Butterworth wrote us the 16th inst. that he had just closed meetings in Portsmouth, Iowa, and would begin services in Harlan at once, if prospered.

THE BRIGGS CASE.

NEW YORK, Jan. 10.—At the meeting of the presbytery the committee appointed by the court to bring in a finding as to the guilt or innocence of Dr. Briggs made a lengthy report, the main point of which was as follows:—

Giving due consideration to the defendant's explanations of the language used in his inaugural address, accepting his frank and full disclaimer of the interpretations which had been put upon some of its phrases and illustrations, crediting his affirmations of loyalty to the standards of the church and to the Holy Scriptures as the only infallible rule of faith and practice, the presbytery does not find that they transgressed the limits of liberty allowed under our constitution to scholarship and opinion.

Therefore, without expressing approval of the critical or theological views embodied in this inaugural address or the manner in which they have been expressed and illustrated, the presbytery pronounces the Rev. C. A. Briggs fully acquitted of the offense alleged against him, the several charges and specifications registered for probation having not been sustained.

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Through an oversight no vote was taken on the acceptance of the report, and Elder McCook of the prosecuting committee made this the subject of an exception, added to his claim that the stenographic reports of the trial were not correct.

BITTER fruitage follows the evil sowing.

MORMON MISSIONARIES TO BE ARRESTED.

BERLIN, Jan. 6.—The Minister of the Interior has ordered all provincial authorities to arrest the Mormon missionaries wherever they are found and send them to the nearest harbor on their way to America.

Mothers' Home Column.

"Men, faithless, slept
When Jesus wept
In agony.
And let his cry
Unheard go by
In his Gethsemane.

"But when men weep,
God does not sleep:
He stoops to see
Each falling tear,
Each sigh to hear
In their Gethsemane."

[WE earnestly commend the following to the attention of parents as embodying a grand principle.—ED.]

THE TRUE CONQUEST.

A STUDY IN CHILD-LIFE.

"I WILL conquer that child, no matter what it may cost him!" says the misguided parent. But suppose the parent should say, "I will help that child to conquer himself, no matter what it may cost me!"

Child first, and parent second: this is the root principle of all true and effectual child-training. In age, in strength, in experience, in judgment, in authority, of course the parent is first,—is the head. But this headship is simply a means to an end. The end is the child's growth in the direction of his own individuality.

A child cannot even be taught that he is subordinate or accessory to his parent in any respect, unless that parent's motive in so teaching him takes rise in the truth that the parent is in ultimate purpose subordinate and accessory to the child. "For my child's sake" is the only parental motto that will bring the child to adopt "For my parent's sake" as his motto. The surest way to have the parent first in the eyes of the child, is for the child to be first in the eyes of the parent.

All that a parent is for, in the matter of teaching and training his child, is to help that child to do the right thing rightly,—that is, because it is right. The parent is accessory or auxiliary to the child's development of his own powers in a right—a Godward—direction.

Any seemingly complicated issue with a child will be simplified by holding the issue to this one point. Parent and child meet in common at that point—which is a joint struggle on the part of both to do God's right, and not on the part of either for mere superiority or mastery. The only principle that works with all temperaments and under all environments is, not the principle of arbitrary parental mastery, but of parental aid and service. This is our Father's way of dealing with his children. He threatens no compulsion, but throws the responsibility on them by giving them a right of choice. But in this exercise God is ready to lead, to guide, to restrain, to counsel; so must the earthly parent be.

Will this principle work in real life?

There was real life in profusion on a certain Sunday morning in May. The trees were alive, the sod was alive, the sky was a living blue. The honeysuckle clung to the trellis at the corner of the porch, while it waved its myriad arms to the live and life-giving spirit of the morning breeze. And my boy was alive; he loved life as he lived love. He could run and climb and jump, yet not quite so well nor with such full-souled joy as he could nestle, fondle, and caress.

Nature was all in tune with the little man on that day when he was almost midway between seven and eight years old. Nature was growing, so was he; Nature's life was beautiful, so was his; she was gentle, so was he; she was vigorous, so was he; Nature was God's, so was he. Should such a boy want to leave these things of the eye, this music of the moving breeze, this sweet-scented sward starred with buttercup and daisy, to go and sit in a church made by grown folks, run by grown folks, and intelligible only to grown folks?

But the enchantment that bound him was the very thing that made us want to loose him and have him go with us—just that day—to church. This was a thing that we seldom pressed upon him so long as he was such a regular and ever willing Sunday school scholar. Still he sometimes accompanied us to the preaching service, of his own choice. To-day his little sister was going, and for the second time in our lives we hoped to see our pew with the whole family in it. So it was proposed to him.

The little fellow could not quite make up his mind, as he was dressing after rising, whether to go or not. But stepping out on the porch after breakfast, there seemed to be every inducement to spend the morning in the free air.

As ten o'clock drew near, I sent him word that I should like to see him in the library. He bounded up the stairs. He doubtless knew that I should renew the proposal to him; but love brought him, be the result what it might.

"I don't want to go to church to-day, papa'" he said earnestly but good-naturedly, as he approached me.

"But," I replied, "it is such a beautiful day, and sister is going, and I do like so much to have you sit by me; but still I want you to do just what seems best. I want you to do, not what you want, but what God wants."

He hesitated awhile; and repeated, deferentially yet entreatingly, "But I don't want to go to church to-day."

"Then maybe it is best for you to stay at home," I said; "and, if so, I don't want to insist on your going. Only, you know it is not so much what we want to do, as what it is best do, that we ought to consider."

I turned to my reading, while he sat close beside me buried in his own thoughts. I read them more than I did my book. A marked feature of his individuality was his delight in my will, and, often in mere minor matters, his preferring my preferences. Yet he was a real child, with the surface caprices and spontaneous impulses, as well as the deeper likes and longings, of child nature.

So, seeing that he was still unsatisfied, I added:—

"I know you always are very good about it; you go to Sunday school, and I know my little fellow gets tired sometimes when he goes twice a day, so I seldom ask it. Although mamma and sister and I want you so much this morning, maybe it is better for you to stay here."

Indeed, the matter would have been dropped before this, had it not been that I saw an unusual opportunity of teaching him a principle that should be of value to him all through life. He could be saved, too, from the pain of a needless regret, which I knew was inevitable with him if he remained at home. So when he again repeated his desire to remain at home, I asked:—

"What did I say we ought to do,—what we want?"

"*What is best,*" he promptly replied.

"Yes, that is it; even papa cannot always do what he would like to do,—none of us can. So now I leave you to decide just what would be right and best to do, and I will not ask you to do anything else. If you feel that you do not know, suppose you ask God to help you; he will help you when you don't know what to do."

So saying, I left the room to prepare for church.

It was not many minutes after, when I was at the washstand, that his manly figure approached through the open door, and my lover stood as nearly in front of me as he could get. With upturned face, and with all the soul-strength that underlies deep emotion, he said:—

"Papa, I'm going to church!"

I put my arm around him, and together we walked to the front room. Then I asked him,—

"Did you really think it was right and best for you to go to church with us this morning?"

"Yes, papa," he answered, tenderly patting my cheek, and laying his noble head against my breast.

I gave him all the outward signs of my pleasure in his action that I knew how. But it was not fair to leave him there. No victory is complete with the victor's gratitude left out. "He that overcometh, I will make him a pillar in the temple of my God, . . . and I will write upon him the name of my God." Had he not overcome himself? Was there not reason for gratitude to him who had promised to write upon my boy the name of his God?

"Suppose we kneel here and thank God for helping you through," I said.

That was one of the joyous moments of my life,—the praise pean of his own self-conquest, not of my conquest of him. I had given him the principle to decide by, then thrown the responsibility on him. He exercised the choice, and made the decision. In that act new strength was added to his character, a new source of joy to his life.

The May day that dawned so beautifully

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grew more beautiful indoors as well as out. It was a proud moment when my little conqueror took the hand of his sister, for whom he had always such a knightly devotion, and led her up the church aisle. As we four sat together, I could think of little else than the conquest. I knew that the one question, What I want, or what is best? would be a life question and his life guide. I knew that the foundation stone had been laid for a new "pillar in the temple of my God."

Another Sunday came,—only one week later. The conqueror this time was fighting for his life, a victim of diphtheria. Three days later, when he was still fighting his battle, and life trembled in the balance, there came a time when he must be asked to do that which was a trouble and an offense to his weakened frame.

"Will you take this now?" said his nurse.

He recoiled physically. What should be done? Perhaps life or death hung on that one act. Despite his intensely sensitive organization, which made many things very hard for him to do that another might laugh at, he had a right side of approach; and that side was the side of right. This was no time to agitate him by compulsion. Could he put his principle into practice in this time of crisis? I went to his bedside, leaned over him, and said:—

"Dear little fellow, we don't want to trouble you; but you know we learned to say, 'Is it right? is it best?' This *is* best for you."

"All right!" was his quick, but docile and sweet-tempered response.

Only a few hours later, in the stillness of midnight, when the stertorous breathing had become easier, he fell sweetly into sleep as he lay on his side, with his right hand under his round, white cheek, and the tapering fingers of his chubby left hand doubled in careless grace under his chin. The little conqueror sleeps—to wake with those who "shall be clothed in white raiment," and shall sit with Christ in his throne.

I had lived for my tender-hearted, deep-souled boy; my boy had lived, he would have died for me. O fathers! live close, live close to your boys. Let there be no battle between you and them, but help them to see their own battle for the right. Theirs be the conquest. Is it not a joy to me that one of the last acts of that busy little life was a conquest of self through a decision for the right?

The Sabbath comes again. The green-sward is still starred with daisy and buttercup; the trees are full and rich and bold with new life; I see the honeysuckle joyfully waving its myriad arms. Beautiful life is here, is there. But a beautiful little life is—where? I gaze up into the infinite blue. There blooms for "him that overcometh" the "tree of life, which is in the midst of the paradise of God."—*Normand Patterson in Sunday School Times.*

AKRON, Ohio.

Dear Ststers:—I was a member of the Church of God sixteen years, thinking I had the true light. Two years ago I attended the Saint's prayer meeting, and was handed the Voice of Warning, also some *Heralds* to read. I began to investigate, and found these people were preaching the Bible in its purity. I heard Bro L. R. Devore preach, and began to realize that I had been wandering in darkness all those years. I prayed earnestly to the Lord to reveal to me if I was in the right church, or if the Latter Day Saints had the truth, and I had a vision from the Lord which convinced me the Church of Latter Day Saints was the true church. On the 27th of June, 1890, I was baptized by Bro. L. R. Devore, and have never regretted the step I then took. I thank my heavenly Father that I bear the name Latter Day Saint, for I know it is the Lord's work. The Lakeview branch met at Bro. Spriggle's for prayer and testimony on Sabbath day, the 18th. God's Spirit was with us in great power. As the sisters and brothers were bearing their testimony I felt the blessed Spirit bearing witness with my spirit that this truly is the work of the Lord. Just one week ago we laid the remains of our worthy brother, George Rosser to rest. He died very suddenly the 8th of September. Oh, how sadly we miss him! but the Lord's will be done. Yours in bonds,

SISTER E. WIKE.

WEBB CITY, Missouri.

Dear Sisters:—It has been some time since there has been any news from this part in your columns. We are still alive, and trying to do what little we can. Our Sisters' Aid Society has made twenty-three yards of carpet, and have more almost ready for weaving. Have quilted one quilt, and made several garments, and the young ladies are making a quilt, and putting names on which run from ten to fifty cents a name. We are trying to start the building of a church house. The sisters have dropped the Prayer Union here, for which I am very sorry. It was a great help, and it seems as if those who received the most blessings through it are the ones least interested now. This is but natural with Saints, however, as a general thing. We too soon forget the blessings we receive from our heavenly Father, and have to learn by the things we suffer. I think the Home Column is such a help, especially to young mothers, and to those whose mothers have gone beyond. Well do I remember how I so often thought if I could only have one more talk with mother! But it seems to me now had I had the privilege the sisters have now the Column would have filled that vacancy.

I would say to young mothers, Do not let your little ones be a burden to you, but a pleasure. Do not notice every little thing they do and think they are the worst children in the world, but rather think many of their traits and actions are naturally inherited; the child is not altogether accountable for all its faults. Try to cultivate a good feeling towards your children. I have often thought of an example I saw in a sister when visiting at her house. Her little four years old girl spilled her cup of milk on the clean tablecloth. But instead of being scolded as most children would have been, the mother said with so much kindness, "O, those little fingers slipped, didn't they?"

I thought I wished every mother in the land could have heard it. It had such an effect on me as nothing but the Spirit of God can bring. And now that the little one has gone to rest, and those little fingers will "slip" no more, what a comfort it must be to the mother that she exercised patience. If we can only have patience and be kind! I know I lack this one great virtue, yet my constant aim is to raise my children to be honest and true, and I know my labors have not been in vain. Mothers, do not get tired of your little ones. They will soon grow up and leave you. I often look at the young birds leaving the home nest, and think our home is so near like the bird's nest. Almost empty! Only one left out of five. They are all near me, and can come home; but they are no longer my little children. They have homes of their own. We are left without the care of our little ones, but when our grandchildren come, they remind us of the cares we used to have. I hope I may have said something that will strengthen some wearied mothers, and give them courage to be more patient. With love to all.

Your sister in the one faith,

R. M. BRADLEY.

Original Poetry.

CHRISTMAS SONG.

O peaceful night; O glorious morn,
That ushered in a brighter day;
When Christ the Holy Child was born,
And angels sang their wordrous lay!
And this the burden of their song,
"All glory be to God, whose love
For sinners lost should be so great,
He sends Messiah from above."

O wondrous mercy; love divine;
And pity great for sons of earth!
He came that they might be redeemed
From sin, by sacred second birth.
And this the burden of his song,
"I came to do my Father's will;
The glorious gospel to proclaim,
With manna hungry souls to fill."

O gracious, generous gift of God!
O noble sacrifice of Son!
Rejoice ye nations of the earth;
The fight is fought, the victory won,
And this the burden of his song,
"I come to set the captives free;
To open wide the prison doors,
And give them life and liberty."

Thy beauteous life, thy cruel death,
The price that thou didst pay for me,
Demands my soul's unceasing praise
Through time and all eternity.
And this the burden of our song,
"All glory be to God above;
And saints on earth and saints in heaven
Unite to praise thy matchless love."

FRANK SWAN.

FINSTALL, England, December 18, 1892.

Prune culture is assuming considerable importance as a profitable industry in the Pacific States. In some parts of Oregon it is reported as one of the most profitable crops in the last year or so, and many farmers have lifted heavy mortgages from their farms by the profits of their prune orchards.

Portugal is the most illiterate coutry in Europe.

The emigrants who left German ports for the United States in 1892 numbered 108,820.

One-tenth of the world is still unexplored.

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Letter Department.

HAIGLER, Nebraska, Jan. 10.

Editors Herald:—I joined the church almost a year ago. Bro. Payne was requested by a brother here with whom I had conversed on the subject of religion to come and preach for us, but I was prejudiced against the doctrine because he would believe that Joseph Smith was a true prophet. So when Bro. Payne came, my wife thought she would go to hear him. She was so favorably impressed that I went. The result was my wife and I and nine others were added to the church. But we are living a considerable distance apart. My health was so poor that I was most afraid to be baptized, the water at that time being very cold; but since then my health has steadily improved. I have belonged to three other churches, but now have a clearer conception of my duty than before. It seems clearer that God did not will that his people should grope in darkness and not be permitted to bask in the sunshine of his love.

We have to do his will. It is not everyone that says "Lord, Lord," that shall be saved, but he that doeth the will of the Father. Let us endeavor to not put our Savior's name to shame, but serve him continually. Let us read and distribute to others. We all can do this. Let people know what we believe. Do not bury your talent. I am sorry to hear some say: "The doctrine is all right, and you are doing a great deal of good here; but don't say anything to us about Joseph Smith." "The time has come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" "But rejoice inasmuch as ye are partakers of Christ." "If ye be reproached for the name of Christ, happy are ye." My prayer is for the spread of the gospel till we all come into the unity of the faith.

JOHN HILL.

PELICAN LAKE, Minn.

Editors Herald:—Four years ago last August I first heard the gospel as told by A. H. Smith. I never was more surprised than when I heard the first sermon; for I was truly convinced then and there by the Spirit of God that he was preaching the truth. After that I could not keep away from the Saints' meetings, for I wanted to hear more, and it seemed that I received more light each time I went. I could not talk about anything else. In the meantime I received a letter from my brother in Sioux City, Iowa, and in it he stated that he would get me a position at forty-five or fifty dollars per month by the year. I got ready and went down, and I could have taken forty-five dollars per month, but something seemed to say, "You had better go back." I went back and went to work with a threshing machine, continuing to go to the Saints' meetings when I could. I began to think about being baptized, and in October, though against the will of some of our friends and relatives, myself and companion were baptized. Since then I have been trying to do the will of my heavenly Father, but many times I come far short of it, and am almost ready to give up, when the thought comes to my mind, "What will become of me?" Then I ask the Lord to give me grace and strength sufficient to carry me through the dark hours that may come over my pathway, and I am always encouraged.

I can truly say the gospel is glad tidings of great joy. Tongue cannot express the sweet comfort there is in it. I would not give up the hope I have for anything this world could give, for I know this work to be of God. Three years ago last spring our little girl and only child then four years of age was taken sick. We did what we could for her, but she kept growing worse. I went for the elders and she was administered to, but still seemingly with no benefit, and she kept growing weaker and losing flesh. Some of the neighbors began to wonder why we did not send for the doctor. I then told my wife to take her to the doctor and find out what he thought, and if there was any hopes of her recovery. He said she had the lung fever, but did not give her any encouragement. During her sickness I was working five miles from home, and every time I went home I could see that she was failing, and I began to get alarmed concerning her recovery. Going back and forth to my work I went through a piece of woods, and while passing along through this small strip of timber the thought came to me to kneel down and ask the Giver of all good gifts in behalf of my little one in humble and earnest prayer, and that if the Book of Mormon was true and Joseph Smith a prophet of God, to show this to me by restoring our little one to health. At this time she was doctoring and had been for some time, but was getting no better. When I got home I told my wife we would not give any more of the doctor's medicine, but I would go and get Bro. Tabbut to administer to her again. He came and administered to her in the name of the Lord, and she began to get better and gain in flesh, and in a short time was as well as ever. Glory be to God for his loving kindness and mercy, to show that he is the same unchangeable being in all ages of the world, if we only go to him in the right way. I am still strong in the faith and know the work is of God, but I feel my weakness and inability many times; nevertheless I am to work out my own salvation with fear and trembling, hoping I may be able to endure unto the end. I ask the prayers of the Saints that I may be numbered with those who win the crown.

Yours for truth,

J. S. MCCLELLAND.

LAUREL, Neb., Jan. 2.

Editors Herald:—I came here on the 31st ult. This is a new point, where I introduced the work about two months ago and baptized one. There is still quite an interest; several about ready to unite with us. Some opposition exists, of course, but it is harmless. One preacher said while here before that he was set as a watchman on the walls to watch the enemy; but I since learn that he has come down from the walls, for he has resigned because he does not receive enough pay. He attended several of my meetings before. I will likely remain here about two weeks.

Yours in hope,

W. M. RUMEL.

PORTSMOUTH, Iowa, Jan. 12.

Editors Herald:—The writer had the pleasure of meeting President W. W. Blair at Galland's Grove, Iowa, on the 24th ult., where the Saints had made ample preparations for a good time in the way of music, also speaking by Bro. Blair. Last but not least, a bounteous and excellent dinner was served to all who wished it, for from twenty-five to fifteen cents each, according to age.

The Saints at Galland's Grove and Dow City were glad to see Bro. Blair, and much pleased with the discourses delivered by him, though they were sorry the condition of his voice was such that it would not permit him to continue his effort a few nights longer in each place.

The Sunday schools at the "Grove" and Dow City are in a flourishing condition under the superintendence of R. Wight at the first, and Sr. Nellie Crandall at the latter place. The Christmas tree and entertainment at Dow City, Christmas evening, was a success, and the house was crowded to overflowing.

Bro. John Pett and the writer came to this place on the 2d instant and have been holding services in the M. E. Church, which Sr. John Albertus secured for our use. Mr. John Albertus and his excellent wife, with whom we have made our home, have been very kind to us, as has been Mr. and Mrs. Eli Houghton, Bro. Thomas Bell and family, and also Mrs. Walker, who has presided at the organ. They all have our heartfelt thanks for their kindness.

Bro. Pett returns home to-day, and he expects to soon visit the Saints in the northern part of the district, looking after his duties as bishop's agent, while the writer is to remain here over Sunday and then go to Harlan.

Bro. C. J. Hunt is at work in the north part of the district, and he writes encouragingly of the condition of the work in that part of the district and of meetings held by himself at Deloit recently. Bro. J. M. Baker is holding forth at Manteno, Bro. W. W. Whiting and H. M. Daniels are at work at Auburn and other points, and Bro. J. T. Turner has spent some time laboring on the North Coon, as well as looking after the Deloit branch, of which he is the presiding elder. With the help we have there is much territory in the Galland's Grove district we cannot canvas, for we must look after those places where the gospel banner has been unfurled, in order to "hold the fort," as well as do what we can to open up new places. All things considered, I believe I can say without exaggerating, the work in this district is improving, though perhaps not so fast as the people of God could wish.

I must not forget to say that Bro. and Sr. C. M. Wilder have made a commendable effort to sustain the work at Panama by seating and furnishing one of their rooms where they have a nice Sunday school conducted, and have held meetings whenever they could procure the services of an elder.

Sometimes I am forced to the conclusion that the preaching of the word would be much more productive of good if all the Saints, in each locality, would make a more persistent effort to second the work of the

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elders by attending services themselves and persuading their neighbors to do likewise, and by being very careful that their every-day walk and conversation is in perfect harmony with the profession they make. We should not forget that we are all called upon to be "laborers together with God," in our own office and calling, though our calling be that of a lay member in the church of God's dear Son. The commandment is still in full force which reads: "Let your light so shine before men, that they may see your *good works*, and glorify your Father which is in heaven."—Matt. 5: 16. For while I believe the Saints, as a religious people will more than favorably compare with other religious societies, yet there is room for improvement, as they have not all reached "the measure of the stature of the fulness of Christ." Though wherever I have made my temporary home, while traveling to preach the gospel, I have been kindly received and cared for by both friends and Saints.

The gospel of Christ is still "the power of God unto salvation," to all who will believe and obey its glorious precepts. Its life giving and sanctifying power upon the human soul who can tell, but those into whose hearts God has poured the Holy Spirit as an abiding Comforter. It is brighter and more glorious than the "noonday's sun," dispelling all doubt, and removing all fears from our minds and filling the heart to overflowing with hope and joy and gratitude to God.

"Bless thou the Lord, O my soul."

In bonds,

CHARLES E. BUTTERWORTH.

FINSTALL, Eng., Dec. 25.

Editors Herald:—Permit me to wish you and all the Saints a very happy and prosperous New Year. May health and happiness and the blessings of the Almighty rest upon us all throughout 1893. I have been a member of the church since 1883, but it is only recently that I have felt a desire to write you. Nine years ago the Lord graciously permitted me to obtain the honor and privilege of becoming identified with this grand and glorious church. All these years has he been blessing me with health and strength, and prospering me in my calling; and yet, in all that time I have not done anything that would repay him for even one day of his loving-kindness and mercy. What a confession, what a shame! I have been a drone; God help me to become a worker. When I meet with, or read about those grand, unselfish, tireless workers, the ministry, who sacrifice home, the sweet companionship of wives and children, and all that makes this life pleasant, who wander far to preach the gospel without hope of reward in this life, and compare my own inactive life with these splendid men I feel ashamed. And yet, I love the cause; and the more I read of the church and the more I ponder upon the self-sacrificing spirit manifested by all connected with its government and onward progress, the greater grows my love and admiration for this wondrous latter-day work and its workers.

My occupation, "that of a commercial traveler, or drummer" does not afford me great opportunities for spreading the gospel. The people I am constantly meeting want dollars, not the gospel. Tell them how to obtain eternal life and they would consider it impertinent, or would read the newspaper, or yawn and drop off to sleep. Tell them how they could make a few more dollars and O, how wide-awake are they, and what a real good fellow I should be! O, if the world did but know the peace and joy and riches obtainable through the gospel! May the Lord give me moral courage that I may be as ready to speak for him as I am for my worldly master. It is only in the gospel that a solution can be found for the vexed labor questions, and the wild, mad schemes of the socialist and anarchist; but through false teaching darkness has covered the minds of the people, and the world is spiritually dead. But thanks be to the Lord who has raised up a noble army of men who are gallantly bearing the standard of truth, who are fighting the good fight. Heroes are they, and shall yet be conquerors through Jesus Christ our Lord. Dear brethren, if we cannot be fighters, let us by our faith, our prayers, and means, provide the sinews of war, that those who are bearing the brunt of the battle may not faint nor become discouraged.

I inclose a Christmas hymn which I composed a week ago. Do you consider it good enough for insertion? If so, perhaps some good brother or sister would put the music to it.

Yours sincerely,

FRANK SWAN.

BYRNVILLE, Ind., Jan. 15.

Editors Herald:—The old year is past, and its record made, and in summing up our work we find that we have made some mistakes, and have not attained to that high standard of life that we believe it possible to reach; but we have learned some things, made some advancement, and feel encouraged to press on. In our efforts to explain the law and present the work in our department we have done the best we could, and while some may not be satisfied we believe the Saints generally are willing to do their duty, and if more *love* and *humility* had characterized our work, or a better manner of presentation been had by us, the results might have been more satisfactory; for we feel sure that every true child of God will be anxious to do his duty as soon as he can understand it, for surely no one will think they can get the reward without helping to do the work. Many are striving to do their whole duty, others are intending to do so, while a few are making but little effort, and some finding fault with what is being done. (This class seems to understand the law better than those chosen to teach it.) If mistakes have been made in calling or choosing, we feel willing for all necessary corrections to be made, for we would not desire to stand in the way for a moment, but while a lawful duty is imposed, we shall not hesitate to perform it, and leave the result with God.

The Saints where we have been, are happy, as a rule, and contented, having full confidence in the final triumph of the work, and many are striving to follow the admonition of the Spirit and "come up higher" that they may be found in the line of duty as the hastening time has come. I trust all may endeavor to improve by past experiences, put on the whole armor of God, and do the greatest possible good. This can only be done by understanding the law and living up to its requirements. May we all strive to so live that when our work is done we shall have a full reward, with all the pure and the good in the presence of the Master.

G. H. HILLIARD.

CHICAGO, Ill., Jan. 16.

Editors Herald:—We rejoice in the news you bear from the different parts of your great field, telling "how the gospel wins its way;" and nothing would please us better than to be able to report that the great city of Chicago was being moved from centre to circumference in favor of the cause of King Immanuel; but there is little sign of such an event at present, for nothing extraordinary is manifest in that direction. We are still battling away, however, with the weapons of truth, and with increasing assurances that we are gaining ground, perhaps as fast as we have reason to expect, though it seems slow. Only those who have experienced city life can form a proper idea of the many hindrances we have to meet, some of which were mentioned in a former letter. For a time our best efforts seemed to amount to scarcely anything, and had we not known our source of strength, we should doubtless have become discouraged and looked about for more inviting fields; but no such thought as retreat once entered our mind. We expected to have the adversary to meet, and have him contest inch by inch every forward movement, but having met him before, we knew we had nothing to fear, and could safely predict the outcome so long as we could keep in touch with that heavenly power promised those acting in their line of duty. And now, thanks to our heavenly Father, the darkness is receding.

I have enjoyed good liberty of late in preaching the word, and the field is widening. The word seems to have found a lodgment as seed in good ground, as several excellent people are investigating and appear to be very near the kingdom. Our meetings are generally well attended and affairs in the branch are running smoothly. Our business meeting last month was a pleasant one. A spirit of unity prevailed; a number of our members, however, were absent. In the election of officers the writer was sustained as president, Elder Strange chosen to act as priest, Bro. Allen deacon and treasurer; Bro. Strange was also appointed secretary. Our treasurer's report showed our finances to be in good condition, a surplus on hand, and all debts promptly paid; and we have not been required to appeal to the Bishop's agent, though our expenses have been considerable. Our Sunday school continues to increase in numbers and interest. The Sisters' Aid Society, organized about three months ago, is also meeting with good success. It is accumulating a fund to be used for the further building up of the work here in the future, besides aiding the work at present in a social way.

In addition to our regular branch meetings at No. 213 West Madison street we have been holding two preaching services each Sunday,

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at eleven a. m. and seven p. m., at No. 517 West Madison street. This hall is under the control of a gentleman by the name of Morgan, who claims to be unsectarian in faith. He rents this large hall on Sunday and endeavors to keep it running all day from about ten in the morning till ten at night, with preaching, lectures, Bible readings, prayer meetings, song services, etc. Besides this, he solicits aid from the restaurants and hotels in the neighborhood. These supply him with provisions, with which he is able to feed sometimes as many as fifty men among the unfortunate ones who are out of work and out of money. His idea is to provide a place of refuge for these away from the saloons, where both body and soul shall receive nourishment. Until recently Prof. Cheaney, an astrologist, has been lecturing each Sunday afternoon and evening. He has attracted a thinking class of the skeptical order. Many of these also come to my meetings, so that enables me to reach a class that would have been difficult to reach otherwise.

Our meetings here are gradually increasing in interest. That your readers may have an idea of our work on Sundays, it might be interesting to give yesterday's labor as a sample, varied of course, each Sunday, according to circumstances. I left home at ten o'clock, and arrived at the hall at eleven. As it was a bitter cold morning, fifteen below zero, we did not expect many out. However, we found quite a group trying to warm themselves about a stove not any too warm for comfort. Bro. A. J. Keck being present, preached a short sermon, followed by the writer. We were then invited to furnish speakers for afternoon services. Brn. Strange and Earl were given charge of these services. After a hasty meal at a restaurant while Brn. Strange and Keck went to administer to the sick, we repaired to our own hall for Sunday school at one o'clock. This closed in time for preaching services at half past two, when we preached to a congregation smaller than usual on account of the cold, but a number were present who seemed to be "earnestly seeking the kingdom." Closing this service about four o'clock, we went back to the hall on No. 517 West Madison street, where we found Bro. Strange telling the gospel story to an interested audience composed mostly of strangers. Bro. Earl followed with a short sermon with good liberty, closing by bearing his testimony that the true church was now upon the earth. A gentleman in the congregation called for further explanation. Bro. Earl replied, and the writer was soon engaged answering questions, concerning Mormonism, so called. One party became considerably worked up, and went out and returned with Beadle's Mormonism, from which he read. Bro. Earl answered in good shape, showing the unreliability of this witness because of contradictory statements. In fact all three of us were kept pretty busy answering arguments and questions till nearly time for our next meeting. About 7:15 p. m. we preached again; subject, The new birth. At the close a lady asked a question which called forth our views on the atonement, and quite an animated discussion followed, but in good spirit, though some had their old theology considerably shaken up. After meeting was dismissed private conversation followed so that it was after ten when we left the hall, arriving home between eleven and twelve, a little wearied by the day's labor and excitement, but feeling well and assured that good was accomplished.

Bro. Strange lives away out on the south side, as do also a number of the Saints. They have prayer meeting there each Wednesday night. We on the north and west sides have ours on Thursday night. Bro. Strange reports the way opening up in his neighborhood for the spread of the work and expects there will be an opportunity for preaching soon. He is very zealous for the truth and makes his presence felt for good wherever he is.

I find many good people here, who remind me of sheep without a shepherd. Some have been deceived by false shepherds, and this makes them a little shy, but I believe God will take care of his own, and in due time, if the church and church members do their part, these honest souls will be led into the fold. I for one hope the church will send one or more of its best representative men here next year, as indications are that they will be needed. The church can hardly afford to neglect this field now, especially during the progress of the World's Fair. Some think it would be a good idea to have a sort of camp meeting in constant operation near the fair ground where the Saints who visit the fair could be provided for at reasonable rates, and where strangers as well as Saints could have the gospel preached to them, and the books of the church be kept on sale. I wonder if we shall exercise anything like as much wisdom in this matter as "the children of this world."

I have been able to do but little in the district outside of Chicago, more than a day or two at a time, where I seemed to be needed. Bro. Keck, however, has been out most of the time since his arrival. We hold our district conference here on the 4th and 5th of next month. In gospel bonds,

F. G. PITT.

LANCASTER, Wis., Jan. 16.

Editors Herald:—Since writing from Chetek I have been busy trying to answer calls for preaching in various parts of Grant county. Since the middle of November I have been in company with Bro. C. H. Burr, of East Delavan. I find him to be a very congenial companion and one full of zeal for the good of others. I stopped off a week at Valley Junction and preached to attentive audiences. During the holiday week I was alone, Bro. Burr having gone home. On the 3d I was to have baptized a number, but the weather was so cold (twenty-one below zero) that only one came, and before the ceremony took place her husband appeared on the scene and through threats of violence and abandonment persuaded her to put off her baptism indefinitely. Six others told me that if I would return next summer they would be baptized.

I closed a series of meetings in the Union church on Buckwheat Ridge. We closed with a good spirit and interest. The weather was so cold and the roads so drifted with snow that the attendance was not as large as we expected. We are having a very severe winter, the old settlers say, but I think I have seen much colder weather in Missouri; though the thermometer is against me, registering as low as twenty-eight. The snow that fell the middle of November is still on the ground with about ten inches more, making about twelve inches in all. We have had forty-three days now that the sun has not thawed a particle.

We begin to-night in the Cement schoolhouse, about four miles northeast, and expect to continue as long as the interest may demand. Expect to go from here to conference at Excelsior. J. W. PETERSON.

CANEY, Kan., Dec. 29.

Editors Herald:—There are a few Saints here who are struggling to keep the banner of King Immanuel aloft by holding to the rod of iron, and trying to keep down prejudice and live our religion to the best of our ability; but it is hard to keep in the road that leads to life everlasting amid so much iniquity as abounds in this part of the country, where men have no regard for law and order, or even common decency. In our little town of about one thousand inhabitants there are about five saloons and gambling houses running openly. There are two church buildings, the M. E. and the Presbyterian. The Missionary Baptists have an organization, also the Christians, but the saloons have double the communicants that the churches have. All the churches here are represented among saloon patrons; and all church members and those not church members, when under the influence of the spirit of King Alchol, are united in cursing the Mormons and endeavoring to induce them to drink and commit some offense against the law of the land. But, thanks to the Giver of all good, their efforts have so far been unsuccessful. Not one of the covenant children has yet laid himself liable to the laws of the land, so there is no excuse to drive us out. But on Christmas evening one of the new converts to the Christian or Campbellite faith, wishing to do great honor to the birth of Christ by a grand celebration, filled himself full of prohibition water and made an onslaught on your humble servant and tried to drive us out; but, as might be expected, failed. I suppose he thought he would confer a great favor and honor upon Christ by a glorious celebration of his birthday and driving the Mormons out; but we are here yet and are well, and perfectly sound in mind and limb.

I have been preaching every Sunday when the weather would permit; have opened up two new places here this summer, and have more calls than I can fill. While I am not allowed to preach in town, yet there are three or four schoolhouses open to us at any time; but they are out in the country from four to eight miles, so by the time we do six hard days labor during the week and get out to any of those places to preach on Sunday, it takes about all our time. I am at present holding two services each Sunday five miles west of here: that is, when the weather is favorable, which is about every other Sunday.

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Several appear about ready for baptism, but so far this year I have not baptized any. But I am not discouraged, for I know in whom I trust, and will continue to sow the seed as I have opportunity, and trust in God for an increase. In bonds,

W. F. CLARK.

ATCHISON, Kan., Jan. 7.

Editors Herald:—Like a great many more of the "army of the Lord," I am at my post, doing duty for our Master and mankind. Commenced meetings here on the morning of the 1st inst., and continued to the 4th, with good liberty and moderate attendance. On the 4th we broke the ice and two souls were buried with Christ, Srs. Burns and Tickner. The former had heard the gospel a few times at Lami, but the latter had never heard it before; but as many more in the past, when she did, she seemed to be ready to receive the word with gladness, and would not be persuaded to postpone her baptism for a few days for better weather, and we had three miles to go to the creek, and twelve inches of ice to cut through. Bro. Guinand officiated. We had good time at confirmation, the sisters testifying to the divinity of the work and the goodness of God.

The few Saints have struggled hard to establish the work here, and they do yet. Of late they have purchased a lot to build a house of worship on, and most are hopeful of success. Great courage and unity are needed—no breaks in the ranks will do; a critical period; all ought to pull and pray, and live as Saints, and not as the world does. Help from any part would be very acceptable just now. I hope that their appeal for help to the branches of this district will not be in vain. "Ever so little," and ever so much will help.

I have been greatly encouraged in my work by the Spirit of the Master. The missionaries, as a rule, are at work in my charge. A coöperation by our local officials would be greatly appreciated; and not that only, but of all the elect of God.

The supplement to the *Herald* is a grand item, and I hope the Saints will not be slow in furnishing their neighbors, for "perilous times" are at hand. In bonds,

J. T. DAVIS.

LAMONI, Iowa, Jan. 9.

Editors Herald:—I am at home again, and confined to the house; arrived home one week ago last Thursday. It seemed rather risky business to undertake to ride twelve miles to the railroad station, and then spend about a day and a night on the train, when I was hardly able to sit up to begin with; but the good Lord helped me to accomplish the task, and I am thankful that I am at home. This peculiar and severe attack commenced four weeks ago last Saturday.

While in Oklahoma I preached eleven times, at the Heal schoolhouse, and continued to correspond with Elder T. J. Head, with a view to discussion, till we got through. Elder Head would not allow me to word my own proposition, nor would he consent to having our differences settled by arbitration; so after making every reasonable effort to compromise, I left him to make the most he can out of his position. The weather was bad nearly all the time we were there, which caused the attendance to be much smaller than it otherwise would have been. But there was an emergency to be met, and good will result from it.

Bro. T. J. Smith, of Kingfisher, was with me, did his part of the preaching, and helped in other ways all the way through. The reader can have some idea of the nature of my experience on this last trip when he is informed that I spoke six times and did considerable of other work after I was taken sick. It was a heavy draw on a small reserve force, but, as I viewed the matter, was necessary, and the Lord helped me through. But desiring not to be misunderstood, when I can avoid it, allow me to state my convictions in these words: In the past, I have certainly not done more than my duty if I have done that. But this much I can say, that under very embarrassing conditions I have striven to do what I could to magnify my calling and advance the interests of God's work. Some years ago, I felt that unless something of an unusual character took place I should no longer be able to spend my time as continuously in the field as I had hitherto done. Notwithstanding all my struggles and efforts from that time till now, my conviction has proved true. Now I have, apparently, reached another juncture in my peculiar experience; and without direct and extraordinary interference on the part of the Divine Being, my traveling and preaching are nearly, if not quite, at an end. I am the servant of the church, and that which seems to be necessary by way of explanation, is the purpose of these statements.

Yours in the one faith,

J. R. LAMBERT.

GREENWOOD, W. Va., Jan. 9.

Editors Herald:—I am laboring here near what was once the Cabin Run branch, in a schoolhouse. This branch was called together December 31 and reorganized and renamed as the Greenwood branch. Two of the Utah elders have been here and obtained the house for a Saturday evening and Sunday. I did not meet with them because not notified until they had moved on out of the county. They seem to have kept nothing back, but told where they were from and frankly confessed they were "not of us." They remarked that they had met great opposition and prejudice. I fully explained here the distinction between them and the Reorganized Church.

The people in this section have been enlightened as never before on this subject and prejudice is not near so strong as formerly. I shall continue here as long as I can. I have spoken in this vicinity about twelve times since I came, besides regulating the affairs of the branch. The Saints are in good health, with slight exceptions. They are all striving to prove true and faithful; but they have erred, and by unwise walking and by petty difficulties among themselves have retarded the progress of the work more than they have any idea of. The local officers and ministers have neglected their work. I have labored with them to the end that they may recover themselves and the work of Christ which they have caused to suffer. All promises favorably here now. A great door is open for the gospel if they now continue and faithfully bear their share of its burdens.

I left Sr. Shinn much improved in health, looking better than for more than a year past, and willing that I go. It seems to me that God is gracious, and condescending in his mercy to answer our supplications, and the petitions offered by our brethren and sisters for her recovery. I shall move on in this work trusting in the promises of our Father. I have excellent health of body and extraordinary liberty in delivering the blessed word. I have perfect confidence in the ultimate and glorious triumph of this work. "Ye fearful Saints fresh courage take."

D. L. SHINN.

Original Articles.

AN EXPLANATION.

MANY of the Saints seem to have a wrong conception of the nature of my connection with the *Independent Patriot*. To correct this error (which it seems I have been unable to do in any other way), this explanation is written.

When I bought into the *Lamoni Gazette*, nearly five years ago, it was with the stated and distinct understanding that the office should make no demand on my time, or require anything of me that would interfere with my ministerial work. Within the first year I did some work in the office, it is true, but with the exception of one day, it was done when I was unable to be in the field, and it was not permitted to interfere with my work of correspondence at home. Since that time I do not think that I have done five hours' work in the office all put together.

What little I have made by collecting for the *Patriot*, and a small royalty on the sale of What Is Man, has been used for personal expenses while in the field, just the same as though it had been donated by Saints and friends, with the exception of some fifty odd dollars which paid the first installment on our tithing. Aside from this, my connection with the *Patriot* has been a financial loss to us in more ways than one.

Now I wish it to be distinctly understood by all who desire to understand it, that I am not working in the *Patriot* office, nor have I been in the past, except as mentioned above. I have simply cast my influence in favor of an enterprise which is far more important than many of the Saints have supposed; one which to my knowledge has already accomplished important work by way of starting new thought, which has led to reformed and better policies—policies more nearly in harmony with the perfect gospel which we have received; one which is worthy of more complete support than it has ever yet received.

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The *Herald* is the church organ. It should be fully and heartily sustained. If some of its policies do not suit some of us, it is our privilege to work for reformation in a proper and legitimate way, but it is not right for us to withdraw our support from the *Herald*, the church organ, and bestow it upon some supposed substitute. The *Herald* has no substitute, and it is not within the province of any one or more persons to furnish one, unless so authorized by the church. *Zion's Ensign*, *Autumn Leaves*, and the *Independent Patriot*, are not church organs, though one is as much so as the others. In my judgment, next to the *Herald* the church needs a good family newspaper, conducted upon broad and independent principles. It does not matter who publishes and edits such a paper, so it is done. Next, we need a religious magazine, which, in my judgment, should be under the control of the church. Other periodicals can be authorized from time to time as in the wisdom of the body they may be needed. The simple fact that some one begins to preach our faith from the pulpit does not make him a minister of the church; nor does the publication of our faith by one or more individuals, in some journal, who have never been authorized to do that work by the church, make that journal a church organ. There is abundant room for all to work according to their varied talents, but we should move *with the body*. "Let all things be done decently *and in order*."

J. R. LAMBERT.

MISSIONARY WORK.

GOING from house to house and from city to city to preach the gospel is a practice and work adopted by Christ and his disciples eighteen hundred years ago. The *Herald*, I see, has very interestingly outlined this manner of gospel work. If this practice could be carried out now, by this means many new openings for preaching would be obtained. A few words of conversation with strangers sometimes imparts thoughts and ideas on points of gospel doctrine never thought of before, and fittingly applied, in many cases helps in the enlightenment of souls in the way of life and salvation. Without such visits from God's ministers, hundreds of good souls would live and die ignorant of the knowledge of God, or the knowledge of Christ's gospel to save.

The subject named in this letter is sufficiently commendatory of itself, without any compliment from my pen. I write thus because within a radius of ten miles of the place where I now live, I know of several families who have left invitations with me requesting calls and visits from elders and ministers who are representatives of the faith and gospel as taught by the Reorganized Church. I am thoroughly convinced that this method of preaching the gospel from house to house would add much interest to the growing prosperity of the church. Your correspondent would not ask an assistant to fill these calls, or to visit the families referred to in this letter, if he was not now still a victim—as he has been for three years—of that terrible disease, the grip, added to my advanced age, which will if life is spared till the 13th day of March next number eighty-three winters; and I still trust in gospel faith. I will add, further, if my means for expenses is not too much wanting and should my health permit, it will be my purpose to attend the yearly conference at Lamoni, in the spring. With much love to all Saints, I subscribe,

In gospel bonds,

WILLIAM B. SMITH.

A VISION CONCERNING THE ABOMINATION OF POLYGAMY.

RECEIVED IN 1851, BY SR. ELIZABETH BARDSLEY; FORMERLY HANDBURRY.

I FIND in my journal of this year (1851) the following interesting and instructive statement taken directly from the lips of one of God's noble mothers in Israel, whose probity none doubt who know her. Sr. Betty Bardsley is well known to Brn. W. W. Blair and E. C. Briggs, who were instrumental in leading her into the Reorganized Church when its membership in these parts was very few. She is well known by the ministry who have labored in Western Iowa during the last thirty years, as a truthful, upright, God-fearing woman. She and her husband embraced the gospel in an early day in England, and believing it was their duty to emigrate to the land of Zion, they and their children came to this land in the spring of 1850, and were surprised and grieved to find the abomination of polygamy taught under the head of the "sealing power."

It will be remembered that when that evil doctrine was first published to the church and the world as a revelation from God in 1852, Orson Pratt was sent to Washington to publish a paper called *The Seer*, in advocacy of the heresy. It will also be remembered that its first page was ornamented with a woodcut representing the "all seeing Eye," illustrative of its title, *The Seer*. The following vision was seen in 1851, about one year before the publication of *The Seer*. I now give her statement:—

"Myself and my first husband, John Handburry, came to Council Bluffs in the year 1850. The doctrine of plural marriage was taught and practiced under the pretense of 'sealing for eternity.' I was opposed to it, my husband favored it, and it caused me a great deal of uneasiness. We had a great deal of talk about that doctrine, he trying to convince me of its truth; but I could not believe it. My husband being exposed to the inclement weather while pursuing his daily occupation, caught a severe cold which terminated in a fever, from which he died in about nine days from the time he was taken sick. About three weeks after his death I had retired for the night and as I lay upon my bed my thoughts were fixed upon my departed husband, the loss of whom I deeply mourned, for he was a kind and loving husband. As I lay weeping I saw him enter the room through the door and come to my bedside. He spoke to me, saying: 'Bessie, what are you weeping for? I want you to cease weeping, for I cannot rest. God called me from earth to do a work that I could not do here. The sealing power (referring to polygamy) is not of God.' At the same time he held a paper or pamphlet in his hand, which had on it the picture of an eye, and he said: 'Teach not this to my children, for it is not of God, and God will remove it from the earth. Seal those children unto no man, for they mine, and God is going to commence a great work on the earth. Be faithful.' He then departed.

"This took place in the fall of 1851; and in the summer of 1852, I saw for the first time, the paper called *The Seer*, published by Orson Pratt. It was exactly like the one my departed husband had in his hand when he appeared at my bedside in the vision; it was published in the interest of polygamy. I saw it in the house of a polygamist, and the man of the house presented it to me and wished me to to read it, but I told him I had no use for it, for I recognized in that pamphlet the very *Seer* my husband held in his hand. From that time I knew that polygamy was not of God; but when I told the polygamists of my vision, they declared it was from the Devil."

The effect the above vision had upon our sister's mind prevented her from going to Utah; and when the pure gospel was again preached to her she gladly united herself with the Reorganization, of which she has ever remained a consistent member; nor does her zeal abate under the weight of years, but her hope of eternal life grows brighter as the years roll by. She is now known as Sr. Bardsley, she having married again; but she has lived a widow the second time for many years, having raised two families to respectable manhood and womanhood, and is highly esteemed by all who know her.

There are several points connected with this vision worthy of notice:

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First, She was shown the periodical called *The Seer* in the vision, nearly one year before its publication, and when she actually saw it in a neighbor's hands she recognized it. Second, The vision declared polygamy was not of God, and that he would remove it from the earth. Third, That God was about to commence a great work upon the earth. The testimony in the second point noticed is in perfect harmony with the three standard records, hence is true, and when Wilford Woodruff issued his manifesto before the assembled thousands in Salt Lake City forbidding its practice and declaring it must cease, is not that the fulfilling of the prophecy in the vision? Fourth, At the very time of the vision God was preparing the hearts of his children and opening up the way for the restoration and reorganization of his church, which had been so basely betrayed into the hands of the enemy; and the history and work of the Reorganized Church is undeniable evidence that God did commence and is doing the great work foretold in the sister's vision, for it could not have stemmed the tide of opposition it has had to endure on account of the Brighamite apostasy, and the mountain of filth which it has had to meet and overcome, if God had not been at the helm.

Glad that the death blow has been struck against Brighamism and its kindred evils, and hoping that the deceived may see their folly and return to the true fold, I remain,

A lover of the truth,

CHARLES DERRY.

MODERN SPIRITUALISM.—NO. 2.

BY E. E. WHEELER.

IN the year 1887 Miss Judson, daughter of the Burmese missionary, Adoniram Judson, and founder of the Judson Institute in Minneapolis, became converted to the philosophy of modern spiritualism. Miss Judson is a highly educated, cultivated woman, and has devoted nearly her whole life to teaching in the public schools; and, moreover, was a firm Baptist before her conversion to spiritualism. Although a very strong-minded woman, she was thrown in contact with phenomena of a startling and marvelous character, and not being able to deny or account for it, the very foundations of her faith were swept away, and by honest conviction she renounced the religion of her childhood and became a confirmed spiritualist. This is only one of many such cases where remarkable manifestations have been exerted to apparently demonstrate the truth of this cunning, delusive theory. Miss Judson, inspired by spirit influences, delivered twelve lectures in support of her new found faith, which to my mind contain the most cunning, deceptive, deep laid attack upon the Christian religion that it has ever been my lot to meet. Even the very existence of God is not apparently but virtually denied; the Sonship of Jesus, the existence of the Devil, the atonement, and the inspiration of the Bible are all cunningly but virtually and substantially denied.

Now, dear reader, bear in mind the proposition I have pledged myself to establish is, that the miraculous power in spiritualism and other isms is exerted to oppose and undermine God and his truth, and lead the unwary to accept ruinous, destructive theories, that if persisted in will eventually lead the soul down to hell. We have a case directly in point. Miss Judson, converted by superhuman means, is led by that same power to publicly avow certain doctrines which, after stripping them of all their cunning and deception, we shall show to be unreasonable, unphilosophical, unscriptural, and antigod and antichrist. On page 64 of her work she says: "Spiritualists best comprehend and follow the teachings of Jesus." With that as a basis of criticism, we proceed to a statement made on page 55. Here the personality of God is denied: "God, in order to be infinite, must be infinite in being; and if infinite in being, cannot be and is not a person, and hence the pronoun *he* is not used appropriately when applied to God. God should be called Infinite Being or Infinite Life."

Is not that "best comprehending and following the real teachings of Jesus" with a vengeance? Jesus often applied the pronoun *he* to his Father and to the Holy Spirit, and appropriately too. Paul in the Colossian letter—first chapter and fifteenth verse—declares that the Son is in the image of the invisible God. According to this, God has a being, form, and personage, and the Son was in the image of him; and as the Son had a finite personality, form, and being, so did the Father. In Hebrews 1: 3 we learn that Jesus was in the *express image* of his Father's person. As the Son had a finite personality while on earth, and ascended with that finite personality, so has the Father a finite personality in heaven. In Phil. 2: 6 we find this language applied to Christ: "Who, being in the *form* of God, thought it not robbery to be equal with God." Yet in the face of all this proof, spiritualists, infidels, and sectarian Christians all combine and deny the personality of God.

All admit that there is an intelligent First Cause of all things. Under what conditions do all intelligent causes or forces exist? They all exist, without a single exception, connected with a material or outward form. I challenge the combined wisdom of all ages to find one instance of an intelligent force existing unconnected with a material or outward form. If there is an intelligent great First Cause of all things, that intelligence and force must be connected with an outward organization, and that gives us our personal God, the God of Abraham, Isaac, and Jacob. For the reasons already stated, and many more just as decisive and convincing that we could state, but for which we have not room in this article, we reassert that the doctrine of spiritualism on this particular point is antigod, and contrary to reason, revelation, and philosophy.

On page 110 of her work Miss Judson says: "Jesus was the most perfect medium between mortal man and the spiritual world." In another place the Sonship of Christ is denied, and the statement is made that he is one of the sons of God in the same sense that all men are the sons of God, no more and no less. What is this but antichrist in the disguise of vain philosophy? And yet they claim to best comprehend and follow the real teachings of Jesus. Jesus says, "Before Abraham was, I am." Spiritualism says he was only a man; Jesus says, "I came down from heaven." Spiritualists say he did not; Jesus prayed for the glory he had with the Father "before the world was;" but spiritaluism states that he never had any glory more than that possessed by mortal man. Jesus not only claimed to be the Son of God in the same sense that all men are, but claimed to be the Only Begotten Son of God, the most perfect expression of Divinity in humanity. All this spiritualism denies. He claimed to be the perfect teacher of perfect truth. On page 163 Miss Judson says: "No religion is possessed of all truth;" hence according to this the religion of Jesus is only a part of the truth. Jesus was not raised from the dead; Lazarus was not dead, and Christ never raised anyone from the dead; all this we learn from page 150. Need I proceed farther to show that the doctrines of spiritualism are antichrist?

What did the Christ actually teach on these points? He said he was the resurrection and the life; that he was to be raised from the dead the third day; that Lazarus was dead, and that he by the power of God raised him from the dead, and that he will by it raise all men from the dead; yet spiritualists, claiming to best comprehend and follow the real teachings of Jesus, unblushingly deny all this.

On page 60 we read: "Finite beings cannot comprehend the infinite." How does that agree with the real teachings of Jesus? Read Matthew 11: 27: "No man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." Read John 17: 3: "And this is life

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eternal, that they might *know thee* the only true God." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath *revealed them unto us* by his Spirit: for the Spirit searcheth all things, yea, the deep things of God," says the Apostle Paul, in perfect harmony with his Lord and Master. When this same apostle went down to Athens he met with a people who, like modern spiritualists, worshiped the "unknown God," but he boldly declared unto them the true God with whom he had an acquaintance, and whose nature, character, and divine attributes he comprehended and understood.

It is admitted that finite man in his own wisdom and by virtue of his intellectual powers cannot comprehend the Infinite One; but finite wisdom aided and assisted by the infinite Spirit of God, the Comforter, the Holy Ghost, can and does comprehend the invisible, Eternal One.

If it is necessary for us the creatures to become like the Creator, to become godlike, how can we attain thereunto unless we are able to form a reliable conception of the nature and character of God? The very means of eternal life is denied by this cunning, deceptive philosophy. On pages 67 and 103 of the work beforementioned we have these expressions: "We are alive because God is in us, and we need not fear life;" "Our life is a part of the Infinite Spirit;" "God is life;" "God is love;" "The existence of infinite beings, embraces all finite beings." Although these expressions are largely true, there is just enough error mixed therein to make them misleading and deceptive. The object of the writer is to show that our life is a part of God and will always remain so irrespective of conduct or character, and therefore we need not fear. The effect of the errors stated is to lull us to sleep; they practically lead to the idea that however depraved and wicked we may be, we are still a part of God, and have not and cannot forfeit our right to eternal life. That man cannot sin away his right to unending existence is agreed, but unending existence and everlasting life are two different things entirely; and the word of God clearly teaches that man by the violation of the laws of God can forfeit his right to eternal happiness. Spiritualism would thus try to delude the race and utterly undermine and destroy, if it could, the idea of human responsibility. We ought to fear life. When man was endowed with life, reason, and volition, a great responsibility was thereby vested in him, and he ought to fear how he discharges that responsible. He is not acting as a part of a great whole as is asserted by this writer, but as one individual, responsible being. If he directs that life in the proper channel, he need not fear; but if he does not, he ought to tremble for the consequences.

Such a thing as an "Infinite Being" composed of all finite beings, is sheer spiritualistic nonsense. Every part must partake of the nature of the whole. If the whole is infinite and perfect, no part of the whole can be finite and imperfect. Therefore man, finite in being, power, wisdom, justice, and love, cannot as a whole be a part of the infinite.

That man has perfect attributes within him, imperfectly developed, is not denied. That those attributes emanated from God, and are perfect, is admitted; but that man as a whole is a perfect part of a perfect God is emphatically and postitively denied by the writer of this article. "We want fact, not faith," is an expression found on page 22, and yet on page 24 she goes on and shows truly the value of truth, and says: "We should search for the truth in spiritualism as Columbus searched for the new world." The new world was not a fact to Columbus when he began to search. Before it became a fact to him, he was inspired in the search by faith, and that faith was founded upon uncertain evidence; so we are to search for the truth in spiritualism by faith, and yet we are told on page 22 that we do not want faith. O consistency, thou art indeed a jewel, but not possessed by spiritualists! Miss Judson claims to have been inspired when she dictated those twelve lectures. I do not doubt her claim a moment, but there are different sources of inspiration as well as different kinds. Was she under the influence of the Spirit of truth when she dictated such stuff as this? No wonder she says no religion contains all truth.

On page 123 she says: "Christ healed people by faith; where there was no faith he could do nothing." How does that correspond with that stated on page 22? On page 150 she says: "Jesus could prophesy truly." Can spiritualists, who have had the benefit of communication with progressed spirits for eighteen long centuries since Christ, as they claim, prophesy truly? Have they ever uttered a prophecy of any importance that ever came true unless it had first been proclaimed by one of the inspired servants of God? After having been trained and educated by progressed and highly developed spirits for eighteen hundred years, their knowledge of futurity and their wisdom are as nothing compared to Christ, and are by comparison as a molehill to a mountain.

(To be continued.)

In Egypt, half the children die before they are two years old.

Conference Minutes.

ST. LOUIS.

Conference convened in St. Louis, Missouri, January 7, C. H. Jones president, J. G. Smith clerk. Branch reports: St. Louis 226; 1 baptized, 6 received, 1 removed, and 2 died. Cheltenham 42; 3 baptized. Moselle 6. Belleville 59. Whearso failed to report. Elders reported: C. H. Jones, W. O. Thomas, J. Beaird, J. G. Smith, J. Molyneaux, A. S. Davison, and J. E. Betts, Sen. Priests: I. Davis, R. Archibald, and J. G. Cole. A committee was appointed to investigate the case of Allen Todd. Bishop's agent's report: Balance July 26, $11.80; received $155.28; paid out $168.90; balance due agent $13.62. N. N. Cooke agent. Report was audited and approved. Preaching by Elders J. C. Crabb and C. H. Jones. Adjurned to St. Louis, March 25, at eight p. m.

NORTHWESTERN KANSAS.

Conference convened at Blue Rapids, Kansas, November, 1892, R. L. Ware president. Branch reports: Cuba 19; Elmyra, no change. Branches not reporting: Blue Rapids, Goshen, Twin Creek, Homestead, and Decatur county. Elders reported: J. T. Davis, R. L. Ware, R. W. Davis, J. W. Gilbert, and C. R. Duncan. Priest A. J. Hagar and Teacher S. C. Andes reported. District officers were sustained. A committee, consisting of C. R. Duncan, J. W. Gilbert, and R. W. Davis, was appointed to solicit funds and purchase a tent for the district. Adjourned to Elmyra, February 25 and 26, 1893.

EASTERN MAINE.

Conference convened at Indian River, Maine, November 26, 1892, Joseph Lakeman president, J. N. Ames secretary. Branch reports: Olive 76: May 23. Elders reported: J. Lakeman, A. W. Kelley, N. W. Crowley. Priest J. S. Walker, Teachers S. L. Kelley and J. N. Ames, and Deacon U. Kelley reported. Joseph Lakeman was sustained president, with S. O. Foss assistant. Preaching by Elders J. Lakeman and Geo. Eaton. Adjourned to Jonesport, Maine, March, 1893.

Sunday School Associations.

NOTICE.

The citations in the "proposed amendments" to the constitution and by-laws of the General Sunday School Association (see *Herald* January 14, 1893, p. 31) refer to the later issue of the constitution,—that published since the last convention,—in which the general arrangement and paging of the subject matter differs from that of the first issue.

A copy of the corrected later issue can be obtained from the Herald Office by inclosing two cent stamp to cover postage.

R. S. SALYARDS,

TAMONI, Iowa, Jan. 20.

DES MOINES.

Association convened at Des Moines, Iowa, December 2, Etta Springer superintendent, Talitha Mowery secretary. In last minutes the name of Runnells Sunday school should be Valley. Reports of schools read and accepted, except the Valley, which was sent back for correction. The officers were given the right to report verbally at this session. Superintendent, assistant superintendent, treasurer, and secretary reported; reports accepted. A model Sunday school was held in charge of the district officers. Sr. Cook was appointed in charge of the primary class, in the absence of Sr. Batchelder. O. B. Thomas was in charge of Bible class, and Anna Amos the intermediate. A discussion was opened by O. B. Thomas: "Shall we use the Lesson

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Leaves or the Bible in our Sunday school." The question was discussed by a number, and all seemed to be in favor of the Quarterlies. The following programme was rendered in the evening: Song; invocation: song; address of welcome, N. A. Baker; solo and chorus, Anna Amos; recitation, Hattie Boyer; select reading, M H. Cook; song; recitation, Minnie Wicker; duet, M. H. and T. J. Cook; declamation, T. J. Cook; solo, M. H. Cook; recitation, Litha Mowery; trio, Mr. and Mrs. Cook and N. A. Baker; cornet solo, Victor Gunsolley; song; benediction. A meeting was called after the close of the business session of conference. Adjourned till the Friday before the district conference, and to the same place.

The Northern Illinois and Southern Wisconsin district Sunday school association will meet in convention Friday, February 3, at two p. m., at 213 West Madison street, Chicago, Illinois. It is necessary that every school be reported and represented at this convention. The evening will be occupied by class drills and speaking by some of our ablest speakers. All are invited to attend.

C. I. CARPENTER, Supt.,
BELLE RANDALL, Sec.

Programme for the Sunday school convention of the Des Moines district association, to be held in Newton, Iowa, March 10, 1893: Forenoon session, ten a. m. sharp: Song 186; invocation; song 126, address, Litha Mowery; response, Warren Sullivan; song 102; business; song 72; adjournment till two p. m. Afternoon: Song 59; invocation; song 70; model school, in charge of district officers; Bible class, O. B. Thomas; intermediate class, Anna Amos; primary class, Emma Needham, lesson as found in Gospel Quarterly for the second Sunday in March; song; three minute speeches; song 46; adjournment till 7: 30 p. m. Evening: Voluntary; song 36; invocation; song 136; address, N. A. Baker; declamation, Warren Sullivan; violin solo, M. H. Cook; essay, Mary Bouton; dialogue, by the Newton Sunday school; duet, Anna Amos and Emma Needham; declamation, Alfred Needham; recitation, Lillie Batchelder; recitation, Emma Needham; solo, Anna Amos; declamation, Victor Gunsolley; recitation, Litha Mowery, dialogue, Perry Sunday school; cornet solo, Victor Gunsolley.

SHELDON ARMSTRONG,
ANNA AMOS,
WARREN SULLIVAN,
} Committee.

IN THE LINE OF REFORM.

They are trying what they call a Good Will Farm in Maine with a considerable degree of success. Bad boys are sent to it instead of to reform schools. On the farm they are separated, as far as possible, into groups in a numbers of cottages that have been erected. The idea is that in this way the boys may be subject to the beneficial influences of home life. The household work in each of these families is divided up among the boys, who also work on the farm or in shops. The same thing is to be tried in Massachusetts also. A farm has been bought in Danvers, on which it is proposed to care for 500 homeless and destitute children. Its distinctive feature, the cottage system, might well be tried on a larger scale in other States in place of the great institutions in which so many boys and girls are huddled together.—*New York Tribune.*

Episcopal Bishop Hare of South Dakota has spoken out against the divorce laws which provide Sioux Falls with its leading industry in a lucid and vigorous manner that does credit alike to the intelligence and sincerity of his convictions.

Miscellaneous Department.

MINISTERIAL FINANCIAL REPORTS.

By rule of the body, all ministers' individual reports must be in the hands of the Bishop prior to the making up of his annual financial statement.

The ministry will also please take notice that by action of last General Conference my report must be completed and ready for the auditing committee as early as March 15, instead of April 1, as heretofore.

This will necessitate the sending of all finanancial reports much earlier than in former years, as early as March 1 at the latest.

I respectfully ask the prompt coöperation of the ministry in facilitating the work of the annual report, and that they would mail to me their individual financial reports between February 15 and March 1, 1893.

In the gospel work and hope,
E. L. KELLEY, Pres. Bishop.

LAMONI, Iowa, January 19, 1893.

TO THE QUORUM OF THE TWELVE.

To the members of the Quorum of Apostles in America, Greeting: The Annual Conference of the church for 1893 is approaching, and as the mission fields are multiplying and becoming more and more important each succeeding year, the mission force constantly increasing in numbers, with the ever recurring call, "Can you not send us an elder," makes the work of such magnitude that notwithstanding the effort made in the new mode of reporting for missions as advised through the *Herald* last spring, to which attention has been called by Brn. Lambert and Caffall, I deem it advisable, if not positively necessary, that so many as can, shall meet at Lamoni, Iowa, on the 25th day of March next.

It will be remembered by the brethren the baffling, tedious nature of the work we were called upon to do last conference and how it taxed all the powers of mind and body so severely that when business sessions of conference came, we were tired and weary, and illy prepared to enter into the discussion of the vital questions brought before us, with that vigor and clearness of vision we ought to have.

The trial of the new method is before us. I trust each member will make a special effort to so have the preliminaries of their fields arranged that we may get our work in hand, and have a good rest before the convening of conference and be ready, wide awake, and full of life and the Spirit to grapple with any problem that may be presented.

Let me advise the brethren to arrange their fields and lists with as much pains and care as if there was to be no change made in their individual appointments. Thus, should a change be made in any of our fields the arrangement and list can be given to the successor. Also make the incoming conference and our councils a special subject of prayer that the baffling influences of the past may not hinder nor delay our work in the future. Move right forward in the discharge of your duties as apostles, as you understand them, as the Spirit may guide, not allowing the vexatious discussions of the past to hinder or trouble you in the least. Let us be united, and stand shoulder to shoulder for the right, in this great latter-day work, and no power can overcome us. And for those brethren in Europe, let us constantly remember them before the throne of grace, that they may be preserved and return to us in safety, that we may all be one in Christ Jesus our Lord. Amen.

To the seventies, high priests, and elders in the field, a word of exhortation. Do not delay nor neglect your reports to missionaries in charge; for if our new system works as we hope it will, it means a saving of time and many dollars to yourselves and the church. All such reports should be in the hands of those in charge as early as the 1st or 10th of March, at least, to enable them to arrange their lists. We depend upon you in these things, brethren; do not disappoint us.

We of the Twelve hope that by your coöperation in this work to have more liberty for joint quorum sessions, and to aid in the preaching services of the conference, and thus come nearer to you in the spirit of the Master's work, becoming better acquainted and better understood by all.

May God bless and prosper his ministry, and firmly establish his church no more to be broken or scattered. Amen.

ALEX. HALE SMITH,
Pres. of Quorum of Apostles.

WILLOW CREEK, Montana, Jan. 13, 1893.

SPECIAL NOTICE.

To the brethren of Decatur district:—The local priesthood of Decatur district not engaged as branch officers are requested to meet at Lamoni the first Thursday evening in February at seven p. m. in the Brick Church, to perfect arrangements for local preaching and the distributing of tracts, and to consider any other business that may be brought before the meeting. The intention is to hold these meetings once a month to hear reports and make appointments for local preaching and distributing tracts in this district, which embraces eight counties in Iowa and three in Missouri. All the brethren are invited to meet with us, but especially do we urge those to come who are willing, either by filling appointments or by any other means, to assist to warn others as they have been warned themselves of the gospel of God's dear Son.

There is work for all who are willing to work. Come brethren; wake up, and let us see to it that our individual work is done.

WILLIAM ANDERSON, Dist. Pres.

TO THE SAINTS IN COLORADO.

I wish to call the attention of the Saints in Colorado to the subject of the law of tithing and freewill offerings. As the coffers of the church are low and some of the missionaries' families are suffering for the lack of means to support them I hope those who have any tithing to pay or freewill offerings will send it to me as soon as possible, as I shall soon have to make out my report for the year. Therefore those who wish to see their names on the list must hurry up and send in soon, for we want to have all the names of the Saints recorded on the Bishop's books, for we are taught in the word of God that all shall be judged out of the books according to their works. And I find according to the revelations given to the church in an early day in the year 1829 he said: "Keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed."—D. & C. 10: 4. Then again, the Lord once said to David Whitmer: "And behold, thou art David, and thou art called to assist; which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward."—D. & C. 12: 5. The Lord said that what he said to one he said to all, therefore this will apply to us as well as it did to those in that day.

The question is, Do we want to be blessed of the Lord? If we do, we must keep his commandments and assist in the great latter-day work. How shall we assist? Why, by bringing in our tithes and offerings, for this is one of the commandments that has been given of God unto his people in the last days. Then again: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the

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Lord of hosts."—Mal. 3: 10, 11. Is not this a grand promise made by the God of heaven to all his people? Where is the faith of the Saints? Brethren and sisters, let us contend for that faith that will enable us to keep the commandments of the Lord.

JAMES KEMP, Bishop's Agent,
Hutchinson, Colorado.

TO BRANCH OFFICERS.

As the conference year will soon close I wish to remind the presidents and clerks of branches that it is the wish of the church, that as nearly as possible, all gains and losses should be reported and placed upon the general church records, in order that the true aggregate of the church may be represented in the annual report of the secretary and recorder, which report is intended to show exactly the gross and the net increase, not only as a whole but also by countries and States.

Therefore, in all districts where conferences are held in February or March, I ask that the officers of all branches therein make a special effort and report all the changes that have taken place in their respective branches since last report, consisting of all names and items (as nearly as possible) of those added by baptism or otherwise, and the names and dates of death, expulsion, or of voting letters to those lost to the branch; also all changes of name by marriage, with dates and present names of those married.

The ministry, whether traveling or local, who have baptized persons where there are no branches, should either send the names and full items of birth, baptism, and confirmation to the nearest organization, with request that such members be received and recorded, or else report to me and I will enroll them upon the "Scattering record" to the credit of the State where baptized. If any so baptized, and not enrolled in a branch, have doubts of their names being placed upon the church record they may send me a copy of their certificate of baptism, or otherwise give their items of birth, baptism, and confirmation that they may be properly recorded as members of the church.

In districts where new branches have been organized, and conference will not be held until June next, it seems advisable that the officers send me a complete copy of the record with date of organization and by whom, that they may be entered upon the general record and reported to the conference as a branch; also be placed to the credit of the State in the count of gain and aggregate, which they will not be for another year unless sent forward in February or early in March.

Where branches have become disorganized, or meetings have ceased, and no reports are made, if officers of branch or district, or members themselves, will report change of name by marriage that are known to them, or the deaths of members or other changes, with dates thereof (if possible), they will confer a favor by so doing.

District presidents and clerks should gather up the names of all members in their districts who are not enrolled in branches, and either see that they are presented and enrolled, as the church desires should be done; otherwise send them to me for placing upon the "Scattering Record." Many persons have taken letters of removal and failed to unite elsewhere, and thus are lost to the count of the church unless I have already gathered them or they are found and placed on record and again counted. All such I desire knowledge concerning. Hence those who know of the deaths, expulsion, or change of name of such members will aid me by reporting such facts, and the record will be corrected and also relieved of the names of those who have died or otherwise been lost and the fact not reported because no one was responsible for their keeping.

When clerks make out reports to the conferences they should, in the minutes of the meeting where such report is approved by the branch, make a copy of the statistics on the back of the report, as, at last report so many, present so many, and how many are given or baptized, received, removed, expelled, died, ordained, and married. This will be a guide in making out the next report, and will prevent the frequent error of beginning with the wrong number as the last total. If any errors in count are made they should be rectified by saying, "Loss by error in last report," or "Gain by error in last report," as the case may be.

Give dates of marriages, also of voting letters of removal, of receiving letters, and of deaths, etc., not simply report the fact. If dates are not ready at time of making report, make a memorandum and obtain dates and send later as correction of record. A little care and attention upon the part of clerks, would prevent a multitude of errors, and of contradictions between the reports of the present and those of the year past that are still in my hands.

HENRY A. STEBBINS,
General Church Sec. and Recorder.
LAMONI, Iowa, Jan. 17, 1893.

NOTICES.

To the Fifth Quorum of Elders: *Brethren*:—We will soon be ready to mail to you blanks for your annual report to the quorum. To expedite this work, we request that you notify the undersigned, *at once*, of any change in address, if you have not previously done so. Those who have no quorum license, circular letter (for 1892), or an Elder's Diary, will please send their names, at once, and be supplied at quorum expense. There were fourteen who failed to respond to this request when last made. Will you respond now?

J. H. WELLS, Pres.
KNOBNOSTER, Mo., Jan. 12, 1893.

To the Saints of the Southern Indiana district:—I have not been able to visit the branches and bestow labor where such is required, owing to sickness and death in my family; and should any of the branch officers of the district require my presence or advice, please write me, and I will gladly respond.

In bonds,
M. R. SCOTT, Dist. Pres.
GALENA, Ind., Jan. 8, 1893.

CONFERENCE NOTICES.

Conference of the Texas Central district will convene with Texas Central branch February 25 at ten a. m. The Sunday school association meets at the same place, the evening before, at 7: 30. Let all come who can.

E. W. NUNLEY, Dist. Pres.

Will the Saints of the Pottawattamie district please remember that our next quarterly conference will be held at Council Bluffs, on the last Saturday and Sunday of February, at which time and place we hope to see a goodly representation of all the branches, and trust that no branch will fail to send in a report. Business of great importance to the district will then be presented, and every branch should be fully represented, *and every live branch will be*. Officers, do your duty and be present with us, and as many of the membership as can be. Come in time, and come in the Spirit of faith and prayer, that we may have a profitable waiting before the Lord.

CHARLES DERRY, Dist. Pres.

Conference of the Nevada district will convene at the Fairview schoolhouse, March 5. Presidents, please send or bring a full report of your branches. My address is Dayton.

T. R. HAWKINS, Dist. Pres.

The conference of the Southern Nebraska district will convene at Brownville, Nebraska, February 26 and 27. All the Saints in the district are requested to attend, as many as can make it convenient; especially do we invite those of the traveling ministry as can meet with us conveniently. We also request a report from every official and branch in the district. The membership of the district should bear in mind that it requires money to carry on the work, so come prepared to pay off the indebtedness of the district.

J. W. WALDSMITH, Dist. Pres.,
J. L. DIEFENDORF, Dist. Sec.

BORN.

DAVIS.—In Minnesota, August 25, 1692, to Bro. and Sr. J. A. Davis, a daughter and named Flossy Lucretia; blessed at Netawaka, Kansas, September 25, by Elder J. T. Davis.

PEAK.—In Netawaka, Kansas, August 27, 1892, to Bro. and Sr. W. E. Peak, a daughter and named Forny Fern; blessed September 25, by Elder J. T. Davis.

EWING.—At Davis City, Iowa, December 23, 1891, to Bro. Hiram and Sr. Mary L. Ewing, a son, and named Israel Vere; blessed March 20, 1892, by Elders H. A. Stebbins and James McDiffett.

HOPKINS.—At Lamoni, Iowa, November 8, 1892, to Bro. J. F. and Sr. Ada Hopkins, a son, and named Harold Deane; blessed January 1, 1893, by Elders H. A. Stebbins and A. S. Cochran.

DIED.

FELLOWS.—In Van Buren township, Van Buren county, Iowa, December 29, 1892, Sr. Josephine Fellows. Deceased was born in Madison county, Ohio, August 14, 1840; baptized December 13, 1892, by Elder William Waterman. Sr. Fellows had been a member of the Utah Church for many years. Through the efforts of Bro. Emerson Brown she became dissatisfied, sent for an elder to administer to her, and desired this testimony of God, that if the Reorganization was accepted as his church, the swelling in her limbs and feet might depart. The desired testimony was given. Her desire then was that she might live to be baptized. At her baptism the fever left her body, also a chronic sore throat. It was the hope of her husband, three children, and friends that the blessings were tokens of future health; but only sixteen days of peace were granted. With a light overspreading her countenance and an effort to clap her hands, her spirit took its flight to the place of rest shown her in a vision on the previous day. Sermon by Elder William Waterman; text, 1 Thess. 4: 18, 24.

SCOTT.—At Galena, Indiana, November 26, 1892, Orison Nephi, son of Bro. M. K. and Sr. Mahala Scott, aged 6 months and 4 days. His body, from some unknown cause, is in a state of preservation. Quite a number have seen him, all of whom have never seen the like before. Why such little buds are taken before development is a mystery; but there is consolation in the thought that our Master said, "Of such is the kingdom of heaven."

PARSONS.—At the home of her daughter, Sr. Emma Fairley, at Bellevue, Pennsylvania, November 14, 1892, Sr. Anna Margaret Parsons, widow of the late Bro. Joseph Parsons. Deceased was born June 27, 1827, at Wiedenburg, Germany; baptized April 26, 1864, at Pittsburg, Pennsylvania, by Elder Josiah Ells. A few days before her death some of the young sisters were singing the hymn containing the words, "I shall be glad when I awake in his likeness." "Yes," she said, "'I shall be glad when I awake in his likeness.'" Her life had ever been one of quiet helpfulness to others. To these her memory will ever be sweet. A gentle, true Saint, mother, sister, and friend. Truly her rest will be glorious, and her resurrection with the just assured.

MATTHEWS.—At his home, Hinsdale, Iowa, January 4, 1893, Bro. John Matthews, in his eightieth year. He died as he had lived, a firm believer in the latter-day work. He had ever done all his poor health would allow to spread the work he loved so well, and was never backward about speaking a word whenever he could for his Master. He was ready

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and willing to go. Of such as he it may well be said: "There is no death, only a blessed sleep."

Dear father, thou art gone to rest;
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be.

HOPKINS.—At Lamoni, Iowa, January 18, 1893, Harold D., son of Bro. J. F. and Sr. Ada Hopkins, aged 2 months and 10 days. Its life was brief and troubled. Funeral service by Bro. H. A. Stebbins.

CRAMER.—At Hollister, California, December 12, 1892, Sr. Lucinda Ann, wife of Bro. John H. Cramer. Sr. Cramer was born in Bathurst, New Brunswick, December 4, 1838; was baptized by Elder D. S. Mills, February 22, 1874, at San Benito: was married to Bro. John H. Cramer, at San Benito, September 20, 1874, by Elder J. F. Burton. She had been afflicted for several years, and about eight days before her death was attacked by paralysis of the lower part of her body, her throat and brain also being affected. For several days before her departing she was unconscious most of the time, and finally quietly fell asleep in Jesus in whom she had so implicitly trusted. She was a devoted wife, a pleasant, genial neighbor, ever willing and ready to help others, and a consistent, faithful Saint. She was buried Wednesday, December 14, in the Odd Fellows' cemetery in Hollister, from the Christian church, kindly provided by the pastor, Reverend Cone, who also assisted in the services at the church and cemetery, the choir furnishing the singing and music. Elder Burton delivered a memorial discourse from Psalms 116: 15. Thus are the righteous transported, one by one, from sin surroundings to most glorious habitations—and who can weep? Not Saints; for has God not said: "Precious in the sight of the Lord is the death of his saints"? But we should "weep with those who weep."

JONES.—Near Riverton, Fremont county, Iowa, December 20, 1892, Sobrina Abigal, wife of Thompkins Jones, aged 75 years. She was the mother of fourteen children, seven of whom survive her, grandmother of forty-two, and great grandmother of thirteen children. Funeral sermon by Reverend Simons, of the Baptist Church.

ITEMS OF INTEREST.

BERLIN, Jan. 14.—Herr Liebknecht's question regarding the alleged distress among the working classes in Germany was again under discussion in the Reichstag to-day. Minister von Boetticher reaffirmed what he said the other day that there was no need of a resort to State aid. The exports from Germany in 1891 had increased, he said, and the industries of Saxony had especially improved, while in Hamburg, in spite of the cholera epidemic, work had increased and wages had risen.

SAN FRANCISCO, Cal., Jan. 12.—News comes by the steamer Gælic of a terrible disaster near Canton, China, by which 1,400 persons were burned to death in a temple. At Kam Li, in the Shin Hing district, robbers demanded a sum of money from those in charge of the temple. An immense shed in front of the temple was crowded with people witnessing a theatrical performance. This was fired by the robbers and the people rushed into the temple. The main entrance caught fire and over 1,400 perished, most of them from suffocation. A register made by the local magistrate shows 1,940 persons missing.

MADRID, Jan. 12.—The Spanish Cabinet decided to-day that if England should send a squadron to Tangier to compel satisfation for the recent murder of an Englishman by natives in Morocco Spain would dispatch three warships to reach Tangier at the same time.

TANGIER, Jan. 15.—Mohammed Beniveda, Governor of the city of Morocco, is persecting the Jews of that place in a most barbarous manner.

Queen Victoria is said to be much grieved at hearing of the death of Chief Rabbi of Jerusalem.

SAN FRANCISCO, Cal., Jan. 12.—Japanese advices by the steamship Gælic, which arrived from Yokohama this morning, state that the political situation causes much uneasiness. The relations between the Radicals and Progressionists has been severed owing to bad faith on the part of the Progressionists in their compact with the Radicals.

HAMBURG, Jan. 13.—The Health office reports that there were 10,919 deaths from cholera here in 1892, and 26,323 deaths from all causes. The births numbered 22,999.

Berlin cablegrams report the probability of the passage of the government's army bill. Chancellor Caprivi, in urging the passage of the measure, called attention to the internal disorders existing in France, the attitude of Russia towards Germany, and the necessity of securing Austria against attack,—the maintaining of the triple alliance,—as some of the reasons why Germany should increase its armament without delay.

At the end of this month the reception of the two new cardinals lately appointed by the pope will take place. The emperor wishes them to assist at the wedding of his sister. He has expressed to the pope his great satisfaction with the nominations.

The striking miners at Dortmund attacked the overseers of the mines. A strong force of gendarmes, dispatched to the pits to assist those there, dispersed the rioters, but not until several of them were wounded.

London advices report that the conference between representatives of the master cotton spinners and the striking operatives failed to result in an agreement. It is stated that the many millions of capital invested in the cotton spinning industry in Oldham are not yielding an average return of one per cent, and this is an index to the condition of the whole industry.

Mgr. Satolli, lately sent to America as special envoy of the pope, has been permanently appointed as apostolic delegate to the United States. The appointment of an apostolic delegate has nothing whatever to do with the government. Whatever cases may be placed under the hand of Mgr. Satolli will in no way be connected with affairs outside the pale of the church. They will be simply matters that would have to be referred to Rome or taken cognizance of by the bishops or archbishops in this country. His appointment is favorably received by some leading American prelates; by others his mission has been viewed with disfavor. It is reported that Archbishop Ireland, of Minnesota, will be made a cardinal. The pope has instructed American bishops to submit to him their views on the American school question, upon which he will shortly speak.

Paris dispatches report French political affairs as still very much disturbed. However, President Carnot remains at the head of the government and seems to have a firm grasp of the situation. Many prominent Frenchmen continue to fall in the estimation of the public as the investigation of the Panama Canal scandal continues. Members of the Royalist party have also been implicated in the scandal, which has resulted in weakening their opposition to the republic. The government has been sustained by the chamber of deputies. It is vigilantly taking precautions to prevent uprisings against its authority.

MADRID, Jan. 13.—The greatest interest is exhibited here in the trial of the Panama directors and the disclosures affecting high officials in France. In court and aristocratic circles well-known friends of the Orleans family openly say that as far back as September the Austrian and Spanish governments and courts were informed of the coming assault upon the republic and knew that a coalition had been agreed upon by which the Boulangists would lead the attack, while the Orleanists would provide the necessary funds. The aim was to bring on a crisis and to force M. Carnot to resign before the general election, when the adversaries of the republic hoped to sweep the course.

NEW YORK, Jan. 15.—The London correspondent of a morning paper cabled the following to-day:—

A significant rumor comes from the Foreign Office concerning Catholic church affairs. It is declared that the British Minister in Rome has informed the government through Lord Rosebery that the Vatican is greatly disturbed over the condition of affairs in the United States.

Archbishop Vaughan has been communicated with, it is alleged, to the effect that a great peril menaces the interests of the Pope in the United States. So far as can be ascertained, a plot has been discovered, having as its basis a separation of the church in America from the mother church in Rome and the creation of an independent body with a head selected by the American Bishops. The idea seems to be the creation of a body similar in some respect to the Greek Church of Russia, with a responsible head and with powers equal to the metropolitan in that country. Dr. Vaughan declines to discuss the matter, but it is known that he has given certain counsel tending to counteract the alleged conspiracy to create an American Pope for America.

PHILADELPHIA, Pa., Jan. 15.—When shown the announcement to-night that the appointment of Mgr. Satolli as papal delegate has been confirmed, Archbishop Ryan remarked: "The effect of the appointment on the church government of this country can only be determined by time. Such delegates exist in other countries without interfering with the machinery of the church government, and we must hope it will be the same with us." At the recent conference in New York he declared that the Archbishops did not vote against receiving an apostolic delegate, but simply postponed giving an opinion until they could consult with their suffragan Bishops.

BOISE, Idaho, Jan, 12.—The Committee on Privilege and Election of the House to-day reported favorably the bill for the repeal of the Mormon test oath act. The purpose of the bill is to remove the retroactive feature of the law, which prohibits anyone from voting who has since 1888 belonged to a church which teaches polygamy or who practices the same.

ROME, Jan. 16.—The pope created fourteen cardinals at the consistory to-day, the list not including any Americans. Two of them were French, and another is to be appointed in France, it is understood, in accordance with the proposal of M. Carnot. Cardinal Parocchi has submitted to the pope a vast scheme to erect in Rome a church costing $20,000,000. It is calculated that its construction would give employment to fourteen thousand workmen for six years.

Ex-president R. B. Hayes died suddenly at his residence, Fremont, Ohio, at eleven p. m., January 17.

LONDON, Jan. 18.—The Khedive of Egypt having made appointments in his ministry of persons opposed to British interests, has withdrawn said appointments on demand of the British government, which threatened to again occupy Egypt. It is supposed the appointments were made through French, Russian, and Turkish influences. The British representative in Egypt informed the Khedive that Great Britain expected to be consulted by the Egyptian government in all the important steps proposed to be taken by it, and especially in changes in the ministry.

Evidences of a royalist plot against the government have been discovered in France. Wholesale arrests will soon be made.

The Belgian government is agitated by the demands of workingmen, hundreds of whom are out of employment.

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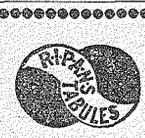

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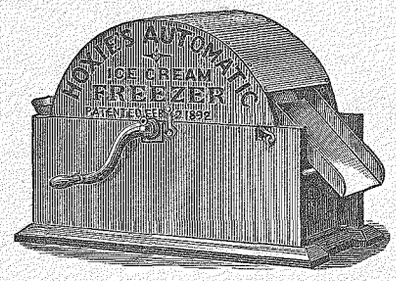
CAPACITY  UNLIMITED.

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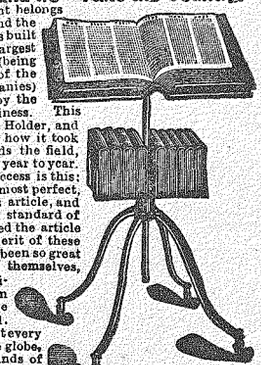

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THE SAINTS' HERALD.

Vol 40. Lamoni, Iowa, February 4, 1893. No. 5.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

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The Traveling ministry, District and Branch Presidents and Bishop's Agents are requested to solicit subscriptions, make sales of Church Publications, and assist the Publishing Department.

Address Communications for Publication to the Editors.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

THE TWO HERETICS.

TUESDAY last the Cincinnati presbytery by a vote of 31 to 27 condemned to silence one of the brightest scholars in that denomination, the Rev. Prof. Henry Preserved Smith of the Lane Theological Seminary of Ohio, until such time as he shall recant his heresy, which time never will come, not even in Galileo fashion. One does not have to say now under his breath that the world moves. It is conceded even in the moral and theological sense. Prof. Smith was convicted upon the second charge in the indictment—namely: that the Scriptures are not accurate upon all historical points; likewise upon the third charge—namely: the denial of the plenary inspiration of the Scriptures. In a word, the presbytery decided by a small majority that these doctrines are contrary to the Bible and the Westminster Confession. The penalty was pronounced in the following form:—

Dr. Smith is suspended from the ministry of the Presbyterian Church until such time as he shall make manifest to the satisfaction of the presbytery his renunciation of the errors he has been found to hold and his solemn purpose no longer to teach or propagate them.

Meanwhile Prof. Smith has served notice of appeal to the Synod of Ohio and will not be allowed to perform the functions of a Presbyterian minister. The synod meets at Cincinnati in October, 1893, and as the General Assembly does not meet until some time afterwards Prof. Smith will remain suspended for about two years. As revolutions never go backwards this will not be an injury to him, nor will it prejudice the final disposition of his case. In the meantime he will not be removed from his chair in Lane Seminary, as a majority of the trustees favor his retention.

The other heretic, Prof. Briggs, is still on trial substantially upon the same charges as those which were preferred against Prof. Smith, which, sifted down, are contained in the assertion that modern scientific criticism has shown that the Scriptures contain errors. In his own concise and forcible language contained in his speech of defense—

I have said, and I repeat it, that the Bible as a book is nothing more than paper, binding, and printer's ink, but I have pointed out and insisted that it should be handled with reverent hands because it contains the divine word and the inspired injunctions which lead to eternal salvation from God. The Bible was not written by infallible pens. There were many errors in it. But they are not errors of deceit; they are human errors, showing lack of knowledge.

Standing upon this advanced plane of thought, the eloquent Professor charged his jury in the following memorable appeal: "Standing in the divine presence and weighing well every word I say, I welcome this contest; and, as you stand in the presence of a higher court than any organized by man, I challenge you upon your faith and trust in God to a righteous judgment." Will such a verdict be given? It does not appear likely. It is more probable that his case, like that of Prof. Smith, will not be sustained by the courts of last resort. To acquit the professors means to abandon the doctrinal standards and recognize the standards of human reason. It is questionable whether the church is yet ready to give its official sanction to such a step. In the one case it must be tantamount to a split, for if both the professors should be excommunicated they will be in the goodly company of a large number of their brethren who have expressed openly similar views, but in the other case it means complete demolition of Presbyterianism. In either case these two trials are destined to be epoch makers in the history of religious thought as well as in the advance of the theological world towards liberalism. These dismissal of these men will not end their work or diminish their influence. They will go on teaching the new doctrines and thousands will listen. The adverse vote of the presbyteries will not make them any the less Christians or dampen the ardor of the people who are struggling forwards in the growing illumination. As one of the presbyters said: "I cannot foretell the end of this matter. The good Lord did not see fit to endow us with the power to reach belief without the use of reason, and I cannot see how the vote of a presbytery can settle questions for us that we must decide by reason." The creed is weakening but the truth is strengthening.—*Chicago Tribune.*

OUR NEIGHBOR MEXICO.

Those who have not traveled to any extent or who have never handled foreign trade evidently cannot appreciate the fact that Mexico constitutes a large part of the great North American continent. When we bear in mind that Mexico joins Texas, New Mexico, and California, and is only separated from Louisiana, Mississippi, and Florida by the Gulf, we must acknowledge that the republic ought to be commercially allied to the United States. The truth is we are too indifferent entirely in this matter. A few manufacturers of this country work hard to secure trade in Mexico, and most of them succeed. The majority, however, work in such a desultory manner—if they work at all in this direction—that they accomplish little or nothing. Mexico is a sister republic, she is an important country commercially, and is anxious to trade with us. All she asks is fair treatment. When we show her that we regard her as an equal we will get the bulk of her trade, but as long as we give her reason to make her think that we are so much better that we lower ourselves in offering to do business with her, just that long will we be shutting ourselves out of a good thing.—*Texas Commercial Traveler.*

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On receipt of $1.00 the *Oklahoma Weekly Times-Journal* will be sent to your address for six months together with a handsome sectionized and colored map of Oklahoma, showing the Cherokee Strip and all other Indian reservations soon to be thrown open to settlement. The *Times-Journal* is a seven-column eight-page paper and makes a specialty of all news pertaining to the opening of these reservations and articles descriptive of the country. Price of map alone, 50 cents. Address, BURKE & BROWN.

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B. D. FLEET,

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, February 4, 1893. No. 5.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 4, 1893.

CONTENTS:

EDITORIAL:
Kate Field and Utah 65
Words of the "Choice Seer" 65
Served him Right 65
More Editorial Motes 66
Statehood for Utah 68
David H. Smith not dead 69
MOTHERS' HOME COLUMN:
Make Home Happy 69
LETTER DEPARTMENT: 71
ORIGINAL ARTICLES:
"The Bride, the Lamb's Wife." 75
Modern Spiritualism, No. 3 76
SELECTIONS:
The Borrowed Myths of America. 78

KATE FIELD AND UTAH.

WE have received numerous copies of newspapers from the west, east, north, and south, containing a plate article from the pen of Miss Kate Field, editor of a paper in Washington, D. C., one manifest purpose of which is, to arouse public indignation against the Utah Mormons and thereby prevent Utah obtaining Statehood. The press has abounded with similar articles in books, pamphlets, and newspapers, and the pulpit in many places has reëchoed them, till people of good information and a spirit of fair dealing despise and detest them. "Mormonism," so-called, as founded and authentically taught in the standard works of the church by Joseph Smith and his helpers, from 1827 up to 1844, is and has been before the public and has never shunned the closest criticism on its merits. But that kind of opposition that comes from the class who denounced Jesus Christ as an aspirant against civil authority and guilty of treason; that charged him with drunkenness, demon-service, and vile associations; that pursued him, in the face of his pure life and teachings, with slander and falsehood till they slew him on the cross; that persecuted his messengers of peace, and love, and salvation in the primitive church, calling them "pestilent," "evildoers," driving them from city to city, and from synagogue to synagogue and slaying them in their bigoted, frenzied fury like wild beasts,—that kind of opposition is as unreasoning as the pitiless tornado, and as detestable as the midnight assassin. Wisdom bids the Saints patiently "stand still and see the salvation of God" when such evils prevail, for "evil shall slay the wicked; and they that hate the righteous shall be desolate;" but "they that seek the Lord shall not want any good thing."

Should we undertake to refute a tenth part of the crafty, persecutive stories craftily circulated about Joseph Smith and the Latter Day Saints, we would find little if anything else to do. Our answer to all such is the authentic, public teachings of Joseph Smith as found in the standard books and records of the church during his lifetime.

WORDS OF THE "CHOICE SEER."

GOD requires the will of his creatures to be swallowed up in his will.—*Mill. Star, 15: 543.*

Tyranny, usurpation, and to take men's rights, ever has and ever shall be banished from my heart.—*Ibid.*

After all that has been said, the greatest and most important duty is, to preach the gospel.—*Ibid 850.*

SERVED HIM RIGHT.

RUSHVILLE, Ill., Jan. 19. — The Christian Church of this city had a narrow escape from disruption. Miss Nellie Fowler is a teacher in the Sabbath school and organist in the church. The pastor was the Rev. George M. Reed, who came here last summer from Des Moines, Iowa. Miss Fowler does not belong to any church, and Pastor Reed says that she is an infidel, which the young lady denies. The pastor decided he would not have an infidel as a teacher and organist in his church, and declared she should take no part in the services. The trustees of the church, learning of this, informed Mr. Reed that his pastorate here was at an end. Mr. Reed had determined to remove several of the leading members and officials, and had made arrangements to carry out his plans when the unexpected request to resign spoiled his scheme.

When a minister undertakes to run his congregation at his own will and contrary to that of the people, it is well that he is rebuked, resisted, and, if not repentant, turned out. Priestly domination and lordliness has no place in the Christianity of Christ, but is a hateful relic of the dark ages as practiced in the Roman Church and revived in Brighamism. Mr. Reed and his like are living libels on the peaceful, loving religion of Christ and on the enlightenment of the nineteenth century, and should be relegated to the rank and file of learners of first principles.

PLEASE answer by the *Herald*, if it is the idea of the church that America was the Eden and home of our first parents, Adam and Eve, and of the people before the flood, as given in the life of Joseph the Prophet, on page 333. If it is the idea, I suppose the ark while on the water went to the Eastern Hemisphere, and left all the dead of man and beast to decay, to themselves. If that is the idea, why is it not found in any of the other books of the church? Please give statement in *Herald.*

Ans.—The church has not adopted the idea, expressed on page 333 of the Life of Joseph the Prophet, as a matter of belief, or faith. It is given there as a statement made at some time by Joseph Smith, as of his own belief or impression, and simply takes rank as his saying. The church, speaking for the body, has never passed on the question; and it is not likely that it ever will, unless some more striking necessity should occur than we think to be now probable.

It is in fact one of those queries, speculations, or theories that give rise to inquiry without any positive proofs as yet available to decide them definitely. We do not know how the eldership receive the idea; not having heard it discussed. Late discoveries indicate that there were men on this land who must have died here and whose bones have been found; but whether these were of the Noachic period we think has not yet been determined.

EXTRACTS FROM LETTERS.

Bro. Henry Kemp, Shenandoah, Iowa, January 19;—

Had a splendid opening in the Union church at Stennett; was treated very kindly while preaching there every night for a week. Was furnished a good choir, and had fine, intellectual audiences. Shall return again in two weeks, as some seem to be quite interested. May God speed the work.

Bro. I. N. White, Clinton, Missouri, January 22;—

Got home from Spickardsville about midnight of the 17th, and commenced meeting in the Saints' hall at Clinton on the 19th. Will hold meetings a few nights while arranging for the coming debates. The White-Popplewell debate is now arranged to begin on February 14, at Rexford, Kansas.

Bro. M. H. Bond wrote from Brooklyn, New York, the 18th inst.:—

Excellent meeting here last night. Bro. Peak is in Fall River. Expect to be in Providence next week and attend the Massachusetts district conference. Spiritually I have been blessed this winter, and I left Pittsburg last Tuesday grateful to God for blessings bestowed and the kindness manifested by the Saints of that place. Four were baptized Sunday before last, the Spirit being present in power; others are near the door. I trust Bro. McDowell will be blessed in his labors there.

Bro. S. W. Tomlinson, Petrolia, Ontario, January 19:—

The work is onward here; six have been added this summer, and we have bought a nice church. The brethren have sacrificed much to accomplish this.

Bro. J. C. Mottashed writing from London, Ontario, January 22, says:—

Sunday school work is flourishing here since the *Quarterlies* came out. The teachers are loud in their praise.

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President Joseph Smith wrote us from Kingston, Missouri, the 25th ult.:—

Good audiences here. Wonderful feeling in our favor. Brn. Kinnaman, Chatburn, and Foss are here to keep the meetings going.

MORE EDITORIAL MOTES.

THE following communication reached us the 21st inst. and we hasten to lay it before our readers, with our reply. We shall be as brief in our answers as at all practicable, and seek to make them of historical and doctrinal value to all. We want the truth and the right to prevail, for only these will endure and finally triumph. We have neither time nor inclination to deal in trivial matters when the vast concerns of the gospel and Church of Christ demands our constant and our best efforts. We are willing to have our motes removed when found, but whoever undertakes that work should be careful as to the manner and the methods used lest results prove unhappy. That kind of work should be done in wisdom, in knowledge, and in charity. Here is the brother's communication:—

Editors Herald:—I cheerfully accept your explanation viz.: that in writing your "calling, appointing, and ordaining," in speaking of Elders John E. Page and John Taylor, you "used the word *chosen* in the same sense in which it is used in the revelation quoted in the preceding paragraph of the editorial," though the connection in which you used it would make it to convey a far different meaning.

If, however, as you now state, you wrote said editorial "in order to dispel the far too common error that *all* the officers in the church should be called of God by immediate, personal revelation, and also to show *how*, and by *whom*, some of these officers may be chosen, appointed, and ordained," why did you quote as proof an instance where men *were* "called of God by immediate personal revelation "(*a*)? True you "are no more responsible for omitting to mention in connection with the quotation made that Elders Page and Taylor had previously been called by revelation, than was Joseph Smith under whose personal dictation the history was written." But *you are responsible* for the statement that "John E. Page and John Taylor were *chosen* members of the quorum of Twelve by the High Council of Zion," (*b*) etc. *This statement*, and this one *only* we held you responsible for in our former communication, and *not* for anything you omitted to say. Again you say: "There is a striking difference between being 'called' and being 'chosen.'" Very true, but there is also a striking difference between being "chosen" and being "approved." The latter term is the one used in the law in cases where men were *named* by revelation, see D. C. 107: 46. There was no privilege of choice granted them. God had made the choice, and they had only the privilege of approving, or disapproving of his choice. Had you said that the High Council of Zion *approved* of the calling of Elders Page and Taylor you would have used a term strong enough to have expressed all there was in the transaction (*c*).

I question the fairness of your reasoning when you assert that the counselors of the president "are appointed after the same manner; namely, by direct revelation;" in support of which you refer to instances where *certain men were called* to that position by direct revelation (*d*). Immediately after you affirm that the "twelve traveling counsellors" "may or may not be named and selected by direct revelation." Had you been content to have introduced the same character of evidence in the case of the Twelve that you did in the case of the counselors, you would have proved the same thing for the one that you did for the other. But no, you introduce a certain character of evidence in the one case, and in the case of the other immediately depart from your own course, and introduce instances of exceptions to the rule that you had yourself laid down (*e*). Now as a matter of fact there is no specific provision in the law providing for the manner of *naming* either the counselors to the President, or the Twelve (*f*). The nearest approach to it is in the minutes of the High Council (D. C. 99: 6) which makes no claim to be revelation from God, but even these do not designate whether it is to be done by directly naming the men to occupy, or whether it is to be done by the spirit of revelation spoken of in Doctrine and Covenants 120: 9, 10. I believe however that the counselors to the President, as a rule, should be specifically named, and directly called by revelation; not because of any specific provision made in the law, to that effect, but because it is safe to assume that where authority is not delegated it is reserved; and therefore where God has not delegated to anybody the right to name them, he has reserved that right to himself. But what is true of the two chief counselors, in this regard, is true of the "Twelve traveling counselors." There is nobody upon earth to whom God has delegated the right to name them, he therefore reserves that right (*g*). The rule has been that men have been called to both positions by direct revelation. There have been exceptions to this rule in the case of both quorums. The first Twelve were chosen as provided for in Doctrine and Covenants 16: 6. I have not seen any account of G. A. Smith or Lyman Wight being named by direct revelation. In the case of the Presidency, Hyrum Smith is an exception to that rule, or at least if he was ever called by direct revelation I have overlooked the account of it (*h*). July 23, 1835, he was named as one upon whom was "laid the burden of all the churches for a little season." But he was not one of the three presidents at that time, nor was any instruction given to so ordain him. Frederick G. Williams whom he succeeded was not rejected until the 3d of September following, and again on November 7, 1837; and upon this last date Hyrum Smith was selected by a conference held in Far West to take his place (*i*). If there was any previous call I would thank you to refer me to it.

The distinction you seek to make, as to the manner of calling, is, therefore, in my opinion, farfetched, and unwarranted (*j*).

Respectfully,

HEMAN C. SMITH.

(*a*.) The passage which so troubles our brother we quoted from the history of the church written by Joseph the Seer in order to show how members of the quorum of twelve apostles might be *chosen* and ordained.

(*b*.) Yes, we are responsible for the statement that "John E. Page and John Taylor were *chosen* members of the quorum of Twelve by the High Council of Zion," for Joseph in his history says of that transaction,—"Voted by the Council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the quorum of Twelve."—*Mill. Star*, 16: 663. We have always supposed, and now suppose, that when a person, or a body of people, "voted" on a matter, they thereby expressed their *choice*, and that whoever is thus "voted" for by the majority is in fact thereby "chosen." When Grover Cleveland was "voted" for and received the needed majority, he was thereby "chosen" President of our nation. Webster says the word *vote* signifies "wish, *choice*." Now, that our usage of the words *voted* and *chosen* is in harmony with the usage of the history from which we quoted, we give the following from Joseph Smith, the writer of that history, where he speaks of the nomination of Lyman Wight to a certain position, saying,—"The *vote* was called, and he was unanimously *chosen*."—*Mill. Star*, 16: 107. These facts (and the number like them are legion) prove that when it was "Voted by the Council that John E. Page and John Taylor be ordained to the apostleship," the latter were by that vote "chosen," whatever was done previously in respect to their being "called" and appointed.

(*c*.) Yes, there is "a striking difference between being *chosen* and being *approved*." We *approve* of that which we indorse, approbate, and think to be proper and right. We may approve or disapprove of what has already been called, *chosen*, and ordained, as in the case cited by our brother, Doctrine and Covenants 107: 46. The Twelve had already been called, chosen, and ordained. These, we repeat, had already been regularly "chosen" apostles, and now, in 1841, the Lord will have the church "approve" or "disapprove" of them. It was not as to whether they should be "chosen," but as to whether they then should be approved by the church. That is all.

(*d*.) We have always presumed that the standard records of the church told the exact truth when saying,—"The president of the church, who is also the president of the [High] Council, is appointed by revelation, . . . and it is his privilege to be assisted by two other *presidents, appointed after the same manner that he himself was appointed*."—D. C. 99: 6. And to this we may add that the counselors to the First President of the church were so called in the case of Sidney Rigdon, F. G. Williams, Hyrum Smith, William Law, William Marks, W. W. Blair, and David H. Smith, as see D. C. 87: 3, 5, 6; 105: 7, 12; 107: 39; 115: 1; 117: 3.

(*e*.) The brother finds fault with our style of reasoning,—it don't suit his taste. To this we reply, that we do our own thinking; choose such words to express our thoughts as we think most suitable, and follow such lines of argument as *we* deem best. What we do in these matters we intend shall be done intelligently, honorably, in the Spirit of Christ, and for the promotion of truth and righteousness.

(*f*.) The brother denies that D. C. 99: 6 is "law" to the church. To this we reply that, *law is an authorized, es-*

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tablished rule of action. Webster defines it as "a rule of order or conduct established by authority;" "the appointed rules of a community;" "established usage." Now, whoever will read that section will find in paragraph one that the organization of said council was "appointed by revelation." And further, whoever will read the "History of the Church" by Joseph Smith will find in *Times and Seasons*, vol. 6: 995, that when he finished its organization he "declared the council organized according to the ancient order, and also according to the mind of the Lord." And besides all this, the Church in General Assembly, in Kirtland, August 17, 1835, indorsed this organization for what it claimed, and the Reorganized Church has also accepted it when indorsing the Doctrine and Covenants; and we have never heard till now that it was not and is not "law" to the church.

When the leading officers and quorums adopted "rules and regulations" in Kirtland to be observed in the house of the Lord, such were "by the unanimous voice of the whole . . . received and established as a *law*."—*Mill. Star*, 15: 593. This, with plenty of other instances in church history, prove our position on what is church law, and therefore prove that Section 99, Doctrine and Covenants, is, and of right ought to be, *law* to the church.

(*g.*) We here repeat what we stated in a former article, that the members of the quorum of apostles were sometimes called by direct revelation and they were also sometimes selected by persons regularly chosen for that duty as in D. C. 16: 6, also in *Herald*, vol. 1: 55 where their calling was after a similar manner as provided for in D. C. 16: 6.

Matthias, with another, was named by the Saints who then prayed God to show, by lot, which of the two he had chosen. Acts 1: 15–26. Others have been chosen to the apostolic office in the times of Joseph the Seer, also in the Reorganized Church, without direct revelation.

(*h.*) Relative to the manner in which Hyrum Smith succeeded F. G. Williams as counselor in the First Presidency, we learn, first by Mother Lucy Smith, in her book *Joseph Smith the Prophet*, page 221 new edition, page 210 of the old, that Joseph, after Williams had opposed the order of the church and denied to Joseph the rights of a citizen, said to Williams,—"from henceforth I drop you from my quorum, in the name of the Lord;" and, second; that July 23, 1837, following this, the Lord by revelation associated Hyrum with Joseph and Sidney in the First Presidency in these words:—

> Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) *abroad* among all nations, that thou mayest be my servant, to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever *they* shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counselors for my name's sake unto you. . . . For unto you (the twelve), and those (the first presidency), who are appointed with you to be your counselors and your leaders, is the power of this priesthood given for the last days and for the last time, in the which is the dispensation of the fullness of times, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you the keys of the dispensation which ye have received have come down from the fathers, and, last of all, being sent down from heaven unto you.—D. C. 105: 7, 12.

To the above we may add that we indorse the authorized statement of the record where it says: "The president of the church, who is also the president of the [high] council is appointed by revelation . . . and it is his privilege to be assisted by two other presidents appointed after *the same manner* that he himself was appointed."—D. C. 99: 6.

(*i.*) It is true that F. G. Williams was not formally rejected *by the church*, in a conference capacity, till November 7, 1837; but the Prophet Joseph had, in the name of the Lord, dropped him from his quorum many months before, as before quoted.

It is also true that Hyrum was not formally installed by the church as counselor in the First Presidency till November 7, 1837; but, by the word of the Lord, he was called to that office and authority July 23, 1837, over three months before, as we have already seen. It should be borne in mind that the times in which F. G. Williams was rejected as counselor in the First Presidency and Hyrum Smith called and installed in his place, were among the most trying the church ever passed through, for division and dissension within the church, and all manner of persecution outside the church, threatened for months its very existence. This no doubt delayed formal action by the church in respect to F. G. Williams and Hyrum Smith touching the counselorship in the First Presidency.

(*j.*) People's *opinions* differ. Their brains are not cast in the same mold; their thoughts do not travel in the same grooves; their education may differ widely; their experiences in life and in the church may be largely different in kind and quantity, and many other things may enter in to account for the peculiar *opinions* people may form. It is our opinion that all should have a large measure of that charity that "thinketh no evil;" and, first, "Be *sure* you're right, and then go ahead."

QUESTIONS AND ANSWERS.

Ques.—If Jesus kept his promise to the man on the cross to be with him that day in paradise, and during this time his body lay in the tomb, when did he make the visit of three days and three nights to the prisoners in the heart of the earth? Do you understand that it occurred after the resurrection of the body and before his ascension?

Ans.—We believe that the word of the Savior to the thief on the cross was literally fulfilled, and that when the Spirit of Jesus entered paradise, the place of rest for the spirits of the righteous, the thief met him there.

It is not needful that they should have continued together there any length of time, but quite sufficient if they met there; the sin of the thief in committing theft, and for which he suffered death on the cross, having been so far forgiven by the Redeemer that the man was permitted to enter the place of rest. We believe that the thief was one of those disciples that "ceased to follow after" Jesus at the time referred to in John 6: 66; being either angered, or disheartened by the "hard saying": "He that eateth of this bread shall live forever."—John 6: 58.

The statement in 1 Peter 3: 19, clearly warrants the conclusion that Christ preached to spirits, not resurrected bodies, in prison; hence, it is easy to conceive that as soon after the crucifixion and consequent death of Jesus as was compatible with the dignity of the Lord of life and the magnitude of the work, the released spirit went at one to paradise, to be seen and recognized there, (to report, if the term may apply,) and went thence immediately to the prison house, there to fill the necessary mission given him, and to which he referred when he said: "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."—John 5: 25.

Peter states the reason; "that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Peter 4: 6.

The Seer and first president of the church held and taught that the preaching to spirits in prison by the Lord Jesus Christ, was done during the period that the body of Jesus lay in the tomb. It is not necessary to the integrity of the text that the Savior should have passed three full days and nights in the heart of the earth. It is sufficient if that period covers the hour of his death, the period of his lying in the tomb and the hour of his resurrection. The type is found in the story of Jonah's sojourn in the belly of the fish; "for as Jonah was three days and three nights in the whale's belly; so shall the Son of Man

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be three days and three nights in the heart of the earth."—Matthew 12: 40.

This is our belief; and we believe it to be the belief of the great majority of the eldership; the many texts which form the basis of the belief that the spirits in prison were visited and were preached to by Christ all seem to bear this as the correct understanding of the Scripture on this point.

Q.—Is an elder of the church justified in uniting in marriage a member who has obtained a divorce for any cause save it be for the one mentioned in the New Testament? If the answer be in the negative, how can we reconcile that with the statement in Doctrine and Covenants 58: 5, since the law of the land justifies such marriage?

A.—By a resolution adopted some years ago, it was concluded that while the church recognizes but one cause justifying husband or wife for putting a companion away, and that the scriptural cause; as the church was under obligation to submit to the law of the land, in cases where the persons had been divorced in the courts it was to be presumed to be for cause; and unless it were known that the separation had been for the sake of adultery the party being the offender such action of the court was to be considered as valid.

In the case referred to in the question, we answer that if the elder has knowledge that the member put away the companion with the intent to commit adultery by marrying another, it may be a question whether an elder would be justified in performing the marriage ceremony for the contracting parties; otherwise, he would be.

We do not undertake to reconcile a suppositious difference, or difficulty to exist between a supposed answer and a clause of the law.

Q.—Does Zachariah 14: 2 refer to the time Jerusalem was destroyed or the time spoken of in Revelation 11: 13? Was the man spoken of in Luke 9: 49, a baptized believer?

A.—We understand that the event referred to in Zachariah 14: 2, will take place when Christ shall come in what is known as his second advent. Nor does it follow that it is the same as the one written of in Revelation 11: 13, though it may be in point of time of transpiring, among the things to happen in the period to be covered by the events attendant upon that second coming. We do not know whether the man named in Luke 9: 49 was a baptized man or not; nor do we deem it necessary to know.

Q.—Is it the deacon's duty to take care of the church, open it up and keep it swept out, etc.? And should he be paid a certain salary?

A.—In a certain sense it is the deacon's duty to look after the place of worship, keep it clean, lighted, warmed, and generally comfortable for worship. In any branch which is large enough to require any considerable portion of the time of the deacon, it is only just that the branch should bear a portion of the burden, by paying some renumeration equivalent to the number of members. It is no more than a deacon ought to do to serve the branch if need be from the smallness of the number of members in it, the same as the presiding elder, the priest, the teacher, each of whom will, if faithful, put in as much time as will be required of the deacon to look after the church building. In a large branch where the house is large and meetings frequent, as in the Independence, Lamoni, or Plano branch it is better to secure the services of a janitor, who may or may not be the deacon, to take charge of the house and see that it is kept in suitable condition to hold meetings in, paying a proper price for the service.

Q.—Was the baptism of John good after Christ came, or did his disciples have to be rebaptized? If not, why did Paul baptize those who said they were baptized "unto John's baptism?"

A.—The baptism of John was so good that Christ demanded it in his own case (Matt. 3: 13–17), and they who rejected it "rejected the counsel of God."—Luke 7: 30.

Paul baptized the "certain disciples" mentioned because they had (1) been improperly taught and therefore had not the true faith; and, (2,) because they had received baptism at the hands of a person not properly authorized of God. See Acts 19: 1–5.

STATEHOOD FOR UTAH.

WE clip the following from the Salt Lake *Tribune* of the 12th inst.:—

WASHINGTON, D. C., Jan. 11.—The House Committee on Territories will on Wednesday next take up for consideration the Caine bill, No. 9689, an act enabling the admission of the Territory of Utah. The tactics of the advocates of immediate admission is to abandon the Home Rule bill and rush the Caine bill through at the present session. Delegate Caine expressed confidence that this bill will not only pass the House but also the Senate at the present session.

Brigham Young and his fellows attempted, as early as 1849–50, to set up the "State of Deseret." Congress disregarded their efforts in that direction but on the 9th of September, 1850, passed an act organizing the Territory of Utah, since when frequent attempts have been made by the Mormons to secure Statehood which as frequently failed. The opponents of the Mormons, in and out of Utah, have used every effort possible to prevent the giving of Statehood to Utah until such times as political control is assured to non-Mormons. The pulpit, the forum, and the press have teemed with objections, good or bad, and anti-Mormon newspapers have been flooded with protests and objections to Statehood for Utah. And now that the matter is being revived in Congress with a prospect of early success, efforts are being made to prejudice the minds of the masses, and especially our national authorities, and the usual schemes are used to procure further delay.

Of late there has been an article from the pen of Miss Kate Field going the rounds of the papers which, doubtless, was intended from its first issue to do service in firing the heart of the American citizen and legislator against Statehood for Utah. Miss Field edits a paper in Washington that deals freely in politics and kindred matters, and it is easy to be seen where her sympathies and interests are in regard to Utah affairs. It may be said by some that "everything is fair in politics" but no one actuated by pure and worthy motives will for a moment indorse that sentiment. Fair and equitable treatment should be given the people of Utah. No questionable measures nor methods should be used to bias and blind the American people nor their servants in Congress and thereby pervert the right and defeat justice. If Utah is as properly entitled to Statehood as were Colorado, Idaho, Montana, and Washington, she ought to have it at the earliest practicable moment. The right should prevail.

EDITORIAL ITEMS.

WE have received quite a number of letters from the Saints, many of them containing matters of local and general interest. We regret that we can but make mere mention of some of them. Send us reports of the progress of the work and of such matters of personal interest as are proper, and we will always do the best we can with them.

Bro. F. W. Curtis wrote from Olympus, Indian Territory, January 10. He has been laboring among the Cherokees since the middle of last October, meeting some difficulties incident to the unsettled condition of the country. At some places he was granted a hearing, at others denied it. He would like to hear from Saints living near Olympus. Address him there.

Bro. Richard Worthington, Norman, Oklahoma, wrote requesting that elders who can will call and minister there, where there is an opening.

Bro. A. J. Vickery, of Saffold, Earley county, Georgia, a station on the Chattahoochee River, on the Midland railroad, asks to be visited by the traveling ministry in that mission.

Bro. E. W. Nunley wrote January 18 from Wheelock, Texas. Openings were few and congregations scarce, but he had been laboring from house to house, like Paul of old, preaching

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publicly and privately as opportunity offered. He reports Texas to be a hard field, but is encouraged by many favorable indications. Prejudice though great, is diminishing. He is hopeful and confident of the outcome.

An item in the *Ensign* of January 21, in its notes from Lamoni, reported erroneously that Bro. R. S. Salyards was badly injured, and had asked the prayers of the Saints in general—a mistake. He fell and sprained his right hand and wrist, but did not deem the matter of sufficient importance to justify such notice or request. However, he appreciates the motive that prompted the *Ensign* correspondent's note and the efforts of those who responded. He has been in regular attendance at his office duties. Though somewhat hindered, he expects to soon have the use of his hand.

Bro. C. G. Lewis, of East Jordan, Michigan, accompanied by Bro. George Washburn, has been laboring in the villages adjacent to his home among old acquaintances. He succeeded in reaching a large number with the truth, many of whom received the word in friendly spirit.

Writers for the HERALD could aid us much by following the suggestions humorously presented in the selection in this issue entitled "The man the printer loves." While you note the rhyme in this prose, please make it a point to fix firmly in your minds the suggestions made concerning writing matter for the press. They will be of benefit to you and to all to whom you write. Business communications should be addressed to Bro. D. Dancer, Business Manager; matters intended for publication to the editors, and that for the First Presidency to them, addressing them by name. Business matters and matters for publication should be written on separate sheets.

Bro. J. M. Baker wrote from Manteno, Iowa, January 16, where he has been holding a series of meetings. He reports thoughtful interest manifested by his hearers, some of whom are convinced of the truth of his message. He realized the responsbility of being a minister for Christ. He was well supported by resident Saints and friends. Revival meetings of other societies had prepared the way for his efforts by causing the people to read their Bibles.

Bro. W. M. Bohall, Don's Prairie, California, wrote of late date in excellent spirit, relating numerous instances when, in times of personal trial and in seemingly dark periods in the church's experiences, the Lord had confirmed unto him the truth of the work by signal manifestations of the Holy Spirit. He writes urging all to prayerful continuance in welldoing. He refers touchingly to Bro. Glaud Rodger and mentions his worth.

Sr. E. Atkins of Sandwich, Illinois, who has been an invalid for about twelve years, in a recent letter says: "Our branch is not dead. Some are alive to good works, for on the first day of the new year they sent me a ton of coal, and in the evening about twenty of them came with bright happy faces and gave me a new dress well lined, some nice cuffs made by Aunt Ruth's kind hands, a nice apron and a nice feather cushion. May the Lord bless our kind sisters of the Mite Society.

A line from Bro. E. C. Briggs from Detroit, Michigan, speaks well of the labors of Brn. Cooper, Cornish, Barr, Grant brothers, Willard J. and F. C. Smith, Scott, Pender, Peterson, and Davis, all of whom seem to be doing well in their fields.

Bro. M. H. Bond has reduced the price of his book, "Spiritual Gifts," to twenty-five cents for paper and fifty cents for cloth binding. He requests agents to be governed by these prices on books unsold.

Bro. William Waterman reports hopeful signs of an ingathering near Keb, Iowa.

"Send us a preacher," writes Bro. William Dodson from Orafino P. O., Frontier county, Nebraska.

Brn. John Beaird and H. Jemmett are continuing their labors in the towns adjacent to St. Louis. They report being kindly received wherever they have tried to reach the people.

Bro. Jacob Hershey, at Shelton, Nebraska, reports an opening for preaching. He would like to hear from Bro. R. M. Elvin, or from some one whose field includes that point.

Brn. A. J. Moore and S. W. Simmons of the Texas mission left Lamoni on the 25th inst. for the Nodaway district, in which they will labor till about General Conference time.

DAVID H. SMITH NOT DEAD.

THROUGH mistake in identities the asylum authorities at Elgin, Illinois, wired President Joseph Smith at this place that his brother, David H., was dead. This occurred on the afternoon of the 24th ult., and the telegram was forwarded to President Smith, who was at Kingston,—near Far West, Missouri, assisting in the dedication of the Saints' new chapel at that place. President Smith proceeded on by first train to Elgin, and on reaching there the forenoon of the 27th learned that David was alive and in good bodily health, and so immediately wired us to that effect. On the 28th following, Bro. R. S. Salyards received a letter explaining the mistake and saying President Smith would tarry at Sandwich over the 29th (Sunday) with Bishop I. L. Rogers and the Saints and friends of that place. We all feel much relieved.

Mothers' Home Column.

"No man is born into the world whose work
Is not born always with him; there is always work,
And tools to work withal for those who will;
And blessed are the horny hands of toil!"

MAKE HOME HAPPY.

OF all the places on this terrestrial sphere where happiness should reign supreme, and which ought to be deserving of the appellation of "paradise on earth" is that of home. Every mother should endeavor to make her home so attractive to her children that in after years, when they have drifted far from home and mother, that memory will span the intervening years and cling with fondest recollection to the old home and its hallowed associations. How many mothers' hearts have been saddened and their hopes blasted in regard to their children because all too soon they had left the home nest and gone out into the world before they had developed a character sufficiently strong to cope with the evils of life and to resist the temptations and allurements of the world; gone because home was not all that is designated by that term, out from under the restraints and influences of home life to associate with companions of a questionable character, led on and on in vice and folly, and finally to ruin.

Had I the power to inscribe but one lesson upon the heart of every woman, and especially mothers, it would be this: Don't scold! It is the bane of domestic happiness, a dark cloud which hangs like a pall over the domestic circle, which is liable to come in contact with an opposing influence at any time. Then there is a storm of words which fall pitilessly upon the heads of the defenseless household.

Scolding is as destructive to the serenity of the home atmosphere and to the peace of the household as is the fatal simoon to the peace of the weary traveler upon the great Sahara. One is only a sandstorm that blinds, and cuts, and buries its victim beneath the sands of the desert; the other is a storm of words that cuts deeper and keener, that wounds the tender feelings of childhood and lacerates the childish heart and leaves it bleeding and sore. The wound is probed deeper and deeper day by day until finally it becomes calloused and the heart hardened, in a measure, to influence for good. Scolding will never produce obedience in children, but rather the reverse, and ultimately will result in a loss of respect for the parents who indulge in it. I have heard young women and those whose locks are interwoven with silver threads remark that they could not recall one happy day in all their childhood life. O, what a sad picture to be traced upon memory's tablet that can never be erased—no, not in eternity, for the influence of home will follow us into the great hereafter!

As much devolves upon the husband as the wife in making home what it should be. If the husband is of a fretful, peevish, fault-finding disposition; if he is disorderly in his habits, throwing his hat down in one place, his coat in another, his books and papers scattered over the table, the floor, and chairs, leaving them for his wife to pick up for him; if he allows his wife, when he is at leisure, to

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work from early morn till late at night without trying to assist her in some way, it is little wonder if there is discord in such a home.

I once read of a man who stood with his hands in his pockets, watching his wife while she brought the water to do the family washing, and then complained because there was not roast beef and plum pudding for dinner. It is to be hoped that there are few men of that class in the world to-day, also that there are fewer like the deacon who, during the week of prayer, put his religion to a practical test by speaking pleasantly to his wife and frightened the poor woman, and did some little kindness for his children which so astonished them that they thought he must be "death struck."

He had growled, and scolded, and prayed at them, and trained them—"as the twig is bent the tree's inclined"—all their lives, and now he had gone to work and done an unheard of thing in the deacon's household.

"Home is not a place of four square walls with gilded pictures hung," but where love reigns supreme and where each individual seeks the happiness of the entire family. Where love reigns there you will find a power equal to the lever point for which Archimedes longed, a power which will not only influence the home, but will eventually "move the world."

Make home cheerful! Open the blinds, raise the curtains, and let in the sunshine of heaven. Never mind the tapestry and upholstery, for it is much better to have faded carpets than faded cheeks. There is another kind of sunshine which is as equally essential to home happiness as the former, and that is the heart sunshine. Where there is a plentiful supply of the latter there will be found a cheerful, happy home. The storm may rage without, the thunders roar, and lightnings flash, but, so long as sunshine reigns within, all is well. A home where the parents rule with love and firmness and the children render due respect and obedience with cheerfulness and are happy in each others' society—that home may fitly be termed "the father's kingdom, the children's paradise, the mother's world." One writer has beautifully defined home as "a golden setting in which the most precious jewel is mother." No home can be an ideal Christian home without a family altar around which to gather,—

"Sing some sweet hymn, then kneel and pay
Our morning tithe of prayer and praise."

"It gives a greater strength to all
To work with patience all day long;
When on our Father we do call
In morning prayer and evening song."

LIZZIE M. AMES.

JONESPORT, Maine, Dec. 19, 1892.

FAILFORD, Australia, Sept. 17.

Dear Readers:—As I peruse your columns to-night with eagerness, I find joy and satisfaction, and feel to say, O, can I not be faithful? It seems a hard thing, but if the right way is taken, going to our heavenly Father in humble prayer, I do think it would be easy.

The *Autumn Leaves* is a welcome visitor to our home; and when I study its interesting articles, the time flies only too rapidly. If we could only keep pace with time, I think we would never be behind; but if we wish to do this we must be ever on the alert, for it is truly said, "Time waits for no man." Let us not be as the waves of the sea tossed to and fro, but let us be steadfast. Even in the roughest storms may our barks keep from the shores that are rocky and barren, so that we may be ready, not as the foolish virgins, and have our lights trimmed and burning. When we read Matthew 24: 51, "Be ye also ready, for in such an hour as ye think not the Son of man cometh," we should determine to be among the happy ones who will witness his coming if on the earth when we hear the trump of the archangel; or if gone before may we be among those who will come in the clouds of heaven. O, what a grand sight it would be to see our Savior come! Surely the time has come as spoken of by Timothy in his second epistle, when people will have "a form of godliness," and, truly, "they despise those that are good," but God knows his chosen people and will keep them in his paths if they desire to walk therein. Let us ask the question, Is there unity reigning? When we see so many variations of religion another question arises, Which one shall we choose, and how are we to tell which church follows Christ's footprints? Search the Scriptures, for in them we shall find it. Suppose we belong to one of the different churches. Let us take our Bible and turn to Hebrews 6. Do we acknowledge that contained in its first and second verses? Then does our church contain all the various officers as spoken of in Ephesians 4? Have we the various gifts, prophecy, tongues etc.? Do we believe in healing the sick? If we have not all these then I consider we have not the church of Christ. But when we have found the church sought, and have so many proofs, I think it is the least we can do is to remain steadfast.

Therefore as we find in the different epistles to the Saints the request, "Pray for me," I will say it also, for it is my heart's desire to do the will of my Master, and to see the work carried on, and to be one who may do some good. I remain,

Your sister in gospel bonds,

ANNIE MATHER.

BEEVILLE, Texas.

Dear Sisters:—It is so very seldom that I ever see anything in the Home Column from Texas. If God will give me his Spirit this morning I will try to thank him and those who have been sending "comforting words to the isolated." God bless you! for I am one of that number. I am ninety-two miles from any Saints that I know. Am the only one here, not even permitted to have my companion with me in this gospel. I long for the society of Saints, yet do not wish to complain. I feel that God has a purpose in having a scattered people. O that each one of us may fulfill the mission allotted to us! I am thankful for the knowledge that I have a God that knows my heart, and that I can feel to serve him even when I am going the round of household duties, and, too, when I am watching over my little ones in sickness or in health. I can feel a Savior's tender love and know he is ready to own and bless if I put my trust in him.

The work has been rejected here. Two elders have tried for an opening, and I have tried to get some interested, seemingly to no avail. I desire your prayers that God will help me to be faithful, and that he will give me wisdom to raise my three little children in a way that will be accepted by him. God bless those who are working for the redemption of Zion.

SISTER SOPHIA.

DRYSDALE, Victoria, Oct. 26.

Dear Sisters:—I joined the church nearly three years ago, and it has been the happiest time of my life. I was a member of the Wesleyan Church for over thirty years, but am thankful that I heard the elders preach, and that the Lord gave me courage to obey. I bless the Lord for his goodness to me. I feel happy in the Lord, and it is my wish to see more the same; but it seems as if none care to even hear or read anything that leads to the Latter Day Saints; but it has been the happiest period of my life, and I mean to cling to it as long as I live. The only thing that grieves me is that I did not know it when my children were little, so that I could have brought them up in the right way; but the Lord did promise if I was faithful they should come into the church. I hope I shall not be a hindrance to them. I am thankful that my husband joined at the time I did. He was seventy years old, and I was sixty-one and six months when baptized. We can say our last days are our best. O how good that the Lord did look down upon us when there were so many so much better than we. Still he had mercy on us, and they are still left, for they think they are so good there is no room to improve. O that their eyes might be opened that they might see the error of their ways, is my prayer.

Your sister in Christ,

ANNE WIFFEN.

[DEAR SISTER:—Our soul rejoices with you, and we know just how you feel. After we joined the church it was a mystery to us how anyone could help seeing and believing the truth; but we learned that they not only could but did do so; and those who we thought would most gladly accept it, if we only had the privilege of seeing and talking with them, not only rejected it, but repudiated us for having accepted it. How thankful indeed we ought to be that God brought us to see the light. May he help us to walk as children of the day and not of the night.—ED.]

GOSPEL BOAT FUND.

Amount to date, Jan. 12		$1,145 51
Thomas M. Parr, Wash		50
Henry Green, Kan		25
Ann Green, Kan		25
Laura J. Green Kan		25
Martha Brand, Ill		1 00
Bray's Mountain Branch Me., and friends as follows:—		
J. E. Eaton,	"	1 00
S. Hendrick,	"	1 00
Joseph Harvey,	"	50
Edwin Carmon,	"	30
Hattie Eaton,	"	1 00
Mary A. Harvey,	"	50
Martha Eaton,	"	50
Ada E. Bray,	"	50
Bertha Carman,	"	25
J. B. Eaton,	"	25
Lewis Eaton,	"	50
Nathan Eaton,	"	50

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Albert Harvey,	Maine	25
Geo. Hutchinson,	"	50
Lettie Harvey,	"	12
Lewis Harvey,	"	18
Geo. E. Bray,	"	60
A. Parker,	"	05
A. Hutchinson,	"	25
Lone Branch S. S.,	Tulare, Cal	1 00
W. and L. Aylor,	Okla. Ty	2 00
A Sister,	Ill	3 00
John Sayer,	Iowa	50
Hattie E. Kelso,	Ill	1 00
N. M. Kelso,	Ill	1 00
Mrs. A. F. Robinson,	Utah	5 00
M. J. Brunson,	Mich	50
Caroline Burklow,	Ill	1 00
Ed Lowe,	Iowa	5 00
Lake Shore Branch,	Neb	4 50
R. B. Campbell,	Mich	1 00
Lucas S. S.,	Iowa	7 00
Cyntha Trook,	Mo	50
Hattie E. Gray,	Maine	50
Providence Branch,	R. I	4 25
Providence S. S.,	R. I	7 18
Mrs. Virginia Hay,	Tex	1 50
Lydia Curtis,	Tex	1 00
Margaret Kite,	Iowa	50
A Sister,	Kan	1 00
Caroline Bray,	Texas	2 00
Peter Poullian,	Ohio	2 00
Charles Shippy,	Iowa	1 00
Milton Dewald,	"	1 00
Dexter Beal,	"	50
James Goodrich,	"	1 00
J. R. Sutton,	"	25
Locy Shippy	"	50
Lillie Dewald	"	40
Belle Goodrich,	"	1 00
Eunice Wilson,	"	25
C. E. Wilson,	"	50
Arthur Goodrich,	"	25
Ira Goodrich,	"	25
Ray Goodrich,	"	10
Chrilla J. Cooper,	Cal	5 00
Rhoda Cooper,	Cal	1 00
Wm. Jordison,	Iowa	1 00
		77 93
Amount to date, January 25		$1,223 44

HOME COLUMN MISSIONARY FUND.

Amount to date Jan. 12,		$4,546 65
Kate M. Davison,	N. S	50
Mary Ann McAllister,	Neb	5 00
Mrs. R. W. Smith,	Ill	1 25
W. R. Elston,	Neb	50
Clara Cochran,	Ia	19
Mrs. John Thornton,	Ia	85
W. and L. Aylor,	Okla. Ty	7 70
David Graf,	Neb	50
Geo. Baldwin,	Ia	15
Mary Balfour,	Ia	50
Mary H. Raymond,	Mont	1 00
Sarah M. Ellison,	Ia	5 00
John G. Morgan,	Mich	61
A Sister,	Kan	1 00
Armenia Sutherland,	Mo	1 00
Mariah Rainboldt,	Mo	1 00
Emma Hall,	Ia	50
		$27 25
Amount to date, Jan. 25		$4,573 90

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Emma Strang earnestly requests your faith and prayers in behalf of her mother, Sr. Janet Strang, of Oregon City, Colorado, that if it be God's will she may be restored to health.

Also Sr. Matilda Carlton requests your prayers, that if it be God's will she may be spared to her children who are young and need a mother's care.

"MANY men build as the cathedrals were built, the part nearest the ground finished; but that part which soars toward heaven—the turrets and spire forever incomplete."

Letter Department.

PRINCETON, Ind., Jan. 20.

Editors Herald:—I have been preaching in Gibson and Posey counties since the last of November. At New Harmony I found an open door and preached over a month. Many are believing, and some have given their names for baptism. The accompanying note will show the nature of the opposition. The people are very religious, the majority of them are Calvinistic in belief. The young as a rule abhor the doctrine like the young of Utah abhor the doctrine of polygamy. This field is ripe for the sickle. Let the traveling ministry of Southern Indiana take notice. The Spirit of the Lord has been with me to a marked degree. The poor have been made to rejoice, the Devil is raging; the truth has been made apparent to many. I feel confident that a good report will be heard from New Harmony at no distant day.

In the harness,

I. P. BAGGERLY.

P. S.—The following is supposed to be from a certain church. There are no white-caps in this county, and never have been; so some of the best men of this place say. This was left on the desk where I was preaching.

I. P. B.

January 12, 1892.

Man Beggerly:—Sir it is with the deepest regret that we find it our painful duty to act; but when an existing evil beyon the reach of laws of our country rises among us it *must* be *ceased* although it requires violence. You have proven yourself dangerous to the welfare of our country. You have disturbed the peace of our families, and you are misleading our people. Then in accordance with this we will give you until Sunday, January 15, to leave the country. If you are known to conduct your exercises any place in this county after the above-mentioned time you must bear our punishment.

Yours with deepest solemnity,

WHITECAPS.

(Remember the date and time.)

LEON, Iowa, Jan. 18.

Editors Herald:—We esteem the *Herald* very highly. It always occupies a handy place in our library, especially the sermon supplement. The *Herald* has been a tried and faithful friend of ours for many years. It made its first call some twenty years ago, and its prompt weekly visits ever since have imparted cheer and gladness, light and intelligence, to every member of the household, thus causing us to have more than common affection for that highly prized periodical. The sermon supplement was, I think, a necessary improvement, and doubtless will be appreciated by many, especially those who lived away from any branch of the church and cannot meet with the Saints in worship, and only have the *Herald* for their preacher.

The series of meetings held here nearly two months ago by Elder J. R. Lambert, assisted by Elders R. S. Salyards and J. Snively, will result in good. Although no additions were made at the time, there was a good impression made upon the minds of some whom we have conversed with, and we hope that ere long the planting may grow into the development of fruit to be kept in reserve for the Master's use.

We are pleased with the occasional visits of the young Sunday school workers and ministers from Lamoni. We admire the way they turn the leaves of the sacred volume while reasoning upon God's word.

In bonds,

J. M. BROWN.

PILOT OAK, Ky., Jan. 7.

Editors Herald:—The work here has for some time been in a lukewarm condition, but we have taken courage, and each one seems to have a greater determination to serve the Master. Bro. T. C. Kelley has done much good here. He is a noble man; we hope he will visit us again.

Bro. M. M. Turpen paid us a visit of about two weeks, and preached all the time while here. We had a two-days meeting which reminded me of the disciples at Ephesus, how the Holy Ghost came down and they spake in tongues and prophesied. Most assuredly the gifts there spoken of were made manifest; prejudice is giving away to the extent that those once our worst enemies are investigating the work. Our home ministers have labored well, we trust with good results. We are expecting the Christians to open their church for us once a month. They seem to be divided about the laying on of hands, whether it is right to practice it as the church did anciently. Some of the leading men indorse what Alexander Campbell said, that if they were advocating the truth to open the doors; but if the false, to lock them with iron locks. Your brother,

ALBERT S. SNOW.

LAYTON, Utah, Jan. 14.

Editors Herald:—I arrived in Utah December 27; visited the Salt Lake branch at the Wednesday evening prayer meeting, then started north, visiting each settlement for the purpose of obtaining houses to speak in. At Farmington I met Bro. E. J. Robinson; and finding our spirits congenial and the cause we were advocating one, we concluded to labor together. We obtained a house at Layton, where we held forth four evenings, then moved on to Hooper and obtained the hall. We then went to Plain City and held service in the Skean schoolhouse on the 10th, and in the adobe schoolhouse the 11th, then returned to Hooper and held forth in the hall as per appointment. The above-named places we spoke in four nights each. Our efforts were well received by the people. We were most kindly treated by the Saints and friends, for which we feel grateful, not only to them, but to the Master.

While at Plain City we made our home with Bro. and Sr. John Taylor. Sr. Taylor was well acquainted with my parents before they joined the church in 1831, and passed through the persecutions from that time up to the exodus from Nauvoo. While listening to their rehearsal of past events we rejoiced with them while hearing of the many bless-

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ings God had poured out upon his Saints, and wept with them while listening to them recite the terrible trials they passed through. We are now stopping with Bro. John Weaver, who treats us with the greatest kindness, as also his kind family. So far we have lacked for nothing needed. May the good Master bless his servants and Saints.

Your brother,

JOSEPH S. LEE.

SANTAQUIN, Utah, Jan. 20.

Editors Herald:—I concluded a two week's effort at Provo night before last, after preaching twelve times to good and very attentive audiences. No public house could be had, but friends opened their private homes and meetings were held in six different places. The Spirit of the Lord was with us, and some recognized the Shepherd's voice. Nine were baptized and I left others believing whom I trust will obey when I return. I am now in company with Bro. J. C. Jensen from Pleasant Grove, on our way south, intending to go as far as Richfield and Elsinore, and will stop and preach in various settlements on the road. We will preach here to-night and to-morrow. I much regret that *Sandheden's Banner* was discontinued. It was appreciated by the scattered Saints here and is missed by them now.

H. N. HANSEN.

TEMPLE, Ohio, Jan. 13.

Editors Herald:—At last writing I was at Fall River, Massachusetts, just at the close of the district conference. I visited among the Saints there as opportunity offered, in a public and social way, and readily observed an improved feeling prevailing. All with whom I conversed seemed desirous to labor for the general good, and willing to make all reasonable concessions for the general prosperity of the work. At a festival held to raise funds to liquidate the debt on their church building, a laudable work, a united effort was put forth. Bro. John Rogerson is now the president of the branch and has the good will of all interested. Though young in years and not of large experience in church matters, all agree that he is useful, earnest, and growing. He is well supported by his preferred helpmate, Sr. Rogerson. I spent one evening pleasantly at their house, in company with Bro. and Sr. Ashton, with whom I also tarried a day and night at their pleasant home. Both families are zealous in the cause. Elder Thomas Whiting, of note, entertains a fixed belief in the faith. Although at present largely engaged in secular pursuits, he is willing to help the cause as best he can when opportunity offers.

Dr. Gilbert, also, well known, expressed a firm belief in the work and a willingness to conserve its interests to the best of his ability consonant with other demands made upon him; and Sr. Gilbert, who seems to be both a Martha and a Mary, joins in this sentiment. Bro. John McGee, Daniel Shaw, Moses Sheehy, A. Moore, and families, Father McGee, and family, with others of long standing in the church there unite in the excellent sentiment generally of going ahead. May the high tide for good have set in towards Fall River.

At New Bedford a good spirit was manifest among those with whom I sojourned. Some forty persons were present at the preaching service and seemed much interested. The brethren there are aspiring to a church building of their own and this means much in a city like New Bedford. While there I enjoyed a very pleasant and homelike visit with Bro. John Smith and family, including his son-in-law, Mr. Beatty, and Son Hiram and wife, also with Bro. Talbot, who has a promising young family. Bro. Smith was in a happy mood and we had a square talk over the past and present, resulting in confirming us in the notion as to how easy it is to see a thing, and then again not to see it; that is, what an easy matter it is for us poor mortals to be mistaken in many of our conclusions, fancies, and judgments. He is battling away for the cause as time permits.

At Boston the Saints are holding the fort under the presidency of Bro. Richard Bullard. Brn. A. Bowers, E. Fisher, D. Raner, and J. Hoxie aid as branch officers. It was encouraging to observe the interest manifest by the young people of excellent repute there. They have about all they can do to meet the payments on their church as they come due, but are doing well, and are hopeful that the time is near at hand when church debts and hall rents will be things of the past with them. The city officers now value their church property at ten thousand dollars, so Latter Day Saints do sometimes make a good turn in securing a place of worship. It cost them forty-five hundred dollars. While at Bro. Bower's, the elders' home in Boston, Bro. George Robley returned from Maine where he had been laboring for near three months. He brought a good report, and though tired, seemed to be in good spirit and encouraged. I chanced to also meet Bro. Sheehy again, here. He left November 18 for Malone, New York, in a rainstorm; but he is a poor soldier who cannot endure hardness. It is pleasanter to afterwards think of hardships endured than while passing through them, however. As an allaround colaborer, Frank is a good one. Maybe it is because he is Irish and knows something about that historic stone. See! He sends a good report from Malone.

At Providence, Rhode Island, I was permitted to attend but one meeting, that a prayer service. A good interest was manifest in it. Bro. J. F. McDowell is effectually holding the fort there as a preacher. Bro. E. O. Toombs is president of the branch, Geo. H. Gates priest, J. F. McKenna teacher, and M. Gondolf deacon. These, with the aid of Bro. J. F. McDowell and the support given by local workers, give Providence an effective working force. For some years Providence has been supplied substantially with a standing minister and a good one, so I have not felt it a duty to spend so much of my time in that city as in some other places. There are excellent Saints there and no reason exists why they should not move forward successfully, if they but will to do so. Thanksgiving Day had overtaken me here and I spent the greater part of it at Bro. W. H. Blood's, Bro. George H. Gates, wife, and sister, Sr. Susie, Albert, and Rosco being present. The repast and social chat were all that could be desired. It was a cold day. At evening I was at Fall River, and met a number of the Saints at the church festival, and later tarried over night at Dr. Gilbert's. November 27 to December 4, I was in Brooklyn, New York, and made my home with Bro. Box. The meetings held here were fairly well attended and the usual interest manifest. On Monday evening the 5th, at the regular branch business meeting, Bro. O. Owens was ordained to the office of an elder, Bro. James Cocks to that of a priest, and George Box to that of teacher. With this new force of officers, and Bro. Geroge Potts president, aided by Brn. J. Squires, T. Lester, Truman Moore, etc., the cause in Brooklyn should move along nicely. More of an interest should be taken in their Sabbath school, however, if practicable. Bro. Moore seems to be the one faithful in that department. On Thursday, December 1, I solemnized the marriage union between Bro. Joseph Squires, Jr., and Miss Celia Miller, both of Brooklyn. The brethren, near relatives, and friends were invited and all joined in a bounteous evening meal at the groom's father's. Presents were profuse and the occasion rather a brilliant one. The happy pair started smilingly across the stormy sea of life looking their best. The merry gathering continued until a late hour in innocent merrymaking. May happiness adorn the union.

The evening of the 6th following, at the instance of Bro. A. H. Parsons, I preached to a few of the Saints in Philadelphia, at the house of Sr. Cameron. The brethren here feel encouraged by the presence of Bro. Parsons in their midst as a constant laborer. Those able to render needed aid have become interested in securing a convenient hall in which to hold meetings, and making it tolerable for a located missionary by assisting in current personal expenses, something needful and not very trivial in a large city. My stay was limited to a few days here, as I had fixed appointments ahead. I spent one afternoon, however, in company with Bro. Parsons, at Bro. Asa Copeland's where a number of brethren and friends had met to practice singing to improve the song service at church. It was an agreeable meeting and Sr. Copeland knows just how to make her guests feel at home. On the 8th I spent an hour at the depot in company with Brn. Parsons and Joseph A. Stewart, and then started on westward. Stopped a few hours in the capital with friends, and on the evening of the 9th arrived at Cornwallis, West Virginia, and was soon on the way home with Bro. B. Beall, distance four miles. It was cold and chilly, but in due time we arrived at his house where I received a welcome and spent the evening pleasantly before a cheerful fire. Soon Brn. T. W. Williams, D. L. Shinn, and others called who had gathered in readiness for the conference to convene on the following day. Conference convened on Saturday the 10th. A number of the Saints were present, principally of whom, besides those already mentioned, were Bro. A. Carpenter, president of the branch; Brn. J. Huffman, C. G. Ruley, John Gibbons, Myron Jeffries, G. A. Godby, Thomas Smith, and J. B. Russel. The chief business done was the organizing of a new

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district to be known as the West Virginia district, and to comprise all of the territory in the State not contained in the Pittsburg and Kirtland district, the ordination of Bro. D. L. Shinn to the office of a seventy, provided for by the General Conference, and the dedication of the new church, which had been erected by dint of effort and sacrifice by the local Saints and friends in the community. Unity and a good social feeling prevailed in all the meetings of the conference. It was a good beginning for the new district, and they have some excellent material to start with. By increasing their ministerial force the success of the district is assured. The erection of their church building is a credit to the branch as well as a convenience. Saints and outsiders united in the effort, but as no formal report had been received from the building committe, nothing definite was had as to expense or who were the main contributors, if it was even needful to know: so it is proper to wait until the returns are all in before arriving at conclusions. The brethren were very kind to us while there.

Lest this reading becomes tedious to some, I will conclude at Goose Creek, West Virginia, and send it in as a transcript from the labors of 1892. WM. H. KELLEY.

ONAWA, Iowa, Jan. 18.

Editors Herald: — I spent the Christmas holidays from the evening of the 23d to the 27th at Benan, Carroll county. Began meetings with Bro. James McKiernan at Magnolia, the evening of the 28th, continuing till Sunday, January 8. Bro. McKiernan still continuing, I came to Bro. James Case's, where I preached the evening of the 9th, when I was brought to where I now am holding forth, about three miles south of Onawa. At Benan I found some interest and a great need for help both in the Sunday school and church work. The members there are taking hold of the opportunities of the present with a devotion that is commendable. At Magnolia no special interest was shown, only by the membership. The church there was edified and its faith much strengthened. Bro. McKiernan's labors were much appreciated.

Since arriving here at what is known as the Moorehead schoolhouse, the interest has steadily increased, although the weather has been very cold part of the time. I find quite a number of people here whose heads were being silvered over, who had never heard a sermon by one of the elders, but who appear to be much interested in the faith of the church. Only one member lives in this neighborhood, one whom many of the older Saints will well remember, Grandma Barnes, who is still as earnestly telling the gospel story as in her younger days. She is one who passed through the trying hours of the church, and can relate many serious trials in which she participated. She is longing, as are many others of the isolated ones who are aged, for the establishment of the Saints Home when she can enjoy church privileges better than now.

Bro. Oscar Case has assisted me in the song service, for which I am very grateful. I have been kindly cared for by friends, and the kindness shown is worthy of commendation. May God bless them for it. An earnest call comes from a place near Maple Landing where no members of the church live, to my knowledge. This call I shall honor soon as convenient. Will continue here the remainder of this week, probably longer.

With increased love for the work of God I seek for divine wisdom to wisely manifest such love, praying, "Thy will, O Father, be done on earth as in heaven."

Your brother,
J. F. MINTUN.

COUNCIL BLUFFS, Iowa, Jan. 23.

Editors Herald:—The anticipated debate at Blair, Nebraska, does not materialize. I received, indirectly, propositions for debate, rules to govern, and a date therefor, from Mr. Adams, State Evanglist for the State of Nebraska of the Christian Advent faith, and replied through Bro. Whitman, of Omaha, some weeks since. But to date have heard nothing from him regarding the matter. The questions proposed for debate are the consciousness of the spirit of man after death; and the *time* of the setting up of the kingdom sopken of in Daniel 2:44. Mr. Adams denies its institution till at the second coming of Christ.

Brn. Bullard and Kiner, of Wray, Colorado, have of late been challenged by a Seventh-day Adventist, a layman, and have written me regarding the subject. I have replied that, if the Adventists there mean debate they should get a representative man, and the issue would he met. Bishop Kelley was apprised of this some time since and wrote me in reference to it.

And now comes Elder Todd, of Blue Springs, Nebraska, with whom I debated at Springfield, Nebraska, last fall, and *challenges* us to meet him again, this time in the "Church at Lamoni!" My; what will the end be!

Our hearing here grows better of late. A goodly number of young people, not of our number, are frequently in attendance at our services. Yours hopefully,

C. SCOTT.

CHEROKEE, Iowa, Jan. 20.

Editors Herald:—Since writing you in September I have been busy in the Master's cause. At Ayrshire, Iowa, my colaborer, Bro. C. E. Butterworth, left for home because of sickness in his family, thence to the reunion at Logan. Since then he has labored in the southern and I in the northern part of the district; I at Ayrshire, making my home most of the time with Bro. and Sr. A. J. Chapin. On October 16 I had the pleasure of baptizing Mr. and Mrs. D. King and Miss Luda Cook. For several years Bro. and Sr. King had shown our ministry great respect, and it made my heart glad to see these noble people enter the fold. Sr. Cook is a daughter of Bro. and Sr. Harris Cook, formerly of Plano. Bro. E. Ford, of Curlew, Iowa, assisted in confirmation at Bro. King's, after which the sacrament was administered. We held a short prayer and testimony meeting and twelve of the thirteen Saints took part.

Near Rolfe, where there was once a branch, I held five meetings that were quite well attended, making my home with Bro. and Sr. J. M. Reed. Near Marathon two noble young people, Mr. A. F. Lincoln and Miss M. Merchant, obeyed the truth. May the Lord bless and prosper them. At Coalville I had the pleasure of meeting a noble band of Saints. After laboring in their midst about a week I reached home, Deloit, Iowa, in time to enjoy the Saints' Sunday school entertainment on Christmas eve, which was a decided success. During my stay at home I preached twelve times.

On January 11 I reached this part of the district, and while at Smithland, waiting in the depot for a train, felt impressed to distribute tracts, and doing so, was in a few moments busily engaged in talking, and before the train arrived had sold three Voice of Warnings and a Book of Mormon, a Methodist minister buying the latter. The night of the 12th I began meetings in a schoolhouse five miles east of Quimby, making my home with Bro. and Sr. F. M. Sheldon. The interest and prospects were good from the first. At this writing I am at the home of Bro. and Sr. N. Hayer. At no time in my short experience have I enjoyed such liberty and power of the Spirit in preaching as of late. To God be all the praise.

Your brother in Christ,
C. J. HUNT.

KIBBIE, Ill., Jan. 17.

Editors Herald:—I am still at Kibbie holding the fort, with the expectation of opening up six miles south, at Oblong, where we have the promise of a church as soon as a protracted meeting is ended; and by the Saints helping to repair it we can occupy it any time when not occupied by the owners. The Saints of Kibbie are willing to subscribe for the privilege of occupying the church there. A leading phys'cian of that place notified the Saints of the fact of his own free will.

On last Sunday, at the close of the morning service, I solemnized the marriage of Bro. Newton W. Boyd and Sr. Amelia Newl'n in the presence of the congregation who had come and was quite anxiously waiting to see how two Latter Day Saints would be made one. Several expressed themselves in favor of our short method in the ceremony. Afterward about seventy-five persons partook of a bounteous feast prepared at the house of Uncle Berry and Aunt Phœbe Curtis.

From word received from Reverend Hale, I think it rather doubtful about Reverend Collins coming to time in discussion. Reverend Hale says word just received from Bro. Collins states that it would be impossible for him to meet for disscussion this month, as he was busily engaged in revival work. I have just written them that I shall expect him or some one else in his place on the 23d, and in case he fails to come to time as agreed, I shall look upon it as a square backout on his part. The discussion has been well advertised, and no little interest is stirred up over the matter. The Saints in the lower part of the district have written me that they are coming, and we have made arrangements to hold the quarterly conference of the Southern Illinois district at the close of the discussion. If the discussion does not come off as already arranged for, we shall hold a series of meetings in Kibbie

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Temple. Some have given their names for baptism and others are almost persuaded. The Saints, seemingly, are becoming more established in the good work.

In bonds,

EMSLEY CURTIS.

BROWN, Colo., Jan. 14.

Editors Herald:—I came to this part of my mission field on the 9th of December, 1892, and have been holding meeting at different points. I have baptized three persons, one man and two women. This will make twenty members that I have baptized here in the past year, and there are more believing. We will organize a branch of the church here as soon as Bro. Caffall can get around. I have a call from Fruita, about sixty miles from here from a man and his wife who want to be baptized; the name is Tomlinson. I will start there the 16th, all being well. He said he could get me the schoolhouse to hold meetings in. This place is in Messa county, Colorado. I have preached three times in Delta county, at the county seat, in the courthouse. I have the promise of the courthouse in Montrose county, and I have accepted the offer and will hold some meetings there on my return from Fruita. I am feeling well in the Master's cause, and want to do all I can to help the good work forward. I will write more fully when I get through with the work here. So the good work is going on in Colorado, thank the Lord. In bonds,

JAMES KEMP.

MANKATO, Kan., Jan. 17.

Editors Herald:—I receive the *Herald* each week and am always glad to see it. We are far from a branch; very seldom have an opportunity of hearing the true gospel; but we take the publications, so we do not complain, for this is so much better than the poor isolated Saints had in the church's youth. I am working on one of our little weekly newspapers here, and this week we will publish "Churchianity *vs.* Christianity," from *Autumn Leaves.*

I met a Christian preacher from Beloit, Kansas, not long since, and we had a long talk on Latter Day Saintism. Of course he thought I was deceived, and that he could convince me that I was, but he failed. He took my address and I am just in receipt of a letter from him in which he says: "I very much regret that you are not *en rapport* with 'Our Position,' for so smart, and so consecrated a girl could do so much for the cause, could you only come to learn the way of the Lord more perfectly and come into possession of the true key to the correct understanding of the Bible; and I am sufficiently conceited to think that could I have a few long and private conferences with you, with the Bible before us, I could succed in convincing you that since the birth, or bringing into existence, in miracle, of a complete revelation, or law of pardon through Christ, all the applications of this law of pardon or plan of salvation are now, in this *ordinary* age *made and conducted in accordance with law*, the laws of human language and of the human mind. But you of course will say 'nay,' and stoutly insist that God, by his Spirit is now, as in the days of apostles and prophets, operating or working in a miraculous manner in the conversion of men—operating in such a way as to contravene every known law of the human mind, the human body (in miraculous healings) and human language."

Please send me two Voice of Warnings. I do not intend to send them both to him, but he will surely receive one. All his pamphlets, "Our Position," and all the long conversations this learned and talented expounder of "a part of the Bible" will not my knowledge concerning this glorious latter-day work in the least, but I will endeavor to the best of my ability to bring him "into possession of the true key to the correct understanding of the Bible."

I would say to Brn. Davis, Gilbert, and Duncan, of this district, that if they can make it convenient, to call on A. J. Blay, near Cawker City, Kansas. He has been taking the *Herald* five years, and expresses himself as ready for baptism.

Your sister,

ANNA ZUNDEL.

DOES IT PAY?

LAMONI, Iowa, Jan. 17.

Editors Herald:—As the above question has been asked me quite a number of times of late, I thought it would be well to give it a definite answer through the columns of the *Herald.*

As is well known by nearly all here, I have spent quite a large portion of my Sabbaths for some time furnishing conveyance to Elder T. J. Bell and others, thus assisting them to preach the gospel to those who would not otherwise hear it, not asking or desiring any remuneration for such labor, if such it may be called; for I know that if I do any good the Father above will take cognizance of it and reward me accordingly. But it seems there are those who do not think of any kind of pay but filthy lucre, hence they come to me with the foregoing question, or, "Do you make any money by so doing?" My answer is, "I get all the money I see fit to ask," then state that the object is not for money, but for the glory of God and the upbuilding of Zion. And may the Father above give me the will and strength to go on, if peradventure I my help to save some poor soul; then to his name be all the praise through Christ our Lord and Savior. In hope,

J. B. VANMETER.

RAYVILLE, Mo., Jan. 17.

Editors Herald:—Bro. James Thomas has just closed a debate with an Adventist twelve miles north of Richmond, which resulted in favor of the truth with all fair-minded people. Of course the usual dirt slinging was engaged in, yet we think good was done and truth triumphed. To God be all the praise. Bro. Thomas has given good satisfaction in this district so far as I know. The Saints here desire his return to this field next year. He seems to be a God-fearing, God-loving gentleman; the Saints here love and respect him.

I am doing what little I can to push the the work to victory. I preach somewhere almost every Sunday; have baptized two this year. I can truthfully say, as did Paul, I saw a light, and heard a voice saying: "Study all good books and prepare yourself for a mighty work which rests upon your shoulders." I will not weary you with my testimonies concerning the truthfulness of this glorious work.

This district is beginning to look forward to the time when we will all be united heart and hand in the advancement of the cause of Zion. There is a debate pending at Richmond between the elders of our church and the Campbellites. Bro. James Thomas has worked up quite an interest at and near this place. We would be pleased to have Bro. E. L. Kelley meet this champion; not that we think Bro. Thomas unable, but because we wish to make an especial effort at this place. It is near the center stake, and where one of the witnesses to the Book of Mormon lived and died, and where there is much need of an extra effort being made, we think. Please, Bro. Kelley, give a lift.

Yours for Zion's weal,

JOSEPH B. BELCHER.

SHERWIN, Kan., Jan. 16.

Editors Herald:—Since Christmas, in company with Bro. W. E. Westervelt, I have been preaching in Cherokee county, north of Sherwin. Cold weather and bad roads limited the number of hearers. We organized a Sunday school in Columbus branch on Sunday, the 15th. The good Spirit was present, witnessing that such efforts were pleasing to our Father, and that success would follow diligent, well-directed labor. At the request of the school, *Gospel Quarterlies*, helps, and other Sunday school literature will be used. Let other branches in the district that have no Sunday schools get into line by following this example and thus utilize this means of spreading the truth and establishing the kingdom of God.

We trust, that by the coöperation of Saints and *all* local ministers in the district, to be able to report progress, and also have a report from every branch at our next district conference. The harvest and preachers are plentiful in this district, but active laborers are few. In bonds,

W. S. MACRAE.

NEW HARBOR, Me., Jan. 4.

Editors Herald:—I am old and illiterate, and do not expect to interest you, but I love the truth and feel it my duty and very great privilege to tell my sisters and all the Saints how thankful I am that the good Lord ever led me to see and understand his precious gospel in its fullness and beauty. About fifty years ago a servant of the blessed Master by the name of Shaw, from Fox Island, came to our place and made a number of converts; but oh! how bitter I was against them until the Father whipped me so that my proud heart was completely humbled; then I began to investigate and search the Bible. I had been a member of the M. E. Church and looked to the ministers for counsel without studying the Bible for myself, but found how ignorant my instructors had been, knowing but little more than I did; and as the light shone into my poor heart I began to be drawn towards those poor despised people, first in

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pity, and then in love that was strong as death; for I became glad to go anywhere and to suffer with them for the sake of their company; and when I obeyed the law they presented, I had sufficient evidence of the truth of the work that has ever been sure to me, so that no persecution or anything that has taken place has ever shaken my faith in God's blessed word as explained to me at that time by those servants who were sent to me with this latter-day message.

Sometimes I feel that had I been more faithful in the discharge of every duty as I have passed down the stream of time, my lamp would have contained more oil and shone much brighter than it does now; but I am thankful to know that my heavenly Father has not taken his Spirit entirely from me, for I have its blessed influence from time to time to encourage me on my journey home. Dear Saints, be faithful. The law is going forth from Zion, the true light is shining into every honest heart and I hope and pray such will investigate and learn and accept the truth, that they may escape the judgments that are being poured out on the earth, for the time is near when our mouths will be sealed. May we all live so near to our blessed Master that we can feel his precious hand leading us in the narrow way.

Your sister,

ELIZA POLAND.

Sr. Poland is quite a remarkable character; is in her eightieth year, and remained steadfast during the latter-day apostasy, refusing to believe the reports brought her of polygamy practiced in Utah, until she learned that fact from the Reorganized Church. At one time being directed by the Spirit to "hold up my truth in the church," she gave out notice of a meeting and preached to a large congregation on the three witnesses in heaven and on earth (1 John 5: 7, 8) with great liberty. She was often asked to speak or lead meetings, but refused at other times, except to take part with the rest. Her life has been such as to secure the confidence of all who know her. M. F. GOWELL.

GREEN'S LANDING, Me., Jan. 16.

Editors Herald:—I expect to leave for Jonesport and Eastern Maine to-morrow. Am feeling well in the work, and blessed with increased liberty in preaching the word. In the face of this weather I feel more like going south than north. It is a little too much for my constitution but I want to do my duty. Yours hopefully,

M. F. GOWELL.

IN 1640 the general court held at Saco, Maine, ordered the councilors for the province to notify all inhabitants "from the Piscataqua to the Kennebache" to "look dilligently over theyre respective familys," and if they found any child unbaptized to "bring the said child to baptism." Any parent refusing was to be summoned before the next general court for contempt. On another page of the court records of York county, in which Saco is situated, is a copy of the verdict of the coroner's jury in the case of a spinster named Haley who died under suspicious circumstances. The jury reported that she died "of overmuch eating."

Original Articles.

"THE BRIDE, THE LAMB'S WIFE."

WE call the attention of the readers of the *Herald* to what we believe to be an important analogical argument; to me it amounts almost to a demonstration.

The word *analogy* is derived from the Greek words "*Ana*" equal, and "*logos*" speech or reason. It denotes a parallelism between things which in some respects differ.

God in his divine wisdom endowed man with the capability of exercising those powers intrusted to him; namely, the senses of the body by and through which he examines things temporal; and by the exercise of those higher qualities of mind he conceives and understands the spirituality of things. By the exercise of the perceptive faculties we first present the evidence of any given subject to reason, which examines, investigates, and analyzes it, and submits it for consideration to judgment, which weighs and determines its intrinsic value, which is then forwarded to volition, which makes choice between claims presented, and renders his verdict unto the will, which executes the decision of the court. By keeping in view these considerations we can approximate to correct conclusions.

The analogical argument we have to present is the parallelism existing between church, kingdom, house of God, body of Christ, and the figurative illustration called "The bride, the Lamb's wife," which are synonymous terms. The woman, expressive of the Church of Jesus Christ, and which commentators have so called her, is beautifully symbolized in Revelation 12: 1, 6: "And there appeared a great wonder in heaven; a woman [Church of Jesus Christ] clothed with the sun [the revelations and righteousness of God], and the moon under her feet [the Mosaic law from which she had emerged], and upon her head a crown of twelve stars [crown emblematical of reign, stars the apostles of the Lamb]: and she being with child [the authority Christ conferred upon the church] cried, travailing in birth [verging into apostasy], and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon [the Roman Pagan power], having seven heads [the seven forms of government which she passed through; namely, kings, consuls, decemvirs, dictators, triumvirs, emperors, and popes] and ten horns [the ten kings which after her disintegration arose], and seven crowns upon his heads. . . . And the dragon [Pagan Rome] stood before the woman which was ready to be delivered, for to devour her child [priesthood-power] as soon as it was born. [The apostasy was of such a grave nature that a withdrawal of the keys and powers with which she was intrusted was imminent.] And she [the church] brought forth a man child, . . . and her child was caught up unto God, and to his throne. And the woman fled into the wilderness [into a state of nature], where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Prophetically speaking, twelve hundred and sixty years.

About 570 A. D. all traces of the once beautiful bride disappeared, and historians drop her; but another woman steps upon the stage of action and excites the admiration of the world. See her advertisement (Rev. 17: 3, 5): "So he carried me away in the spirit into the wilderness: and I saw a woman [Papal Rome] sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns [Pagan Rome and the Papal Church united]. And the woman was arrayed in purple and scarlet colors, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Who is this woman?

Let history answer: "In the year 306, Constantine was declared emperor of Pagan Rome. On the 28th day of October, 313, he is said to have had a vision of the cross which he saw flaming in the heavens. After this he became a convert to the Christian faith, *and placed himself* at the head of the church, usurping the right of convoking councils and presiding in them, and attempting to regulate the affairs of the church. . . . At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church."—Mosheim, vol. 1, p. 107.

What is her character?

"He caused the death of Sicinius, his brother-in-law, whom he ordered killed. His reign was disgraced by a series of bloody deeds that have left an indelible stain on the emperor's memory. He was a monster of cruelty. He suffocated his wife in a bath of boiling water. He beheaded his eldest son Crispus, the same year he presided at the Council of Nice. He murdered his father-in-law, and his Nephew Sicinius, and many others; and with all his claims to conversion and presiding at the councils, he was not baptized until just before his death (337), and then he went out of the church and was baptized by an Arian priest."—Ency. Brit., vol. 6: 267.

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And should we follow down the history of that church and relate of the story of the rivers of blood she caused to flow, the heart-rending murders she committed, the atrocious acts of cruelty she perpetrated, it would blot her out as unworthy the name of a Christian church, and mark this woman to be the mother of harlots.

Who are the harlots?

Commentators have decided that the Roman Catholic Church is the mother of harlots, but have left us to conjecture who her harlot daughters are. We ask again, Who are her daughters? But in the stillness no answer comes.

History informs us that Martin Luther, a Catholic priest of the order of Augustinian friars, left that church because of the corruption it practiced, and with the authority he obtained from her, commenced the Reformation. (*a*)

In A. D. 1517 he organized a church, calling it a name suited to his own. John Calvin, a Catholic priest, also joined the Reformation about the same time, and he, without any command of God, organized the Calvinistic Church, from which have sprung the Presbyterians, Covenanters, Congregationalists, etc. Henry the VIII., King of England, falling out with the pope because he would not grant him a dispensation of a divorce from his wife that he might marry Anne Boleyn, left the Catholic Church and organized the Church of England about the year 1547. (*b*)

Thus we can trace the history of what is known as "orthodoxy" back to the Catholic Church, yet each differs from the other, and all are diverse from the old mother church.

These sects all date their commencement during the time the church of Jesus Christ remained in the wilderness; namely, between the years 570 and 1830.

We do not doubt that these churches have done much good in drawing people to Christ, teaching good morals, erecting schools and colleges, organizing beneficiary institutions, and spending their means freely to benefit mankind. The question is not whether people are honest and sincere, but, Is this heterogeneous mass of Catholic confusion the beautiful bride, the church which Jesus Christ constructed and organized, perfect in all her parts, with her gifts, graces, adornments, and powers, for his special gratification, and love? Think of it, reader; can it be possible that Christ will accept the harlot daughters of Mystery Babylon irrespective of that perfect law he gave, that "whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart?" No, dear reader, no polygamy for Christ; one and only one wife or church can he claim, and that the one after his own appointment.

If prejudice could be removed sufficiently to permit truth to enter the realm of their minds, there would be revealed the astounding fact that in the year 1830 a holy angel brought back the man child or priesthood power, and gave it again unto the woman—the church. When the organization was consummated, we behold her first in name, the Church of Jesus Christ, in organization, with apostles, high priests, bishops, seventies, elders, priests, teachers, and deacons; these preaching the doctrine of faith in God, repentance, baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection, and eternal judgment; enjoying the gifts of faith, wisdom, knowledge, tongues, interpretation of tongues, revelation, discernment, healings, etc., with all the special appointments, gifts, powers, and graces that ever characterized the Church of Jesus Christ in any age of the world.

This church is among you. Will you receive it?

Revelation 14: 6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and fountains of waters."

WILLIAM ANDERSON.

(*a*) Martin Luther did not leave the Roman Catholic church until he was read out of it by a bull of excommunication issued by the pope. He tried to produce a reformation in the church, which he thought he had a right to attempt as an accredited priest and member. His effort failed; hence the excommunication, and the Lutheran Church as a result.—Ed.

(*b*) The statute of the English Parliament creating the Church of England, bears date 1534. In 1530 the clergy acknowledged Henry VIII. as supreme head of the church. In 1534, the papal power in England was abrogated. Henry VIII. was appointed supreme head of the church the same year. The articles were drafted in 1551 and published in 1553. These articles were originally forty-two in number; but were revised and reduced to thirty-nine in 1562. The Church of England and the Church of Ireland were united in 1800 under the title of "The United Church of England and Ireland." The Irish Church was disestablished in 1869, the act of disestablishment taking effect January 1, 1871.—Ed.

MODERN SPIRITUALISM.—No. 3.

BY E. E. WHEELER.

LET it be understood that the kind of spiritualism taught by Miss Judson is up to the standard, if they have any, which I doubt. The doctrines are conflicting, the phenomena varied the world over; but the kind advocated by this talented lady is as reasonable as any. While they utterly fail to foretell the future with any degree of certainty, it cannot be disputed that they have great power, and can reveal secret things of the present and the past; but that is by no means conclusive proof that the phenomena are divine. Were they divine, spiritualists could not only call to remembrance the past and reveal hidden things of the present, but as did the Christ and his apostles and the holy men prior to their time, could boldly foretell the future with absolute certainty. This spiritualism cannot do.

On pages 20 and 21 of Miss Judson's work we have a statement that I partly accept: "Spiritualism is the foundation of all religions. All religions rest on the principle of communication from the spirit world." No doubt spiritualism is the foundation of many if not all of the false religions of the world; of Paganism, Mohammedanism, Utah Mormonism, Christian Science, Schweinfurthism, Flying Rollism, of the Oneida Community, Free Loveism, etc. O, for shame; and yet the author quoted from unwittingly admits it all! While progressed and highly developed Mohammedan and Utah Mormon spirits are engaged in revealing polygamy, Protestant spirits are revealing monogamy, and the Catholic and Shaker spirits are teaching celibacy. The Catholic, Presbyterian, and Methodist spirits are teaching eternal, endless misery, and Universalist spirits are trying to educate the world entirely out of the hell fire idea. The Sanctificationist spirits are advocating the doctrine of immediate perfection, and other good spirits are teaching just the opposite. O, wonderful spirits; what a glorious, confused condition you are in, and are getting the world into! If the spirits are the authors of all the conflicting doctrines, I suggest that they get together, hold a council, and adopt a uniform doctrine, form a spiritualistic trust, and set to work on business principles. They are their own witnesses that among them all is guesswork, uncertainty, doubt, and perplexity; and the final result will be disappointment and despair. All life in the material universe is not dependent for development on uncertain, changeful, varied conditions, but on fixed, eternal, unchangeable laws that govern and control from its inception until the object of its creation is attained; "that is perfection." If physical life is not dependent upon an imperfect means to bring about a perfect end, and cannot attain unto perfection without a perfect means, the law of analogy would teach the same lesson in regard to spiritual life. Moral, intellectual, and spiritual developement and final perfection is the hope of the race. The desires, longings, yearnings, and aspirations of the human soul will never be entirely realize until that perfect condition is reached. A perfect end is sought, and we affirm that it is supported by the law of analogy, reason, and human experi-

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ence that that perfect end cannot be reached without a perfect means. Therefore moral and spiritual growth is not dependent upon imperfect conditions or systems emanating from imperfect sources, hence we ought not to place our eternal destiny in the hands of disembodied, finite spirits who, if they communicate to man at all, reveal opinions and imperfect, conflicting systems which can never become a perfect means to bring about a perfect end. If beings finite in wisdom, love, knowledge, and power do originate and reveal systems of faith to control the affairs of men in earth life, these systems of faith must partake of the character of the authors, or in plain English, must be imperfect; thus if spiritualists be in the right, the eternal destiny of man must be wrought out by an imperfect system emanating from imperfect, finite beings.

In the light of these facts, are we prepared to accept the statement that "no religion contains all truth?" All the religions extant that have had their origin in finite minds do not contain all truth, but the law of life that originated in the mind of the infinite God is perfect, and contains all truth, unmixed with error. If this perfect spiritual means is applied to our individual needs, perfection is assured in the end. If, as Miss Judson asserts on pages 163, 172, "Infinite Being or Life," as she chooses to call God, "teaches men and women in earth life by the ministration of progressed spirits who once had a probation in earth life," every message, if faithfully transmitted, would be perfect, and be in harmony with every other message from the same source, and thus Infinite Life would be the Author of only one system of salvation, and that perfect, and containing all spiritual truth. Are not her statements, that "spiritualism is the foundation of all religions," and "no religion is in possession of all truth but [of] only a part," in direct conflict with the principle referred to on pages 161 and 172? Are the revelations given to the world through spiritualism ancient and modern in perfect agreement one with another, and of such a character as to exclude all doubt that they originated in the foundation of all truth? The facts are that hardly any two authorities on the subject agree on essential points, and the messages received from the spirit world by the same individual at different times are conflicting and contradicting, and do not bear the stamp and seal of divinity. All these self-contradictory and conflicting statements made by Miss Judson were made by the assistance of spirit influence. She says that "no religion is in possession of all truth;" that "Jesus was the most perfect medium between mortal man and the spiritual world." Jesus Christ, the Son of the living God, inspired not by progressed spirits as is vainly asserted, but by the Holy Spirit of truth, said to Pilate: "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." The system of salvation that he had received from the Father was a perfect system of truth. Jesus called it "the truth." On another occasion he prayed for his disciples, "Sanctify them through thy truth: thy word is truth." Again, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." In this text Jesus virtually teaches that the plan of salvation represented by him embraced all truth; that although not perfectly comprehended by his disciples at that time, yet if they would follow the guidance of the Holy Spirit they should eventually be led into all truth. How does all this agree with the professedly inspired statement made by our Author, that "no religion contains all truth?" The testimony coming from Christ, whom they admit was "the most perfect medium between mortal man and the spiritual world," absolutely contradicts the revelations given by spirit influences to-day.

We will now attempt to set forth the two opposite positions held by the true followers of Christ and the spiritualists, in order that the reader may be able to judge of the strength of the two positions. The Christian affirms: First, There is a personal God, who is infinite in power, love, justice, mercy, wisdom, and knowledge; who is the Creator of all things. Second, The object of the creation of man as well as all the material creations was perfection. Third, A perfect result is not obtainable without a perfect means, emanating from a perfect source. Fourth, That perfect source is God, and the means the eternal law of life revealed unto men, not by progressed spirits, but by the operation of the Holy Spirit—the Spirit of truth. Every precept of the law of life is a perfect part of a complete whole, and the plan of salvation although not fully comprehended instantaneously, is perfect, whether perfectly or imperfectly comprehended. Fifth, No book, not even the Bible contains a complete revelation of the will of God, but only a partial history of the plan of salvation in practical operation before the history was written. The history of the plan of salvation may be fallible and liable to misinterpretation and mistranslation, but the plan itself is as infallible as its Author, and is not susceptible to change. The salvation of the world does not depend upon the absolute divinity of any one book, but on obedience to God's law revealed directly in each dispensation by the Spirit of truth. Every record of the gospel in the universe might be destroyed, or burned, or lost, but the gospel would be perpetuated by living, inspired witnesses and the power of God sent down from heaven.

Compared to this soul-cheering, infallible position, how weak and uncertain is the opposite position, which fairly stated is about like this: First, There is no personal God. Second, There is "Infinite Being" or "Life," embracing all finite beings. Third, "Infinite Life progresses forever."—See Miss Judson's work, p. 64.

If this kind of god progresses forever, it is not a perfect god; hence their faith is based on a fallible god. Fourth, This fallible, finite god did not create anything, either materially or spiritually. If he did, we are forced to the absurd conclusion that he created parts of himself; "for," say they, "Infinite Being embraces all finite beings." As God is imperfect, and all the creations are parts thereof, all is imperfection everywhere. Fifth, Man has a fond yearning after moral and spiritual, intellectual and physcial development; but his hopes are all blasted if spiritualism be true. He can never enjoy the full fruition of his hopes because "Life progresses ever." He will be continually hungering after righteousness, but never be filled. Sixth, The means of perfection originate with a fallible god and are transmitted to men in earth life by disembodied, finite spirits with insufficient intelligence to comprehend the revelations received from their imperfect god; they are therefore not reliable agents to transmit said messages. Defects exist everywhere in their system; in their god, in the law emanating from him, in the agents employed to transmit the law; nothing but doubt and uncertainty everywhere. Such to the mind of the writer is the spiritualistic position when laid bare by the plain facts of reason and logic. This is a fair, legitimate conclusion, deducible from their own premises. It is hardihood to claim that all their manifestations are frauds and impostures. So much good, sound, credible testimony can be produced to prove that many manifestations are genuine, that it is useless to attempt denial, even had we the disposition. But we ask, Are all realities blessed realities? We can safely admit that a great deal of the phenomena in spiritualism are genuine and real without for one moment admitting that it is divine.

BISHOPS have, apparently, to conduct their housekeeping on a very magnificent scale. Anyway, Dr. Thorold, the present occupant of the See of Winchester, occupies a castle with sixty rooms and fourteen staircases. One mile and one hundred yards of stair carpeting was one of the items of a recent refurnishing at Farmham Castle, and three-quarters of a mile of carpets were necessary for a few of the episcopal apartments.

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Selected Articles.

THE BORROWED MYTHS OF AMERICA.

STEPHEN D. PEET.

THERE is a plausibility about this view which becomes more apparent as we examine the myths of the civilized races. In these we find allusions, not only to the "mountain," "the boat," "the bird," "the gift of tongues," and other events of the Flood, but we find also many allusions to the "creation" with the same figures which are used in Scripture. To illustrate: From the fragments of the Chimalpopoca Manuscript we have a history of the creation in which man was made out of ashes or dust on the seventh day by that mysterious divinity or personage (Quetzacoatl). There is also the tradition of giants upon the earth. We are told by Boturini that the first age was ended by a flood in which every living thing perished except a man and woman of the great race; that in the second age the world was inhabited by giants; that the third age was ended by hurricanes; and that we are now in the fourth age, which will be ended by conflagration. Another Mexican version is that in the "age of water" the great flood occurred, and the inhabitants were turned into fishes, and only one man and woman escaped. The man's name was Cox-Cox; they saved themselves in the hollow trunk of a bald-cypress. They grounded their "ark" on the peak of Colhuacan. A Michoachan tradition has the name Tezpi as a substitute for Noah. When the water began to subside he sent out a vulture, but the vulture fed upon carcases. Then he sent out other birds, of which the humming-bird returned, bearing green leaves. There is another version which fastens upon the unfinished pyramid of Cholula as representative of the Tower of Babel. The same tradition, with local modifications, prevails in Mexico, and in Nicaragua. In the Papago country they have the legend of the creation of the first man, Montezuma, out of clay, and also of his escape with a coyote from the deluge. The Californians tell of a great flood which covered the earth with the exception of Mount Diable and Reed Peak. The coyote escaped to the peak and survived the flood. At that time the Sacramento and San Joaquin began to find their way to the Pacific. The myth is localized in connection with every river, mountain, and lake.

Now the inquiry arises, would a tradition, introduced by the missionaries, and so altogether modern, have been likely to spread so generally among all the Pagan tribes from the Atlantic to the Pacific, and have been so thoroughly incorporated into their traditions? It is to be noticed that the tradition always refers to an event which occurred at the earliest date of their history, and has reference to the starting-point or original home of the tribes. The only exception to this is the one that relates to the pyramid of Cholula, this having been the place of refuge, and not the starting-point of the Toltec race. There are many different versions of the story, but the same elements are constant—the boat, the mountain, the ancient divinity, who was the first ancestor, the flood, the survival, and the re-peopling of the land.

These elements, or images, seem to have spread as far as the story of the Deluge itself. They are associated with prehistoric cultus. They have been regarded as autocthonous, but, taken in connection with the Deluge story, they furnish an additional evidence of contact with historic countries. There are also symbols of the cross, the suastika, the serpent, the horse-shoe, the hand, the eye, the spectacle ornament, the loop, the turreted figure, the bird, the Nile key. These symbols are the most prevalent in Oriental countries, and the most wide-spread in this country. They are, indeed, associated with the various forms of nature-worship, and rarely with the traditions of the Deluge. In this we recognize a contrast. The watercult in this country was, as in Great Britain, a prehistoric system. It was always localized in some spring, and was preserved by the spring into prehistoric times.

The question arises, how came these symbolic works to be so connected with springs and with water-courses? Shall we say that the symbols of nature-worship originated independently and are associated with the springs by a law of parallel development? In England, sacred springs are regarded as evidence that the watercult was not autocthonous, but was introduced and localized in prehistoric or pre-Aryan times.

In the Deluge Myth we find a perfect accord between the verbal traditions of the wild tribes, and the written or recorded traditions of the civilized people, and we maintain that this correspondence proves that the Deluge Myth was at the bottom of both.—*The Literary Digest.*

THE MAN THE PRINTER LOVES.

THERE is a man the printer loves, and he is wondrous wise; whene'er he writes the printer man he dotteth all his i's. And when he's dotted all of them with carefulness and ease, he punctuates each paragraph and crosses all his t's. Upon one side alone he writes, and never rolls his leaves, and from the man of ink a smile and mark "insert" receives. And when a question he doth ask—taught wisely he has been—he doth the goodly stamp inclose for postage back put in. He gives the place from which he writes—the address the printer needs—and plainly writes his honored name, so he that runneth reads. He writes, revises, reads, corrects, and rewrites all again, and keeps one copy safe and sends one to the printer man. And thus by taking little pains, at trifling care and cost, assures himself his manuscript will not be burned or lost. So let those who long to write take pattern by this man, with jet black ink and paper white do just the best they can, and then the printer man shall know and bless them as his friends all through life's journey as they go until that journey ends.—*Ex.*

Miscellaneous Department.

TO BRANCH OFFICERS.

As the conference year will soon close I wish to remind the presidents and clerks of branches that it is the wish of the church, that as nearly as possible, all gains and losses should be reported and placed upon the general church records, in order that the true aggregate of the church may be represented in the annual report of the secretary and recorder, which report is intended to show exactly the gross and the net increase, not only as a whole but also by countries and States.

Therefore, in all districts where conferences are held in February or March, I ask that the officers of all branches therein make a special effort and report all the changes that have taken place in their respective branches since last report, consisting of all names and items (as nearly as possible) of those added by baptism or otherwise, and the names and dates of death, expulsion, or of voting letters to those lost to the branch; also all changes of name by marriage, with dates and present names of those married.

The ministry, whether traveling or local, who have baptized persons where there are no branches, should either send the names and full items of birth, baptism, and confirmation to the nearest organization, with request that such members be received and recorded, or else report to me and I will enroll them upon the "Scattering record" to the credit of the State where baptized. If any so baptized, and not enrolled in a branch, have doubts of their names being placed upon the church record they may send me a copy of their certificate of baptism, or otherwise give their items of birth, baptism, and confirmation that they may be properly recorded as members of the church.

In districts where new branches have been organized, and conference will not be held until June next, it seems advisable that the officers send me a complete copy of the record with date of organization and by whom, that they may be entered upon the general record and reported to the conference as a branch; also be placed to the credit of the State in the count of gain and aggregate, which they will not be for another year unless sent forward in February or early in March.

Where branches have become disorganized, or meetings have ceased, and no reports are made, if officers of branch or district, or members themselves, will report change of name by marriage that are known to them, or the deaths of members or other changes, with dates thereof (if possible), they will confer a favor by so doing.

District presidents and clerks should gather up the names of all members in their districts who are not enrolled in branches, and either

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see that they are presented and enrolled, as the church desires should be done; otherwise send them to me for placing upon the "Scattering Record." Many persons have taken letters of removal and failed to unite elsewhere, and thus are lost to the count of the church unless I have already gathered them or they are found and placed on record and again counted. All such I desire knowledge concerning. Hence those who know of the deaths, expulsion, or change of name of such members will aid me by reporting such facts, and the record will be corrected and also relieved of the names of those who have died or otherwise been lost and the fact not reported because no one was responsible for their keeping.

When clerks make out reports to the conferences they should, in the minutes of the meeting where such report is approved by the branch, make a copy of the statistics on the back of the report, as, at last report so many, present so many, and how many are given or baptized, received, removed, expelled, died, ordained, and married. This will be a guide in making out the next report, and will prevent the frequent error of beginning with the wrong number as the last total. If any errors in count are made they should be rectified by saying, "Loss by error in last report," or "Gain by error in last report," as the case may be.

Give dates of marriages, also of voting letters of removal, of receiving letters, and of deaths, etc., not simply report the fact. If dates are not ready at time of making report, make a memorandum and obtain dates and send later as correction of record. A little care and attention upon the part of clerks, would prevent a multitude of errors, and of contradictions between the reports of the present and those of the year past that are still in my hands.

HENRY A. STEBBINS,
General Church Sec. and Recorder.

LAMONI, Iowa, Jan. 17, 1893.

CONFERENCE NOTICES.

The Massachusetts district conference will convene at Dennisport, Massachusetts, February 4, at 2: 30 p.m. All who can do so should attend, that it may be successful for good.

GEO. H. GATES, Dist. Sec.

BORN.

MCCOY.—To Bro. William and Sr. Margret McCoy, January 14, 1885, a son, and named Harvey; blessed at Grinnell, Iowa, January 15, 1893, by Elder J. S. Roth.

MCCOY.—To Bro. W. and Sr. M. McCoy, September 1, 1887, a daughter and named Grace; blessed at Grinnell, January 15, by Elder Roth.

MCCOY.—To Bro. W. and Sr. M. McCoy, December 5, 1889, a daughter, and named Elsie; blessed at Grinnell, January 15, by Elder Roth.

MCCOY.—To Bro. W. and Sr. M. McCoy, at Tacoma, Iowa, a daughter, and named Pearl; blessed at Grinnell, January 15, by Elder Roth.

WHEELER. — To Bro. and Sr. George Wheeler, of South Fork, Colorado, a son, and named Joseph Irl; blessed by Elders John Kaler and William Williams, January 9, 1893.

HANCOCK. — At Glenwood, Pennsylvania, October 13, 1892, to Homer and Lena Hancock, a son, and named Homer Burton; blessed at Pittsburg, Pennsylvania, January 8, 1893, by Elders M. H. Bond and George H. Hulmes.

TARY.—At Wheeling, West Virginia, November 12, 1892, to Bro. and Sr. O. J. Tary, a daughter, and named Edna May; blessed December 18, by Elder M. H. Bond.

MORGAN. — At Pittsburg, Pennsylvania, August 15, 1892, to Bro. Abraham and Sr. Mary Morgan, a son, and named Myron Whitney; blessed at Pittsburg, Pennsylvania, November 6, by Elders M. H. Bond and George H. Hulmes.

DIED.

EVANS.—At Visalia, Tulare county, California, December 4, 1892, Mr. Samuel W. Evans, aged 51 years, 5 months, and 18 days. He leaves a wife, an adopted daughter, and a host of friends to mourn his departure.

FERGUSON.—At Bird's Eye, Indiana, December 27, 1892, Sr. Sarah J., wife of Bro. James A. Ferguson, aged 56 years, 1 month, and 26 days. She was born in Floyd county, Indiana, November 1, 1836; was married to James A. Ferguson in May, 1857. Both united with the church June 13, 1870, being baptized by Elder W. W. Blair. There was born to them seven children, four of whom survive her. Funeral services in the Baptist church, December 28; sermon by Bro. Alma C. Barmore from 1 Corinthians 15: 19–24. All keenly feel their loss, but sorrow not as those who have no hope beyond this life.

She sleeps! Her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberer's rest;
Her dust will rest beneath the sod,
Her spirit has returned to God,
To mingle with the blest.

STEVENSON.—At Red Oak, Iowa, January 13, 1893, Noal Isadore, daughter of Mr. Charles and Sr. Jennie Stevenson, aged 2 years, 3 months, and 5 days. She was a bright and intellectual little girl, the joy and comfort of the household. May God bless the bereaved ones with his sustaining grace to bear up under their severe loss. Funeral services conducted and sermon by Elder Henry Kemp. The Baptist choir furnished the music.

VINCENT. — Bro. James C. Vincent, of Onawa, Monona county, Iowa, died at his farm residence in Monona county, about fifteen miles southeast of Onawa, of Bright's disease, from which he had suffered for several years. He became a believer in London, England, in 1851; went to Australia, where he remained till 1869, when he came to the United States, stopping during the winter and spring in Utah, where he became a member of the Reorganization through the labors of Elder E. C. Brand. His thought, often expressed, that seemed uppermost in his mind was, "I do not want to leave my work to do till the last, but when I am called I want to be prepared to go." His entire life showed this to be his desire, and the universal expression of neighbors and business men who had had business relations with him was, "He was a good man." Funeral sermon in Onawa, at his home, at two o'clock January 16, by Reverend Morrow of the M. E. Church. He leaves a wife and a large family to mourn his departure, but not without a bright hope. So passed away a man who has in his life preached a practical gospel sermon.

GREEN.—At Lamoni, Iowa, January 19, 1893, Mrs. Ellen Green, daughter of Mr. Cortez and Sr. Ann Pyle, aged 31 years, 10 months, and 21 days. Evidently the fatal stroke had come suddenly and without warning, for she was found lying dead upon the floor where she had fallen. A half hour before that her father had called upon her and she had seemed as well as usual. Two years before, while living with her parents, she had fallen in like manner suddenly, but had been brought out of the spell, but this time it was the end. Physicians pronounce the trouble to have been a stoppage of the circulation of the blood and of proper heart action, resulting in immediate death. Besides father, mother, brothers, and sisters, she leaves two children, a boy of eleven years and a girl of thirteen, the latter of whom especially mourns the loss of the dear mamma. She had been a widow for ten years, and was a worthy woman, a faithful daughter, and a good mother. Two years before her death she united with the Christian Adventist society. The funeral services were held in the Saints' chapel, the sermon being preached by Bro. H. A. Stebbins.

HAYWOOD.— Near Council Bluffs, Iowa, January 8, 1893, of heart disease, after a brief illness, Elizabeth Haywood, aged 67 years, 2 months, and 10 days. Deceased was born October 26, 1826, in Montgomery county, New York; was baptized September 26, 1891, at Crescent City, Iowa, by Elder D. M. Rudd. She was a member of the Adventist Church previous to accepting the restored gospel, and was noted for great firmness in what she conceived to be the truth, also a disposition to embrace the light as it came to her. She was united in marriage to Jonathan B. Haywood about two months prior to her decease. Her faith was firm, and her hope for a blessed reward was bright. Funeral sermon at her late residence by Elder C. Scott from Revelation 5: 9, 10.

SEELEY.—At Benton Harbor, Michigan, February 23, 1892, Sr. Rachel Seeley, aged 58 years and 6 days. Sr. Seeley united with the church in Monterey, was baptized October 25, 1868, by Elder David H. Smith. Our sister was a true saint, she kept the faith, and has gained the crown.

BURROUGHS.—Near Xenia, Illinois, November 9, 1892, Roy Alma, only child of Bro. Arthur and Sr. Maggie E. Burroughs, aged 4 years, 9 months, and 4 days. A bright, loving child, greatly beloved. He said he heard sweet singing about four hours before his death.

BROWN.—Five miles south of Waterloo, Nebraska, January 15, 1893, Sr. Fanny, wife of Bro. Geo. V. Brown, aged 45 years, 6 months, and 9 days. She was born near Manchester, England, July 6, 1847, was reared in the faith, and baptized February 27, 1876, by Elder Z. S. Martin. Her suffering, though long, was born in patience, and she departed in the full hope the gospel brings, leaving a husband to sons, a daughter, mother, two brothers, and one sister. Funeral sermon by Elder R. M. Elvin, January 19, from Revelation 20: 6, in the Christian church of Waterloo, to a crowded house, and many followed to the grave on the hillside. As child, wife, and mother she was dutiful, true, and kind. A faithful Saint has gone to her rest, and now awaits her crown and palm, at the first resurrection.

JOHNSTON. — At Lone Rock, Missouri, January 14, 1892, William P., child of Bro. R. J. Johnston and wife, aged 27 days. Funeral sermon by Elder T. J. Bell.

ITEMS OF INTEREST.

CHIHUAHUA, Mex., Jan. 20.—Trouble is brewing at Santa Rosalia between the native Mexicans and the Mormon colonists. The Mexican citizens claim that the Mormons have openly adopted the practice of polygamy in violation of the terms under which their concession was obtained. The merchants of the town have refused to sell the new colonists necessary food supplies, and the latter have suffered severe hardships, but have established stores of their own, which they will operate on the coöperative plan.

BERLIN, Jan. 20.—Several dailies demand that the government prepare at once an emigration bill to meet the emergency created by the United States quarantine regulations. The Hamburg authorities say that more than 20,000 persons in Austro-Hungary, Russia, and Germany, who have paid their money for passage to the United States, will not be accepted by the steamship companies, and unless something is done to stop them many are likely to be stranded in towns along the German seaboard.

The conference of Welsh colliers and their employers as to the amended scale of wages broke up at Cardiff yesterday without having reached an agreement. The interests of 100,000 operatives are at stake.

CITY OF MEXICO. Jan. 20.—During the year ending Dec. 31, 1892, there were sixty-two public companies organized abroad for operations in the republic. Fifty of the companies are American and twelve English. The total capital represented by the American companies is $91,000,605. The amount represented by the English companies is $11,000,000. Thirty of the total number of companies

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were organized to carry on mining operations.

VIENNA, Jan. 20.—The cold weather gives signs of breaking up and dispatches from various points in Central Europe report a slow rise in the temperature. Communication with many of the towns and villages is completely cut off. Provisions and other necessary supplies are either running short or are completely exhausted, and until the roads are opened it will be impossible to get anything to the people of the snowed-in places.

A manifesto signed by Señors Zorilla, Salmeron, and Pi y Margall, the leaders of the three Republican sections in Spain, were issued to-day announcing that they had formed a coalition. A central committee, the manifesto adds, will be appointed in Madrid, the members of which will constitute the first Ministry when the republic shall have been established.

LISBON, Jan. 22.—The existence of the Portuguese Cabinet is believed to be endangered in view of the opposition of the Regeneradors and Progressists to its financial schemes. All the members of the Chamber of Deputies except the Republicans have approved a resolution calling for a settlement of the financial question regardless of political considerations.

WASHINGTON, D. C., Jan. 23.—Justice Lucius Quintius Curtius Lamar of the United States Supreme Court died at 8: 30 o'clock this evening at Macon, Georgia, after a long illness.

BERLIN, Jan. 24.—During the discussion of the budget in commission Robert Von Kendell, Imperalist, who was Ambassador to Italy, said that the utterances of Chancellor Von Caprivi, his own observations of the relations of the great powers, and some signs which should be intelligible to everybody acquainted with foreign policies, has convinced him that war is more imminent to-day than at any previous time in the last twenty years. Many things point to the probability that it cannot be deferred much after 1894.

The *North German Gazette* says that should the monarchical powers decide to withdraw their Ambassadors from Paris until the epidemic of calumny in the press ceases, Germany will coöperate, although no accusations have been made meantime against the German Ambassador to France.

PARIS, Jan. 24.—The sensation in France over the action of the British in Egypt is increasing. The course taken by England is looked upon as proving the determination of Great Britain to persist in the occupation of Egypt. The newspapers unanimously call upon the government to vindicate the rights of France.

LONDON, Jan. 24.—The Egyptian situation is assuming a gravity which for the time overwhelms in the public mind all other issues. The Khedive has resumed his defiant attitude to the British government, being encouraged, it is thought, by Turkey and other powers. Additional British troops will be sent to Egypt. The present complications are attributed by some to the influence of the triple alliance, Austria, Italy, and Germany—in its efforts to create trouble between England and France: by others to French politicians who wish to divert the public mind from the Panama Canal scandal.

BERLIN, Jan. 24.—The Czarowitz of Russia and other royal personages are being entertained by the German Emperor on the occasion of his sister's marriage.

French anarchists, supported by those of other countries are reported as actively at work with a view to the overthrow of the French government. They report revolutionary tendencies in the French army, and think the present crisis favorable to their designs.

James G. Blaine died at Washington, D. C., on Friday, January 27, at eleven a.m.

Eighty were killed and scores injured in a mine disaster near Dux, Austria.

A terrible battle took place between six hundred peasants and a body of gendarmes in Sicily, in an effort to remove the former from a piece of land of which they had taken possession.

Unemployed workingmen resorted to rioting in Amsterdam. They were dispersed by the police.

Sunday school workers met in Chicago and discussed plans for the erection of a model Sunday school building, in which to conduct schools in connection with the World's Fair next summer.

TANGIER, Jan. 18.—The Sultan, besides ordering the arrest and punishment upon conviction of the Moors who recently killed a British subject in this city, which action was taken in response to the ultimatum sent to him by the British Government, has admitted Morocco's liability in the matter, and promised that the dead man's relatives shall be paid an indemnity.

LONDON, Jan. 18.—A *Times* dispatch from Tangier says that the Sultan has ignored the principal demand of the British ultimatum as to the murder of an English subject—namely: that the Minister of Foreign Affairs should be reprimanded.

HAMBURG, Jan. 18.—Two negro seamen belonging to the German steamer Gretchen Bohlen, which arrived here a few days ago from Grand Popo, have been attacked by cholera. They were taken to the hospital and the steamer will be taken to the quarantine station.

BUDA-PESTH, Jan. 18.—Six cases of cholera have been reported here within the last forty-eight hours.

ROME, Jan. 18.—The Vatican has chosen Cardinal Gibbons to be delegate to the Catholic congress at Chicago.

CAIRO, Jan. 22.—The good impression caused by the success of Great Britain's intervention in the Egyptian Cabinet affairs is giving way to a feeling of great anxiety among the European residents in consequence of the almost defiant attitude since adopted by the Khedive. The Khedive's open encouragement of popular demonstrations in his favor by ostentatious attendance at prayers in the mosque and performances in the opera house has had the effect of greatly increasing the excitement among the natives caused by the action of the British Government. British officials here believe the Khedive's course has shaken the British position in Egypt and endangered the progress of the reforms instituted by the British Government.

WARSAW, Jan. 20.—The Russian authorities have ordered that the one hundredth anniversary of the second partition of Poland shall be celebrated by general fêtes and services in the churches, parades of the troops, and grand balls. Gen. Gourko, the Russian commander, will give a ball in honor of the occasion, and the leading members of the Polish nobility have been commanded to attend. Several have taken to their beds and claim to be sick in order to escape dancing in honor of the destruction of their own country. Others have stated that they will disobey the order. A number of Poles have been arrested for singing patriotic hymns.

DR. BRIGGS.

New York *Press:* The result of the trial marks a signal advance in the trend of religious thought. It is a notable victory of liberal and modern ideas over the conservatism of the past.

Milwaukee *Wisconsin:* It is difficult to see how any benefit can come to Christianity from forcing good men out of the pale if they refuse to say that black seems to them to be white when in reality they see that it is black.

Utica *Herald:* A majority of this New York Presbytery thus virtually indorses Prof. Briggs' claim, as elaborated in his writings, that the Bible, the church, and the reason are "the three great fountains of divine authority."

Milwaukee *News:* The Presbyterian Church has needed a shaking up. The Briggs event and a revision of the creed have served to call its membership to a contemplation of some of its incongruities and unshapely tenets. The lessons learned will work out profit to it and to the cause of religion generally.

New York *Times:* The prosecution of Dr. Briggs has done the Presbyterian Church much harm and it has done the heresy hunters no good, for they are beaten at every point and on every charge. Of course, every enlightened person, whether he be of the Presbyterian Church or of no church, will rejoice at the result reached.

New York *Recorder:* That Dr. Briggs is an earnest, scholarly, and sincere Christian, according to his lights, no one doubts, and the Presbyterian Church can easily find better and more profitable work on which to expend its energies than in conducting protracted theological prosecutions for the purpose of driving such a man out of its fold.

Indianapolis *Journal:* Dr. Briggs has won a substantial victory in the New York Presbytery, and the verdict in his favor probably forecasts the result when the case shall have been carried to the Synod and the General Assembly. It indicates a radical departure, but the efficiency of the church as a conservative and useful force in morals and government will not be impaired.

New York *Tribune:* If he had been convicted of heresy many would have felt that they too, were fully as heretical, and if he were read out of the Presbyterian Church there would not be sufficient width on its platform for them to stand on. A split in the Presbyterian Church or a large secession to other churches would almost certainly have been the result if Dr. Briggs had been convicted.

Columbus *Journal:* What is needed for the theology in this age is an entire recasting of its dogmas in harmony with the spirit of the age and later developments of both science and theology born in the present wider horizon of intelligence. The issue is coming and the church that first meets it will lead the way to an era when heresy will be unknown and the best fruits of the Bible and its wonderful teachings will be gathered by the children of men.

A Western paper says that heresy is caused by a heresy bacillus which inhabits the brain, and that the only way to cure a patient is to take the brain out. It offers a prize to anyone who can produce a brainless heretic. The religious editor of a Western paper is apt to be a flippant person.

PLEASURE AND RECREATION.

If man be a gregarious animal, woman is no less so, and requires a certain amount of intercourse with her kind for her best development; but the great mistake often made is that pleasure becomes the business of life instead of what it was meant to be—the recreation, writes Mrs. Burton Kingsland in an article on "Danger of a Social Career," in the January *Ladies' Home Journal.* It is impossible that character should not deteriorate when such is the case.

Social intercourse, kept in its proper position relative to other and higher things, certainly has a distinct influence for good. It broadens the mind, it brightens the intellect, it develops the power of pleasing, and makes one the more agreeable companion; it even educates the love of one's kind by increasing our interest in one another. But when it becomes a "life"—"social life"—and occupies the greater part of woman's thoughts, time and money, it is not only a sin, it is a crime against her own happiness and that of those nearest and dearest to her.

It has been said by a wise Frenchman that "a happy people need few pleasures;" and when the world sees a woman to whom social success is the aim and object of life it guesses pretty shrewdly that all is not well at home, and no woman wishes to make a present of such a secret to a captious and critical world.

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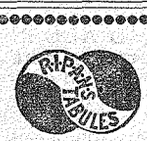

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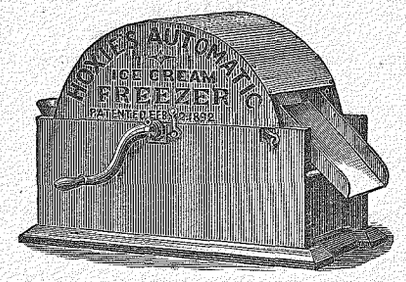

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THE SAINTS' HERALD.

Vol 40. Lamoni, Iowa, February 11, 1893. No. 6.

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Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa

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CHRIST THE DESIRE OF ALL NATIONS.

THE Rev. J. P. Brushingham preached a Christmas sermon yesterday morning at the Ravenswood Methodist church. His sermon was an exposition of the theme "Christ the Desire of all nations." Among other things he said:—

It has come to pass that a Christless religion can never again be a leading religion, for Christ is God's great Christmas gift adapted to all nations and peoples. Devoutly we exclaim: "Thanks be unto God for his unspeakable gift." A Christmas present that would delight the heart of an Arabian would be as wormwood to a Greek, and *vice versa*. But here was a gift to make glad every believing human heart, because Christ was to fulfill the desire of all nations. The heart of every living being will be forever filled with joy when the eye of faith sees the star above the child King.

Christianity is as old as creation, yet all that went before it was but the shadow of Christ, the substance. The difference between Christianity and other religions is not a difference of ethics and moral precepts; it is a difference in life and power. Artists tell us that the divine last touch in perfecting the beautiful is animation—that is, life. The divine last touch in perfecting religion is animation, life, and that life was found in the manger. The world longed for something more than creeds, dogmas, and precepts. The old Jewish scriptures had furnished better precepts than the sacred books of heathendom. Solomon's song compared with the sermon on the mount is "as sunlight unto moonlight," and yet the song of Solomon is far beyond anything written by Confucius, Zoroaster, or Buddha. But the world longed for a great personality, longed for some religious Alexander, Cæsar, or Napoleon. The world had been opening wide its arms to receive one who should be its redeemer, one mighty enough to secure a personal following. It is wonderful the influence of individual leadership. The prophets of Israel were all forerunners of him who was to be the great leader, a leader not in philosophy, not in force of arms, but in religion. The world longed for a divine man filled with sorrowful suffering, meekness, and compassionate tenderness. The world had already its great leaders and achievements. Now it longed for a great leader in tearful spmpathy. There is a touching legend among the Greeks to the effect that the clay of which man was created had been moistened not with water but with the tears of God. The world was looking for and desiring a new manifestation of the tears of God, not in creation but in re-creation.

Christ was not only the consummation of victory in individual life, but he was also to regenerate society. The world longed for one who should teach man to cease to be a wolf to his fellow man; who should teach men and nations the lesson of unselfishness, that human society should no longer be dominated by such a barbarous motto as this: "Every man for himself, and the devil take the hindmost." Christ was to look out for the weak and helpless. The unfortunate, crippled child was no longer to be exposed by the roadside to die; woman, "the weaker vessel," was no longer to be treated like a slave or beast of burden. The strong and powerful could care for themselves. The weak and helpless were to have a great burden-bearer. Christ was to open the door of civilization and take the hard gospel of incarnate selfishness by the nape of the neck and thrust it into outer darkness, leading in the gospel of brotherly love. He intended that his followers should help to keep the devil of self out of society and bring the angel of love, and peace, and good will in.

FOR GIRLS AND BOYS.

Rural Life says: "Neatness is a good thing for a girl, and if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is any better looking than a girl, but his clothes are of a different sort, not so many colors in them, and people do not expect a boy to look as pretty as a girl. A girl that is not neatly dressed is called a sloven, and no one likes to look at her. Her face may be pretty, and her eyes bright; but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, her apron dirty and her skirt torn, she cannot be liked.

Yes, a girl should early be taught habits of neatness, and be as pretty as spotless cambric, clean hands, and tidiness can make her, but it is wrong for a boy to think, because he is a boy, he is not required to be as particular as his sister. If boys are allowed to acquire the habit of neglect, it will be manifest in their business affairs in after years, and not only this, but indifference to personal appearance opens the way to the tobacco habit, which to a girl, trained to cleanliness and neatness, is worse than being called a sloven.

I have seen boys whose dirty hands, tobacco stained lips, and generally untidy appearance foretold a shiftless, thriftless life, and whose mother, wife, and sister will be obliged to work early and late to keep the home clean and neat because of his carelessness.

CURES FOR WRITERS' CRAMP.

AS REGARDS prevention, a soft stub pen, smooth paper, a desk of convenient height with ample room to allow the arm full swing, loose sleeves, using the muscles of the arm to form the letters, changing the manner of holding the pen, using the type-writer, etc., all form important factors in preventing the disease, especially in those who experience such premonitory symptoms as slight weakness of the muscles, slight pain and sudden contractions and spasms of the fingers, writes Leonard S. Rau, M. D., in an article on that most troublesome of diseases, writers' cramp, in the February *Ladies' Home Journal*. The best and quickest results may be obtained by the use of electricity, massage and gymnastics. Absolute rest, tonic treatment and change of climate are advisable. When all methods fail, the only alternative is to change one's occupation, that the muscles may have no cause for spasmodic contraction.

There is a tribe in Central Africa among whom speakers in public debates are required to stand on one leg while speaking, and to speak only as long as they can so stand.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 11, 1893.

CONTENTS:

EDITORIAL:
The Question of Questions....81
Bro. David H. Smith....82
Revolution in the Hawaiian Islands....82
Sermon of Joseph Smith the Seer....83
Bro. Mills at work again....84
Sacrament to unbaptized Children....84
Advent Thrust....84
There were Giants....85
A Specimen Story....85
As others see us....86
Sayings of Joseph the Seer....86
MOTHERS' HOME COLUMN:
Law.—No. 1....87
Bear ye one another's Burdens....88
LETTER DEPARTMENT:....88
ORIGINAL ARTICLES:
Satan, the Devil; Who was He....91
Words of Advice....93
SELECTIONS:
The Education of Memory....94
CONFERENCE MINUTES....95
MISCELLANEOUS:
Notice—Ministry Eastern mission....95
Notice—High Priests' Quorum....95

THE QUESTION OF QUESTIONS.

IN view of the capabilities, possibilities, aspirations and yearnings of the soul of man, no question is or can be of such importance as that which relates to the future life. "If a man die, shall he live again?" has been the burden of the human soul all along the ages. And throughout all ranks and conditions of the race, from the lowliest, crudest grades, to the most highly developed and refined, this seems to be the language of the soul in its higher, better moods; and preëminently is this true when the soul stands in the dark and gloomy shadow of death.

An answer to this question comes spontaneous from man's innate consciousness, that there *is* a life beyond the mysterious river of death,—a life far superior to the present for such as love and follow the ways of truth and right-doing. And yet those having this light only, are compassed with doubts and fears and misgivings, and therefore ardently desire greater light, clearer evidences, and stronger assurances. Socrates, 425 B. C., one of earth's wisest, best men in the natural world, when speaking of the need of this greater light said:—

> We must of necessity wait till some one from Him who careth for us shall come and instruct us how we ought to behave toward God and toward men.

And Plato, his pupil, fifty years afterward, said:—

> We cannot know of ourselves what petition will be pleasing to God, or what worship we should pay to him; but it is necessary that a lawgiver should be sent from heaven to instruct us. Oh, how greatly do I long to see that man! This lawgiver must be more than man that he may teach us the things man cannot know by his own nature.

These profound philosophers had, like thousands of their kind before their times, and since, explored with mighty and persistent effort every avenue within the reach of the natural man and failed to discover and secure that wanted light, that longed for information touching the fact and the character and conditions of the future life. They knew they needed greater light than nature or the intuitive perceptions of the natural man could give, and they were conscious that that light must come from God, the Creator of the race. But they, with untold millions like them, were gathered to their fathers and received not that higher, fuller light on this side the waters of death.

On turning to Holy Scripture, the mystery of life, the mystery of iniquity, the mystery of godliness, the mystery of death, and the mystery of life everlasting, all are explained and harmonized, and, "the covering cast over all people, and the vail that is spread over all nations," are lifted and taken away in Christ. For this matchless Teacher, sent from God, has justified the ways of God to man, explained the Fatherhood of God and the brotherhood of the race, taught man his duty to God and to his fellow man, exemplified the true life, and then, in his own person and by his everlasting gospel did "deliver them, who through fear of death were all their lifetime subject to bondage." He went obediently to the cross; he went down to the grave, to the regions of death; and at the appointed time of heaven he took his body from the tomb, triumphed over death, appeared to his disciples and some faithful women, afterwards "was seen of above five hundred brethren at once;" and then he was seen of Paul, then of John on Patmos, in all of which he answered the question as to the future life and demonstrated both its verity and its character. In him the struggling, uncertain hope of all people, and the clearer, better hope of God's regenerate children, found their highest, fullest realization. For in him was given the best and strongest, the perfect assurance that, if a man die, he *shall* live again. "I am the resurrection, and the life," said this wonderful and loving Savior, and he demonstrated that he was all he claimed to be. His faithful followers, despite reproach and shame and persecution, bore faithful testimony of his holy, life-giving mission as they knew it, and in the presence of haughty, bigoted priests, declared with holy boldness:—

> The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.—Acts 5: 30–32.

But biblical testimony in prophecy, in types and shadows, in promise, and in history,—all these are not the sum and entirety of divine evidence which it has pleased God to give to man in respect to the future life and its vast concerns. Paul declares a reasonable fact when he says that God "hath made of one blood *all* nations of men for to dwell on *all* the face of the earth, and hath determined the *times* before appointed, and the *bounds* of their habitation, that they should *seek the Lord*, if haply [perhaps, or, by chance] they might feel after him, and *find him*, though he be not far from every one of us" (Acts 17: 26, 27); and now, in keeping with this, the Book of Mormon, claiming to contain inspired records of great peoples who anciently inhabited North, and South, and Central America, proclaims further and harmonious revelation from God as to the verity of the future life, also as to the appointed conditions thereof. It testifies in prophecy, in promise, and in history, the personal identity and certainty of Christ and his divine mission, the general truthfulness and inspiration of the Bible, and reveals in great plainness the conscious condition of the soul or spirit of man after death, also the comforting and sublime doctrine of the literal resurrection of the dead. It answers with emphasis and great clearness the burning question of all questions and thereby floods the world with added evidence on what is of first and highest importance for man to know and do. It comes, and, with the Bible, reveals and verifies the "one from God" desired by Socrates, the "lawgiver" sent from heaven to man hoped for by Plato.

Confucius, born about 551 B. C., predicted, it is said, that,—"In process of time a Holy One shall be born who shall redeem the world. The nations shall wait for him as the fading flowers desire the summer rain. He will be virgin-born, and his name will be, The Prince of Peace. China

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shall be visited with his glory; its beams will penetrate to the depths of savage lands where no ship will ever come."

It matters not whether this Chinese sage gathered his information from sacred records or traditions handed down by his fathers from the times of Noah and the flood, or by direct revelation from God. But certain it is that the "Holy One," the "virgin born," the one ordained to "redeem the world" and named "The Prince of Peace," did come. And certain it is, also, that both the Bible and the Book of Mormon, sacred records of God's doings and of his people in both the Eastern and Western hemispheres, join their harmonious and joyful testimonies in proclaiming to benighted, fallen man, that the future life is as certain as the life that now is; that it is revealed clearly in the gospel (good news) of Jesus Christ our Lord, and that therein we get the full and satisfying answer which alone can assure the longing soul in respect to life and its conditions beyond the grave. These records severally and jointly teach that this great Redeemer has said to the race, "Thy dead men *shall* live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth *shall* cast out the dead."

BRO. DAVID H. SMITH.

OUR visit to see this brother in his affliction, though the result of an official error, was not unproductive of good. We found him in good health physically; but so far as Bro. Israel L. Rogers and we could see unchanged in the conditions of his mental powers.

We have a word to the Saints which we desire them to heed. At the time this brother was taken sick, all that was in our power to do was done; he was frequently prayed for, and many of the eldership were asked to, and did administer to him as required in the law; all of which did not prevent the mental disturbance from culminating in losing the balance of a well-poised mind; the causes of which are to be conjectured only. We were made painfully conscious that the love and duty of kindred, the anxiety and loving regard of the family of faith, availed nothing, for reasons known to the Master. When this was made clearly apparent we left him to the divine will and power of God; with sadness, it is true, but with complete resignation. We have been content with that. The Lord once said to us "He is in mine hand;" and we suggest that this be left as it is, with no attempt to forestall the action of the divine mind. Whatever is the outcome let calm and wise conduct and speech prevail. To us the work of God is more than the life of any man in it; and the truth, or falsity of any item of the gospel economy does not depend upon the life, or death of any since Jesus Christ.

Bro. David H. Smith is forty-eight years of age, is getting gray, and is quite corpulent, a large fleshy man. He is well treated so far as his natural wants are concerned; and seems not to be disturbed in his surroundings. What the secret movings of his mind may be no one knows; the key is lost, and will not be found unless restored by Him in whose power are all things. Speculations in regard to it, and the probable end are profitless; or worse. Over anxiety and undue zeal lead some to make predictions which may do great harm; for the reason that if the man is in God's hand, he will himself act in his own time and in the way it may please him. If as we desire we shall be thankful; if as we fear, we shall be resigned. There let the Saints leave the issue, praying for the patience to endure, severe as the tests of our faith may be.

*

REVOLUTION IN THE HAWAIIAN ISLANDS.

NEWSPAPER advices state that the foreign element at Honolulu, Hawaii, and the country adjacent has deposed the native queen, Liliuokalani. and instituted a provisional government and sent commissioners to America with a request that the United States government will either annex the islands, or establish a protectorate for them.

This revolution is significant in this, the majority of the foreign population on the Islands is American; and by far the larger portion of the mercantile and industrial capital of the country are also American in interest, so that the very natural sequence of the deposition of a monarchical form of government and the institution of a republican, is the looking to the country most largely represented in the discontented parties. This makes the United States a party to the movement to put the Hawaiian Islands into touch with the stirring elements of the times.

Bro. Gilbert J. Waller, a resident at Honolulu and a business man of that city, sends us a Hawaiian *Gazette* for January 18 containing the latest at the time. From it we extract:—

JANUARY 18, 3 p. m.—Everything continues quiet. The government building, police station, palace, barracks, all public buildings, and the entire city with all the government stores and ammunition are in the hands of the provisional government, which is complete master of the situation. The United States of America and the Netherlands have already recognized the new government, and the formal recognition is momentarilly expected from the representatives of the other powers. The citizens continue to rally to the support of the new government, and the number of volunteers is rapidly increasing. The volunteer companies are being organized in an efficient manner, and a thorough system of night street patrols has been put into operation.

The general feeling in the town is one of tranquility. The native population is quiet, and curiosity seems to be what principally occupies them. The incendiary leaders are silent, and as a result a good tone of feeling prevails. Many natives of the better class have declared themselves in favor of the movement, and some have circulated petitions among their own race directed to President Harrison asking Uncle Sam to annex the islands and thus end their troub'es or *pilikias*, as they call them. If time sufficed, no doubt thousands of signatures would be obtained.

LATER, 5 p. m.—Recognitions of the Provisional government have been received from the representatives of Sweden, Germany, Austro-Hungary, the United States, Belgium, Russia, the Netherlands, and China.

The reasons for the change in government are set forth in a proclamation issued by an Executive Council, of which Sanford B. Dole is chairman. One of the clauses following a recital of specific acts of King Kalakaua and his succeeding queen to deprive the citizen subjects of the kingdom of their rights, is as follows:—

Not content with her victory, Her Majesty proceeded on the last day of the session to arbitrarily arrogate to herself the right to promulgate a new constitution, which proposed among other things to disfranchise over one fourth of the voters and the owners of nine tenths of the private property of the kingdom, to abolish the elected upper house of the legislature and to substitute in place thereof an appointive one appointed by the sovereign.

We, citizens and residents of the Hawaiian Islands, organized and acting for the public safety and common good, hereby proclaim as follows: 1. The Hawaiian Monarchical system of government is hereby abrogated. 2. A provisional government for the control and mangement of public affairs and the protection of the public peace is hereby established, to exist until terms of union with the United States of America have been negotiated and agreed upon. 3. Such provisional government shall consist of an executive council of four members, who are hereby declared to be, S. B. Dole, J. A. King, P. C. Jones, W. O. Smith, who shall administer the executive departments of the government, the first named acting as president and chairman of such council and administering the department of foreign affairs, and the others severally administering the department of interior, finance and attorney-general, respectively, in the order in which enumerated, according to existing Hawaiian Law as far as may be consistent with this proclamation; and also of an advisory council which shall consist of fourteen members who are hereby declared to be S. M. Damon, A. Brown, L. A. Thurston, J. F. Morgan, J. Emmeluth, H. Waterhouse, J. A. McCandless, E. D. Tenney, F. W. McChesney, F. Wilhelm, W. R. Castle, W. G. Ashley, W. C. Wilder, C. Bolte; such advisory council shall also have general legislative authority.

Such Executive and Advisory Council shall, acting jointly, have power to remove any member of either Council and to fill such or any other vacancy. 4. All officers under the existing government are hereby requested to continue to exercise their functions and perform the duties of their respective offices, with the exceptions of the following named persons: Queen Liliuokalani; Charles B. Wilson, Marshal; Samuel Parker, Minister of Foreign Affairs; W. H. Cornwell, Minister of Finance; John F. Colburn, Minister of the Interior; Arthur P. Peterson, Attorney General, who are hereby removed from office.

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5. All Hawaiian laws and constitutional principles not inconsistent herewith shall continue in force until further order of the executive and Advisory Councils.

Signed, HENRY E. COOPER,
J. A. MCCANDLESS,
ANDREW BROWN,
THEODORE F. LANSING,
JOHN EMMELUTH,
C. BOLTE,
ED. SUHR,
HENRY WATERHOUSE,
W. C. WILDER,
F. W. MCCHESNEY.
WM. O. SMITH.

Before the reading of the proclamation was completed, the volunteers from the Rifles Armory began to assemble in force. The grounds of Aliiolani Hale were cleared, and a guard set at all the gates.

Bro. Waller wrote January 18 to Bro. R. S. Salyards:—

The newspapers I have sent will inform you of the condition of affairs here. The United States marines and sailors from the Boston have occupied our meeting hall and are now using it as their headquarters ashore. It is situated close to the government buildings, and that is the reason they took up their quarters there. We have protested against their occupation of it, but thus far they have shown no inclination to move. It is a case where they claim, "might is right."

We have baptized seven lately, four on Christmas day and three since, and four more have requested baptism. The natives feel bad about losing their queen and it will be some time before they are reconciled to the new government.

Bro. Clapp, myself, and family are all well. Hope you are. Love to yourself, Bro. Joseph, Bro. Blair, and all the Saints there.

It will be seen by the above that the Saints are in the midst of it, much as they may deprecate revolution and violence.

SERMON OF JOSEPH SMITH THE SEER.

ON Sunday, October 3, 1841, at a conference in Nauvoo, President Joseph Smith delivered the sermon we publish herewith, and we are assured our readers will be delighted with its perusal and profit by its sentiments. Very much has been and is being said as to the character and teachings of that man whom all Latter Day Saints should honor as the Lord's "choice seer" to open up, found, organize, and build up during his lifetime this last dispensation of grace to the sons of men. The doctrine taught is strong, the language direct and incisive, and the principles high as heaven and broad as eternity. Of course, we may expect narrow-minded souls, not of the Saints, will criticise, kick, and condemn some of the lofty ideas presented, for the reason that they have not their eyes open to the clear light. And there may be some among the Saints who think they know more about the matters discussed than did the man the Lord said would be "like unto Moses," (and like unto Joseph the son of Jacob,) in his official, ministerial work as a church founder and builder, for such has been the history of God's people in all ages. Men professing to be God's servants assumed to know more and better in regard to the will and work of the Lord than those to whom he committed that will and work, as in the case of Korah, Dathan, and Abiram, and others after them even to the times when Jesus rebuked intermeddling scribes and Pharisees with having made void the law by their traditions, and when he also indorsed Moses and his writings which officious, would-be wise priests had corrupted and perverted all along from the times of the dissension and rebellion at Sinai. The Lord said of Joseph: "I will make him great in mine eyes" (2 Nephi 2: 2), therefore it becomes well the Saints to listen carefully to his authentic official teachings.

President Joseph Smith, by request of some of the Twelve Apostles, gave instruction on the doctrine of Baptism for the Dead, which was listened to with intense interest by the large assembly. He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

The proclamation of the first principles of the gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God.

He explained a difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre) to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work, or entered into his rest.

After his resurrection he appeared as an angel to his disciples, etc. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The only way to obtain truth and wisdom is, not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead.

There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous, and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature.

One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

Many objections are urged against the Latter Day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

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

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, etc., and restore all things in Christ.

President Joseph Smith then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the church shall not hold another General Conference until they can meet in said house. *For thus saith the Lord!*"

DENVER has a paper called *The Road*; that paper has an editor; that editor has an opinion about most things and churches in particular.

It appears that not long ago, a dean of the Episcopal (Church of England, preached against theatres in general) and Sunday theaters in particular, This dean whose name is Hart, excited the ire of this editor of *The Road*, who proceeded to read the dean and the public a screed on theatres and churches. Bro. John Kaler has clipped this and sent it to us; from it we give the following extracts; pithy as they are:—

There are useless churches and useless theatres. The church that sustains some chuckle-headed idiot in white gown and crosses who hasn't the manhood or courage to tell the truth, but who Sunday after Sunday talks rot and folderol while the people yearn for the word of Christ—that church is a failure and should be stepped upon.

Christ taught simplicity and honesty.

Christ taught men to shun hypocrisy and deceit and risked his life to tell the truth.

How many pastors dare tell their Plutocratic congregations the real truth about the legalized robbery being practiced by party politicians to enslave the poor and unfortunate.

Churches that do not teach Christ's true doctrines, as taught by him, ought to be shut

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up on Sunday and every other day. As to theatres—we concede that there are a whole raft of them that ought to be closed, not only on Sunday but eternally; but we believe in the plan of allowing any exhibition or show with a good moral to open on Sunday or any other day or night, in large cities. Of course we admit, that to allow one theatre to run while another is denied that privilege, is class legislation of the worst sort; but, if we look at it from a standpoint of decency and public good we discover that we have laws that designate what a thief is, and the laws are enforced (to some extent).

We entertain no particular animosity for churches or church people and believe they have as good a right to worship as they see fit, as we have to think as we see fit, but when a lot of cranks start out to legislate religion into anybody, then our blood boils. Give Dean Hart or Paddy Malone of the Colorado *Catholic* their own way and every man, woman, and child in Denver would be parading around with a huge cross slung over their shoulders, chanting some fool mummery about salvation while freedom and progress took wing and departed. We believe in liberality. We believe any institution calculated to sustain, uphold, and perpetuate a reverence for God and liberty should be tolerated.

Good churches, good books, good museums, good theatres, good men, and good thoughts, are good things for Sunday and every other day.

We need them.

Dean Hart further stated that of the dozens of churches in Denver they had really but four, naming the pastors, thus indicating the congregations. We presume that when he so named these four churches, he was either unacquainted with the existence of the Reorganized Church, or placed that body with the number that should be "stepped on." Brn. Kaler, Kemp, Shupe, and Pratt, and others of the Saints, object to the idea that they should be stepped on, but do not altogether object to the scoring the quasi-religious bodies of Denver have been subjected to.

BRO. MILLS AT WORK AGAIN.

BRO. D. S. MILLS, in a late personal letter to Bro. Blair, states that he is steadily improving in health; has been doing some ministerial work of late, and had just returned from a trip to Los Angeles and Downey City seeking to encourage and confirm the Saints in their blessed hope. He expected to go soon to labor in the gospel in and about San Bernardino, and concludes by saying: "I cannot keep still; the work is in good condition considering the amount of labor done in this district."

We can readily imagine Bro. Mills' anxiety and ardent desires in respect to the Church of Christ and the salvation of souls. He knows the gospel is true. He knows it to be the very best thing mortals can have and what they *must* have in order to reach the highest good here and hereafter. And *knowing* these things, his soul is stirred to activity, to use every possible means to have Christ preached and souls gathered into the fold. Let all the Saints pray the Lord, fervently, to heal and prosper this dear brother, this faithful minister, that his days may be many and happy, prosperous days. If he shall be spared, as we fondly hope and pray he may, the hearts of many will doubtless be made glad and joyful by his worthy ministrations; for he can bear witness for Christ by reason of many years experience under crucial tests, that the Lord keeps, comforts, and confirms his faithful Saints by the power and grace of the Holy Ghost.

SACRAMENT TO UNBAPTIZED CHILDREN.

A BROTHER asks if it be lawful and proper to give the sacrament to unbaptized children, and we reply that it is restricted to members of the church who "are worthy of it," as set forth in Doctrine and Covenants 17: 18, 22, which reads:—

The duty of the members after they are received by baptism:

The elders or priests are to have a sufficient time to expound all things concerning the Church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church, and also before the elders, by a goldly walk and conversation, that they are worthy of it, that there may be works and faith agreeable to the holy scriptures, walking in holiness before the Lord.

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or priest shall administer it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The conditions required in the above text cannot be fulfilled by an unbaptized child, therefore such child should not be given the sacrament. And to this agree the teachings of St. Paul, 1 Corinthians 11: 23–29:—

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

Paul commended the Saints in being careful and particular in respect to the proper institutions of the church, and we should be admonished thereby, for he says:—

Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.—1 Cor. 11: 1, 2.

ADVENT THRUSTS.

IN the extract below, taken from the Seventh-day Advent *Review and Herald* of recent date, we have a specimen of the mixed and misleading statements often found in both the religious and secular newspapers of the day when they treat of the history and faith of the Latter Day Saints. While there are some truths in this extract, there is nevertheless such an amount and such kind of falsehood as renders it as a whole worthless and miserably deceptive. One falsehood injected into an otherwise true narrative, may vitiate and corrupt it from end to end.

This Advent writer assumes and asserts that Joseph Smith was one of the "false prophets" predicted by our Savior, but he fails to prove it. Jesus revealed to John upon Patmos that, in the last days, prior to the second advent there would be *true* prophets—prophets of God—on the earth, ministering among the sons of men, for of these he says:—

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.—Rev. 11: 10.

Jesus further revealed to John that there would be *true* prophets on the earth in the last days, also that some of them would be persecuted and slain, for John says:—

And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.—Rev. 16: 5, 6.

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.—Rev. 18: 24.

We claim that Joseph Smith was a prophet sent of God; that he came at the right time; that he came in the right manner; that he claimed the right lineage (Deut. 33: 13–17; Ps. 80: 1–3; Jer. 31: 9; Rom. 11: 23–27, etc., etc.); that he organized and builded the church according to scriptural patterns; that he preached the gospel of Christ just as did Jesus and the faithful apostles; that he prophesied in the name of the Lord at various times from 1827 to 1844, and none of those prophecies have proved untrue, —no, not one!

Yes, he claimed to have conversed with angels; and Holy Scriptures reveal that angels will minister to men in the last days. Jesus, in Matthew 13: 38–43, says they will:—

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The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Jesus says further in Matthew 24: 31:—

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Jesus revealed to John that his gospel would be restored by an angel to man in the last days, for John says:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Rev. 14: 6, 7.

As a further proof that angels will minister to man on the earth in the last days, and that God will reveal his word to man, all prior to the Second Advent, we present this item of revelation given to John by the Lord Jesus:—

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18: 1-5.

The foregoing texts are sufficient proof that angels will minister to man on the earth in the times prior to the end,—and why not minister to Joseph Smith?

Joseph Smith, and his friends who knew, deny that he ever practiced or advocated "a species of fortune-telling or soothsaying, claiming power to tell of the existence of valuable mines or lost treasures." They always pronounced such stories false and slanderous. Is it any wonder that Joseph and his work was and is belied by his enemies? Have not God's prophets always been misunderstood, misrepresented, and bitterly persecuted? And was not the sinless Christ falsified, and then persecuted even to crucifixion? And is it anything strange, in the light of Bible facts, that Joseph Smith, when called to be Christ's prophet and seer, should be maligned and defamed as were God's servants anciently? Nay, would it not be strange if he were not so persecuted? The quotations already made from Revelation 11: 10; 16: 6, and 18: 24 clearly reveal that some of God's prophets and Saints in the latter days would be hated, and be persecuted unto death. Joseph Smith and some of the Latter Day Saints fulfilled the prophecies in Revelation chapters 16 and 18, so far as relates to the persecutions heaped upon them by blind, bigoted, cruel men, and they are the *only* ones that have done so.

Yes, Joseph Smith "claimed to be guided by visions, angels, and voices." This is just what the Lord's prophets in all ages claimed. And how can the prophecies we have quoted be fulfilled without there being "visions, angels, and voices," in the last days, among the Lord's "Saints and prophets." The Lord reveals that such things will be, and the Latter Day Saints, from 1827 till now, claim that such things have been and are being made manifest; and they are met and derided by religionists for claiming in harmony with the predictions found in the very Bibles they read and profess to believe.

Joseph Smith and his friends never claimed, but always denied, that when he was engaged translating the Book of Mormon he was "behind a curtain, the supposed plates being before him, and pronouncing the words, while a scribe on the other side took down the words in writing." This, like ten thousand other false statements, originated in the fertile, faulty brains of the enemies of Joseph Smith and his work, and are being circulated by either the ignorant or dishonest to cast a cloud upon the faith and work advocated by Joseph Smith and his fellow Saints.

Yes, "Certain witnesses claim themselves to have seen the golden plates." The Lord always has witnesses to bear testimony of what they actually *know*. Such alone are competent, and the "witnesses" alluded to were of that class, as may be seen by reading the page following the preface in the Book of Mormon. Here is what the *Review* says:—

Coming down to a later period, we briefly notice Joseph Smith and the Mormon movement, as a fulfillment in part of our Savior's prediction of false Christs and *false* prophets who should deceive many. Joseph Smith was born in Sharon, Vermont, in 1805, and moved with his parents to Palmyra, New York, when ten years old. His education was very limited. He could barely read and write, and had a meager knowledge of the elementary rules of arithmetic. His religious experiences began when about fifteen years of age. From that time forward he claimed to have special spiritual illumination, conversing with angels, with instruction about a new religious doctrine such as would avoid the various errors of the different sects. He indulged in a species of fortune-telling or soothsaying, claiming power to tell of the existence of valuable mines or lost treasures, and had the reputation in the country of being a fanatic and visionary. He claimed to be guided by "visions," "angels," and "voices."

At the age of twenty-two he claimed to discover in a certain hill, between Palmyra and Manchester, certain golden plates, upon which were written in ancient characters the history of people living in ages long past in America, some of whom were the ancestors of the American Indians, who they claim were descended from the ten lost tribes of Israel. This Smith claimed to be able to decipher and read by the aid of a curious instrument, called by him the "Urim and Thummim," "two transparent stones clear as crystal;" set in two bows, found with the plates. From these plates all Latter Day Saints claim the Book of Mormon was translated; Smith being behind a curtain, the supposed plates being before him, and he pronouncing the words while a scribe on the other side took down his words in writing. Certain "witnesses" claim themselves to have seen the "golden plates," but what has become of them no one knows. Smith claimed that an angel received them from his hand, and disappeared with them.

THERE WERE GIANTS?

FARGO, N. D., Dec. 18.—Colonel J. H. Ray, of Dickinson, this State, owns a relic of the prehistoric ages. It was dug up in a gravel-pit one mile from Glendale, in Eastern Montana. It has been examined by members of the Smithsonian Institution and Oberlin College, and pronounced to be one of the most valuable discoveries of its kind ever made on the North American continent. From its structure it must have formed the backbone of a biped fully sixty feet high. A specimen of a human vertebra that has been taken from the frame of a man six feet high was laid alongside it. The relic was found to be a perfect counterpart, except that it was ten times as large.

The hole through the center of the smaller pieces of bone, where the spinal cord once was, is said to be an indication of the size of the brain. The hand of an ordinary sized man can be placed in the cavity of the prehistoric relic. The size of this cavity convinced the scientists that it was not a relic from the remains of an ape.

The foregoing is from a Piladelphia paper, and is sent us by Bro. A. H. Parsons. We print it, as a companion story, to the Cardiff stone man.

A SPECIMEN STORY.

THE way newspaper stories are told about the Mormons is aptly illustrated by the following taken from the New York *World*, for April 20, 1892. It appears to be an answer to some correspondent who asks for information:

F. A.—Joseph Smith was born at Sharon, Vermont, December 23, 1805. His early education amounted to nothing and he was somewhat disreputable and unsavory. When about twenty-three years old he asserted he had received a revelation. His "Book of Mormon" was published in 1830, and is supposed to be a romance written twenty years before by a preacher named Samuel Spalding, but never published until it was issued by Smith. In 1831, Smith, having succeeded in inducing a number of persons to believe in the genuineness of his revelation, took them to Kirtland, Ohio, where they built a "temple." They were soon driven away by their neighbors. Then they went to Hancock, Missouri, and established themselves at a place on the Mississippi River which they called Nauvoo, and in six years after its settlement the town numbered fifteen thousand inhabitants. Charges of immorality having been made

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against the community Smith and his brother and two elders surrendered to the Governor for trial and they were committed to jail at Carthage. On the afternoon of May 27, while the prisoners were in the jail-yard, the elders reading and the Smiths walking up and down, they were assassinated by the jailers, who opened fire on them from a window. This was what made the Mormons leave the United States and seek an asylum in the wilds of Mexico at Salt Lake.

This story is queer for several reasons:—

1. There was no supposition that the Book of Mormon was a romance written by Samuel Spalding.

2. No such romance was ever published by Joseph Smith, as the Book of Mormon, or as a romance pure and simple.

3. The Mormons never went to Hancock, Missouri.

4. Joseph and Hyrum Smith were killed on June 27 ,not May, and in the jail and not in the yard.

AS OTHERS SEE US.

THE following from a Melbourne correspondent of the *Hay Standard*, Australia, under date of October 19, 1892, is an encouraging sign for the work of our ministry in that far-off land, and is valuable as showing how the truth will drive away prejudice begotten of falsehood, bigotry, or misapprehension. What the world needs to know are the facts of our glorious faith and church work. And how urgent the demand that this need be supplied!

God bless Brn. Wight and Butterworth in their far-off field of labor and make them shining lights in the world and successful ministers in winning souls unto Christ.

In our younger days we used to enjoy perennial fun about Mormonism and Salt Lake City, and the queer antics of Brigham Young and his people always afforded food for ridicule. We supposed that Young was the true successor of Joseph Smith the prophet, and that that Mormonism was the genuine thing. As a matter of fact Salt Lake Mormons are an apostate body, and have nothing to do with the true disciples of Joseph Smith. The headquarters of the real Mormons or Latter Day Saints are at Lamoni, in Iowa, about three hundred miles west of Chicago, U. S. A., and the head of the Church is Joseph Smith, a son of the martyred prophet. This church discountenances polygamy and every other improper practice, and are well respected by all with whom they come in contact. There are several branches of the church in New South Wales and Victoria. An elder of the church from America, Mr. J. W. Wight by name, recently called on me, and I much enjoyed his conversation. He is on a mission to Australia, and returns to America in a few months time. Mr. Wight is very far removed from the conventional Mormon, and is an altogether different kind of person from the Salt Lake Mormons that I have met in Adelaide and in Sydney. An hour's conversation with Mr. Wight, and a careful perusal of the voluminous literature of the Reorganized Church of Jesus Christ of Latter Day Saints shows clearly that after all there is really nothing objectionable in the denomination, either in its doctrines or practices. They are of course severely handicapped by the actions of the notorious polygamists of Salt Lake City. I have read the "Book of Mormon," both the edition published in Salt Lake City and the one issued in Lamoni, and I confess candidly I cannot see what there is objectionable in this so-called "American Bible." The style is perhaps not so singularly grand as that of our English Bible, but it is decidedly superior to that adopted in the last revision of the Sacred Volume. The Book of Mormon gives the rise and progress of a now extinct race of people in America, and it is a peculiar fact that recent discoveries in parts of that continent bear out much of what is said in the Book of Mormon. The old notion that this book is a copy of a religious novel written early in the century by the Rev. Solomon Spalding is now exploded by the discovery of Mr. Spalding's MS. a printed copy of which I have before me. I do not offer any opinion as to whether the late Joseph Smith was a divinely inspired prophet or not. It is only about forty-eight years since he was so barbarously murdered, and there are numbers of people alive who knew him, and who speak well of him. His brother is still a leader in the church, and the members of the denomination are universally respected in America. Their books and periodicals are full of everything that is good and pure; they advocate and support all that is calculated to do good, and vigorously denounce everything evil. This does not appear to be the fruit of imposition or fraud. I have read about one hundred and fifty copies of *The Saints' Herald*, a weekly paper edited by the son of the prophet and published at Lamoni, and have perused other books and periodicals, and find nothing objectionable in them. The Latter Day Saints are free from bigotry and intolerance, and while steadfastly upholding the principles of Joseph Smith, cheerfully allow others to differ from them.

EXTRACTS FROM LETTERS.

BRO. T. W. WILLIAMS, Jackson, Ohio, January 20:—

The work in this district will require the constant attention of one who will lean upon God for direction in regulating its affairs. It is in much better condition than a year ago; the Saints are coming to the front financially, and an increased spirituality is discernible. The demand for preaching is growing, and everything is encouraging. I am busily engaged; have several new openings in view in the near future. Expect to commence tent work just as soon as weather breaks and spring appears. Would be pleased to have Bro. Blair and Bro. Joseph in our midst. We hold our fall conference and annual reunion at Jackson, the county seat of Jackson county, in August. Would be pleased to have you attend.

Bro. James Moler, Limerick, Ohio, January 25:—

I go to Highland county with Bro. T. W. Williams on the 31st inst. to try to regulate the church there and present the word in new places. I have been blessed in speaking the word this year. Hope to abide firmly in the work.

Bro. I. N, W. Cooper, Woolstock, Iowa, January 25:—

We are having lively times in this part of the vineyard. I have been at Boone, Radcliffe, near Nevada, and at Head Grove and Fountain, where great interest has been manifest and a number ready for baptism. We are now holding forth at Woolstock, in good hope of success.

Bro. W. S. Pender, Janesville, Wisconsin, January 27:—

Elder Gardner and myself are negotiating for another discussion at Chetek in March. We have not yet agreed upon questions, but I think he will be unwilling to discuss any other than the immortality of man and the punishment of the wicked. Inclement weather has retarded missionary work of late; about two feet of snow, and more falling. Have held a few meetings here and in the vicinity. One gave his name for baptism.

Bro. H. N. Hansen, Salina, Utah, January 25:—

I preached here last night in the meeting-house, attention good. I go to Richfield and Elsinore.

Bro. C. J. Hunt, Cherokee, Iowa, January 25:—

I am holding meetings seven miles south of Cherokee; interest good. I baptized Bro. Nelson Sheldon's wife yesterday; more are believing and I hope they will obey soon. Quite a large crowd witnessed the baptism.

Bro. O. B. Thomas, Boonesboro, Iowa, January 23:—

Three baptized here yesterday. We had a happy day. Acceptance, encouragement, admonition, testimony, prophecy, healing, and joy in the Holy Ghost, all being given; the baptisms sublime and confirmation in power.

Bro. D. M. Rudd, Barnard, Missouri, January 25:—

Have been having the best interest and liberty of all my ministry at this place and do not know but a debate may follow, as the Campbellites talk strongly that way.

Bro. G. H. Hilliard wrote from Kibbie, Illinois, January 31:—

Two more baptized here since last writing, and others near the door. The influence of the gospel is spreading out from this place. Prospects good for the future.

SAYINGS OF JOSEPH THE SEER.

EQUAL rights and privileges is my motto; and one man is as good as another, if he behaves as well; and that all men should be esteemed alike, without regard to distinctions of an official nature.—*Mill. Star, 15 : 647.*

Oh, my God! how long will this monster, Intemperance, find its victims on the earth? Methinks until the earth is swept with the wrath and indignation of God, and Christ's kingdom becomes universal. O, come, Lord Jesus, and cut thy work short in righteousness.—*Ibid.*

Though we or an angel from heaven preach any other gospel, or introduce an order of things other than those things which ye *have* received or are authorized to receive from the First Presidency, let him be accursed.—*Mill. Star, 16 : 76, Sept. 3, 1837.*

God will not acknowledge that which he has not called, ordained, and chosen.—*Mill. Star, 18 : 165.*

It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their priesthood will prove a cursing instead of a blessing.—*Ibid.*

BELOW is a summary of a scientist's statement of the worth of some scientific (?) conclusions and the literature that contains them. It appears that science, that so-called, will also be compelled to still further continue the work of revising some of its creeds. The extract is from the Chicago *Tribune:*—

In the leading article of the latest number of *Science* W. H. Holmes of the Smithsonian Institution discussess the theory of a paleolithic man in Eastern America. He concludes that if there ever was such a man, or an ice age man, on the eastern side of this continent the evidence so far collected in support of the proposition is so unsatisfactory and in such a state of utter chaos that the investigation practically must begin anew. That it will so begin is rendered certain by the fact that geologists are now showing a decided disposi-

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tion to take up that part of the work naturally belonging to them, and that primitive forms of art in stone are now for the first time receiving the critical attention necessary to make them available in a scientific discussion. He holds that a large part of the literature relating to the paleolithic and ice age questions is so hopelessly embarrassed with the blunders and misconceptions naturally belonging to the initial stages of the investigation that it is little more than a stumbling-block to science; and it would appear to be a more colossal task to discover hints of truth in the literature of to-day than to wrench them afresh from the rocky tomes of nature.

EDITORIAL ITEMS.

SEND for "The Future State," the new tract, No. 47. Price, 15 cents per dozen, or $1.15 per hundred.

Pres. Joseph Smith returned on the 1st inst., from his call to Elgin and his visit to Sandwich and Plano, Illinois. He reports his brother David H. as being in good bodily health and well cared for. His visit at Sandwich and Plano were pleasant, and his meetings at the latter place fairly well attended and much enjoyed on his part. He is in fine health and and good spirits.

Sr. Mary A. Mason asks that the word be preached at Liscombe, Iowa. It is twelve miles from Marshalltown.

We are indebted to Sr. Belle Robinson, of Independence, Missouri, for a handsome art album of popular subjects and a neat calendar, issued by the Avery Planter Company, of Kansas City, Missouri.

CORRECTION.—In Bro. Derry's article, "A vision," page 59, the first paragraph should read: "I find in my journal of this year (1892)," not 1851, as written.

Bro. S. W. L. Scott wrote from Dimond, Michigan, that he was holding meetings every other evening all over the county with good liberty and large attendance.

Bro. J. D. Bennett has opened the work at Tuskeego, near Lamoni. He has been granted the use of the Christian church and has had attentive hearers.

Some enemies of the Saints at Bennington, Michigan, wrote a Detroit, Michigan, paper of late that the citizens of Bennington were so enraged with our Elder Hiram Rathbun "because he preached Mormonism and polygamy," that they threatened him with a coat of tar and feathers. Their falsehood proved a boomerang; for it led an honorable reporter of *The Lansing Journal* to interview Elder Rathbun at his home and found him an honored citizen of that city, well known in all that region of country the past fifty years. Besides this, the wrath of the Bennington persecutors served to furnish a fine occasion for Elder Rathbun to reach many thousands throughout Michigan, Illinois, Indiana, and may other States, with some wholesome facts touching the faith of the Saints, for the interview was published not only in the *Journal*, but also in the Chicago *News Record*, etc., etc., thereby reaching the reading public far and near.

The enemies of Christ cast Paul and Silas into prison after first abusing them shamefully, but the Lord overruled all for the spread of truth and the salvation of souls. We trust this may be the outcome of Bro. Rathbun's persecutions.

Bro. J. L. Patten wrote from Irondale, Colorado, asking to be furnished the address of Bro. Wells, "the Indian doctor." Can any of the HERALD readers respond?

Mothers' Home Column.

"A whisper broke the air—
A soft light tone, and low,
Yet barbed with shame and woe:
Now might it perish there, nor further go!
Ah me! a quick and eager ear
Caught up the little meaning sound!
Another voice has breathed it clear,
And so it wandered round
From ear to lip, from lip to ear,
Until it reached a gentle heart, and that—it broke."

LAW.—NO. 1.

GOVERNED.

"AND again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same."—D. C. 85: 8.

To one who loves his fellow man, and who, standing in a position to observe the tendency of the age, sees not only the various spectacles presented on the surface of society, but, looking deeper, sees that also which is at work beneath the surface, there is much at once to encourage and to dishearten. In his "Clear Vision" Whittier says:—

"The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear."

But that even his pure soul and sanguine spirit was not always lifted to heights where the vision was thus clear we glean from other passages. For instance:—

"Sometimes glimpses on my sight,
Through present wrong, the eternal right;
And step by step since time began,
I see the steady gain of man."

"Sometimes," at such times as faith in God was strong, his soul was lifted above the lowlying clouds and with clear vision he saw like one of old "the chariots of Israel and the horsemen thereof."

If it should chance that these lines fall into the hands of such as have stood upon these heights, we appeal to them to know if they have not quite as often—yes, perhaps oftener—while marking the slow advances oftener, as opposed to the giant strides of error, the oppression of the weak by the strong, the present success of fraud and villainy, the crushing of innocence and virtue beneath the iron heels of wealth and worldly position, cried out in bitterness of spirit, "How long, O Lord, how long?"

That our position in regard to some things of which we wish to speak may not be misunderstood, we wish to say that we recognize the gospel of Christ as being the remedy and the only remedy for the overcoming of evil and bringing man up to the heights God intends him to occupy. This law is perfect, lacking nothing; and we need not seek for anything to add to or embellish it, neither for anything which we can safely take from it.

And now, sisters who have been begotten in the gospel of Christ, we come to you, come to you with earnestness of purpose and the solemnities of eternity before our eyes, and ask of you, How do you understand?

It has been many years since the truth has been borne in upon our soul, that in the near future of the church woman had a work and a very important work to do in the church. We have waited patiently, but not idly, the troubling of the waters; but we now say to you that the time is at hand, and the church is ready. What of you, my sister, are you also ready?

It is not a work for a few, but for every one who has named the name of Christ. First in this mission field, as the place above all other places sacred and holy, stands the home, home where God himself has planted the corner stone of society and at whose altar the mother stands as heaven appointed priestess, whose rights none dare gainsay, whose influence is boundless, and whose reponsibility is simply *awful*.

Were all our homes perfect, the work would be greatly reduced. But they are not; hence, following the example of Jesus, the work before us will demand of some that they take up the cross of labor and follow him outside of these sacred precincts into the world, into the homes of others, in short, wherever a helping hand can be given, be it on the highway or down—yes down in the mire of sin and pollution. Are you ready for this work? If not, let the truth come home to you, to me, that if ever we have on the wedding garment, if ever we are prepared to meet Christ at his coming, this preparation must be made in the way, the only way in which it is possible to make it; namely, through obedience to the law of the gospel; for "That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

Again we ask, How do you understand? We hear much of faith, repentance, and baptism. It is well we do, for they are a part of this perfect law, and we cannot dispense with them, but are we to understand that these alone are sufficient? How can we! The individual who would be the disciple of Christ is *commanded* to follow him, and this implies to incorporate into our own life the virtues manifested in his life.

The law by and through which we are seeking salvation is an aggressive law, a law which, designed for the purpose of freeing men and women from the bondage of sin, possesses in its very nature the weapons of warfare which we are commanded to use, and who does not know that the very term itself implies action?

We commend to you a careful reading of Sr. Gifford's letter found in our column this week. Those who know Sr. Gifford will need no assurance as to her just right to be called

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a Saint, a handmaid of the Lord, and the voice of the Spirit to her will carry weight to those who read, and many will feel that they, too, have been proud and have not fully understood the message of the lowly Nazarene, "The Son of Man is come to save that which was lost and to call sinners to repentance."

The work opening out before us is twofold in its nature, preventive and remedial. The innocent must be warned, instructed, and made ready to resist the tempter, the fallen must be sought after and reclaimed. If we have not the love of God dwelling in us sufficiently to enable us to do this, we have not enough to enable us to follow him whose mission to earth was for this purpose. It is not the sentimental pity which weeps over pictured sorrow, but draws aside from the sin-burdened, weary ones of earth, not, we repeat, this sentimental pity which we want, but the same loving heart-pity which moved the Son to forsake the courts of glory that he might save, save to the uttermost those who were lost. It is the heart to feel and realize that "The whole need no physician, but they who are sick."

As Christians the gospel law is our standard, the law by which we must be governed; and if governed by it, then we are *preserved* and perfected by it.

"Life saved for self is lost, while they
Who lose it in His service hold
The lease of God's eternal day!"

A law may be perfect, even as this law is, and yet may be perfectly valueless to us, if not understood and incorporated into our life. It is with this thought in view that we come to you with the question, How do you understand? In all we shall say concerning this matter, let it be borne in mind that we are addressing only those who have entered into covenant relation with God, have in part obeyed this law and covenanted in all things to be *governed* by it.

To this add yet the thought that, if we are seeking salvation, in no other way can it be found; for the Lord has declared it in all nature, has stamped the eternal fiat upon all his works, and by special revelation has declared it to us as a people in this last dispensation: "That which is governed by law, is also preserved by law, and perfected and sanctified by the same."

(To be continued.)

BEAR YE ONE ANOTHER'S BURDENS.

I HAVE felt for some time that I wanted to write and show you the real interest which I feel in the good work the sisters are accomplishing through the Column. Yet I did not feel that I ought to do so until I had something of interest to write, until one day last week, while busily engaged with my housework, these words came to me: "Ye that are strong ought to bear the infirmities of the weak," and a great deal more was then given as to our duties to each other; but as I had no one to take my place in the household, (my daughters all being absent,) so that I could sit down just at that time to write, I put it off until I could find leisure. Had I been more earnest about pleasing the Lord than I am about pleasing myself and family, I could have found time to have written before to-day; and could perhaps have framed a more interesting communication than I am now capable of doing. However, the lesson given to me on that day, and to others as well, was that those who are strong should deal gently, kindly with the weak, and also the fallen ones. Let them reach down and draw up their erring sisters, not only of the household of faith, but all; for God wills that all should be saved. And with this instruction a command "to write" was given, that the obligation might be felt by every Saint. Christ came to save sinners! If he could eat with publicans and sinners, cannot we reach a helping hand and say, "Come up higher?"

I feel that I and perhaps many others have been too proud in spirit to do our duty as Christians. We have heeded the voice of our own proud spirits rather than our Master's gentle, loving Spirit. We have eased our consciences, by such thoughts and excuses as these: "I have my daughters to guard and guide, therefore must keep myself aloof from those who are low in the social scale of life, lest I be classed with them. I will speak as I pass by them, relieve them when I find them in distress, but I must not enter their houses or show them in any way that I am willing to class them with my friends." While it is all true that we should make our teaching forcible to our daughters by our own examples of prudence and caution, yet, sisters, how shall we reach the fallen ones if we have no friendly words for them, how shall we "raise them up" as commanded? Is there no way for us to live, that we may reach the helping hand, and still command the respect and love of our best and most honored friends? I think so. Let us be sober-minded, watchful, and prayerful: and the Lord will surely give us wisdom that we may at all times act prudently, cautiously giving the helping hand and yet retaining our own true self-respect. Remembering also the weak ones of the household of faith. "Bear ye one another's burdens, and so fulfill the law of Christ."

We sometimes see failings in others that we ourselves are not guilty of and blame them severely, while we have sinned in the sight of God in other respects, and may in his sight be more blamable than our brother or sister; and while we pray to our heavenly Father to be forgiven, should we expect it, when we think and talk so much about our brother or sister's sin? If we think talking about their failings will do any good, let it be to the erring one herself or himself. Then we are not likely to do them any harm, if we speak to them in a kind and gentle way.

Your sister,

NANNIE A. GIFFORD.

BRACKENRIDGN, Texas, Dec, 26, 1892.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mary E. Chappelow, New Trenton, Indiana, asks your faith and prayers that her health may be restored if it is the Lord's will, that by doubling her diligence she may redeem the past.

Bro. August Johnson, of Iron Mountain, Michigan, requests your faith and prayers that he may be healed of a badly injured limb.

MEMORY TEXTS FOR MARCH.

First Thursday, Ezra 7: 23; Ps. 119: 92, 93.
Second Thursday, Moroni 8: 3; Alma 17: 1.
Third Thursday, 2 Peter 3: 9; Ezek. 33: 11–16.
Fourth Thursday, Ether 5: 4; 3 Nephi 10: 1.
Fifth Thursday, Jer. 15: 5; Matt. 23: 37; Ps. 110: 3.

ELEANOR.

Letter Department.

BELL, Iowa, Jan. 30.

Editors Herald:—There was more interest in our meetings at Harlan during my recent visit at that place than I ever saw there before.

I was called home last Saturday by a telegram saying my house was burned to the ground about nine o'clock that morning. We suppose the fire caught through a defect in a flue. The house was insured for $500, which I think will be all right, but that will not cover our loss by from $800 to $1,000, for we lost everything in the upper rooms, including most of our bedding and clothing, also flour and wheat which would have supplied bread for the family for nearly a year.

I shall undertake to build at once, which will interfere with my preaching, except Sundays, for from one month to six weeks.

Sr. B. and my eldest daughter left home about 7: 30 to visit a married daughter who has a young babe leaving my Son Robert of eighteen years and daughter Nettie sixteen and four younger children and I feel very thankful to God that all the children escaped. My neighbors saw the flames and rendered what assistance they could, by which most of our things in the lower story were saved.

C. E. BUTTERWORTH.

BURNHAM, Mich., Jan. 26.

Editors Herald:—We are alive up in this cold country. Snow is about three feet deep on the level, and it is rather bad for people to get out to meeting. I baptized one in Lake Michigan on the 23d. Our Rossell and Cornish debate last summer did good here; the people like to talk over it to this day. Nine were at that time baptized; I look for many more later on. I leave to-morrow for Thompsonville and must soon go to other parts.

At South Boardman the Saints seem alive to the work; in fact they seem alive in every place, and some of the men who have lately been ordained are moving to the front. Since the district was divided it has left this part with but few men, as the most of them live in the other part; but we expect the Lord will raise up more.

J. J. CORNISH.

KIBBIE, Ill., Jan. 23.

Editors Herald:—I came here last Saturday to be in readiness to act as moderator for Bro. Curtis in a debate that was to begin to-day with Rev. Collins of the Newlight Church. We held meeting Saturday night and on Sunday, and at three o'clock Sunday three were baptized by Bro. Curtis, making six since the dedication. We went to the church house at the appointed time to-day and waited for the other man, but he did not come, so

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we are going to continue till over next Sunday and give Bro. Curtis chance to relieve himself by presenting his side of the debate. The people as far as I have heard think the Rev. Collins was afraid to meet the issue, and of course we concur in this belief.

There seem to be more near the kingdom here. Another invitation came to-day to go seven miles east and open up a new place. We will fill it if we get a house this week. So goes the work. Hoping to work on until Jesus comes, I am still in the faith.

G. H. HILLIARD.

ATTLEBORO, Mass., Jan. 19.

Editors Herald:—The Sunday school association meeting of the Massachusetts district was held in Providence, Rhode Island, last Saturday and Sunday and was in every way a grand success. The business of the session was had Saturday evening; Elders F. M. Sheehy, J. F. McDowell, Bro. G. W. Robley, Srs. Ora V. Bishop, and Kate Blood were elected delegates to the General Sunday School Convention. Reports were read from Providence and Greenville, Rhode Island, Brockton, Boston, New Bedford, Fall River, Dennisport, North Plymouth, and Plainville Sunday schools. The Sunday school rules as published by the General Association have been printed in book form and distributed among the several schools. Those that have not yet received them should write Sr. Ora V. Bishop. No. 133 Sutton street, Providence, for further particulars.

On Sunday morning at 10: 30, Elder John Smith, of New Bedford, spoke at some length on Sunday school work. After his sermon the time was spent in five minute speeches by Brn. E. H. Fisher, F. M. Sheehy, D. T. Shaw, M. Fisher, J. Talbut, G. W. Robley, A. B. Pierce, and Srs. E. O. Toombs, Kate Blood, and Lottie Wilcox. At 2: 30 p. m. Elder F. M. Sheehy gave a masterly half-hour address. It was one of the leading features of the entire session. Elder J. F. McDowell followed with an instructive essay, containing timely hints and suggestions on "the church of the child-world." In the evening the children of the Providence Sunday school gave a very interesting concert.

Sincerely yours,

ARTHUR B. PIERCE.

BARNARD, Mo., Jan. 23.

Editors Herald:—I am now holding meetings two miles north of this place; have been here since the 15th and congregations have been on the increase all the time; have the house full. There has been some opposition, but I find the more the jewel of truth is rubbed the brighter it shines. Have had most excellent liberty while here, for which I truly thank God. The Christian (Campbellite) Church here is divided over an organ: one part wanted and has secured an instrument, while the other part say the organ party are all going—wrong. The result of all this is a second church of the Campbellite order in this little town. I believe that because of their split and quarrels the people were made to realize that something was not exactly right and as a result of this feeling our large crowds.

Am to continue here until Wednesday night, when I go to another schoolhouse near Bedison where I expect to stay about a week, then to Ray, where there has been some preaching and a good opening is reported.

In hope,

D. M. RUDD.

WILBER, Neb., Jan. 25.

Editors Herald:—I have just closed a series of meetings of sixteen nights' duration. The first nine sermons were delivered at the Roper schoolhouse, near DeWitt, to small congregations, excepting the last two or three, that comfortably filled the large building. The remaining seven of the sixteen discourses were delivered in the adjoining district. The small building here was not large enough to seat the increasing congregations. Excellent attention was had and much interest was manifested. Three were led into the icy waters of the Blue, and five others personally informed me they would be ready for baptism on my return. Ill health compelled me to return home, but notwithstanding physical weakness, such marked assistance was never before given me in preaching the gospel. To the Lord belongs the praise.

Your humble servant,

FRANK CHATBURN.

PROVIDENCE, R. I., Jan. 26.

Editors Herald:—I left my home January 7, intending to remain only over Sabbath at Pittsburg on my way east. The excessive cold with blocked railroads, Bro McDowell's nonappearance, and above all, that counsel that makes the pathway of safety sure to us, detained us until Tuesday the 17th, when we bade good-bye to Pittsburg, arriving in New York the following morning at three o'clock, nearly perished with cold. We should have been there at eight the night previous, but the excessive cold, with wrecks on the Pennsylvania road, made the journey one of the most tedious and uncomfortable I ever experienced; in fact, I have not got over it yet. Found Bro. Squires' place about four a. m., but it took me all day to get thawed out. However, I was spiritually blessed that evening in addressing a large number of Saints and friends. Spoke also on Friday evening, on Sunday also, to a good-sized assembly with liberty and satisfaction, I think, to all. The day's work included a speech before the W. C. T. U. that occupies the hall at the close of the afternoon service. There is a good-hearted band of Saints in Brooklyn, but ministerial and executive aid is necessary in order to maintain or attain progression which the times demand. Bro. Peak's labor there has been productive of good and he is well remembered by the Saints.

Sunday forenoon in company with Bro. Lester we listened to the great Talmage and heard him preach in his new tabernacle. I think my confidence in him as a professed minister of Christ would be greater than it is to-day if I had not gone to hear him, and it was not overstocked before. "There are," said he, "thousands of men and women in heaven who were members of Catholic, Protestant, and no churches at all. Only two things are needed to become a Christian or that Christ demands," said he, "and they are to believe that Christ came into the world to save sinners, and that you are one of them." His text was taken from Revelation 21: 19, 20, and the sermon was mostly made up of a lapidarian description of the quality and sensual beauty of the various precious stones therein mentioned, as a mental tickler or appetizer, I suppose, for the glories that lay within the city itself. Seriously, it is my wish that both Bro. Talmage and myself may by rational comprehension and glorious participation sometime in the great future realize what God intended to convey to the educated comprehension of intelligent beings by these utterances of the seer of Patmos; but there is so much that seems to me to be necessary for Mr. Talmage to learn before he can enter into active participation of the joys of that city, that sentiment and enthusiasm could only be indulged in, under the circumstances, by those who were ignorant of the necessity of obedience to the commandments of God and the gospel of his Son. "Blessed are they that *do his commandments*, that they may have right to the tree of life, and may enter in through the gates into the city." If this is so, what a crowd of blind followers of equally blind leaders will mourn outside the gates, or what will a satchel full of sermons, no matter how eloquent, avail, that contain denials of the very requisites for and certificate of admission?

On Monday last I started with the intention of leaving New York *via* the Fall River line of steamers, but through one of those strange impressions that beset the missionary I was led, against my natural wish, to take the Stonington boat. I was a little surprised to learn by the newspaper the day following that the Fall River boat was stuck in the ice, and in fact did not make the return trip at all. Our vessel had to plow its way through fields of ice until about midnight. I arrived here, at Providence, Tuesday forenoon, and am domiciled temporarily at the home of Bro. and Sr. Blood. Was glad to meet the old friends and others in social gathering last night; a fair degree of social feeling and spiritual power was manifest. Providence, the scene of former labor, conflict, and trial seems somewhat changed. While we realize that faithful hearts have not altered and the old integrity and gospel love still leavens their life, yet the spirit of sadness or lack somehow possesses us.

"Ah me! What is there on earth's various range,
Which time and absence may not sadly change?"

The absence of loved ones left behind and whose faces used to welcome our return to this place may account for much of our depression.

We expect to remain here over Sunday, and to meet with the Saints of Massachusetts district in conference at Dennisport next week. Shall probably visit Boston afterward and endeavor to be guided in our effort to accomplish the most possible good during the balance of the conference year by the highest wisdom attainable. Bro. McDowell's labors are appreciated here, and I bespeak for him at the hands of the Pittsburg Saints the same intelligent and courteous treatment that I have received from them. I shall not

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easily nor soon forget their kindness and consideration of my social and material wants. The Pittsburg branch may safely be said to be in a growing and encouraging condition. Four were baptized Sunday the 8th and the Spirit affirmed its presence in power at the waters of baptism. Others are near the door, and many will yet obey the gospel in that place.

In hope of ultimate triumph,

M. H. BOND.

DENVER, Colo., Jan. 6.

Editors Herald: — Inclosed find clipping from the Logan county *Advocate* of Sterling, Colorado, inserted by Bro. G. E. McConley in defense of our faith in that city. The minister referred to as appearing and preaching a few sermons and baptizing six was myself. I spoke there before Christmas in the Christian church over two Sundays. Three of the six baptized were members of other churches, and others spoke favorably of our work, which evidently stirred up the zeal of the M. E. reverends. God blessed me with power to present the word in clearness and wisdom.

JOHN KALER.

Editors Advocate: — Last Thursday night Rev. Thornton lectured in the M. E. church in this city on "Mormonism as I saw it in Utah," and in his lecture made it appear as though the church of which I am a member, the Reorganized Church of Latter Day Saints, was just the same as the Utah Mormon Church, thus trying to prejudice the minds of the people here against the original Church of Latter Day Saints. I have no fight to make for the Utah Mormons, as I do not hold to their belief, but I do belong to a church that plainly teaches what it believes, then leaving all men to accept or reject as they desire. I will give Rev. Thornton five dollars if he can show that the Reorganized Church of Latter Day Saints and the Utah Mormons are one and the same. I will give him five dollars if he can show a single instance where a member of the Reorganized Church ever prayed in public or private for God to curse this nation or people. I will give him five dollars if he can show that the Reorganized Church was ever disloyal to our government; I will give him five dollars if he can show that this same church does not contain more Union soldiers *pro rata*, than the Methodist Church; I will give him or any other Methodist minister five dollars per night for six nights to meet me in public debate in Sterling and deny the following: "That the Methodist Church is *not* like the church of the New Testament," or "That the church I represent is identical in organization, faith, and practice with the Church of Christ," any Methodist congregation to be the judges.

Rev. Rader last Sunday declared a falsehood when he stated the Utah Mormons and Reorganized Church are all one, and Rev. Thornton declared another one when he stated the Book of Mormon to be the Mormon's Bible. The Bible reads, "Contend earnestly for the faith once delivered to the Saints." . . .

I believe this lecture was given to prejudice the people here against us, just because a minister appeared here recently without pay, preached a few times and baptized six persons. Be this as it may, the day is fast approaching when the Reorganized Church of Latter Day Saints will be just as popular as the Methodists. I will more fully answer the lecture in the Christian church this Saturday night.

GEORGE E. MCCONLEY.

SPRINGERTON, Ill., Jan. 21.

Editors Herald:—Our beloved brother, L. F. Daniel, of Indiana, visited Springerton and preached ten discourses which were well received by Saint and sinner. His meetings were well attended notwithstanding the inclemency of the weather. He is truly a workman that need not be ashamed. His discourses were sublime in their character. He preached three times on the theme, "What is man?" Truly he held his congregation spellbound; I have never witnessed such attention as was given him, all things considered. In my opinion impressions were made on many persons for good that cannot be eradicated. We were sorry to see the brother leave, but the Lord's work called him to other points. We hope the time will soon come when he will be permitted to visit us again. Many persons out of the church say they desire his return. While preaching to people of the world he did not neglect the Saints. His admonitions were strong, his reproofs severe. He did not shun to declare the whole counsel of God.

Beloved brethren and sisters, let us put our shoulders to the wheel and help extend the glorious gospel from the rivers to the ends of the earth. Let us work in the unity of the Spirit, laying aside every weight and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith. The writer will do all in his power for the work of the Lord; will sound the gospel trumpet, will defend the doctrine of the church.

J. W. STONE.

FULTON, Iowa, Jan. 24.

Editors Herald:—I delight in the weekly visits of the *Herald* and the other publications laden with news of the progress of the work. I often think, What am I doing to further God's work? I seem to be bound for the time being at least, laboring for the bread that perisheth, and I often think my labor does not amount to anything anyway; but I try to live by every word that proceedeth out of the mouth of God.

In December Brn. Jacob, Samuel, and the writer held forth about five miles from here; spoke a few times, then the weather got so bad we had to stop. Whether good was done the Lord only knows. We hold our regular branch prayer meetings and preaching services, and on New Year's Day while we met for prayer we had a good meeting; the Spirit was present to a marked degree, so much so that those not of the church were moved to tears and the Saints present promised to let all things that were offending them and the wrongs that were done, be past—promised to serve their God better in the future and strictly mind the admonition of the Spirit to come up higher. I think we do well as a branch in taking the church papers. Some of the young Saints whose parents are not in the church take the church periodicals and in a financial way the young are doing quite well. The work of the Master is their main theme. May they and all continue fervent in the Master's cause.

JOHN HEIDE.

OSTERDOCK, Iowa, Jan. 23.

Editors Herald:—Elder J. S. Roth is here, holding forth in the schoolhouse to full houses and attentive congregations. He will continue preaching every evening this week and longer as the interest may demand. A Baptist minister of this place has requested Elder Roth to go with him into the country next Sunday to fill one of his appointments. This Bro. Roth has consented to do, and no doubt this will open a new place for preaching. Bro. Roth's health is middling good, and the Spirit bears good witness in the ministration of the word. He will probably remain with us until near the time of the Eastern Iowa district conference, the first Saturday and Sunday in March. His coming will add a great impetus to the work in this part of the country, as the word spoken by the Spirit and in power must plant the good seed in the hearts of some of good intent that hear and have an honest desire to know the way of salvation. We are glad the brother is here to help us hold the fort.

To-night we had another crowded house—to overflowing. Bro. Roth gave them another powerful discourse. He has a knack of drawing a large crowd and holding them spellbound. We pray that his labors will not be in vain.

WILLIAM B. SMITH.

ARDOICE, N. S., Jan. 15.

Editors Herald:—It has been a long while since we have seen a word in the *Herald* from the South Rawdon branch. I suppose the Saints generally think we are spiritually dead, and I am afraid they may be about right, yet I trust there are some here who love the truth as dearly as ever they did. We have just had a short visit from Elders Short and Davison. Elder Davison stopped over Sunday, and then passed on east to open up a new place. May our heavenly Father bless him, and may the Saints and friends support him with their prayers and means, as he has his share of difficulties to meet in leaving home. Elder Short stopped over Sunday, and then passed on to join Elder Davison. As the church well knows, he is a powerful man, and not a stone was left unturned, only those settled and frozen into the earth.

And we, O how lonely! The meeting time is pleasant, but to part with those who can and do cheer us amid the difficulties of life is hard. This causes us to ask ourselves, Shall we meet in the sweet by and by where parting will be unknown? Yes, if we remain faithful. We are to be a tried people. Remember that everything that can be shaken will be shaken. They only who cannot be shaken from the truth will remain.

J. W. DIMOCK.

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HARLAN, Iowa, Jan. 30.

Editors Herald:—We have had Bro. C. E. Butterworth laboring for ten days in Harlan with a good interest. There is now a better feeling toward us as a people than there has been for many years. We expected him to stay at least one week longer for our meeting was being well attended, but he got a telegram that his house at home was destroyed by fire on the night of Friday the 27th. He left for home the same day. We have not learned anything further about it. He stated he had an insurance of five hundred dollars on the house. Yours in the gospel,

J. W. CHATBURN.

MANCHESTER, Texas, January 23.

Editors Herald:—I have just returned home from a trip of five months through Arkansas. Since last writing I left Coal Hill and journeyed down to Faulkner county and commenced meetings at Ingleside, finding the people hungry for preaching. Bro. A. J. Cato had been there some two years before, and did a good work in opening up, and preparing the people for others to follow. I held meetings at Ingleside, Shady Grove, Oak Bowery, and Otto. My success was full houses, splendid attention, and light persecutions. I baptized two, heads of families, one of them a magistrate. I hope a good branch will be established at that place, but the people seem slow to obey. I then went to Drew county, where I organized a branch about one year ago, and found most of the Saints in the faith and working out their salvation with fear and trembling. I had the pleasure of meeting with the Saints several times, assisting them all I could. Bro. McClain, a noble soldier of the cross, carried me in his buggy to Montecello, the county seat, where we preached once in the courthouse. The sheriff cared for us, and treated us very kindly in furnishing lights. I remained in Drew county something over one month, preaching at different places, and baptized three. I then came back to Little Rock, and it being Christmas time, I concluded to recreate by going through the penitentiary. Poor convicts! What sin can do for poor mortals! I also went through the insane asylum. Severe weather set in, so I could not do much towards evangelizing, and concluded to come home and rest up and read for a short time.

Prospects for the work in the South are growing better, much better. At one place in Drew county where I was not allowed to preach, or was demurred against last year, the best citizens of the county brought out their guns and guarded the house every night without my request. If we only had more laborers in the South, men would push out and preach the gospel to those who never heard it, and not stay among the few Saints, the gospel would spread here, as well as in other places; but the trouble is, even with our missionaries, they stay around one little branch for months at a time. I find outsiders much easier to preach to. I find the world very wicked, hence we need some of John's kind of preachers to cry out, "Bring forth fruits meet for repentance."

JEFFERSON D. ERWIN.

OAKLAND, Cal., Jan. 18.

Editors Herald:—I am at present and for the last eighteen days have been kept in the house, my wife having been sick nigh unto death; but, thank the Lord, when all things failed, he was a help indeed in our time of need, and my companion is better; but it will take care and rest for some time ere she is well. My health is quite poor, but the Lord has given me strength to stand by and care for my wife night and day as I needed it. I am still trusting in him and know that this and all other trials will work for good as in the past. I do not know when I will be able to get into the field again. The Lord's will be done. He knows my desires and is able to bring to pass his will in me.

Your brother,

A. HAWS.

Original Articles.

SATAN, THE DEVIL; WHO WAS HE?

I BELIEVE that Satan is a personal devil, and that he really exists and reigns supreme in his kingdom; that he is a wicked spirit, influencing to all evil, and tempting man to sin. Let us consider what the Scriptures say of him; we will quote from the Inspired Translation: "And I, the Lord God, spake unto Moses, saying, That Satan whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning; and he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honour. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea even the devil, the father of all lies, to deceive, and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."—Genesis 3: 1–5.

From this reading, we learn that Satan "was from the beginning;" that he had the privilege of going into the presence of God, and that in the consideration of the redemption of man on the earth he offered to come and be the son of God. But he intended to save every soul, whether they wished to be saved or not, and thus destroy man's agency, and as a reward for being the savior, he wanted God's glory. For this and his rebellion he was cast out of heaven and became Satan. Previous, therefore, to his being cast out, he was not Satan, for after that event "he became Satan." We also learn that there was only one other who made an offer to be the redeemer, that was the "beloved Son," "who was chosen from the beginning" for that special work, to be the *Only Begotten* Son of God. Knowing that he was chosen he said, "Father, thy will be done." He was perfectly willing to comply with his Father's wishes and plans, and to give him all the glory.

Satan knew God's plan, and that "the beloved Son" was the one chosen; but he rebelled against that plan and that choice of God, and was "cast down." Satan must have been some influential person, so to speak, to have presumed to make such an offer, as to accept the mission that another had been chosen to fill, especially when that other was God's "beloved Son!" He must also have had great power, which was only exceeded by that which the "beloved Son" held, which latter was only exceeded by the power that God held. God brought the power of the "Only Begotten" to bear upon Satan, and by that power he was "cast down." From this we might infer that Satan's power or authority was the third in order in that grand assembly. We might also conclude that he was not always wicked,—that there was a time when he was holy; for it was not until after his rebellion that he became the Devil and the author of all evil.

If I may be permitted I will quote the following from the Book of Abraham: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said. These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate, shall be added upon; and they who keep not their first estate. shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate, shall have glory added upon their heads for ever and ever. And the Lord said, Who shall I send? And one answered like unto the Son of

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Man, Here am I, send me. And another answered and said, Here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And the Lord said, Let us go down: and they went down at the beginning, and they organized and formed (that is, the Gods) the heavens and the earth."—*Pearl of Great Price*, pp. 24, 25.

From the foregoing we learn that in that grand assembly there were two classes of spirits. The higher class is called "the noble and great ones," and "the Gods;" the lower class we will call, for distinction, the multitude. The difference, the careful reader will find alluded to all through the quotation. It says, speaking of the large gathering, "among all these there were *many* of the noble and great ones." That is, in that vast assembly there were many who were noble and great. *All* that company were not great and noble, but *many* of them were. By reading further we see that God had gathered around him all these of the higher class, and Satan was among them, and God called them all good: "And God saw these souls that they were good, and he stood in the midst of them, and he said *these* [these noble and great ones—the Gods—selected out from the multitude, these] I will make my rulers; for he stood among those that were spirits, and he saw that they were *good*." He told Abraham that he was one of them. Jesus was there also, and he said unto these great ones, "We [you and I] will go down where there is space and make a world, where these [the multitude] may dwell, and we will prove them" (the multitude) there, and see if they will obey God and keep his commandments. He then says that those who kept their first estate—that is, kept God's laws, and were willing to adopt his plan, and abide by his wishes in regard to life on the new earth—should be greatly blessed; and those who served him and did his will on the earth should be blessed forever and forever.

In connection with the new earth was an important mission to be performed by some one, and the question arose as to who should undertake it. Two persons offered their services, and God chose the first. After developments prove that this was Christ. The second who offered was not accepted, so he became "angry, and kept not his first estate;" that is, he rebelled against God's plan and would not indorse it. His actions and arguments seem to have suited the ideas of many of the lower class—the multitude—for many of them "followed after him." This spirit must have been one of great influence in that assembly. He and the Savior were the only ones who offered to undertake the mission. Then failing in that, he had influence enough to lead away after him many of that large concourse. In Revelation 12: 4–8 we read that he drew after him one third of "the stars of heaven," and they became his angels. He must have been a very important personage!

Concerning those who were disobedient at that time, we read that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."—2 Peter 2: 4.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

The Book of Mormon tells us that "an angel of God, according to that which is written, had fallen from heaven; wherefore he became a devil, having sought that which was evil before God. And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind, . . . yea, even that old serpent, who is the devil, who is the father of all lies."—2 Nephi 1: 8.

We here learn that the Devil was once an angel of God, in heaven, and that he fell because he sought that which was evil.

Modern revelation speaks thus of him: "An angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son; whom the Father loved, and who was in the bosom of the Father; and was thrust down from the presence of God and the Son, and was called Perdition; for the heavens wept over him; he was Lucifer, a son of the morning. And we beheld, and lo, he is fallen! is fallen! even a son of the morning. . . . Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ."—D. C. 76: 3.

He was once highly favored of our heavenly Father, and was an angel holding authority in his presence. So important a personage was he that "the heavens wept over him" because he had fallen. "He was Lucifer, a son of the morning." But what does that mean? The writer understands that he was a son of the early "morning" of God's work; that he was God's son; that as our Savior was a son of God, so also was Lucifer a son of God. But Jesus was the "dearly beloved Son," because he was always in harmony with the mind and will of God, while Lucifer was not. Jesus was the *Only Begotten* Son because he was the only one begotten of the Holy Ghost. (Luke 1: 35.) There was always perfect unity between Jesus and the Father, even from the beginning. He was God's "first begotten" and "Only Begotten." (Heb. 1: 2, 6; John 1: 14.) God had prepared a body for him. (Heb. 10: 5.) He was preëminent in every way, but there were also other sons. Jesus is the "bright and morning star" (Rev. 22: 16), but there were also other morning stars. God refers to them in his question to Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?"—Job 38: 4, 7. Lucifer had been numbered among those sons and stars, as his very name implies. Lucifer in Latin means "light bringer." In Hebrew, "shining one, son of dawn—the morning star which precedes sunrise." Then he was not only "a son of the morning," but he was also once "the morning star which precedes sunrise," he was once a "shining one," and the "son of dawn," even as Christ was the "Sun of Righteousness" (Mal. 4: 2), and was to arise and outshine all the stars in heaven, by ushering in the day during which the Son, Christ, was to shine, and in whose glorious light the saints were to bask. But he fell and lost his power and glory in heaven, and was cast out, even in the very same manner, I believe, as is spoken of by John: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. 12: 7–9. When the seventy returned to Jesus and told him that even the devils were subject unto them through his name, he said: "I beheld Satan as lightning fall from heaven."—Luke 10: 18. Or "as lightning falleth from heaven, I beheld Satan also falling." This he said referring to the time when he saw him cast out.

Again we read: "The devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves."—D. C. 28: 10.

We are here shown, not only that Satan is a person, but that there is a literal hell; that it is a place prepared for wicked spirits, and that the Devil tempts men to do evil, and that he is permitted to do so in order to let them prove themselves. We are here reminded again that he had influence enough to turn one third of the heav-

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enly host away from God. His power seems to have been next to that of Jesus our Savior. Circumstances seem to point to him as only one degree lower in influence than the Christ.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms. . . ."—Isaiah 14: 12–16.

This language explains itself, and refers to Satan's ambitions, but shows us further, that if we should be permitted to gaze upon his Satanic Majesty, that we would see a man, and we would look upon him and wonder, and consider him, and say within ourselves, "Is this the man" who has caused so much trouble? Is this that angel of God who fell? Is this the person who rebelled against God? Is this the individual who led astray one third of the heavenly host? Is this Lucifer who was cast out of heaven? Is this Satan who rules in hell? Is this the Devil who influences to all evil? Is this that wicked spirit of whom we have heard so much? "*Is this the man?*" But who is he? Jesus says he is "the prince of this world" (John 12: 31; 16: 11), and "the prince of darkness" (John 14: 30). Paul says he is "the prince of the power of the air" (Ephesians 2: 2). Why should *he* be the prince of this world? Was he superior in any way to all the other spirits, that he should be the prince?

Jesus will some day be "king of kings" on this earth; then who is this who is the prince of this world? and how came he to be prince? Again Jesus is spoken of as "the Prince of the kings of the earth" (Rev. 1: 5), but Satan is the prince of the earth! Then surely Satan held a power which approached near unto that held by our Savior. We also read of "Michael, one of the chief princes" (Dan. 10: 13). If he was *one* of the them, then there were other *chief* princes beside him. Again Michael is spoken of as "the *great prince* which standeth for the children of thy people." This places him among the highest of them, but Satan, being prince of this world and of the power of the air,"—that is, as far as our atmosphere extends,—must have been as high or higher in authority than he. And when we consider that he is the prince of this earth, upon which the plan of redemption was to be presented to man, we must consider that that over which he became prince was very great. This earth, the home of man, the place that is to become in the future his everlasting abode, the planet upon which it was decided that we should prove ourselves, and which was made for that special purpose—after God had so decided, and arranged all that was to take place upon it, Satan became the prince of it. How important a personage he must have been to inherit so great an honor. Satan is a prince; then what is a prince? "The one of highest rank; a person possessing highest place and authority; . . . The son of a king or emperor, or the issue of a royal family. . . . A person of rank next to the sovereign."—Webster. Then he is the one of highest rank as far as this world is concerned, even next to God himself. He "possesses the highest place and authorty" in governing the affairs of this earth, that is, all that pertains to the earth, and is earthy; contention, bloodshed, death, etc., also falsehood, deception, and everything that leads man into error and evil doing. He was "the son of a king or sovereign;" then sometime away back in the past, before his fall, he was acknowledged as a son of God, and on account of his sonship he was a prince, and because of that the control of this earth was given to him, and he has ever since used all his power and influence to govern it in evil and sin, even in opposition to the wishes and influence of God and his other sons, who desire that all should be good, but still respect the rights and privileges of Satan the prince, and also the free agency of man.

Satan knew that the kingdoms of this earth were his, and he tried to overthrow the work of God by striving to induce Jesus to worship him. The greatest effort he made against the plan of God was while tempting our Savior. He was willing to sacrifice everything if he could only frustrate the plans of God. Of the temptation of Jesus we read: "The Spirit taketh him up into a high mountain, and he beheld all the kingdoms of the world, in a moment of time. And the devil came unto him, and said unto him, All this power will I give unto thee, and the glory of them; for they are delivered unto me, and to whomsoever I will, I give them. If thou therefore, wilt worship me, all shall be thine."—Luke 4: 5–7.

From this we learn that the things here referred to belonged to Satan, and a moment's thought will convince anyone who may doubt this that they were not God's, nor the Savior's. The kingdoms of this world and the glory of them belonged to this world and Satan. The reader will also notice that Jesus did not dispute the claim of Satan in any way. He knew that his claim that these things had been delivered to him was correct. But they were no inducement to our Savior to lead him into wrongdoing. He knew that Satan's reign and control was only for a time; that after the given or set time passed a change would take place and Satan would be removed and another be installed who would govern and rule in righteousness.

Of his eventual overthrow we read: "I saw an angel come down out of heaven, having the key to the bottomless pit and a great chain was in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, . . . and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more. . . . And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20: 1–10. When these events take place, Jesus will reign on the earth as "King of kings and Lord of lords" (Rev. 19: 16) forever and forever.

From the evidences presented it seems clearly proven that Satan is a personal spirit; that he has a form like that of a man; that such a spirit really exists; that he was once high in authority in heaven, even holding a position at least next in honor to that held by our Savior; that he now influences in all that is evil, but will eventually be placed where he can do no harm, only to those who choose to serve him; that he was one of the sons of God, but through transgression was cast down and became Satan. And thus he is to-day Lucifer, Satan, the Devil.

GEO. S. LINCOLN.

WORDS OF ADVICE.

WILL you lend an ear, young men, while I write a few words of advice?

Aim high, young man; you will strike where you aim. No man ever struck higher than he aimed. The rifleman levels his rifle and endeavors to hit the bull's-eye before him. The ball may strike above it, below it, or on either side. He essayed to hit the bull's-eye, but the true aim of the gun was to another point. Aim high! Choose an object worthy of your effort. Do not waste powder and ammunition upon that which is of no value or service when secured. Let your object be pure, noble, lofty. Let it be the inspiration of your soul. Let it be so noble and grand that you will feel it thrilling your whole being with the consciousness of its heavenly birth, and that the smile of your heavenly Father rests upon your endeavors. Let not your attention rest on self alone, but live for others

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and for God. Contract not the vision of your mind and heart through the lens of selfishness; its littleness of range will bring dimness, loss of sight; but expand them through the lens of generous, high-born principle and Christian love. Live for the good that you can do. Seize the opportunities that may be put in your way to cheer some despondent one, alleviate some suffering, to encourage some faltering one, to point and lead some heart from the slough of iniquity and shame to the beautiful hills of virtue and honor, and to God.

Having taken high aim to the attainment of some pure ideal, to the accomplishment of some noble purpose, pull the bow to the shoulder. If you hit below the mark, the aim you took was not high enough, or was unsteady, or you did not give force enough. Bring all your energies, all your capabilities and powers in concentration upon your object; bring them to a rest and hold them there, not tremblingly or waveringly, but steadily, firmly, with the directness of a ray of light. Be definite, distinct, characteristic, and let your whole strength be focused in your effort, and put forth in one compact strain to win the goal which you have placed before you. Aim high. Strike hard, and the blessing of God be with you.

MISS LILLIE HUDSON.

SIOUX CITY, Iowa, January 18.

MUMMY CORN.

DURING the season of 1889 a most remarkable crop of corn was raised by David Drew at Plymouth, New Hampshire. In 1888 Mr. Drew came into possession of some corn grains found wrapped in the cloth which incased an Egyptian mummy supposed to be at least four thousand years old. These grains were planted, and, strange to say, grew. The plant had many of the characteristics of real corn or maize. The leaves were alternate, it grew to be over six feet high, the mid-ribs were nearly white, but as to the product of the stalk there is where the curious part of the story lies: Instead of growing in an ear, like modern maize, it hung in heavy clusters at the top on spikelets. There was no tassel and no silks, each sprig or spikelet was thickly studded with real corn grains, each of which were provided with a separate husk, like wheat grains.

Rev. Mr. H—— was a good man, but very fond of chewing tobacco. One day he was caught in a shower in Illinois, and going to a cabin near by knocked at the door. A sharp looking old lady answered his summons. He asked for shelter. "I don't know you," she replied suspiciously. "Remember the Scriptures," said the dominie, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "Angels don't come around with cuds of tobacco in their mouths," she replied, and slammed the door in his face.—*Our Dumb Animals.*

You cannot please everybody, but that is no good reason why you should confine your efefforts to pleasing yourself.

"Without form and void." This is what we should answer if asked for a description of a fashionable woman's bonnet.

Selected Articles.

THE EDUCATION OF MEMORY.

Sewanee Review, November.

IT may be as well to say at once that it is not the object of this paper to advocate any of the numerous systems of artificial mnemonics. They are all about on a par with the cunningly devised schemes offered to displace the established methods of arithmetic—extremely difficult to learn, and next to useless when acquired.

There is a great deal of memory packing in our modern educational work; but the memory, instead of being a mere receptable to be packed with a mass of facts, is a delicate organism, governed by the law of life—the law of growth and decay—with, no doubt, a physiological basis, closely analagous to that which underlies sense-perception. There is every reason to think that both these psychical powers depend, from the mechanical side, upon the molecular constitution of the masses of nerve-tissue in the cerebral hemispheres; and that these neural groupings undergo rapid and important changes, with more or less permanent readjustments, under the nfluence of volitional activities. Not that the will can reach them by direct and specific action, for we are not in the least conscious of what these movements are, or where they are; but just as we learn to use the muscular system without the slightest consciousness of the motor nerves we employ, so we have the power to develop the reflex action of the brain cells by purposive effort.

Everybody knows how the powers of sense-perception can be improved by a rightly directed effort. The artist learns to see that to which the uncultivated eye is wholly blind; the musician learns to discover notes in a maze of harmonies which the common ear cannot discover; the expert in textile fabrics and the taster in wines acquire marvelously increased powers of differentiation, and so throughout the whole range of the senses and sensibilities.

There can be no reasonable doubt that the memory can be trained, strengthened, and expanded just like any physical organ within the sphere of volition, and that the methods to be adopted ought to be substantially the same.

The first thing to be done with a feeble memory is, so to speak, to make friends with and encourage it. It will not do to scorn it, and give it up as a bad lot, resorting to memoranda and artificial makeshifts. Memoranda are well in their way, but their place is not in the disciplinary field. Poetry, dates, —anything may be made the occasion of such discipline.

The habit of demanding of the memory rapid and accurate work in reproducing what has been committed to it, is of the highest importance. Practically this should be made an object of care throughout one's disciplinary period in all knowledge-gathering processes; and exercises expressly devised for this purpose would prove very effective.

Now, it is freely admitted that the training of memory is but one phase of mental development. We have all known people who seemed never to forget anything, and who yet failed to reap any kind of substantial benefit from their superior powers. They lacked the power of coördination; and it is this power which seems, in most cases, to make the difference between a wise man and a fool; while perhaps a slight failure in this way makes a genius. If one could, so to speak, look in upon the psycho-mechanisms of people, it is quite likely that, as a rule, no great differences would be discoverable. It is probable that the simpleton could not be distinguished from the philosopher until the whole system under the control of the will began to act. But the point of the present contention is that the thought instrumentalities undergo rapid developments and so change from day to day, especially in the earlier years of existence, so that one's power to think (of which memory is such an important factor) is physically bettered or crippled by one's own actions.

The business of the educator lies in the harmonious development of the whole personality, and as much, perhaps more, in the cultivation of the will as in that of the sensibilities and the understanding. It is a mere truism to say that vast differences can be wrought in a boy by right handling, as against wrong; and it is safe to say that a right handling implies all efforts which go to the promotion of a fully developed and harmoniously coördinated self-activity. In the earlier stages and well along in the educational processes, the object should be, not so much the acquisition of knowledge, as the developing of the knowledge-acquiring powers. We are free to say that, in our opinion, there ought to be chairs established in our universities and normal schools, which should be charged, not only with the duty of unfolding to the students the principles of proper brain development, but also with the conduct of practical exercises in intellectual gymnastics. Such work would show just as marked results as the trainer of the bodily powers can boast of in muscular development. Students, as a rule, do not know how to study, and many—perhaps, most—never learn.—*Literary Digest.*

□ Mexico has public bath houses in every town, however mean it may be in other respects.

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Conference Minutes.

OHIO.

Conference convened at the Saints' church at Vale's Mills, Ohio, January 7, 10: 30 a. m., T. W. Williams and James Moler in chair, J. L. Goodrich secretary *pro tem.* Elders reported: J. Moler, T. Matthews, T. W. Williams, J. L. Goodrich, A. B. Kirkendall, A. B. Ervin, A. W. Kriebel, H. E. Moler, S. J. Jeffers, and C. Cooper. Teachers S. Bennington and Deacon H. McLaughlin reported. A communication from the missionary in charge, Bro. W. H. Kelley, was read. Bishop's agent's report was read, audited, and accepted: Due church last report $18.76; received $435.28; balance $96.35. Branch reports: Liberty 61; 6 removed, 3 expelled, 1 died. Bierly 15. Vinton 66. Hocking Valley 68; 5 baptized, 1 expelled. Syracuse 41. Creola 7. Milton 29. Highland 52; 1 baptized. Whereas that portion of our district lying in the State of West Virginia has been organized into a separate district, therefore be it resolved that this district be known as the Ohio district. W. H. Kelley, T. W. Williams, and James Moler were appointed delegates to General Conference, those present having the right to cast the entire vote of the district. Resolved that we rescind the delegate system as adopted by the February, 1892, conference held at Limerick, Ohio. A request was made that Bro. T. W. Williams, district president, move into the district. T. W. Williams was elected president, and A. B. Kirkendall secretary. Preaching by Elders T. W. Williams, J. L. Goodrich, and James Moler. Adjourned to Jackson, Ohio, August 26, 1893, at ten a. m., if a suitable place can be obtained; if not, to meet on the same date, at Wellston, Ohio, due notice to be given through the *Herald.*

POTTAWATTAMIE.

Conference convened at Crescent City, the last Saturday in November, 1892, Charles Derry president, assisted by C. Scott; T. Scott secretary, assisted by S. V. Scott. Branch reports: Council Bluffs 208; Crescent City 133; Hazel Dell 71; Wheeler's Grove gained 1. North Star not reported. Elders reported: C. Derry baptized 5, S. Butler baptized 5, C. Scott baptized 3, H. Peterson baptized 3, J. P. Carlile, J. Carlile baptized 2, C. G. McIntosh, R. McKinzie, C. Carsterson, W. Christerson, and F. Peterson. Priests: G. W. Needham baptized 1, J. Evans, T. Scott. Teachers S. V. Pratt and R. Kirkwood, and Deacon C. W. Lapworth reported. Bishop's agent's report: On hand last report $24.25; received $983.10; disbursed $869; On hand $114.10. Andrew Hall agent. District authorities were sustained. Preaching by Elders C. Scott, Joshua Carlile, and C. Derry. Adjourned to Council Bluffs, last Saturday in February, 1893.

NAUVOO AND STRING PRAIRIE.

Conference convened at Montrose, Iowa, December 3 and 4, Brn. W. McGahen and S. J. Salisbury presiding, F. Salisbury clerk, assisted by B. F. Durfee. Branches reported, all in good standing. Elders reported: W. McGahen, S. J. Salisbury, B. F. Durfee, H. Pitt, J. H. Lambert, and R. Warnock. Priest D. Tripp, Teachers J. N. McKiernan, H. Keastner, and Deacon F. Salisbury reported. A communication was received from Brn. J. S. Roth and W. Waterman concerning the ordination ordered by the last district conference. The matter was referred back to the Keb branch for reconsideration. Bishop's agent's report: Balance last report $27.50; received $66.75; paid out $84.25; balance $10. J. H. Lambert agent. Report audited and found correct. Preaching by Elders W. Waterman and R. Warnock. Adjourned to Farmington, Iowa, March 4 and 5, at 10:30 a. m.

Miscellaneous Department.

NOTICES.

It may be necessary to remind the ministry of the Eastern mission of the new rule adopted as a means to facilitate the transaction of business in making appointments at the General Conference; viz., that all ministers who are at liberty to receive an appointment from the General Conference to report to the missionary in charge of their respective fields, giving name, place of residence, family needs, the number in family, age, other dependents if any, preferred fields, etc., in order that the names and items may be of easy access when appointments are being considered. Those identified with the Eastern mission should report direct to the missionary in charge, Wm. H. Kelley, Temple, Lake county, Ohio, if possible before the 15th of March next. WM. H. KELLEY,
Missionary in Charge of
Eastern Mission.

January 30, 1893.

The following named members of Liberty branch, Jackson county, Ohio, whose place of residence is unknown to me, are hereby requested to report to the undersigned within sixty days. Those failing to comply will be reported as scattered members: Elizabeth Bryan, Elizabeth Hart, Almeda M. Taylor, Louisa J. Clark, Joseph McNeal, Eunice McNeal, Mary E. Williams, Livey E. McNeal, Nettie McNeal, Lucinda E. McNeal, James H. McCauley, William R. Shaw, Sarah A. Shaw, Mary J. Weston, Letha Ray, Tillie Ward, Charles Bryant, Catherine Swartz.
JAMES MOLER, Pres. of Branch.

LIMERICK, Jackson Co., Ohio, January 25, 1893.

To the members of the High Priests' quorum, Greeting: Beloved brethren, the General Conference is drawing nigh, and it would be pleasant to meet with you all in quorum capacity if practicable; but if it is not, a full report of your labors during the conference year, including names of your respective fields, and the positions you hold in them, with an expression of your faith and desires in and for the work of God and your readiness to perform ministerial labor during the coming year, would be acceptable and encouraging to your brethren. Will you please forward your quorum reports to H. A. Stebbins, secretary of the quorum, Lamoni, Iowa, by the 30th of March next. May the spirit of your callings be with and help you to keep alive in the work of God, is the prayer of your fellow laborer in the Church of Christ,
CHARLES DERRY.

MAGNOLIA, Iowa, Jan. 31, 1893.

CONFERENCE NOTICES.

Conference of the Nodaway district will convene at the Union church, the fourth Saturday and Sunday in February. Preaching Friday night before. Have been informed that Bishop Kelley will be with us. Everybody come and have an enjoyable time.
M. P. MADISON, Dist. Pres.

Decatur district conference will convene at Lamoni, Iowa, Saturday and Sunday, March 4 and 5 at ten a. m. Branch presidents will please see that their reports are prepared in time. A good representation from all the branches is desired, as it will be the time to elect officers for the year, also delegates to General Conference; and other important business to be transacted. Brethren will please prepare their reports in writing.
WILLIAM ANDERSON, Dist. Pres.

□ The Eastern Maine District conference will meet at Jonesport, March 4, at two p. m. All officials in the district are requested and expected to report in person or by letter. So come, brethren, and take hold of the work the Lord has required at our hands, and let us push together for the good of the cause in the district. JOSEPH LAKEMAN, Pres.,
J. N. AMES, Clerk.

The Des Moines district conference will be held at Newton, March 11 and 12; the Sunday school convention on the 10th. Pieces selected from Winnowed Songs for the convention are on pages 186, 136, 102, 72, 59, 70, 22, 43, 88, 46, and 36. It is hoped that both the convention and the conference may be well attended. By request of
W. C. NIRK, Dist. Pres.,
O. B. THOMAS, Missionary.

The Mobile district conference will be held at the Bluff Creek branch, Jackson county, Mississippi, February 25 and 26, at ten a. m.
G. T. CHUTE, Pres. Dist.

BORN.

WILLIAMS.—To William and Mary Williams, December 6, 1892, a daughter, and named Martha; blessed January 22, 1893, by Elder William Waterman.

NELSON.—At Council Bluffs, Iowa, November 18, 1892, to Bro. and Sr. O. C. Nelson, a daughter, and named Mollie Dorothea; blessed January 15, 1893, by Elders C. Scott and J. J. Christenson.

COOK.—At Crescent City, Iowa, October 16, 1892, to Bro. John and Sr. Lucy Cook, a daughter, and named Ruby Althera; blessed November 20, 1892, by Elder C. Scott.

RILEY.—At Council Bluffs, Iowa, July 8, 1892, to Bro. and Sr. C. A. Riley, a son, and named Charles Irwin; blessed December 4, 1892, by Elders C. Scott and Robert McKenzie.

SHELDON.—At Cherokee, Iowa, November 6, 1892, to Bro. Nelson V. and Sr. Ada S. Sheldon, a son, and named Claudius Duman; blessed January 19, 1893, by Elder C. J. Hunt.

MARRIED.

HOWLAND—WOOLLACOTT.—On Christmas eve, 1892, at the residence of H. J. Woollacott, in Los Angeles, California, by Elder D. S. Mills, Bro. Charles T. Howland and Sr. Nellie Woollacott. Notwithstanding the rain quite a large company of relatives and friends were present to do justice to the rich repast served from the well-loaded tables. Many valuable and useful presents were received by the happy pair. Long may they live in the blessings and light of the gospel.

DIED.

NEELY.—Sr. O. H. Neely, eldest daughter of Elder J. W. and Sr. Rebecca Terry, January 22, 1893. Deceased was born July 9, 1861, in Millersburg, Illinois; baptized August 16, 1879; was united in marriage to Mr. O. H. Neely, at Illinois City, Illinois, August 6, 1880. Funeral services at residence, January 23, conducted by Elder E. E. Wheeler, a large concourse of grief-stricken relatives and friends being in attendance. Sr. Neely leaves a broken-hearted husband and three children to mourn their loss, besides father, mother, brothers, and sisters.

BRICE.—At Peter's Station, California, September 19, 1892, Bro. George Washington Brice, aged 83 years, 9 months, and 3 days. He had been a member of the church for about twenty-five years. He leaves many friends and relatives to mourn his departure. Services were held at the grave by a Methodist minister, as there were none of the elders of his own faith available.

RICHARDS.—At St. Louis, Missouri, December 15, 1891, Bro. John E. Richards. Deceased was born December 15, 1809, at Llanelly, Wales: was baptized into the church July 19, 1847, and into the Reorganized Church in 1865.

□ ANDREWS.—At Shenandoah, Iowa, January 20, 1893, Thomas Ward, infant son of William L. and Blanche I. Andrews, aged 8 months and 6 days. The remains were interred in the Farm Creek cemetery, funeral services being held in the Saints' church on Farm Creek,

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Sunday, January 22, by Elder Henry Kemp. This bright angel babe was taken away on the first anniversary of the death of his sister, Cicely Blanche, who died at Wirt, Iowa, January 20, 1892. While these great sorrows seem hard to bear, the parents are striving earnestly to learn to say, "Thy will be done."

Though cast down, we're not forsaken;
Though afflicted, not alone;
Thou didst give, and thou hast taken;
Blessed Lord—"Thy will be done."
By thy hands the boon was given,
Thou hast taken but thine own;
Lord of earth. and God of heaven,
Evermore,—"Thy will be done"

ROBERTS.—At St. Louis, Missouri, May 23, 1892, William Roberts. Deceased was born August 8, 1828, at Llanelly, Wales.

RAINBOLT.—At Galesburg, Missouri, September 17, 1892, Bro. J. M. Rainbolt. Deceased was born near Hobbyville, Indiana, August 25, 1845; was married in 1863, to Maria Beyers; was baptized July 17, 1892. He was loved by all who knew him, and leaves a wife, three daughters, and three grandchildren, to mourn his departure. Funeral sermon by O. P. Sutherland, at Webb City, Missouri, September 19.

SHERMAN.—Frederick, infant son of Bro. Durancial and Sr. Ella Sherman, near Burnside, Hancock county, Illinois, January 24, 1893, aged 1 month. Little Freddy was sick only two days, with lung fever, when death claimed him. He was a great grandson of Sr. Catharine Salisbury, the only surviving sister of Joseph the Seer. Funeral services were conducted at the Cottage schoolhouse, Wednesday, the 25th; sermon by Elder W. McGahen, burial at Alton graveyard.

F. P. M.

FITZPATRICK. — Near Radcliff, Vinton county, Ohio, January 5, 1893, John T. Fitzpatrick, aged 43 years, 9 months, and 19 days. Deceased was born in Jackson county, Ohio, March 16, 1849; was married to Minnie Cottrill, September 15, 1872; was baptized August 19, 1888, by Elder T. J. Beatty. He was a man of worth in his community, and will be greatly missed. He leaves a wife, two sons, and a daughter. The body was interred under the auspices of the Masonic Order, of which he was a member, near Radcliff. Funeral services near the place of interment, in the United Brethren church, by Elder Thos. Matthews, assisted by Elder James Moler; Text, 2 Timothy 2: 6–8. The language of the text was his hope of eternal life.

The *Review of Reviews* for February appeals with uncommon force to men of action and men of affairs in the large and small cities of the United States. It is full of timely discussion upon such questions as the municipal ownership of gas and electric lighting works, the problems of city transit and administration, the gifts of millionaires for public purposes in their respective home cities, and such practical questions as the inheritance tax. The beauty of the treatment of these questions by the *Review of Reviews* lies in its freedom from mere theory and dissertation and its reliance upon plenty of solid and timely facts. One can always go to the *Review of Reviews* without disappointment. The feature of the February number that will perhaps attract most attention of all is Mr. W. T. Stead's great character sketch of the late Jay Gould, an English journalist dealing with as distinctive an American character as our new Western civilization has produced.

ITEMS OF INTEREST.

ODESSA, Jan. 30.—Enormous quantities of snow have fallen in the Valley of the Dneiper, in the Crimea, and in other parts of Southern Russia. In the Valley of the Dneiper the snow is on a level with the housetops. In one province 100,000 sheep have been killed. No trains are running in the North Crimea.

CHRISTIANIA, Jan. 30.—It is believed that a Cabinet crisis is again imminent on account of the agitation for a separate consular service for Norway.

ZANTE, Jan. 31.—A violent shock of earthquake occurred at 5:30 this morning. This is the culmination of some 300 shocks felt during five months. The center was the sea between the Island of Zante and the Morea. Many houses were destroyed and several badly damaged. Some of the village is a heap of ruins. A few people were killed and many injured. There is great suffering among the poor, who are camping in the streets as the shocks continue.

ROME, Jan. 31.—The list of ex-Ministers and Deputies whom Sig. A. Monzilli, director of the Bureau of Industry and Commerce, who was arrested for complicity in the bank scandals, gave to the reporter on the morning before his arrest as having been subsidized by the banks now in trouble, includes Baron Nicotera, formerly Minister of the Interior, and ex-Minister Amadeik, and also Deputies Montagna, Geppa, Dezerobi, Sinionetti, Mazzinio, the Nardocci.

TUNIS, Jan. 30.—A dynamite bomb was exploded in this city last night, causing much damage. The residents were panic-stricken for a time. There is no clew to the authors of the outrage.

BUDA-PESTH, Jan. 30.—The efforts of Prussian Socialists to foment trouble in the government small arms factory in this city culminated to-day in the strike of 1,500 men.

The *Daily Chronicle's* Paris correspondent thinks it probable that the government will make an inquiry into the so-called Orleanist plot against the republic with a view toward exiling the rest of the Orleanist leaders before the elections.

ROME, Jan. 31.—Stromboli, the northeasternmost of the Lipari Islands in the Mediterranean, was visited by a severe earthquake yesterday. The volcano on the island became active.

MADRID, Jan. 26.—In an interview with the Marquis de la Vega de Armijo, Minister of Foreign Affairs, Sir Joseph Westridgeway, British Envoy to Morocco. explained that England desired to complete an agreement with Spain for joint action in relation to Morocco. The Marquis declared in reply that any alteration in the status quo would be dangerous.

ROME, Jan. 26.—There is no truth in the report that Mgr. Satolli is to be recalled and replaced by Mgr. Ireland. On the contrary the intention of the Pope is to establish his position in America more firmly.

The people of Hawaii, Sandwich Islands, have deposed the queen and established a provisional government. Two commissioners have been sent to Washington to request that the Hawaiian kingdom be annexed by the United States government. Political affairs of the kingdom have for some time been very much disturbed, and a crisis was reached about the middle of January when the queen proclaimed a new constitution, which granted increased powers to the sovereign and lessened the rights of the people. It is said that the establishment of a lottery—thought to be a branch of the Louisiana Lottery—in the kingdom, the queen having signed the bill granting the franchise, had much to do with causing the trouble. United States war vessels have been ordered to Honolulu to protect American interests and prevent British annexation. It is reported that Great Britain, France, and Germany will not be likely to consent to the annexation of the islands to the United States.

Boston *Journal* (Rep.): Hawaiian independence, under whatever form of government may be fixed upon, will be satisfactory to us: but the United States warns other powers to keep hands off of Hawaii. It does not propose to attempt usurpation, and it will not be any more inclined to permit it.

New York *World* (Dem.): While, as we have said, the United States does not covet the Sandwich Islands, there is a strong feeling against having them fall into the hands of any European power. The preference of a majority of the thoughtful people of the United States would be to have the islands remain independent under some form of home rule, if that be possible.

Great Britain has reinforced her army in Egypt, but has notified France that the increase in the army does not imply any modification of previous assurances in regard to the condition of the British occupation, or any change in the policy heretofore pursued. Some European statesmen regard the situation as serious and think a crisis is at hand. It is thought that Turkey has been won over to the Franco-Russian camp, and backed by France and Russia, will demand such explanations of England as will make the Egyptian question one of importance to Europe in general.

LONDON, Jan. 28.—The queen's speech at the opening of parliament presents the most comprehensive scheme of reform in legislation proposed during her reign. It includes home rule for Ireland, a vast improvement in the election machinery, involving equalized qualifications and a much shorter time for registration, the abolition of plural voting, and the adoption of the American presidential methods; all the elections are to be on a single day. The special privileges of the city of London will be take away, the metropolis unified, and taxation equalized; provision for the establishment of parish councils for rural laborers, and announcements made looking toward the disestablishment of the Welsh and Scotch churches. There will also be mention of broad local option licensing measures, a new employers' liability bill, besides other reform projects in the same progressive direction.

The United States has arranged a new extradition treaty with Sweden.

Senator Hill, of New York is at work in the interests of a canal reaching from New York to Chicago with a twelve foot channel. It may cross Michigan to insure quicker time, and to restrain the railroads. If feasible, electricity from the Niagara Falls plant will be used for the propelling of vessels.

The Washburn anti-option bill, which prohibits speculation in futures in grain and provisions has passed the United States Senate.

London policemen dispersed a gathering of starving men *en route* to the houses of parliament with their grievances.

CINCINNATI, Ohio, Jan. 30.—The trustees of Lane Seminary will meet to-morrow. It is understood that the board will refuse to accept Henry P. Smith's resignation. Every member expressed himself as warmly in favor of retaining Dr. Smith in spite of his resignation, and also ready to oust Rev. W. H. Roberts, who has been Dr. Smith's most persistent enemy.

A large excursion of American business men are making a tour of Mexico with a view to studying the matter of closer commercial relations between the two countries.

A cabinet crisis prevails in Argentine; chaos prevails at Corrientes.

Of the 7,000,000 Hebrews who inhabit the earth more than one third live in Russia.

Sunday School Associations.

Convention of the Northeastern Missouri district will convene at Bevier, Missouri, Friday evening, March 10. Schools should be represented in full by delegation, and instruct delegates how to vote, for it is the meeting for choosing delegates to General Convention. Also invite all Saints who do not make it a practice to attend Sunday school to come and inspect our system. Come all and have a good time.

J. A. TANNER, Dist. Supt.

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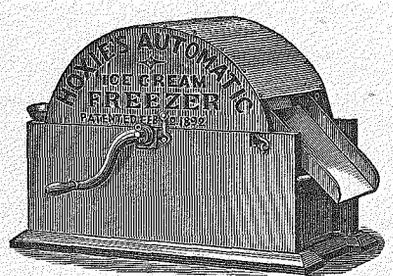

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THE SAINTS' HERALD.

Vol 40. Lamoni, Iowa, February 18, 1893. No. 7.

THE SAINTS' HERALD.

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APPALLING DEPTHS OF SPACE.

STELLAR DISTANCES THAT BAFFLE COMPREHENSION.

SIR ROBERT BALL at the Royal Institution Saturday afternoon deliverd the last of his lectures on astronomy. He took for his subject "The Stars," those orbs which, though appearing so small to us because of their immense distance, are in reality great and shining suns. If, he said, we were to escape from the earth into space, the moon, Jupiter, Saturn, and eventually the sun would become invisible; but, far as we are from the stars, they still shine brightly to us. Many of these stars are heavier than our sun. For instance, Mizar, the middle star in the tail of the Great Bear, is forty times as heavy as the sun. To the naked eye there are five or six thousands of these heavenly bodies visible. In all probability there are worlds revolving round them.

Sixty-one Cygni is the nearest star to us in this part of the sky. Alpha Centauri, in the constellation Centaur, in the Southern Hemisphere, is the nearest of all the stars. The sun is a long way off, 93,000,000 miles. Now, multiply this by 200,000, and the result is, roughly speaking, 20,000,000 000,000; and this is the distance we are from Alpha Centauri. Take the speed of an electric current, which is nearly the same as that of light—180,000 miles per second—suppose a message to be sent at this speed from a point on the earth's surface, it would go seven times around the earth in one second. Again, let it be supposed that messages were sent off to the different heavenly bodies. To reach the moon at this rate it would take about one second. In eight minutes a message would get to the sun, and, allowing for a couple of minutes' delay, one could send a message to the sun and get an answer all within twenty minutes. But to reach Alpha Centauri it would take three years; and as this is the nearest of the stars, what time must it take to get to the others? If, when Wellington won the battle of Waterloo in 1815, the news had been telegraphed off immediately, there are some stars so remote that it would not yet have reached them. To go a step further, if in 1066 the result of the Conquest had been wired to some of these stars, the message would still be on its way. If the tidings of the first Christmastide in Bethlehem had been sent to the stars, there are some orbs, situated in the furthermost depths of space, which could not receive the message for a long time yet.—*London Telegraph.*

THE RELIGION OF JESUS.

WHILE the air is full of the revival service and the great reunion of the Salvation Army echoes from shore to shore, it is well to ask how does this practical religion of everyday life compare with the ministry of that great model and teacher of perfect living, Jesus of Nazareth? Curious enough what Jesus most avoided in all his teachings is what we most advocate in the present day—formalism and organization. Even the Methodist Church, which originally started out on its mission of evangelizing with an advance of ostentation, now affects stained glass windows and Cathedral splendor. It must be recollected, too, by those who afflict long sermons on patient audiences that Jesus spent a limited portion of his time in formal preaching.

His longest record discourses were shorter than an average prayer meeting lecture, and the whole body of them as contained in the four gospels, representing the ministry of three years, do not equal in number of words the public production of an ordinary pastorate for three weeks. How, then, did he spend his time? We are not left in ignorance on this head. He walked and talked with men, talking as he walked, teaching in the fields, the market places, the mountain side, the seashore, in boats on the sea; he sat at meat in their homes and conversed on divine and human themes; he visited the afflicted, wept over the graves of the dead, told his disciples how to pray and set them the example.

He devoted a large portion of his time to caring for the bodily wants of the people. He healed their diseases. He restored sight to the blind, hearing to the deaf, and speech to the dumb. He fed the hungry. He gave drink to the thirsty. He shared in their festivities as in their griefs. His first miracle was wrought to grace a wedding feast, and his last to restore a beloved brother to his sorrowing sisters. He took infants in his arms and blessed them.

The only ritual he authorized was a prayer beginning "Our Father which art in heaven." He built no temple and rented no pews. He neither avoided nor courted the attention of Jerusalem's "Four Hundred," but gave equal welcome to Bartimeus, the beggar, and to Simon, the leper. When his disciples disputed among themselves concerning their own greatness he placed a little child in their midst as a symbol of simplicity for them.

Surely if we believe that Jesus intended in his life to represent the scope of his mission it is well for us to study in his ministry the secret of its success. If we cannot follow the details of that perfect example we can at least be guided by the leading principles of it.

Even skepticism bows in reverence before that sublime career. John Stuart Mills says there could be no nobler example. John Ruskin says that whoever will follow literally the precepts of the gospel will believe that Jesus was a teacher sent from God. Count Leo Tolstoi is the best extant example of the absolute surrender of self to the teachings of the Christ, while the fashionable world world stands amazed as the Salvation Army grasps in its broad palms problems which the modern scribes and Pharisees fear to touch with their jeweled little fingers.—*St. Joseph, Mo., Herald, Dec. 11.*

Dr. Pierson, Spurgeon's successor in the pulpit of the Metropolitan tabernacle, London, told his congregation recently that the Bible which he uses in his services there contains no less than 500,000 notes by his own hand. He has had the Bible ten years or more.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, February 18, 1893. No. 7.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 18, 1893.

CONTENTS:

EDITORIAL:
Is Ignorance Excusable..... 97
The Choice Seer.....97
Utah and Statehood.....100
St. Peter's Gospel..... 101
Questions and Answers.....101
Manner of Consecrating Oil.....102
MOTHERS' HOME COLUMN:
Law.—No. 2.....103
Past, Present, and Future.....104
LETTER DEPARTMENT:.....105
ORIGINAL ARTICLES:
A Few Thoughts.....108
Question. 109
Queries 109
SELECTIONS:
The Star of Bethlehem.....110
Does the Bible contain Scientific Errors.....110
CONFERENCE MINUTES 111
MISCELLANEOUS:
Items of Interest.....112

IS IGNORANCE EXCUSABLE?

IT is possibly generous, and undoubtedly kind to make the excuse for an erring mortal, when caught in saying, or doing something contrary to truth, "O, he is excusable, for he knows no better;" but is it either kind, or generous when a public man of noted perspicacity of understanding makes a misstatement about something he should be well informed upon, or not say anything about it. As for instance; Rev. Dr. Talmage, in an anniversary sermon, preached in Brooklyn, New York, January 1, labeled "The march of years," of which a copy published in the daily *Mercury*, for January 2, is sent us by Bro. John Smith, of New Bedford, Massachusetts, gets in a fling at Mormonism and the Book of Mormon, which we give below:—

> That minister of the gospel did not appreciate the value of time who during a season of illness, instead of employing his time in useful reading and writing, wrote a silly religious romance, which in some unknown way came into the possession of the famous Joe Smith, who introduced the book as a divine revelation, which became the foundation of Mormonism, the most beastly abomination of all time.

One who is acquainted with the Book of Mormon can appreciate the density of Rev. Talmage's ignorance on the subject of that book, from the consideration of two things; first, the Spalding manuscript was not a "silly religious romance;" second, nor was it introduced as a divine revelation by "Joe" (Joseph) "Smith," or anybody else. Besides this, one inclined to any degree of fairness, or honesty of intention, would not in a public address accuse a man of becoming possessed of a thing in "some unknown way," as the reverend gentleman has done in getting the Spalding romance into Joseph Smith's hands.

Bro. John Smith thinks the church should see that this fling of Rev. Talmage is answered, and he be "given a chance to come down from his high perch." The trouble with all such attacks is that they are made in such ways and at such times that the church cannot reach either the authors of the mischievious attacks, or the hearers of them, by any means now open to our advantage. Rev. Talmage takes shelter under the false presentation of the history of the church as found in the encyclopædias and some of the large family Bibles of the time; and, while sectarian policies shall continue to dominate the publishers, we cannot hope for anything better. Slow-footed truth has but a poor show against swift-winged falsehood; and until men shall cease to "love and make a lie," people that are lied about will need to bear and bide their time.

Reverend Talmage is responsible for being ignorant in this instance, for the reason that a man as widely known as his reputation has made him to be, should scorn to use a meaningless slur like the one quoted from his sermon, about a system of religion that is as active in the field of propagandism as is what he calls Mormonism. The world, including, of course, Rev. Talmage, may rightly charge polygamy, or plural marriage, as found in the development of modern American religions, to the "Mormons" of Utah; but neither he, nor any other can show that Mormonism properly considered is responsible for that system, "beastly" as he chooses to call it. We once heard a Rev. Daley, of the M. E. Church, array the faith of the Reorganized Church as a "beastly system," but his fellow church member and colleague in debate against Brn. E. L. and W. H. Kelley, distinctly averred that the faith of the church as stated in the Epitome, was very commendable and not objectionable; and that the morals of the Book of Mormon were as good, if not better than those of the Bible, as a whole. The difference between these two was that the latter knew from an actual examination, while the other judged from the ill-born and misshapen statements of falsified popular opinion. We think it quite likely that Rev. Talmage would not only not accept a correction if offered to him, but would resent an effort to correct him as an impertinence. Bro M. H. Bond, it appears, is disillusioned, for he states that it is probable that his confidence in the learned doctor of religious laws as a minister of Christ would have been greater than it now is, had he not gone to his tabernacle and heard him. According to Bro. Bond, Rev. Talmage makes it an easy thing to be a Christian. His creed is that:—

> Only two things are needed to become a Christian, or that Christ demands; and they are, to believe that Christ came into the world to save sinners, and that you are one of them.

We have always read that Christ commanded men to "Repent and believe the gospel;" but, Rev. Talmage has climbed to such a height in human renown that he overlooks the straight injunctions found in the New Testament, and has instituted therefor the finely drawn theories of the modern school of sectarian philosophers—if any of them may by any possibility be called lovers of truth. It may fall out that some one of the elders in the East may yet have an opportunity to interview the reverend doctor and aid him to a better understanding of the position occupied by the Book of Mormon and the utter absurdity of attributing its origin to the Rev. Solomon Spalding's ridiculous romance. It might be a fine thing for one of the elders, Bond, Sheehy, or McDowell, to personally present Rev. Talmage a copy of that said romance, with a request to read it.

THE CHOICE SEER.

THERE should be enlightened and righteous unity of sentiment among the Saints as to the official standing, the ministerial calling, the divinely authorized and appointed work of Joseph Smith the "choice seer," for he was the one called, chosen, ordained, appointed, and empowered of God to found, organize, and build up the church and kingdom of Christ in this last dispensation. The Saints, and all serious inquirers, are entitled to know what are his claims as a servant of Christ, and what credentials heaven has furnished touching his claims as a prophet, seer, revelator, and translator. They are entitled to know, so far as possible, the just judgment and high esteem of God and his faithful people as to the work and worth of this seer, for thereby they can form a more correct, a fairer and safer estimate of his ministerial character and administration.

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We emphasize the thought that we should seek to learn, not necessarily the private, personal character of Joseph Smith as a citizen, but, rather, his *ministerial* calling, his official appointment and administration as set forth in prophecy and in the authorized and authentic public history of the church as had by the church up to the time of his death. We repeat it, it is of first interest and importance to know as to his *official* authority and administration. When we confine our investigation to these points (as we would were we investigating the official work of other prophets and apostles), we thereby simplify it and prevent entanglement and encumbrance with matters not pertinent to the questions in issue. The enemies of Christ and his work were conscious that their success in opposing lay in blinding the masses as to his moral character and that of his people, hence they charged both him and them with every species of iniquity, thereby arousing the fears of the uninformed populace, creating insane prejudice and inciting to unreasoning persecution. This was Satanic cunning,—and Satan is to-day neither dead nor bound.

When the Lord chose Joseph Smith to be his servant to translate the Book of Mormon, he thereby gave assurance that Joseph was invested with official authority equal to that of any other divinely appointed seer, for the character of the work committed to him required such authority. The translation of that book was but one of the preparatory steps essential in opening up the dispensation of the restored gospel in the last days to both Gentile and Jew, and, as a consequence, to the founding, organizing, and building the church and kingdom of Christ. These all are as inseparable as cause and effect. The translation of the Book of Mormon by the seeric powers and gifts conferred on Joseph is in itself proof that he held the highest grade of divine calling and authority ever bestowed by heaven upon man. In proof of this we quote Mosiah 5:10:—

> And Ammon said, that a seer is a revelator, and a prophet also; and a gift which is greater, can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

Bible history fully sustains this teaching of Ammon, and they, jointly, will aid us in forming a proper estimate of Joseph as a "seer," also as to his relation to God, to the church, and to the world.

We now add what we think to be incontrovertible evidence as to the official calling and the ministerial administration of the Seer Joseph Smith as foreknown, foreshown, approved of God, and as he will be known and estimated by the Lord's faithful, instructed people in these last days. Here is what Joseph in Egypt, the son of Jacob, prophesied concerning him:—

> For Joseph truly testified, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins. Yea, Joseph truly said, thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. And I will give unto him a commandment, that he shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel. And Moses will I raise up, to deliver thy people out of the land of Egypt. But a seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and not to the bringing forth my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them. Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to the knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. And out of weakness he shall be made strong, in that day when my work shall commence among all my people, unto the restoring thee, O house of Israel, saith the Lord.
>
> And thus prophesied Joseph, saying: Behold, that seer will the Lord bless; and they that seek to destroy him, shall be confounded: for this promise, of which I have obtained of the Lord, of the fruit of thy loins, shall be fulfilled. Behold I am sure of the fulfilling of this promise. And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph, I am sure of this thing, even as I am sure of the promise of Moses: for the Lord hath said unto me, I will preserve thy seed forever. And the Lord hath said, I will raise up a Moses; and I will give power unto him in a rod; and I will give judgment unto him in writing. Yet I will not loose his tongue, that he shall speak much: for I will not make him mighty in speaking. But I will write unto him my law, by the finger of mine own hand; and I will made a spokesman for him. And the Lord said unto me also, I will raise up unto thee fruit of thy loins: and I will make for him a spokesman. And I, behold, I will give unto him, that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins; and the spokesman of thy loins shall declare it. And the words which he shall write, shall be the words which are expedient in my wisdom, should go forth unto the fruit of thy loins. And it shall be as if the fruit of thy loins had cried unto them from the dust; for I know their faith. And they shall cry from the dust; yea, even repentance unto their brethren, even after many generations have gone by them. And it shall come to pass that their cry shall go, even according to the simpleness of their words. Because of their faith, their words shall proceed forth out of my mouth unto their brethren, who are the fruit of thy loins; and the weakness of their words will I make strong in their faith, unto the remembering of my covenant which I made unto thy fathers."—Book of Mormon, 2 Nephi 2:2, 3.

In the foregoing quotation are many divine testimonials in prophecy as to the authority and work of the "choice seer," Joseph Smith. In the prophecy we learn the judgment of the Lord as to his ministerial standing and worthiness where the Lord says:—

> And I will make him *great in mine eyes;* for he *shall* do my work. And he shall be *great like unto Moses*, whom I have said I would raise up unto you, to deliver my people, O house of Israel.

These are heaven's credentials, given to assure the Lord's people as to the authority, official standing, and ministerial integrity of the "choice seer."

When the Lord says, "And he shall be great like unto Moses," this manifestly relates to his official calling, his ministerial authority, and priesthood work. It does not mean that Joseph would do just the kind of work Moses did, but that he would be "great like unto Moses" in priesthood, as a seer, a revealer of God's word to man, a teacher of that word unto "the convincing" the Lord's people, and be a founder, organizer, and builder of the Church of God.

Of this "choice seer" this also is promised:—

> And out of weakness he shall be made strong [in his ministerial calling and work], in that day when my work shall *commence* among all my people, unto the restoring thee, O house of Israel, saith the Lord.

This was most signally fulfilled; for Joseph Smith was called when young, illiterate, inexperienced in matters of religion, and in the affairs of the world; but he advanced rapidly in every department to which he was called in church work from 1827 to 1844, the seventeen years of his ministry, during which time he, under God, translated the Book of Mormon, founded and organized the church by revelation, conferred and set in order the two priesthoods, corrected, revised, and translated the Holy Scriptures, built a temple by revelation in Kirtland, set in order the quorums by revelation, vision, and commandment, prepared the ministry and the Saints for, and ministered in, an "endowment from on high;" gathered many to Kirtland, Ohio; Independence and Far West, Missouri; also to Nauvoo, Illinois, where he, by direct revelation, laid the foundation of a temple to the Most High in which, when "completed," the Saints were by promise to receive an "endowment with power from on high." All these he did, with a vast amount of preaching, teaching, and administering in the ordinances of the church, till he became, indeed, "strong" as the servant of the Lord.

It is further said in the foregoing quotation (2 Nephi 2:3), "And thus prophesied Joseph, saying; Behold, that seer will the Lord bless; and they that seek to destroy him shall be con-

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founded." Now let it be borne in mind that this promise relates to "that seer" as to his official (seeric) calling, and not to the physical person of Joseph Smith. The text relates primarily and directly to the "seer" as such,—"they that seek to destroy" Joseph in his divine calling as this "choice seer," such "shall be confounded." Now it is a notable fact that, from the times when the plates of the Book of Mormon were put in the hands of Joseph, every effort possible was made and is yet made to invalidate and "destroy" the seership of Joseph Smith. This has been done by some within the church at divers times, as also by many outside the church. But every effort to in any way "destroy" the seership of Joseph, whether from open enemies outside the church or would-be wise persons in the church, has met with signal failure, and its authors have been "confounded." This has proved true of those in the church in the case of William E. McLellin, Isaac Russel, David Whitmer, Brigham Young, J. J. Strang, Charles B. Thompson, Granville Hedrick, and many more not needful to mention. These all, at times, either questioned or perverted in divers ways the official calling and authority or work of Joseph Smith as the Lord's seer, assuming to know better and more perfectly concerning the word and church and priesthood and specific work of the Lord in these last days than did the "choice seer" to whom the Lord committed the keys to translate the Book of Mormon and organize the Church of Christ in these last days. These unauthorized and unwise opposers of the seer, (though pretending to indorse him,) have met or are meeting with merited confusion and defeat, while Joseph, in his seership, stands out more solidly, clearly, and unimpeachable than ever before whether assailed by those without or within the church.

In the quotation (2 Nephi 2: 2) the Lord says of Joseph, "And he shall be great like unto Moses." To those familar with the word and work of Moses from the time of his call at "the bush" to the coming of our Lord in the flesh, it may seem needless to say that he was opposed in his work by Aaron and Miriam, and by Korah, Dathan, Abiram, and "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," and that thereafter, at times, officious priests and would-be wise intermeddlers and innovators perverted the order of service he had established and corrupted the writings he left on record. Jesus indorsed Moses' official word and work as valid and authoritative for the period for which they were appointed, but he thoroughly denounced those who either perverted or opposed them. By these facts all should be admonished, lest they be found perverting, corrupting, or in any way opposing the official work and legitimate administration of the "choice seer," the prophet "great like unto Moses." It is as dangerous as it is inconsistent, for those professing to believe and indorse the Book of Mormon, to assume that they know better than did the "choice seer" as to his work in organizing the church, and setting in order and instructing the priesthood and the people. The divine credentials of this seer "great like unto Moses" are of such a character as forbid the thought that some conceited party or parties, though they be "princes in Israel, famous in the congregation, men of renown," should know the word and work of the Lord committed to Joseph the Seer better than himself knew and understood it.

Moses, it is true, "trespassed against" the Lord at the waters of Meribah-Kadesh (Deut. 32: 48–52) and was not permitted of God to go into the land of Canaan, but died for his transgression. Nevertheless, this did not invalidate his official work as a seer and prophet of the Lord. And though it were shown by irrefutable testimony that Joseph the Seer trespassed against the Lord in as great or even greater degree than did Moses, that fact would not invalidate his legitimate work as the Lord's "choice seer" and the prophet "great like unto Moses."

Joseph declared that God had called him to translate the Book of Mormon (D. C. 15:1, 2, etc., etc.), also to organize and establish the church (D. C. 17:1), also to be in it and to it "a seer, a translator, a prophet, and apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, *and to build it up unto the most holy faith.*"—D. C. 19:1. And of his administration as "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church," this is said:—

> Wherefore, meaning *the church*, thou shalt give heed unto all his words, and commandments, which he [in his official capacity as seer, translator, prophet, apostle, and elder] shall give unto you, as he receiveth them, walking in all holiness before me; for his word [given officially according to the order of God and the authorized and appointed regulations of the church given by and through him, the seer] ye shall receive, as if from mine own mouth, in all patience and faith; for by doing these things, the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory.—D. C. 19:2.

In view of the foregoing facts, it is not at all surprising that Joseph the Seer claimed to organize the church, set in order and instruct the quorums in respect to their rights, powers, and duties, and all by "revelation," "commandment," "vision," and divine "pattern;" and it is not at all surprising that he warned the Saints in September, 1837, in these words:—

> Beware of all disaffected characters, for they come not to build up, but to destroy, and scatter abroad. Though we or an angel from heaven preach any other gospel, or *introduce an order of things* other than those things which ye *have* received, and are authorized to receive from the First Presidency, let him be accursed.—*Mill. Star* 16:76.

Joseph said, April 28, 1842, that the Lord had "appointed him and chosen him as an instrument to lead the church. . . . Why stand in the way when he [Joseph] is appointed to do a thing." Does it not therefore become all Latter Day Saints to pause and consider well before they oppose, or treat lightly, the authentic official teachings and administrations of Joseph Smith the Seer? Is it not far more likely that his knowledge, and wisdom, and understanding, concerning the word and work of the Lord, committed to his care are more correct and reliable than that of his unfriendly critics or officious and intermeddling friends? We repeat it, God has assured us of the work and official standing of Joseph the Seer, and we should be faithful to honor him according to his divine credentials.

Whoever is thoroughly conversant with the history of Joseph the Seer, from his boyhood to the horrid tragedy at Carthage jail, cannot fail to see that, in his official work, he was all that was predicted of him by Joseph in Egypt. Those not well posted in that history are not fully prepared to judge him nor his work, yet they should gather from the chief quotation in this article much by which to measure his ministerial standing and official qualities. No one without the historical facts of his administration can judge righteously and safely as to his interpretation of God's word, his application of that word, nor as to the correctness, wisdom, and fitness of his official teachings and ministerial methods touching the church, the priesthood and their quorums, whether in conferences, in Grand Councils, in General Assemblies, in High Councils, in the quorum of the First Presidency, or through the pulpit or the press. We repeat it—No one lacking a knowledge of the genuine historical facts of the official ministrations of Joseph the Seer is competent to judge of him as to his ministerial work, nor as to the correctness of his teachings and doings in respect to offices, quorums, councils, conferences, or the church. And yet there is a proneness on the part of some (who unfortunately know little, or perhaps nothing of the seer's official administration) who do not scruple to jump to conclusions which prove to be in direct conflict with his administration of the word and ordinances of

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God. Such parties need to remember and profit by this stanza:—

"A *little* knowledge is a dangerous thing;
Drink deep or taste not the Pierian spring.
For shallow draughts intoxicate the brain,
But drinking *deeper*, sobers us again."

Whoever learns fully and thoroughly the unvarnished facts of the administration of Joseph the Seer, as they may be gleaned from the Book of Mormon, the Nauvoo edition of Doctrine and Covenants, and the authentic history of his life and ministry, they, and they only, if unbiased and honest, can judge correctly and justly of that seer and his official administration. Persons lacking these essential qualifications should be cautious and slow in forming opinions and theories on these matters, and they should utterly avoid parading or teaching their theories lest such be found faulty, and themselves be ranked in that class who are engaged in work conflicting with the seership and official ministrations of the Lord's "choice seer."

UTAH AND STATEHOOD.

THE question whether Utah should be now admitted to Statehood is being earnestly considered in Utah; and is attracting much attention out of that Territory.

The Salt Lake *Tribune* of February 2, has the report of certain questions which were presented to the authorities of the church in Utah, and answered by their representatives John Henry Smith, Francis M. Lyman, of the Twelve, and Bishop H. B. Clawson, by an agreement made between the *Tribune* management and the leading men of the church there. We give these questions and answers as they appear in the *Tribune* of the date given above.

Question 1.—Is it true that your sect has always taught that the kingdom it is trying to build up is the kingdom of God on earth, not in the heavens—not in the sea, but right here?

Further, That to this kingdom the feelings, desires, faiths, affections, and every act of life properly belongs, that there may be a perfect sealing spiritually and temporally?

Further, That the Saints are called to establish this Kingdom of God literally, and that yours are a distinct and peculiar people?

Answer.—It is true that our elders have taught that we are trying to build up the Kingdom of God on earth. It is also true that they have taught that the rule of that kingdom would not prevail until Christ should reign as King of kings and Lord of lords. The people have been taught to believe in the revelation of God which says: "Wherefore be subject to the powers that be until He reigns whose right it is to reign and subdues all enemies under his feet. Behold the laws which ye receive are the laws of the church, and in this light shall ye hold them forth."—Doctrine and Covenants, section 101.

We do not know that it has been taught that "to this kingdom the feelings, desires, faiths, affections and every act of life properly belongs, that there may be a perfect sealing spiritually and temporally," nor that "the Saints are called to establish this Kingdom of God literally," except as indicated in the foregoing answer. It has, however, been taught that every act of life should be performed with an eye single to the glory of God, and with a view to preparing the individual for his glorious coming, and in this respect we are perhaps "a distinct and peculiar people."

Question 2.—If you had the full power which Statehood would confer, would you not hold that all who opposed your faith, and interfered with the preparations of your people to fit them for this kingdom, as undesirable neighbors?

Answer.—We would not hold that because people merely opposed our faith they were therefore undesirable neighbors. Of course, the interference of one individual with the rights of another would be objectionable to us, as individuals, and such a person would not be a desirable neighbor. It is not fair to presume that anyone would interfere with the preparation of our people to fit themselves for the coming of Christ and the Kingdom of God, so long as their own rights and privileges were respected. We would not think it right to discriminate in any way against such people, if any there were, but should claim an equal standing with them before the law.

Question 3.—If they, in their disbelief in your creed, spoke jestingly or deridingly of your faith where your young men and women could hear them, would you not stop them, if necessary by ordinance or statute?

Answer.—No. While such conduct would be deserving of the contempt of all respectable people, it would not justify an infringement of the sacred right of freedom of speech, guaranteed by the Constitution.

Question 4.—In your protest to President Cleveland, you asserted that your people believed in daily revelations to the head of your creed, that these revelations come from God. Is not every member of your organization bound to obey any command so delivered?

Answer.—Every member of the church is a free agent, and is accountable to God for his actions. He is free to either accept or reject any command that may be given; and every member of the church has the right to know for himself, by the testimony of the Holy Spirit, whether a commandment emanates from God or not.

Question 5.—If your answer is "yes," then is not any pledge that you have made or may make, necessarily subject to any such command that may be received?

Answer.—The preceding answer disposes of this question.

Question 6.—With full power given you, what material changes would you make in the conduct and rules now controlling the public schools?

Answer.—We do not know that any material changes would be desirable in the conduct and rules now controlling the public schools. We consider the present system an excellent one.

Question 7.—Is it true that your church authorities have retired as priests from politics and have ceased to seek to influence voters through their religious beliefs and through the obedience of the rank and file to their priestly superiors?

Answer.—We reiterate what we have repeatedly said, that "as officers of the church we disclaim the right to control the political actions of the members of our body." "The members of the church are entirely and perfectly free in all political affairs."

Question 8.—You emphasized the need of obedience on the part of your people, even at the last conference. Is it not true, then, that your belief and government is a theocracy, where one is inspired and absolutely rules and the rest obey; that your faith is that *voz Dei* must be *vox populi?*

Answer.—No. Our government is not a theocracy. Joseph Smith, the Prophet, said he taught the people correct principles, and they governed themselves. The people do not govern themselves in a theocracy, but receive the law by direct revelations from God. It is not claimed by our church that the laws of the Lord, as revealed through his servants, supersede the laws of the land or control the civil conduct of its members in opposition thereto. The people are taught to obey the laws of the land. All things in the church are done by common consent.

Question 9.—With power fully returned, would there be any essential modifications of what your control was between, say 1880 and 1885; or, rather, what it would have been had there been no governor's veto, no indirect supervision by Congress, and no courts independent of local control? In this last question no reference to polygamy or complications arising out of it is intended.

Answer.—Conditions have materially changed in this Territory since the time you mention. The intense feeling then existing between members of the church and their opponents has subsided and given way to the sentiment of mutual forbearance and respect. The animosities of the past are fast being forgotten on both sides. The different elements of the community are coming to understand each other better and recognize hidden virtues in their former opponents. There is an almost universal desire for harmony and good feeling among all classes of the community. We would not turn back the wheels of progress, nor in any way delay the desired consummation.

Question 10.—With full power in your hands, would you guarantee that Utah would be a full and free American State in the Gentile sense; namely, where no law should discriminate against any individual or class, and where every man should stand exactly equal before the law?

Answer.—If we had that power we would guarantee that Utah would be a "full and free American State," and that "no law should discrimate against any individual or class, and that every man should stand exactly equal before the law."

This question is of grave import both to the Utah Church and to the Government; for the reasons that political moves of the nature of admitting a Territory into the union of States, with an independent government, like revolutions, never go backward. Work of that sort once done is done for all time. It ought not to be done hastily, nor without the most careful consideration.

If the people of the Utah Church are sincere in the abandonment of the practice of plural marriage as it is understood out of the Territory they have done, we see no valid reason why they may not be given Statehood. And, if the answers to the questions stated above are straightforward and true answers and what is stated in them is fully meant, it certainly reflects an earnest intention upon the part of the leading men, among whom J. H. Smith, F. M. Lyman, and H. B. Clawson are fair representatives, to keep the promises couched in the manifesto of Pres. W. Woodruff as indorsed by the subsequent vote in the Tabernacle, in good faith.

One of the replies given deserves a passing notice. In the first sentence of the second clause in the answer to question four it is stated that every member "is free to either accept or reject any command that may be given." It so happens, however, that neither at the promulgation of the plural marriage dogma, August 29, 1852, nor at the promulgation of the manifesto when it was presented to

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the assembly in the Tabernacle to be voted upon October 6, 1890, that the negative vote was called; and no one was permitted an opportunity on either of these occasions to vote no, or to say by voice and vote, "I reject the proposition, or command." If a similar condition of things should continue to obtain in the Mormon Church, of what value to either Saint, or Gentile is the statement now made that every member is at liberty to "accept or reject," as his judgment may direct him, when a matter has been decided upon by the leaders? It is a matter of serious inquiry on our part as to what would be the fate of a man who would dare to vote "No," in a Utah General Conference of the Mormon Church there, upon any proposal, command, or rule which should be presented by the heads of the church as authorized by them.

It is probably this peculiar condition of the church rule so long obtaining in Utah, as yet unexplained and possibly unexplained and possibly unexplainable, that has given rise to the distrust even now entertained in many circles toward the protestations of fealty made by the leaders among the Mormon people.

If Utah should become a State there are some things on the Territorial statute books, as they were found published in 1885, that should be eliminated, and not perpetuated upon the statutory laws of the new State.

For instance, chapter five of the compiled laws of Utah published in 1876, has a provision contained in section three which runs as follows:—

And be it further ordained: That, as said church holds the constitutional and original right, in common with all civil and religious communities, to worship God according to the dictates of conscience: to reverence communion agreeably to the principles of truth, and to solemnize marriage compatible with the revelations of Jesus Christ: for the security and full enjoyment of all blessings and privileges, embodied in the religion of Jesus Christ free to all; it is also declared, that said church does, and shall possess and enjoy continually, the power and authority, in and of itself, to originate, make, pass, and establish rules, regulations, ordinances, laws, customs, and criterions, for the good order, safety, government, conveniences, comfort, and control of said church, and for the punishment or forgiveness of all offenses, relative to fellowship, according to church covenants; that the pursuit of bliss, and the enjoyment of life, in every capacity of public association and domestic happiness, temporal expansion, or spiritual increase upon the earth, may not legally be questioned: *Provided*, however, that each and every act, or practice so established or adopted for law, or custom, shall relate to solemnities, sacraments, ceremonies, consecrations, endowments, tithings, marriages, fellowship, or the religious duties of man to his Maker; inasmuch as the doctrines, principles, practices, or performances, support virtue, and increase morality, and are not inconsistent with, or repugnant to the constitution of the United States, or of this State, and are founded in the revelations of the Lord."

The dissolving of the incorporation of the church in Utah, by Congress, would effect the virtual repeal of this statute enactment; but as this incorporating chapter passed from the statute book of the Provisional State of Deseret into the Territorial statutes intact; it might be possible to again transmit the same into the Legislative enactments of the State of Utah; which, if it did occur would be productive of mischief.

It has been thought that the church-kingdom idea which apparently runs all through the later teaching of the gospel of the New Testament might be carried to an extreme by the people called Latter Day Saints, if legal restrictions were not placed in the way; and some portion of the history of the church certainly gives color to such a suspicion. And, unless the lessons which folly and hardships have taught have not been followed by salutary results, the same thing might occur again and the beneficient blessings resulting from Statehood would not be realized.

The results of distrust and suspicion are to be deplored, and it is far better to take the good faith of the people for granted and give them a fair trial; hence, on general grounds Statehood should be granted.

ST. PETER'S GOSPEL.

SOME one has sent us a copy of the Manchester *Courier* and Lancashire *General Advertiser*, England, for January 3, which contains an account of the finding of some ancient manuscripts, in a mediæval tomb at Akhmim. One of these upon examination by Professor Harnack it was said to be a copy of a part of the Gospel of St. Peter. The text of the translation begins with a statement regarding the judgment scene, closing with the relation of Simon Peter, Andrew, Peter, Levi, and Alpheus going fishing.

The account gives the Savior's expression on the cross differently to the other writers thus: "My strength, my strength, thou hast forsaken me, and having said this, He was taken up."

We hope this discovery is real, as it will be valuable.

BRO. J. B. PRICE, of Oakland, California, asked Elder J. E. Dalton, of the Salt Lake, Utah, church, laboring at Oakland, California, to publicly dicuss the issues existing between the Reorganized Church and the church in the valleys of the mountains. Elder Dalton has not to date consented to stand fire.

Bro. Price's position as reported in a San Francisco paper, clipping from which is sent us, is as follows:—

"We hold that polygamy is wrong, and that it was never given as a revelation to Joseph Smith, the great prophet, and the father of the present prophet," said a member of the non-polygamist church. "On the other hand, the Utah church holds that the revelation was given to Joseph Smith the elder, and that it was turned over to Brigham Young, who kept it in his desk for twelve years after Joseph Smith's death and then gave it to the people. Do they expect any reasoning person to believe that? Joseph Smith's son is now the head of our church. We assert, and are willing to publicly debate the question of that revelation. We will bring proof that it was not a revelation and that it was not given to Joseph Smith. Let them get their proof, and then let us argue the question."

QUESTIONS AND ANSWERS.

1. Where members have moved away from branches without letter, and have been gone from one year to ten, or even more, have never reported, and their whereabouts is often not known to branch officers, what should be done with said members?

1. The following was adopted by the General Conference of April, 1880, and it appears to cover the necessary ground:—

That this conference instruct that the names of all scattering members be retained on the branch rolls, and that branch clerks be required hereafter to report the number of resident and the number of absent members, until such absent members be removed from the rolls according to the law concerning the granting of Letters of Removal.

2. Where members thus removed are known to be living nearer to other branches, would it be proper to send them letters and instruct them to unite with the branch nearest to them?

2. It would be better to correspond with the authorities of the branch where such members dwell, asking their coöperation and influence in having them obtain letters so as to unite with the branch in which, or nearest which, they dwell, in accordance with the expressed wish of the general church. If letters are sent them without previously calling their attention to the rule or will of the body, they may consider their rights infringed upon, or be offended and not present the letters, or let it be known that they have them. Many letters are now in the hands of members who, after years of possession, have failed to present them, and the officers either do not know of it or have, on their part, failed to speak to them of the order of the church and its wish to have all members enrolled somewhere upon its records.

3. Where members move into the vicinity of branches other than their own and remain there, and are known to be living in violation of the law, what jurisdiction has the officers of the branch near them over them?

3. By action of conference, local authorities have the right to visit, labor with, and deal with all members living within their borders, or nearer to them than to other branches or districts, the same as they would with those whose names are upon their records. And they should do so, in order that much reproach be removed, and that those who thus stand aloof may not defy proper authority because they

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claim to be in no branch and therefore under the jurisdiction of no one having a right to labor with or deal with them.

4. Is it proper when branch officers know that members are going away to instruct them to take letters?

4. Yes, if they know that they are moving into the vicinity of another branch. But if they are moving to where there is no branch it is of doubtful propriety to issue such letters; because their names are thus removed from all records, unless the Church Recorder takes up those names, after a lapse of time for them to unite somewhere, and puts them upon his "Scattering Record;" where hundreds of such have been already necessarily gathered in order to keep such names from oblivion.

5. Where branch presidents and teachers fail to look after members who are living in open violation of the law for fear of offending others, what should be done with such officers?

5. Doubtless the branch, or some of its other officers, should, in business meeting, present such matters and ask for action, or else the remissness of duty should be mentioned to the district president and he take such steps as are necessary to relieve the church from reproach and see that the law is kept.

6. Where one teacher is chosen as presiding teacher and another as his assistant, the first failing to discharge his duty, has the other the right to assume the responsibility and perform the necessary labor?

6. Yes; but in so doing he should be very careful not to go beyond the plain demands of his duty and his office.

The foregoing questions from one to five, inclusive, are answered by the Church Secretary, H. A. Stebbins, at our request, and are, we think, sufficiently plain not to need additional explanation by us.

EDITORIAL ITEMS.

THE Saints of the Nauvoo and String Prairie district have changed the date of their conference to March 18 and 19. It will convene at Farmington, Iowa. See notice.

Bro. M. T. Short sends us a copy of a handbill used by him at Portsmouth, New Hampshire. He is a good advertiser and makes it a point to notify the people that he has something good to tell them.

Sr. O. F. Hiatt, of Des Moines, Iowa, sends us an account of the religious methods of an evangelist who of late created an excitement there, formerly mentioned in a letter from Bro. J. S. Roth.

Bro. E. A. Gainer, of Washington, Indiana, writes of the Saints there who have been strengthened by the labors of Bro. R. Etzenhouser. Outsiders also like his preaching.

Bro. J. F. Adams wrote from Aledo, Illinois, January 30, bearing testimony to having received spiritual knowledge and needed blessings by obedience to the truth. He believes all can receive a perfect understanding of what is required of them.

Because unable to obtain sufficient help in the bookbinding department the Herald Office has for a time been unable to fill all orders for books. It has now secured the services of Bro. M. B. Williams in the bookbindery, he having removed to Lamoni from Kalamazoo, Michigan. He is an expert gilder, and understands the art of bookbinding in its details. Work is being pushed and orders will now be filled promptly.

A line from Bro. S. Maloney, dated at Webb City, Kansas, February 4, states that Bro. Fred A. Smith, of Carthage, Missouri, is active in the local ministry, doing what he can to teach the way of life. He and Bro. Maloney had been at Weir City and held meetings, and at date of writing Brn. E. Davies and Smith were to hold a week's meetings at Webb City.

We call attention to the notice of the Chicago, Burlington, and Quincy Railway, that they will on February 21, put on the Grant City branch a stock train to start from Grant City at six a. m., and to run each Tuesday, thereafter.

An epidemic called winter cholera is raging in Fulton county, Illinois, there being two hundred and two cases in one portion of the county. It is said to be an aggravated cholera morbus, and is very virulent. Local physicians cannot account for its appearance.

Bro. Charles E. Butterworth, of Dow City, Iowa, had his house and furniture destroyed by fire, near the close of January. He came near losing some of the family, but fortunately all escaped. He will get some insurance, but his loss will reach some $300, not covered by his policy.

Elder G. V. Moore, of the Baptist Church, of Blaine, Lawrence county, Kentucky, writes that after reading tracts he is satisfied that the claims of our people are correct, that we have the truth. He asks prayer for further "divine guidance." He sends for other publications.

Bro. R. May writes that he will organize a branch twelve miles south of Warrensburg, Missouri, February 13.

Bro. J. F. Mintun began meetings in the M. E. church at Onawa, Iowa, the 6th inst.

Bro. Zenas H. Gurley made us a pleasant call at the Herald Office on Thursday the 9th inst.

Bro. E. A. Stedman wrote from Minneapolis, Minnesota, February 6, that a branch would be organized there on the 8th inst.

Bro. M. W. Hartshorn, of Marathon, Iowa, returned home on the 6th inst. after a brief visit among Lamoni relatives.

Bro. D. W. Clow, of Davenport, Iowa, asks prayer for his wife, who is very sick with diphtheria.

MANNER OF CONSECRATING OIL.

IN his history, Joseph the Seer describes the manner of consecrating oil by the First Presidency thus:—

We then stretched our right hands toward heaven and blessed the oil, and consecrated it in the name of Jesus Christ.—*Mill. Star*, 15: 620.

EXTRACTS FROM LETTERS.

Bro. L. C. Donaldson, acting as a priest in the Riverton, Iowa, branch, writes as follows:—

I have visited from house to house among the Saints and find most all in good standing, and health generally good; all doing the best they can.

Bro. Wm. B. Smith wrote from his home, Osterdock, Iowa, January 30, that Bro. John S. Roth was doing manful battle for the cause at Osterdock, having large audiences and a respectful hearing. Uncle William says:—

It would be marvelously strange if some additions are not made to the church before the meetings close here. Bro. Roth has got up a big excitement on the subject of this latter-day gospel, reaching far out into the country, notwithstanding the cold weather and drifted roads.

It is expected that Bro. Roth will stay right by the situation until the issue of obedience to life, or rejection unto ignorance and possible death is decided for some. May the good Lord of the harvest abide with Bro. J. S. Roth in his earnest assault on the strongholds of unbelief and misdirected faith.

Bro. F. M. Sheehy, Lisbon Falls, Maine, January 31:—

Have just returned from a short trip to Oxford county, where we have some twenty-five members who are doing well and letting their light shine. A characteristic attack was made upon the gospel by two Baptist ministers there; Bro. Greene replied. They refused to meet the issue in honorable debate, but instead made lies their refuge. Poor fellows, they certainly need our pity.

Bro. G. O. Kennedy wrote us from Denver, Colorado, the 3d inst., rejoicing in the restored gospel and in the knowledge given him of the Lord through the Holy Spirit. He says:—

I read the new tract, "The Future State," with much interest, and then gave it to a Doctor Ross, living near us. He was standing about fifty feet away when Joseph and Hyrum Smith were shot, and examined their bodies afterwards.

Bro. Alfred White, Walker, Missouri, February 9:—

Very cold here the last four days; so uncommon to the Missourians that little can be done in way of getting the people out to meetings. They say, "Too cold."

Bro. G. H. Hulmes wrote recently from Pittsburg, Pennsylvania:—

Bro. J. F. McDowell is here and gave us two

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excellent sermons on Sunday. He is not well this week, but we hope he will soon be able to continue the work, so much of which is now ready and which he will do well if blessed with health. Our branch is in nice condition and moving forward.

Mothers' Home Column.

"God mend his heart who cannot feel
The impulse of a holy zeal,
And sees not with his sordid eyes,
The beauty of self-sacifice!"

LAW.—NO. 2.

PRESERVED.

THE idea of preservation, especially of self-preservation, is one which springs into existence at a very early period in the life of every individual. It has passed into a proverb, that "Self-preservation is the first law of nature." Be this as it may, words are not needed to establish the fact that it dominates more or less the life of every individual, and we know of but one thing more powerful, one thing able to subdue it, and that is love; not self-love, but the love of God shed abroad in the heart.

Self-preservation is the active operating spirit of self-love, and in its sphere is right; but its place is a subordinate one, and whenever it claims the right to dominate, to bring into subjection the higher, holier principle of the love manifested by the Father when he gave his Son, gave him because he "so loved the world," then it is time we awake to the fact that we are not in harmony with God; and if not in harmony with him, then not in harmony with his law. In other words, we are not yielding obedience to the law we have covenanted to honor, and how shall we be preserved by it?

When God revealed himself to man in the life and teachings of Christ, he made known to the world his own fatherhood, and the universal brotherhood of man.

The first question asked by the Devil through Cain, his servant, was, "*Am I my brother's keeper?*" His servants are asking the same question to-day, and have asked it all along down through the centuries. But strangest of all, not his servants only take up the cry, but it is found on the lips of thousands, professing to be followers of the meek and lowly Jesus, and the voice of the blood of countless millions is calling to God from the ground to-day, the ground which has opened to swallow up everything pure and holy which life held for them.

There is a priceless heritage, belonging by right, God-given, to each child born into this world. This heritage becomes the joint charge of everyone with whom the child comes in contact until he is so well instructed that he can guard it for himself.

Some parents, feeling deeply the need of care and watchfulness, have exercised it in behalf of their own, but without realizing that to the utmost limit of their power so to be, they were guardians of the children of other parents as well.

Does the arrow come home to the heart of anyone who reads? Then may it pierce and wound until we know that the *gospel law* requires the strong to bear the infirmities of the weak, to please Christ, not ourselves.

We once looked upon a picture. It was not upon canvas, but in actual life; two plighted lovers preparing for the home nest. They were not rich, but each had a little means to contribute to the common fund, and it was good to see the honest pride each took in every preparation made by the other for the fitting up and adorning of the little cottage which was to be their home. And while the mother watched them from time to time, memories of her vanished youth came back, and she thanked God again and again, that through the snares and quicksands of youth she had brought her child and for the virtue unsullied she would take from the home of her girlhood as a priceless dower to the husband of her choice.

But there was another picture haunting the memory of this mother. It was that of a gray-haired mother weeping tears so bitter that beside them the tears of "Rachel weeping for her children and refusing to be comforted because they were not" were tears of joy. A tender heart broken, because that at no marriage altar the child of her love had been given away, but, robbed of her birthright, henceforth through all time she must walk with the blush of shame upon her cheek and worse than the brand of Cain upon her brow. The arrow went straight to the heart of this mother, and she said: "God has helped me to guard my own, but what have I done to bear the burden of others? Was there nothing I might have done? Surely this heart-broken, weeping mother who is my sister had a claim upon me, a claim upon every member of the household of faith—yes, not only a claim, but a special claim, and how have I met it?"

Mothers, you who have your children about your knees, especially you who are raising sons, how are you training them? Is there clearly defined in your own mind the standard of honor to which you wish them to come? Are you teaching them, in the many nameless ways in which only mothers can teach, that their bodies must be holy temples or the Spirit of God cannot dwell in them? Are you protecting their innocence, their virtue, by teaching them that God intends them to be just as pure, just as modest, and to reverence their bodies just as sacredly as he does the sister in whom they take so much pride? If you are not, then let us say to you that, if through them sorrow and desolation come to the home of another, the anguish of that home, the remorse of their victim will cry to God against you because you have failed in your duty to your child and, through this, in your duty to God and your fellow man.

It is possible also for the church to fail just here. At a later day the cry of Cain: "Am I my brother's keeper," was taken up, by the chief priests and elders into whose hands Judas had betrayed Christ. Smitten with remorse, and loathing the price of his guilty action, he threw the money down at their feet, exclaiming: "I have sinned in that I have betrayed the innocent blood." Could aught be more heartless, bloodthirsty, and cruel than the answer: "What is that to us? See thou to it; thy sins be upon thee." Here were the chief officers of the church, of a people who had been chosen as the custodians of God's truth, taking up the cry of devils against one whom they had tempted to his own ruin. And yet they tithed mint, rue, anise, and cummin, and claimed to be the special favorites of God. Sisters, let us beware of any such claim. There is danger in it, for God has no favorites, and there is but one royal road to his favor. "If ye love me, keep my commandments."

There is a great fundamental, underlying truth which is beginning slowly to dawn upon the apprehension of mankind, and is gaining ground within the last decade as it never did before. It is this: To a certain extent for good or for ill our destiny is inseparably linked with the destiny of the race. Shut our eyes to the facts as we may, sooner or later through some avenue leading direct to the heart, God will force the truth home upon us, that, deny its binding force as we may, there is a responsibility resting upon each of us in regard to the welfare of each one with whom we come in contact. You have seen it verified many times in the course of your life.

Do you remember that mother who said, "I can't answer for my sons in *that direction.* They may not be any better than other men; I don't know"? Do you remember with what complacency she said this? If you do not, then our memory serves us better; and when afterward we heard her with flashing eyes and crimson cheeks expressing her indignation that anyone had dared to accuse "her boys of lying," we recalled the complacency with which one charge was heard, and the hot indignation with which the other was repelled, and then and there we knew that the wrong which that mother should have taught her sons was a sin against God, a crime against every member of society, and a grievous wrong to themselves, was to her a part of another decalogue than the one which said, "Thou shalt not bear false witness against thy neighbor."

Is there a mother who will read this that feels the same? May God forbid! And yet this mother was a noble woman, a woman who, in every other respect in which we ever saw her tried, was worthy of being an example to others. But in this one false, debasing, soul-destroying, and heaven-defying libel upon God and man, society with its corrupt usages had blinded her eyes to the truth. Alas, she was destined to learn it in a bitter school! Learn that the law which governs, also protects, and how shall a law which is not obligatory upon your son, protect him or protect your daughter from other sons who render no allegiance thereto?

From the famine and plague smitten plains of Russia were swept the germs of disease and death into homes where want never came, and where skill and science, hand in hand, stood guard. Mountain barriers interposed in vain, and restless oceans failed to sweep back the germs of torture and death. The very air we breath unites us to our kind. The delicate garment of costly fabric goes into the hands of the pinched, shivering, and pale daughter of want and poverty, for her fingers have skill for the work, and her poor starved brain has a wealth of ideal beauty to be wrought out in weary stitches and quaint

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design. But already the fever of a dreadful malady is scorching her veins, and when at length the last stitch is taken and the lovely garment is complete, it is taken to the home of ease and luxury, is worn by the child of fautless form and beauty, only to impart the germs of disease and death. Do facts like these teach any lesson? They are not isolated ones and the world is rapidly coming to a knowledge of this, coming to a knowledge of the great truth long since enunciated by one inspired, "No man liveth to himself."

This truth becomes equally apparent the moment we enter the domain of morals. That man or woman who raises and lives up to a high standard, whether he wills it or not, becomes at once a public benefactor and a blessing to the race, while the reverse is true of that which is opposed to this. Ignorance is not bliss at any time, but, at many times and under many circumstances, it is an unmitigated curse.

For ages society has tolerated and condoned in man that which has been held unpardonable in woman, but none the less society has had to pay the penalty of God's broken law, and never, never will we know what it is to be in harmony with God, until we learn that the law by which we are governed is also intended not for our enslavement, degradation, or destruction, but for our preservation.

And now, mothers, we come again to ask, "How do you understand?" There is a law under which your children received life and came into the world. What do you know of this law, and how much of it have you obeyed? How much are you now obeying? It is just as surely intended for your, for their preservation, as God has ordained that you should be governed by it. Within your own body, close under your heart-throbs, the wonderful tabernacle for the indwelling of an immortal soul was first formed. This tabernacle was formed by heaven-ordained law. Did you understand that law and wisely comply with all of its provisions, or was it to you a sealed book, a matter of total indifference. You answer, "I was never taught. I was ignorant, utterly ignorant of the law of my being." Alas how many can truthfully make this answer! Their name is legion, for the earth to-day is groaning under the curse wrought out by this ignorance, and the responsibility reaches back into the generations until the mind becomes weary in striving to trace it.

We cannot recall the past, but the hope of the church, of the world, lies in the future. Another question. This little tabernacle already formed, so wonderfully and perfectly adapted to its new state of existence, its manifold surroundings; what do you know of its needs? It, too, is governed by laws, laws which will operate whether they are or are not understood. If rightly understood and wisely applied, the results will preserve your child in health, purity, and unsullied honor; but, if disregarded or neglected, ruin and dishonor will follow. Are you prepared to become the guardian of this immortal spirit which will yet stand before the God who gave it to render to him on account of the *deeds done in the body?*

Mothers in Zion, this direct appeal is to you. (Not that fathers have no part in the matter, for they have, and a fearful responsibility as well; but the work entrusted to us in this column is with the mothers especially.) Are you fitting yourself to become the teacher, the guardian of your child? How do you understand the law?

(To be continued.)

HOME COLUMN MISSIONARY FUND.

Amount to date, Jan. 25		$4,573 90
August Johnson, Mich	$2 00	
Mrs. H. H. Robinson, Mo	50	
L. Albertus, Ia	5 00	
Ella Hall, Ia	8 00	
Eliza Sherwood, Neb	2 50	
S. A. Hill, Ia	1 00	
Nettie Greene, Ia	1 00	
Esther Dryden, Neb	50	
Elmer H. Browne, R. I	15	
Phebe Biglow, Cal	1 00	
Sarah A. Hopkins, N. J	25	
		$21 90
Amount to date Feb. 9		$4,595 80

In *Herald* of January 7, there was a credit of one dollar to Thos. L. Harris, Utah, which should have been Thos. Harris, Montana.

GOSPEL BOAT FUND.

Amount to date, Jan. 25		$1,223 44
G. E. Balchen, Wyo	1 50	
M. Lachapelle, S. D	1 00	
Sarah M. Hinkle, Okla. Ty	1 50	
A Sister, Kan	50	
Kate Epperly, Ill	50	
Priscilla Mantle, Ill	50	
Jane Williams, Ohio	50	
C. G. Ruley, W. Va	50	
Victoria Ruley, W. Va	50	
Charles A. Ruley, W. Va	25	
Minnia A. Ruley, W. Va	25	
D. J. Ruley, W. Va	25	
C. J. Ruley, W. Va	25	
L. Fisher, Okla	50	
Fred W. Hastings, Mich	1 00	
Annie Bruce, Kan	25	
Eliza J. Scott, Ind	25	
Celestine Rush, Oreg	1 00	
Ann Johnson, Ia	2 00	
Youngstown Branch, Ohio	5 00	
Libbie Campbell, Mich	1 00	
Frank Swann, Eng	1 22	
Ruth K. Dennis, Ill	1 00	
Harriett Sawyer, Ohio	1 00	
Minnie Wallis, Tex	1 00	
Talitha Wallis, Tex	1 00	
Mellie Cahoon, Cal	40	
M. J. Kennel, Iowa	1 00	
Samuel Kennel, Iowa	1 00	
Francis Kennel, Iowa	15	
Jane M. Vedder, Cal	2 00	
Chas. Kinsey, Cal	10 00	
B. Robinson, Cal	3 00	
Sarah E. Bower, S. D	50	
Zonie M. Breeden, Ill	5 00	
		47 27
Amount to date, February 9		$1,270 71

PAST, PRESENT, AND FUTURE.

SUNDAY, January 1, 1893, and I want to begin this new year by doing some of the duties that have been waiting and must now be carried over from the year that is past and gone into the year that is all fresh and new. Among the foremost of these is my duty to write to the Home Column. I have not been able to contribute my mite for some time, as other work has pressed heavily upon me, but to-day as I sit alone and think of the year that has gone beyond recall into the past, with all the mistakes, the sins, and the few good deeds that I have done, I see so many things that I had intended to do, so much work that I had planned to do for the Master, that some way got crowded out.

Burdened with the cares of this life that come to the poor, and being frail in body, I sometimes feel to cry out, "What must I do, and what must I leave undone?" Must I, who so love higher and better things, who desire to grow in intellectual and in spiritual things, be compelled to labor with my hands for the things that must perish with the using, feeling at the close of each year that we are one year nearer the meeting with our blessed Lord? But will I be able to endure the brightness of his face? That is the question that rings in my mind to-day; and I know that if I were to pass sentence upon myself, I should find very much to condemn. Am I making the best use of the talents given into my keeping? Sadly I feel compelled to answer, No. I feel that I have made many mistakes and there is much, O so much that I would recall or wash out with my tears, in the year now gone.

But it is past, and regrets are unavailing. I can only cry unto a merciful Father who knoweth my frame, and who knows all my weakness and my efforts to serve him, to have compassion on me, to forgive me and blot out of his remembrance all that has been displeasing unto him, and in the new year that is to come, that is given us as a fair page to write upon, may I be enabled to profit by the mistakes of the past and do better. O, may the year of 1893 be one of growth for us all. May we, having a realizing sense of our mistakes in the past, resolve that we will live more closely as did our Savior, and that we will be more diligent in his service and more watchful unto prayer.

Ah, be prayerful. I think that is what we troubled ones need most of all. In the hurry and bustle of life we forget to pray; or if, perhaps, we murmur a few hasty words with our lips at the beginning and close of the day, we yet do not put aside all worldly cares from our minds and upon bended knees let our hearts commune with God. We go out in the morning to meet the various cares of the day in our own strength, and is it any wonder that in the evening we must acknowledge defeat? Can we act, at all times, as Christ would in our place, without a vast amount of help from God? Then why need we be without the help that is so freely given by one who has said: "Ask and ye shall receive," "Seek and ye shall find"? Can we fancy one of the little ones God has given us, wandering alone in dark and cold and crying unto us for help into the warm home nest, and then think of being deaf to the call? Ah no, a thousand times no. Every ache and pain the child may feel but finds an echo in the mother's heart. Then let us remember that God loves us with a love far surpassing any mother's, any father's love; and let us strive to love him in return and know that if we love him, we will keep his commandments. "Perfect love casteth out fear."

Before I bring these few remarks to a close I wish to tell you all how much good I receive from our church papers. They are food for my soul, and I think I seldom, if ever, lay them down without breathing a prayer of thankfulness for the blessing of such good, pure reading matter. And my prayer is that

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the workers, all, may long be spared to us, and may the Father above uphold them and help them in every time of need.

In love,

HARRIET.

[THIS article was mislaid or would have appeared earlier. Shall be pleased to hear often.—ED.]

Letter Department.

TEMPLE, Mo., Feb. 2.

Editors Herald:—I came into this vicinity about four weeks ago; have been preaching mostly in new places. Twenty-seven sermons have dispersed clouds of prejudice, removed mountains of error, and given joy and glorious hope where sad despair reigned before. A promising young man was baptized on Sunday while a large crowd looked on from the shore. Have been inspired with liberty, and the gospel truth rolled out in eloquent fervor, while tears in countless numbers stole down the cheeks of many. More have asserted their intention of obeying the call soon. One, who would not let her children go to hear at first, states that we have the truth and that she will obey. Thus God is moving in a mysterious way with his "weak things" to perform his wonders and bring to pass his strange act. Through the gift of tongues I have been instructed to tarry here for a time. Under the Spirit I am standing by the word.

E. T. ATWELL.

ANTONITO, Colo., Jan. 27.

Editors Herald:—Taking leave of the Saints of Gibson, New Mexico, December 26, I proceeded as duty called to Flora Vista, preaching ten discourses at this point and three at Framington, in a newly built schoolhouse. Mr. Miller, one of the directors, prepared the room for service; and I must pause here to say that the occupancy of a building for the introduction of our faith in this southwestern country without participating in the deacon's work is something new under the sun. With Bro. E. N. Beach I was there in time for preliminary action, but the above gentleman bade us be at ease while he prepared the room, to which no objection was offered, for the evincing of resignation is quite pleasurable when that purposed is what we like; but gospel resignation means something more than a submission to that we desire or choose. And judging myself, which I believe permissible, I find my spiritual progress none too rapid. Bro. E. N. Beach had advertised Elder James Caffall, of Council Bluffs, to preach Thursday evening, January 19. The people were a little tardy, but as per suggestion I waited over the advertised time which is contrary to my practice, but my submissiveness was again visible, and about fifteen minutes over the time I was greeted by more than seventy persons, holding the first religious service in the new schoolhouse. Whether this fact will be noticed in the history of Framington I cannot say.

I essayed to address the waiting audience on the gift of eternal life, a most thrilling topic, making as plain as I could the conditions upon which the inestimable gift was obtainable. If quiet and good order with good attention could be taken as evidence of interest, some were interested; and the speaker, thank the good Lord, had good reason to know that God's power was not confined to time or place. The audience seemed to enjoy listening to one of an unknown denomination, but if ignorance in this case was bliss, it was of short duration, for at the close of remarks I respectfully but positively informed them who or what people I represented, making a clear distinction between ourselves and the Utah Mormons, believing the doctrine presented would, to the studious, be sufficient to distinguish between us and the so-called orthodox without special remarks. None fainted or seemed unduly agitated on learning they had been listening to a Latter Day Saint. After dismissal a goodly number came forward for the silent messenger. I held meetings at the same place Saturday evening and on Sunday at two p. m. The former meeting was fairly attended, but a dance captivated some, so that the audience was smaller than on the previous occasion, the latter still smaller, for on Thursday night after announcing preaching for Sunday at eleven a. m. as suggested, lest it would appear we intentionally conflicted with the Methodist appointment, the appointment was changed. It was a mistake. I sought to reciprocate the kindness evinced by many I had never before met, and with Bro. Beach rode back to Flora Vista, nine miles, preaching at seven p. m. to the largest and most interesting audience of any previously held. An elder is needed for the above part of the great harvest field who could survive the deprivation of attending four quarterly conferences a year, the Annual Conference, and perchance the world's reunion thrown in; who would not grow despondent or get the blues if having to preach occasionally to two or three, or if riding or walking ten or twelve miles to fill an appointment, and prepare the house for an audience. None should come or grow restive under the thought of spending his time for naught if months of faithful labor afford no other evidence of success than having faithfully preached the gospel to many for a witness. Besides all this, the elder should be willing to systematize his labor, having several points within a given radius, making it his business to reach the several points by walking, riding, horseback, in a lumber wagon, or or as the way may open. He should have acquired a proficiency guaranteed by a due study of Doctrine and Covenants, section ten, and never entertain the thought that the fact of God's calling the weak and foolish is a guaranty of ministerial proficiency without constant study of revelation that God has given or may give. He should evince a willingness to adapt himself to the circumstances of those who evince a willingness to minister to his necessities, never risk wounding the feelings of any by a failure to show an appreciation of that given or provided; should be ready to advise or suggest when solicited, but never become officious or unduly inquisitive in other men's matters; never become blatant or boastful of the great sacrifice made, for sensible and discerning persons would think you were fishing for praise. Rather let your teachings and examples show you think it your duty to honor and obey your Creator and do good to humanity. You need not be forward in your own praise or tell what or how good or great you are; your works and ways will tell that plainly enough to the discerning. Be content to do what you can do, and do as well as you can, and never be worried if others can or do do better than yourself. We have been told that we may not all be equally intelligent or powerful, but we may all aspire to be wise, discreet, and righteous. What is needed in New Mexico may be needed in our parts of the great harvest field to spread Christ's kingdom.

A more grave command could never be given to mortals than to preach the gospel in all the world. How frequent are the calls and ardent the desires for an increase of the ministerial force. Several appointees for foreign fields have been detained because of the lack of funds. Many have done well for that gospel boat, yet how long a time must elapse from the time the plea was made before it will be ready to sail; yet the church is spending twenty or thirty thousand dollars a year for the Annual Conference and the World's Reunion, the half of which would at once purchase the boat and perhaps keep more than one hundred elders in the great harvest field for a year, who might preach many thousand gospel sermons to hundreds of thousands of people who sit in darkness, send forth many thousand silent messengers, bring hundreds into the church and thousands of dollars to the church coffers, doing vastly more to spread the Redeemer's kingdom than many Annual Conferences or World's Reunions could possibly do. But then the people love to have it so. It may be said that the cost of these gatherings would not find its way into the coffers of the church if discontinued. But why not? If Bro. B. can spend twenty dollars in going to and from one or both of these gatherings, why could he not send the money to the Bishop and sacrifice the pleasure? And what one could do a thousand could do; but if the church cannot abandon these gatherings, ought it not to be magnanimous enough to make them less frequent and so do more for the great harvest field, thus evincing a greater willingness to obey the most imperative command, go preach the gospel in all the world?

I believe conferences permissible when exigencies arise necessitating such gatherings; that the love for the gathering of "two or three" should become more intense, the love of large gathering less intense, the cost thereof willingly given to spread the gospel; and if Christ is with the twos and threes or the small gatherings in the several branches what more is promised at large gatherings?

Thinking an expression of opinion not a violation of known rule or law, I have thus expressed myself. Criticise or condemn who will, but the more excellent way would be the production of proof to lay bare the nonvalidity of the opinion, which I should cheerfully consider. My ingoings and outcomings are among the sons of toil and many reasons appear for the most rigid economy of both time and money; and the idea of Annual Confer-

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ences at such an outlay of money and consumption of time, not mandatory, when both could be more effectively utilized for the spread of the work, to my mind appears incompatible with the grave responsibility of preaching the gospel in all the world.

I am on my way to Montrose, Colorado, to respond to a call from Bro. James Kemp and the Saints thereabouts, to learn what the sovereigns will have me do.

In gospel bonds,

JAMES CAFFALL.

P. S.—Bro. R. W. Wight will labor in San Juan county, New Mexico, as circumstances allow. J. C.

GREENBUSH, Mich., Jan. 29.

Editors Herald:—There are a number of members here, and we have prayer meeting on Wednesday evenings and Sunday afternoons. Bro. David Smith has been doing good work in this part of the Lord's vineyard. Having preached here in May awhile, he baptized five, four others besides myself. Elder W. J. Smith confirmed those baptized. This fall Bro. David Smith baptized two more into the fold. There were a number of families of Saints living here before we had preaching. Quite a commotion was raised among the people and the schoolhouse is closed against the Saints as a result, but nevertheless we have a building of our own now in which our prayer meetings are held and where preaching can be held when any of the ministry come here to preach. The minds of some of the people are still prejudiced. There are a number of outsiders who believe the work, and I cannot help but wonder why it is that some will not accept and obey the glorious gospel.

I am truly glad I ever heard the gospel. I am glad I am a Latter Day Saint. My two brothers and two of my sisters are members. It is our earnest desire that we may ever be found faithful to the cause of the Master.

Yours in the faith,

ALICE M. JOSLYN.

PHILADELPHIA, Pa., Feb. 4.

Editors Herald:—The work is moving slowly here; January was so cold and stormy most of the time that our congregations fell off and have not gathered up yet, but the prospect is fair. At present we are preparing for an entertainment and supper which will take place on the fourth of March. We will be assisted by Methodists, Baptists, Catholics, and many who are not members of any church, which they say is an unusual thing in the city of brotherly love. This move has already given us some prestige in a social line which will in time be productive of greater good.

As the district conference convenes the eleventh of March, in Brooklyn, let each one who has a desire to see this work come to the front, be present. If it is impossible for you who are scattered and not represented in the branch reports to be present, write us that we may know the strength and desire of the members composing the Philadelphia district. As this is the conference just before the General Conference, it will be necessary to elect delegates to represent us and our needs in that assembly. As quite a few where I have labored in the district have talked about observing the law of tithing, it would be well as much as lieth in you to see that your names are on record as having complied with this part of the perfect law, before Bro. Lester, Bishop's agent of the district makes out his annual report. John says the books shall be opened, and man is to be judged. The strong supposition of the writer is that that judgment will be largely governed by what is written in the books, the record or records of life. May the Lord help us to make a good record. In hope,

A. H. PARSONS.

VERA CRUZ, Mo., Jan. 28.

Editors Herald:—I have been battling for the truth with varied success since Christmas; have opened two new places near Cabool. The interest was splendid, and prospects good for an increase at both places. I was treated with kindness by the people, and had many invitations to return. I was greatly blessed while presenting the word, for which I give my Father the praise. On January 19 I started for this place; found the Saints doing pretty well, though there is room for improvement. The officers are willing to do their duty as they learn it. Though they are all young Saints, I have every reason to believe that by God's help they will come out all right.

On Monday the 22d, myself, Bro. Step, and Bro. Currier took a trip down into Ozark county to hold forth at a new opening, which we unanimously agreed ought to be called "the land of Goshen," because it is so well watered. The distance there was fifteen miles and we crossed Bryant River eleven and the creeks seven times; they are the lowest at this time of the year. I thought it would be anything but pleasant for an elder to have to go afoot and wade through so many streams as some of the first elders had to do, which in this part could not be very well avoided. I felt glad I was not as unfortunate as some, but that my pony could still carry me through. On our way down we saw many sights both pleasing and displeasing; ragged cliffs towering three hundred to four hundred feet from the bed of the river.

The settlers are mostly all squatters on railway land, cultivating small patches of corn, tobacco, etc. The hogs run wild in the woods and are shot when wanted. As we drew near our stopping place and learned of the people, I took off my collar and tie lest they might think I was proud, and put my muffler around my neck, and became one of them. It answered well; must try it again.

The people, as a rule, are kind. You are welcome to what they live on, but there are many things I do not like here; one is, the hogs for miles around, in some places, sleep underneath the schoolhouse where I have to preach; the other is, the people train the dogs all to come to meeting with them, and while the preacher is trying to interest his hearers with the gospel, the dogs are interesting themselves and the boys with snapping, snarling, and fighting; and there are more dogs in this country than I ever saw before. As to our crowds, we will express it in the language of one of the good dames; she said: "It wasn't much big, but a right smart sprinkling." How many that is I cannot tell, as I could only see those on the front bench. I could not see more clearly, as my light was very dim; but if they counted the dogs, there were one hundred, more or less. We spoke three times and got a pressing invitation to return, which we intend to do. On our way back we called at the famous town of Rockbridge. Why it is called that I cannot tell. There are plenty of rocks, but never a bridge. The town consists of one store, post office, blacksmith shop, two cottage houses, and one good-sized flour mill; but what they do with the flour I cannot tell, as we never saw anything that looked like it while on the trip.

I have preached every night since our return. On Sunday the 29th I shall go six miles south to preach for a week if I can find a place to stay. It is a Campbellite stronghold; they told me I could have the house; that they would help me straighten out the kinks if I made any. The debate that was to come off here next week I think will fail; the Christians cannot find a man to meet us, although they have hunted the county through. The work is moving along; calls more than I can fill. Some of the local ministry are doing well, some doing nothing.

In bonds,

HENRY SPARLING.

PORTSMOUTH, N. H., Jan. 30.

Editors Herald:—I heard Bishop Kelley say, when they were absolving the district treasurer and ordering the funds to be placed in legitimate and available channels, that too many places to obtain and disburse moneys "would kill the treasury of the church." I have wondered whether Christmas, Home Column, juvenile, birth, boat, and other like specific and special taxes or demands on our generosity did not defeat the object in view. It may be that they do more harm than good in that so many traps and calls daze, or when a person responds to a few of these demands he feels like he has really and in all good faith answered the full obligations of gospel sacrifice, and thus complied with the temporal law of the church and kingdom of Christ. Fairs, bazaars, concerts, suppers, and all kinds of pay entertainments are, in my humble opinion, of doubtful, deceitful, dangerous propriety indeed. They appeal to the pride and vanity of the human heart rather than develop true piety and the grace of meekness. The "end" does not always justify the "means," and, in fact, they are but complements and harmonious parts of the whole.

Legitimate work alone will secure the divine approval and sympathy, coöperation, and support of fair-minded, prudent, conscientious folks. Our religious contemporaries have their begging committees on the alert, and the ingenuity and time of the people are absorbed all to keep their churches afloat and to have and hold their hypocritical hirelings. In rural districts these rapacious divines keep the people's noses to their theological grindstones, and even many of the Saints, and especially their youngsters, attend these "pie sociables," all to keep in the fashion. While they are in Rome they pay tribute to Cæsar,

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while the Lord's storehouse goes a begging. If one has to have a dollar's worth of fun in order to hand over ten cents for truth and right, it takes more to oil the machine than it is worth. The high and the low, the rich and the poor, the male and the female ought to pay their tithes, and that, too, speedily, and at once, and then they would be exonerated in the sight of God and his holy law; and, sure, the coffers of the church would be filled. This obligation is just, or the good Lord never would have enjoined it. It is for our present welfare, as are all the commandments of the Most High. It is a trial of our faith, and a grand discipline to curb our covetous natures. When we advance means we are deeply interested in the investment. If we have no treasures in heaven, we will not care about going there. The poor are ever in the land, so that freewill offerings, alms, donations, oblations, and gifts are always in order, and should be forthcoming from time to time; but the tenth of all we possess is the starting point to tithe, forasmuch as all we own is evidently our increase.

The yearly interest, income, or increase should be properly invoiced annually, and the Lord's share forwarded *promptly*, so that it would be in the *right place* and *available at once*. The Lord promised and conferred national blessings upon ancient Israel whenever they remembered and honored this arm of the service. He has bestowed special, temporal prosperity, health of body, peace of mind, and joy and gratitude of spirit to many, very many, who have complied with this blessed law. It takes from and only asks of us in prosperity, all to alleviate the unfortunate; and thus approximate temporal equality is conserved. "To pay" gives to the "to pray" wings of the cherubim to overshadow the mercy seat of Jehovah's ineffable favor. To make a statement, or even to place a note in the hands of the financial custodian of the church, while it is better, doubtless, in many instances than no effort whatever, does not bring the immediate relief, neither does it answer the demands of the law.

Another thing would please me much, and that is, that all agents for the books published by the church, would act for these publications with no remuneration whatever. Let them work faithfully in that praiseworthy department, for the good of the body at large and the people in general, and let the small per cent obtained be deducted from the price for the mutual benefit of added sales to the office and to favor the many poor purchasers. Times are hard, and ready money is scarce, but for all that the good Saint likes to know what is going on in Zion, and the investigator is enabled to learn and know for himself, and not from another. If it leaks out that an elder gets a little pin money for selling a quantity of books, the credulous are apt to think he is obtaining a livelihood by peddling around. Furthermore, those that preach the gospel should live of the same. When a minister offers his service to the cause, his family is to be duly cared for, in a financial sense, and his reasonable wants should be anticipated and cheerfully supplied. The minister thus provided and cared for should—and of right ought to—give himself continually to prayer and the ministry of the word. Others should serve tables, as they toil in the marts and affairs of men. Their literary productions, time, and talent with the emoluments and benefits thereof belong to the church, while they are set apart and assigned to represent her interests and well-being. The bishop, his apostolic brother, other of the twelve, and a few of the seventy are publishing, on their own hook, or causing to be so done, several books to sell all abroad. If the Voice of Warning, published and sold by the church for five cents a copy is a blessing to the world, what are we to think of a proposed work, perhaps as large again or possibly three times the size, that is to cost twenty or twenty-five times more? I do not want to be a chronic grumbler or find fault with my brethren that are better thanI, but my ever busy brain will think. The best methods to obtain a fair compensation and just remuneration for labor done, including the how, when, where, and for what accomplished, are some of the things that make my mental pabulum swing to and fro. Too many places to send money to, and spend money for, in the pales of the church, may "rob Peter to pay Paul." But for the good of man and the redemption and glory of fair Zion I hope to ever watch, wait, labor, and pray.

M. T. SHORT.

DENVER, Col., Jan. 30.

Editors Herald:—One was baptized last Thursday. There is a good deal of sickness in the branch; the elders have been kept busy the past week going from house to house administering to the sick. The meetings are well attended and the Spirit is manifested to a good degree. There is quite an excitement among the people about the Book of Mormon. Bro. Kaler preached to a fair-sized congregation the evening of the 22d on the Book of Mormon, and on the evening of the 29th, Euclid Hall was crowded to hear Bro. G. E. McConley on the same subject. Some of the prominent ones of the city were present to hear Bro. McConley.

I think there are brighter times for the Denver branch. We are getting to be understood. Our congregations are increasing. I hope it will not be long till we will have to move our meetings to more commodious quarters. Our membership is about eighty, and they alone fill a fair-sized hall.

Your brother,

E. F. SHUPE.

YOAKUM, Texas, Jan. 26.

Editors Herald:—I hardly ever see any letters from Saints in Texas. I have seen letters from the young Saints of late, and I wish to add my testimony, for they encourage me to write. I have belonged to the church three years. I was baptized by Bro. J. A. Currie, Jr. I have not had the privilege of meeting with the Saints for the past year; our family is the only one connected with the church in this place. The Master is with us and is ever ready to help in time of need. Many when spoken to of the work answer: "I never heard of it before." How glorious the gospel is! I rejoice in it and feel thankful that I have obeyed it. Let us all work together in love, striving most earnestly to overcome pride and selfishness and become worthy of the blessings the Lord has in store for those who walk in humility before him. Pray for me, dear Saints.

Your sister,

MINNIE WALLIS.

BENNINGTON, Mich., Feb. 3.

Editors Herald:—We left Rigdetown, Ontario, and arrived in Bennington, April 11. Although away from Saints, a stranger among strangers, we have ever been pleased with this country and are now somewhat encouraged, as the gospel here as elsewhere proves itself to be the power of God unto salvation to everyone that believeth. On October 16, we wrote Bro. Levi Phelps, who came and held meetings two weeks. He had good attention and baptized two of our neighbors, Bro. and Sr. Thayer. Bro. Frisbee having bought and settled within eight miles of us, we now meet once a month and have meetings and the Lord meets with us and blesses us with his Holy Spirit. We are thankful for Bro. Phelps' visit and labors, but sorry he had to leave us and go home sick. We are still praying and trusting that the work will more fully develop here in the salvation of souls. Pray for us that the Lord may send by whom he will send and raise up a branch of his church here to be a part of the light of the world and the salt of the earth.

Your sister,

FANNIE E. GREENE.

SCRANTON, Miss., Jan. 29.

Editors Herald: — Last Saturday I went thirteen miles west of Mobile to a little town called Fowl River and preached Saturday night and twice Sunday in the Baptist church. I never had such an experience before; it was like going among Saints, yet there were only two present besides myself and they on a visit. I had preached there twice over a year ago, that is, had preached in the neighborhood in private houses, the church not then being open to us. Saturday I administered to a Baptist gentleman who had been afflicted with neuralgia for about a year and scarcely able to leave the house, and next day he did more walking than he had been able to do in about a year, going about a mile to church, and nearly as far to see me baptize Sr. Miller in the clear waters of a beautiful little creek. On Sunday I consecrated three bottles of oil, blessed ten little children, and administered to two more sick folks, all of which would not have been strange had they been members of the church; but though they were not, we trust some of them will be ere long. On Monday until train time (2: 30 p. m.) I was kept busy answering questions and talking with inquiring ones, some of whom I left near the kingdom. I have appointments there again for the first Saturday and Sunday in March and hope to be accompanied Bro. Chute. Will the brethren please breathe a prayer for us and the inquiring ones there that some may obey that form of doctrine which they evidently have considerable faith in.

The past year has witnessed progress in our district. A number of accessions have been

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made both by baptism and by letter. Several important ordinations have been made, more services are being held in the branches, more tithes and offerings have been paid, and thus an advance has been made all along the line. Much of this improvement is owing to the timely labor and counsel of Bro. M. M. Turpen, who has truly been blessed of the Lord, and is held in much esteem by the brethren in this district. May our kind Father above abundantly reward him.

Your brother,
FRANK P. SCARCLIFF.

FLORIN, Cal., Jan. 30.

Editors Herald:—That "these signs shall follow them that believe," is a fact and not a fancy, for my sister has just been snatched from the arms of death by obedience to the apostle's advice, "is any sick among you, let them call for the elders."—James 5: 14. The doctors were killing her with poisonous drugs, but when the elders administered the oil the Spirit did its work, and all gave glory to God; and my brother-in-law, who was an atheist, was convinced, and wept for joy.

Yours in hope,
JOHN W. LEA.

HARRISVILLE, Utah, Jan. 31.

Editors Herald:—In the last thirteen nights we have held thirteen meetings in the following places: Harrisville, Plain City, Hooper, Uintah, Riverdale, and Salt Creek, to good congregations (mostly) and lively interest. So far we have been treated with great kindness and respect; in fact, one of our friends of the Utah Church has been so kind as to let us have a horse and top buggy to carry us from place to place, which is truly a great help to us. May the good Master remember him in mercy in the day of rewards and punishments. Every night we are kept busy from eleven to two o'clock answering earnest inquiries concerning the Reorganization, our faith and expectations, with our present realizations, the redemption of Zion, and our return to that land.

Many ask if we are building temples? My answer is, "We have a temple at Kirtland, Ohio, that God commanded his Saints to build to his name, and from that house the gospel was to be sent to all nations;" that we were now busily engaged fulfilling that command, and at present have neither time nor means for anything else until that is accomplished; then we will be at liberty to take hold with our might any other work the Lord has for us to do. The Spirit manifests that great trouble will come upon the people of the Utah Church in the near future, yes, it is even at the door, which will cause their utter destruction as a church and people; for God himself has a controversy with this people, because they have laid all their false doctrines, evil doings, and secret abominations to him, his Son, and his prophet, Joseph Smith. He will lead out the righteous, and sweep the remainder from the face of the earth, and the saying shall go forth as of Sodom and Gomorrah, "God hath done this because of their wickedness." Knowing this fact I cannot rest or be content only when I am pleading with them in public and in private to return to the path of truth and righteousness, and return and gather round about that land that God said should be the land of Zion. Pray for us that we may be assisted by the great Master in forwarding the words of truth committed to our charge.

May God bless his servants and hasten his great work in its time.

Your brother,
THE HUNTER—JOSEPH S. LEE, SR.

Original Articles.

A FEW THOUGHTS.

I NOTICE the words of God to Job when he asked him where he was when the morning stars sang together, and all the sons of God shouted for joy. I have thought, What was all this singing and shouting about, and what was the cause of the joy, when those who took part in it were there in a state of eternal bliss, or in an advanced state of happiness, and dwelt before the face of God? I have come to this conclusion: If such a rejoicing ever took place in the heavens, (and I have reasons to think it did, or God would not have asked Job that question,) and if Job was there, you and I were there also; but in the spirit only were we there, and without bodies; we had no power to act, only in thought; so there were no deeds that we could perform, either good or bad; and without a body we should never be any higher than just as God had first created us. We should have no knowledge of anything by experience but have remained in a state of happiness through all the ages of eternity; therefore God, knowing for what purpose he had created us in the way he had, but such being unknown to us, he revealed his all wise purpose to us, and made known the great plan of salvation. He must, also, have established his church in the spirit; and all those that joined it in the spirit lived according to it in the spirit. One of the great and grand principles revealed was that our spirits would have to come to the earth and take up bodies, and that they would have to make those bodies subject to the spirit in all righteousness; those who did not do so would fall from this their first estate; but all those who lived according to the spirit, bringing their bodies under subjection, would become, in one way of stating it, the same as God himself; that is, have life everlasting; and those who did not do this would be lost, and be shut out from his presence forever and ever.

Right here Lucifer said: "There is no need of any being lost. I will go to the earth, and I will save every soul, and none shall be lost; only give me thine honor." This would have taken from God the Father that much of his name, and have reduced him that much; so that he would not have remained a perfect God, if he had complied with Lucifer's request; and it would also have destroyed the agency of man. Jesus being present, heard all that passed, and not having any desire that his Father should lose a part of his name, but that he should retain it, said: "Father, I will go to the earth, and will take up a body such as thou thinkest proper to give me; and I will keep thy commandments and thy laws, and reveal thy mind and will to all those who will hear me. I will live in accordance with thy will in all things, and thine shall be the honor and the glory forever and ever. Amen." Here God organized his church in the spirit, with Jesus Christ at the head, and cast out Lucifer and all those that took part with him. The agency of man having been given at the time God created all spirits, and Lucifer manifesting a disposition to destroy that agency in the flesh, and get honor to himself, was cast out from the presence of God, and fell from his first estate, that he could not have the privilege of coming to the earth and taking a body of his own. For that reason he tries to take possession of other bodies and to lead them contrary to the will of God. The way was thus open for all spirits to act in accordance with their own mind and will, and those who joined the church in the spirit became the elect of whom we read in the Scriptures, because they had covenanted with God to keep his commandments in the spirit, although they might fall in the flesh. But, if they did not come to earth and take bodies and learn to bring those bodies under subjection to the will of God, they would never be any higher in the kingdom of our God, but be as angels without bodies through all eternity.

If these thoughts are correct, these termed "the elect" Jesus calls "my sheep." He said, "My sheep hear my voice," and because they have heard it before, and were acquainted with it in the spirit world. That was the time the plan of salvation was revealed to us in the spirit; and everything was made known to us, even how Satan would try to overthrow us in the flesh, and that man would fall from his first estate in his second estate, that is, in the flesh. We were taught that Jesus would come to the earth and give us another opportunity, so that we might make our election sure; and for our first sins in the flesh he would give his life and redeem us from that great fall. And this would account for him being "as a lamb slain from the foundation of the world;" and this was what the rejoicing and shouting were all about.

Then I have been wondering if I and others have been all these ages in

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making up our minds to resign our station in the spirit world, even that state of happiness, before we gave our consent to come and take up bodies of our own free will and accord. I earnestly believe that we all came here upon our own free will, and by so doing we followed Jesus that far. As he resigned his place with his Father, we also resigned our state of happiness that we enjoyed in the presence of the Father, and we did this to comply with the principles of the gospel, as the same were made known to us in the spirit.

Now did we have to wait until our Elder Brother, Jesus Christ, came to the earth and took up his body of flesh, blood, and bone, and made known the great plan of salvation to men in the flesh, even to establish the new and everlasting covenant and to live by every word that his Father had given him, suffer and die upon the cross, rise again from the dead, and come back into the presence of his Father, bringing all the holy prophets with him, with their glorified bodies, even where we could behold them, and hear them tell what they had gone through, but counted it all nothing compared to the glory which they had received with the Father? If this was the case, it still took us over eighteen hundred years before we could give our consent to come and take a body on our own account.

From these thoughts, and comparing the time in the spirit world and the time that we have in this world, it is very short indeed; therefore I think we ought to be earnest seekers after the truth, and as quick as we can find a truth, put it into practice; or in other words, adopt it that we may not let any time be lost.

I close, praying that God will give us his Spirit that will guide us into all truth, and help us to be humble and faithful in all things that are right; and enable us to bring our minds and bodies into subjection to our Father's will, and live by every word that proceeds from his mouth, that we may be permitted to enter into the joys of our Lord.

Yours in gospel bonds,

H. HOLDSWORTH.

INDEPENDENCE, Missouri.

QUESTION.

Editors Saints' Herald:—In *Herald* No. 16, page 252, the article by William Woodhead, "Who is the author of the Book of Mormon?" the idea is set forth by him that the land Bountiful of the Nephite period was south of the Isthmus of Panama. If such was the case, at what point south of the isthmus was the dividing line between the land Bountiful, or Zarahemla, and the land of Nephi, across the land from the east to the west sea? And how far south from that line did the land of Nephi extend southward? If Brother Woodhead's idea in the matter is correct, how can the geographical account of the land Bountiful and the land of Nephi, as given by the Nephite historians, be made to harmonize with such ideas? For the "land of Zarahemla, or Bountiful," and the land of Nephi were nearly surrounded with water; there being a narrow "neck of land between the land northward, and the land southward."—Alma 13:11.

Does not this show the fact that there was a narrow neck of land, isthmus, at each end of those lands—the land of Nephi and the land Bountiful at that part where the boundary line ran between the land Bountiful and Desolation, the south neck of land being now known as the Panama isthmus, the north neck as the Tehuantepec Isthmus? If this is a narrow neck of land or isthmus south of the Isthmus of Panama, it is not shown to be the case on our maps. How, then, could the land of Nephi have been in Peru? Yours truly,

SIMON SMITH.

ST. JOSEPH, Missouri, April, 1892.

QUERIES.

HAS it been, and is it now the belief of the chief authorities of the church that Aaron, the brother of Moses, was a high priest of the Melchisedec order? On pages 3 and 4 of "Presidency and Priesthood" we read: "After the time of Melchisedec the high priesthood was called by his name instead of by its former title, evidently because Melchisedec was a noted and a very worthy high priest; and the lesser priesthood was called after the name of Aaron, because he also was such a distinguished *high priest* of that order." I emphasize the words *high priest* to call attention to the expression. Query: What "order" does Bro. Kelley mean by the words "of that order"? Does he mean that Aaron was a high priest of the Melchisedec order? or does he mean there are high priests of the Aaronic order? or does he mean that Aaron was a high priest of the Melchisedec order, and that in honor only to Aaron and nothing more the *lesser* was called by his name? The point was doubtless clear to the mind of the writer, but may fail to be clearly understood by at least a part of his readers. If it is meant that Aaron was a high priest (noted, not of authoritative title) of the lesser order, he is at issue with a writer on "priesthood," who prayed for "light to guide his pen aright," as will be found in vol. 29, March 1, 1882, of the *Saints' Herald*, pages 69 and 70. Who the writer is I do not know, for I have not the conclusion of the article. He is commenting on Hebrews 5:1–6, and says: "Here we not only learn that every high priest taken from among men is ordained to officiate in their calling, but we learn, impliedly at least, that Aaron held the Melchisedec (high) priesthood; and that no man then, in Paul's day, was to receive that priesthood or honor 'but he that is [present tense] called of God, as was Aaron.' Would Paul have made use of the name of Aaron to show how men were called to the high priesthood, instead of some one who held the same, if Aaron held it not? We think not."

I cannot at present see that Paul intended to convey the idea to his readers that Aaron was a Melchisedec high priest, but as the Aaronic order had continued from Moses till Christ, and the higher had through Christ been restored, that those called then or afterward to the high priesthood were to be called by the same rule, way, or manner that Aaron was called to the position he occupied. The manner in which Aaron was called and set apart, was doubtless as well understood by the Hebrew saints as the calling of any other man, and Paul being an Israelite used Aaron's name to illustrate the way God called and set apart his servants in any period of the world.

There is more evidence to me in Hebrews 7: 27, 28 that those men (Aaron and others following) held the high priesthood than from the brother's reasoning on Hebrews 5:1–6. Yet with all this I am not persuaded that Aaron held the high priesthood; for if he did, how shall we harmonize Doctrine and Covenants 104: 8 with that idea. It reads: "The second priesthood is called the priesthood of Aaron, because it was conferred upon Aaron and his seed, throughout all their generations. Why it is called the lesser priesthood is, because it is an appendage to the greater, or Melchisedec priesthood.

Again. In Doctrine and Covenants 83: 3, 4, we have the word of the Lord relative to both orders of priesthood. When he took Moses away, he took "the holy priesthood also;" and the lesser priesthood continued, . . . among the children of Israel till John." These are plain statements; only the lesser continued until John; the duties of the priests during that lengthy period remained the same as that performed by Aaron and his sons while they lived, hence I cannot gather from any act which Aaron did as an officiating priest that he held the Melchisedec priesthood in order to perform it. We learn that both priesthoods are "everlasting," and if Aaron was ordained to the high order, why say that the lesser was confirmed upon him and his seed throughout all their generations, when all know that it is included in the greater?

Again. There are some who claim that the office of bishop, filled by a

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literal descendant of Aaron, is a higher one than that of the priest in the Aaronic order, separate and apart as to grade, as priest is higher than teacher; while others take the position that the Bishop is only a priest, but his work as acting Bishop is different in some respects from other Aaronic priests. Now who is right? Is there a fourth grade in the Aaronic order, or only three, priest, teacher, and deacon? Will some one who feels that he can make these queries plain, do so. It is good to reason together and thereby receive "line upon line," and grow in a further knowledge of the truth.

L. R. DEVORE.

RAROIA ISLAND, Oceanica, August 3, 1892.

Selected Articles.

THE STAR OF BETHLEHEM.

THE latest study of the Christian astronomers leads to the belief that the wonderful star-like appearance at the birth of Christ was a phenomenon wholly miraculous. With this conclusion I heartily agree, and the subject might well have been allowed to slumber were it not that no less an authority than Prof. John N. Stockwell, in a recect number of the *Astronomical Journal** revives the planetary conjunction-theory of Kepler, and attempts to show that the Bible narrative concerning the Star in the East is better satisfied by a conjunction of Venus and Jupiter than by any of theconjunctions computed by Kepler.

It seems almost a pity to criticise a theory which accords so well with the desires of the devout mind, but I cannot bring myself to regard this explanation of the phenonmenon as at all satisfying the plain requirements of the Scripture history. In the first place, the Wise Men came from the East to Jerusalem, guided by the Star which must therefore have been in the Western sky. "The Star which they saw in the East went before them, till it came and stood over where the young Child was." At the time of the conjunction in question Venus had passed her Western elongation, and was approaching the Sun. During the time occupied by the journey of the Wise Men, not only would the planets have separated in the sky, but Venus would be farther east, and would be visible only for a short time before sunrise, and hence could not possibly have appeared to go before them from Jerusalem to Bethlehem, a direction nearly south. Besides, the Magi were perfectly familiar with the effects of diurnal motion, and even though the Star might happen to stand over Bethlehem at the time of their arrival, they would know as well as we that it was purely accidental, and that a little earlier or later it would occupy a different position in the heavens. Here, then, seems to be an instance where we cannot eliminate the miraculous from the Bible account, but must conclude that the Star of Bethlehem, like the Herald Angel, was a messenger directly from the realm of the supernatural.—*J. G. Porter in Astronomy and Astro-Physics, January.*

*Vide THE LITERARY DIGEST, Vol. VI., No. 11, page 291.

DOES THE BIBLE CONTAIN SCIENTIFIC ERRORS?

CHARLES W. SHIELDS.

Century, New York, November.

All schools of philosophy as well as all churches and denominations have a common interest in inquiring whether the Bible can yield us any real knowledge within the domain of various sciences. Indeed, all men, everywhere, will become practically concerned in this inquiry, if the oldest and most highly prized book in the world is now to be set aside as a mixture of truth and error, obsolete in science, if not also in morals and religion.

In approaching the question we must, however, distinguish between scientific errors, and mere literary imperfections, historiographical discrepancies, errors due to transcription, translation, etc. The Bible is admittedly full of such imperfections, and the phenomena is common enough in secular literature, and the authorship of famous works is here too open to criticism. But if it were proved that Shakespeare did not write Shakespeare, that incomparable book would still remain the masterpiece of genius that it is.

Perhaps, also, the Bible might be the Bible still in its most essential import, although its long-reputed authorship should now be discredited. It may be conceivable that such a Bible could have survived its own literary errors as a trophy of the most devout scholarship, but it is not probable. The plain statements of the inspired writers themselves, their apparent indorsement by our Lord and his apostles, and the consistent tradition of three thousand years still stand opposed to the conjectures of learned criticism. In comparison with this, what weight has mere internal criticism? In all Hebrew literature, early, middle, and recent, there is no stumbling-block like that of Lord Tennyson singing in the Yorkshire dialect, as well as in the purest English. The feats of genius are as perplexing as the marvels of inspiration. The common sense judgment of mankind is, that if there is any evidence at all of inspiration in the sacred writers, such evidence favors their long-established authorship as well as their canonicity, and their consequent accuracy no less than their veracity, as organs of divine revelation.

None of the imperfections above admitted can of themselves impair the scientific, or philosophic value of Holy Scripture, if it has this value. Such errors are merely superficial and transient, and not of the abiding essence of the revealed work. They may, indeed, and they often do, raise presumptions against the claim of inspiration in the minds of hostile critics, but they are not the proper pleas for friendly critics who look for scientific errors in an inspired Bible. Such critics take the dangerous ground that the Bible teaches nothing but religious truth, and may even teach such truth in connection with scientific error. This is dangerous ground, because it is ground lying inside the limits of an accepted revelation; because it involves not so much the mere human form, as the divine content of that revelation; and because it exhibits that divine content as an amalgam of fact and fiction, truth and error, knowledge and superstition. It is dangerous ground also because it opens the way for hostile critics to proceed quite logically from scientific errors to religious errors in the Bible; by arguing that if it teaches false astronomy and crude physics, it no less clearly teaches bad ethics and worse theology. Literary and textual obscurities there may be upon the surface of holy writ, like spots upon the sun, or rather like motes in the eye; but scientific errors in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch. As judged by their own claims, the Scriptures, if inerrant at all, must be accounted inerrant as to their whole revealed content, whatever it be and wherever found, whether in the region of natural sciences, or in that of ethics and theology.

The Bible also shows that its physical teaching is implicated with its spiritual teaching in the closest logical and practical connections, with no possible discrimination between the one as erroneous and the other as true. If Christ deceived his disciples by pretending to cast out devils from people afflicted with lunacy; if the entombment of Jonah in the whale's belly, as cited by him, was a fable, and if he quoted Moses only to enforce his own teachings, he would have left the most momentous truths resting through all time upon a basis of prejudice, superstition, and falsehood.

The inspired writers of the Bible were probably no further advanced in scientific knowledge than their contemporaries; but then they may not have grasped the full purport of their communications. They may have spoken better than they knew. Even Pagan writers have unconsciously

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written for all after ages; and inspiration may at least be supposed to equal genius. It is the strict scientist who is returning from every conflict with the phenomenal language of the Bible, to interpret that language, as he has learned to interpret the phenomena themselves, in a richer sense and with a wider application. That the heavens declare the glory of God, has become only more true since a Newton and a Herschel have illumined them with suns and planets. That heaven and earth were made in six days is none the less true because a Dana and a Guyot have been retracing those days of Jehovah as long cosmogonic eras.

Only the young and crude sciences, wrangling among themselves, are at seeming variance with Scripture. The older, more complete sciences, are already in growing accord with it. For this reason Genesis is still repeating the story of the earth, instead of becoming the forgotten myth of some Hebrew Hesiod; for this reason Jesus himself is no mere Jewish Socrates of the schools. In a word, it is because the Bible, though nonscientific, is not anti-scientific, that it is true for our time as for past ages, and is likely to remain true for all time to come.

The Bible, indeed, does not teach the empirical part of a science, its body of phenomena and laws, but it does teach its metaphysical complement, the divine ideas expressed in those phenomena, and the divine cause of those laws. As yet, indeed, these subtle connections between the rational and revealed material of each science have not come clearly into general view. Nevertheless, the large-minded leaders in all the sciences are seeking some more rational ground for them than sheer ignorance or clear absurdity, and not a few of them are finding it practically by studying the works of God together with his word. —*Literary Digest.*

M. Tacchini, the Italian astronomer, reports an enormous solar protuberance which he carefully observed on the 16th of last month. It resembled an immense explosion or eruption and shot outward with frightful velocity, at one time exceeding 115 miles a second and extending 240,000 miles beyond the solar chromosphere. Clouds interrupted the observations, possibly before the full magnitude and intensity of the phenomenon could be recorded. There have been even greater protuberances than this, but such an outburst is grand enough. M. Tacchini says: "I think that the phenomenon ought to be regarded as a grand solar conflagration—that is to say, as a change of state in matter, and a veritable transportation."

Did you ever think of the thousands of fathers in this city who have beautiful homes, fond wives and bright children, and yet some of the fathers go to some lodge every night in the week. We cannot understand what it is in a lodge room that can be more attractive than a dutiful, loving wife, and sweet playful children, and why on earth men leave such surroundings for the lodge room is a great mystery to us.—*Perry Chief.*

Conference Minutes.

SOUTHEASTERN ILLINOIS.

Conference convened at Kibbie, Illinois, January 30. G. H. Hilliard was chosen to preside, F. M. Slover clerk. Branch reports: Brush Creek 212; Alma 18; Kibbie 40; Bellair 10. Tunnel Hill, Springerton, and Dry Fork not reported. Parrish report sent back for correction. Elders reported: I. A. Morris baptized 1, L. F. Daniel baptized 2, W. Randolph, E. Curtis baptized 6, G. H. Hilliard. Priests: F. M. Slover, A. McKee. Resolved that the branches comprising this district hereafter make out their reports on blank forms kept by the Herald Office. I. P. Baggerly and G. H. Hilliard were appointed delegates to General Conference. The officers of the district were requested to labor all they can during the next quarter. Adjourned to Brush Creek, June 10, at ten a.m.

Miscellaneous Department.

CONFERENCE NOTICES.

The Nauvoo and String Prairie conference will not convene until March 18 and 19, 1893, at Farmington, Iowa. This change is made that we may have Brn. J. H. Lake and R. C. Evans with us; and all other elders and brethren that come this way to General Conference are requested to come and attend.

WINT MCGAHEN, Dist. Pres.

BURNSIDE, Ill., Feb. 3, 1893.

Conference of the Far West district will convene at the Saints' church, in St. Joseph, Missouri, March 10. Sunday school convention on the first day. We desire that each branch will send up carefully revised reports, which will reflect our real condition to the General Conference; also that everyone who may have done any labor within the district will report the same, that we may have a perfect report of all our labors, and that each may receive the proper credit therefor. Business of importance is to be transacted, including the appointment of delegates to General Conference. Thankful for the growing prosperity of the past, we shall pray the Giver of all good to continue his favor and grace, that our conference may be another gem reflecting God's favor and divine acceptance of our labors, and encouraging us for the trials of the future.

T. W. CHATBURN, Dist. Pres.,
CHARLES P. FAUL, Clerk.

Conference of the Northwestern Kansas district will convene with the Elmira branch, February 25 and 26. Parties coming on the train should come to Beloit, where they will be met with conveyance on Friday, the 24th. All such persons should notify Bro. A. Sears, Elmira, Kansas. Come one and all, and let the branches see that they are represented, and also that their reports are sent in.

R. L. WARE, Dist. Pres.

Quarterly conference of the Little Sioux district will convene at Magnolia, Iowa, Saturday, March 4, and Sunday, the 5th. It is specially desired to have full and complete reports from all branch clerks, as it will be the last report of the conference. Let all of local ministry and branch officers also report in person or by letter.

A. M. FYRANDO, Dist. Sec.

Conference of the Philadelphia district convenes March 11, at 7:30 p.m., at 63 Stone avenue, Brooklyn, New York. Let the ministers (and Saints who are not represented in branch reports) who cannot be present send a report to Thomas Lester, 2299 Pacific street, Brooklyn, New York, so that we know the strength of the district and your desires. Let each one come who can, and make this conference a success. Delegates to be elected to General Conference, and some other matters of importance.

A. H. PARSONS, Dist. Pres.,
THOMAS LESTER, Clerk.

The Northeastern Missouri district conference will convene at Buvier, Missouri, March 11 and 12. An invitation is extended to all traveling ministry.

D. F. WINN, Pres. Dist.

Northern California district conference meets in Redmen's Building, 320 Post street, San Francisco, California, Friday, March 3, 1893, at ten o'clock. Presidents of branches will please forward their reports at an early date, or bring them with you. All who can will please make it a special effort to be present.

GEO. S. LINCOLN, Dist. Sec.

NOTICE.

Seth A. Rolinson is hereby notified to appear at the schoolhouse of the Willow Springs branch, on the 4th of March, to answer to charges of unchristianlike conduct.

CHARLES M. BOOTMAN, Pres.

BORN.

SHAWL.—To Mr. Harry and Sr. Ina Shawl, at Denver, Colorado, December 22, 1892, a son, and named Wheeler Franklin: blessed January 29, 1893, by Elders J. Kaler and E. F. Shupe.

BARNES.—To Bro. Ira and Sr. Ruth Barnes, at Springfield, South Dakota, October 1, 1889, a daughter, and named Ruth Laona; blessed at Denver, Colorado, January 15, 1893, by Elders E. F. Shupe and J. Kaler.

BARNES.—To Bro. Ira and Sr. Ruth Barnes, at Springfield, South Dakota, September 12, 1892, a son, and named Joseph Lyton; blessed at Denver, Colorado, January 15, 1893, by Elders J. Kaler and E. F. Shupe.

HAMLIN.—To Bro. Henry and Sr. Emily Hamlin, at Denver, Colorado, January 5, 1893, a son, and named Fredrick Eslie; blessed January 25, 1893, by Elders E. F. Shupe and J. Kaler.

HIGGINS.—At Bennett, Nebraska, February 12, 1892, to Bro. James H. and Sr. Josephine Higgins, a son, and named Floyd; blessed January 7, 1893, by Elder J. Armstrong.

DIED.

HANER.—Sr. Lydia Margaret Haner departed this life January 29, 1893, aged 68 years, 11 months, and 21 days. She was born February 8, 1824, in Fayette county, Ohio; was married to Isaac Haner, December 23, 1851. In youth she united with the United Brethren Church; united with the Reorganized Church November 13, 1878, in Harrison county, Iowa, being baptized by Elder David Chambers. She leaves a husband, several children, and a host of friends to mourn her departure. Funeral services in charge of Elder Joseph Sedon; discourse by Elder D. Chambers.

WOODS.—Near Wilber, Nebraska, January 29, 1893, Charlie W., son of Mr. Warren and Sr. Lucy Woods, aged 1 year, 3 months, and 11 days. Deceased was a very bright, intelligent little boy. He was sick but a few days. The parents have the sympathy of the entire community in their great bereavement. May the grace of God's Spirit sanctify to them their great affliction. Funeral service was held at the house, January 31, 1893, conducted by Elder Charles H. Porter, assisted by Elder Frank Chatburn, after which the remains were interred at the De Witt cemetery.

WINANS.—At his home, near Deloit, Iowa, January 23, 1893, Josiah, third son of Clark and Catherine Winans, in his fortieth year. Deceased was not a member of the church, but was favorable to it and kindly disposed towards the brethren. He was highly respected as an upright and peaceable neighbor and citizen, and the bereaved family have the

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sympathy of the whole community. He leaves a wife and six children to mourn the loss of a kind and loving husband and father. Funeral services at the Saints' chapel, Deloit; discourse by Elder W. W. Whiting, assisted by Elders J. T. Turner and J. Pett.

RAPP.—At St. Joseph, Missouri, January 27, 1893, at 1:30 p. m., Alma Clarence Rapp's innocent spirit passed away to the region where angels dwell, aged 5 months and 24 days. He was blessed December 11, 1892, by Bro. Atwood. The funeral services and sermon were at the house on Sunday, the 9th, quite a number being present, many of whom for the first time heard preaching by our people. Elder J. M. Terry spoke the words of consolation to the bereaved ones, taking as a text the words of David, 2 Samuel 12: 23.

ITEMS OF INTEREST.

ATHENS, Feb. 4.—Zante, one of the largest and most fertile of the Ionian Islands, has been visited by severe and successive earthquakes without parallel in its history. Several villages have been entirely destroyed, many of their inhabitants have been killed, and the rest are sleeping in the fields. An enormous tidal wave added to the horror of the situation. The whole island was devastated. Severe thunderstorms combined with the general calamity in so terrorizing the inhabitants that many have lost their reason.

SYDNEY, Feb. 7.—The city of Brisbane, in Queensland, continues to be completely isolated by the floods. In the region about Widebay, Queensland, hundreds of houses have been demolished by the rushing waters and thousands of destitute people have taken refuge in the hills, without shelter and destitute of nearly all necessaries.

At Brisbane business is entirely suspended. The water is thirty feet deep in the principal streets to-night, and in the suburbs has covered buildings sixty feet high. Five hundred houses have been demolished. Hundreds of families have lost their homes and have left the city in boats to seek shelter on higher ground. All the gas and water pipes have been destroyed and the city is in darkness. The Governor came to the city in a boat. He says that all the towns between Brisbane and Ipswich are submerged. This is the greatest disaster in the history of the colony.

PITTSBURG, Pa., Feb. 7.—The Alleghany and Monongahela Rivers are at flood height. Cellars of dwellings and business houses are flooded, railroad tracks are under water or blocked by ice, and the condition is very serious. This is practically the situation in the Ohio Valley, also in the Conemaugh Valley. Great destruction to property is feared from floods and ice gorges.

The Hawaiian annexation question remains undecided. President Harrison is reported to be giving the matter close study and careful attention with a view to recommending government action. It is said that he is preparing a message to Congress recommending annexation. Telegrams report England as unapposed to the United States annexing the kingdom.

LONDON, Feb. 6.—The *Pall Mall Gazette* states that the government of New Zealand has telegraphed to the Marquis of Ripon, Secretary of State for the Colonies, a strongly worded protest against the annexation of Hawaii by the United States. No definite answer has been returned by the imperial government to the New Zealand communication.

SAN FRANCISCO, Cal., Feb. 6.—The San Francisco Board of Trade at its annual meeting to-day adopted resolutions favoring the annexing of Hawaii.

LANSING, Mich., Feb. 6.—The House to-day passed the Senate concurrent resolution in favor of the annexation of Hawaii.

SAN FRANCISCO, Cal., Feb. 6.—Col. Charles E. Daily, American Commissioner for King Teburiomo of Butaritari, one of the Gilbert Islands, has forwarded to the State Department at Washington a protest from the king against the forcible seizure of his island by the British Government while negotiations were progressing with the United States. He asks the protection of the United States or annexation. Advices from Butaritari state that Capt. Davis of the British navy, who seized the island, was very arbitrary in his conduct. He was insulting to the Americans on the island and abusive to the king. Representatives of the island king in this country state that the British made haste to seize the island some months ago on receipt of information from Sydney, Australia, that the king had gone to the United States to ask protection.

SEATTLE, Wash., Feb. 3.—Late advices from Alaska are to the effect that the citizens of that Territory are earnestly working for home rule. A convention will meet in Juneau this month to elect a delegate who will carry to Washington a petition asking the following legislation: A delegate to Congress, home rule, modification of the present prohibitory liquor law, and a law by which public lands may be taken up by actual settlers.

PHILADELPHIA, Pa., Feb. 6.—A monster crusade against vice will be inaugurated here to-morrow, when a mass meeting of representatives of 800 churches and labor organizations will be held. It is proposed to organize committees that will aggregate 82,000 persons. They first propose to break up tenement house labor, then stop gambling, and finally drive out the social evil.

CINCINNATI, O., Feb. 6.—Prof. Henry Preserved Smith and Prof. Briggs will have a conference here to-morrow, and on Wednesday afternoon Prof. Smith will give a reception in honor of his guest. Dr. Briggs is on his way to Chicago on business connected with the church. He will leave for Chicago Wednesday night.

ST. PETERSBURG, Feb. 7.—A special commission has prepared a bill providing for the abolition of corporal punishment of women exiled to Siberia and forbidding the manacling of their feet during transportation.

MARSEILLES, Feb. 1.—In consequence of a strike among the journeymen bakers of this city, the military bakeries are supplying the public with bread. A violent mob of strikers and their sympathizers threatened to attack the military depots at which the bread is baked, while another mob attempted to plunder the bread carts. Troops were called out and dispersed the crowds of rioters.

PARIS, Feb. 7.—The Marsielles correspondent of the *Liberte* says that within the last four days fifty persons have died in Marseilles of a choleraic disease. The Sanitary Council in this city has sent Dr. Thoinot, an authority on cholera, to Marseilles to ascertain exactly the nature of the disease.

MADRID, Feb. 7.—The meeting in Barcelona, Sunday, which began in a religious demonstration, developed into an Anarchist outbreak. The Anarchists cared nothing for the religious issues, but regarded the police as natural enemies. It was necessary to call the Civil Guard to the assistance of the police, and it was at this time some Anarchist threw a petard, wounding a corporal and several others. Finally the guard and the police succeeded in dispersing the rioters. Teresa Claramum, as well as her husband and about a dozen other prominent Anarchists, were arrested.

CALCUTTA, Feb. 7.—The British forces making war upon the Kachyen tribes have won a decisive advantage over the enemy by capturing their stockades in the Sima district. The stockades were carried by assault. The Kechyens made a fierce resistance, but were finally overcome with a loss to the British of two killed and six wounded. Twenty-four of the Kachyens were killed.

BERLIN, Feb. 2.—The *North German Gazette* publishes a semi-official protest in the form of a letter against the assertion of the *Moniteur de Rome* that Gen. Von Loe, appointed by Emperor William to congratulate the Pope upon his episcopal jubilee, has been instructed to induce the Pope, if possible, to influence German clericals in favor of the army bill. The *Moniteur* made this charge out of whole cloth says the correspondent, so as to get a text for an editorial article intended to incite German Catholics against the government and thus thwart the Emperor's purpose to pass the bill.

Advices from Bolivia are that the Indians in the Province of Santa Cruz, who are constantly sold as slaves, are ready to rise in rebellion and devastate the towns near by.

Excitement in the Italian chamber of deputies over the Rome bank scandal continues. Three ex-premiers are said to be implicated, besides others prominent in political circles. The affair has caused a great sensation.

A cabinet crisis exists in the Norwegian government. The drift of political matters seems to be in the direction of reforms that are democratic in tendency.

The United States Senate has ratified a new treaty with France.

Severe cold weather has prevailed in the northern portion of the United States during the past week, thermometers ranging from 35° to 75° below zero at many points.

Sunday School Associations.

DECATUR.

Notice is hereby given that for good and sufficient reasons the tenth convention of this district, previously announced to convene at Leon, Iowa, February 25, will convene at Lamoni, Iowa, February 25, instead of as formerly announced.

By order of the district officers,
F. E. COCHRAN, Sec.

SPECIAL NOTICE.

The following is a list of songs, selected by the music committee from Winnowed Songs, for use during the General Sunday School Convention, to be held in Lamoni, Iowa, April 4 and 5. All expecting to attend are requested to familiarize themselves with the songs mentioned, so as to be able to assist and make this part of the convention a success:—

Page 184, Sweet peace the gift of God's love; 178, Our marching orders; 124, Morning on the mountains; 92, Not now but by and by; 100, When we meet safe at home; 132, Marching on; 170, Hark, hark the song; 158, Go forth to the field. COMMITTEE.

I wish that the secretaries of Sunday schools throughout the Northern Michigan district, will please report to me, as soon as possible, the number of pupils on your Sunday school record book. I wish also, to know if you are not organized under the General Association's by-laws, so that means will be provided by which you may be. Either write me, or Bro. F. H. Brooks, Juniata, Michigan.

You will remember that at the last conference held at Coleman, it was deciced that none only those holding printed credentials furnished for this purpose, would be recognized as delegates at the next Sunday school convention. The committee will have these credentials printed, and will furnish them to your school for two years for a very small amount, say twenty to fifty cents, as to the school, but we cannot send them till we hear from you.

Some one in each school please see that this report is sent to me, so that you may receive your blank credentials in time for the spring convention.

Yours in bonds,
J. COLE MOXON.

COLEMAN, Michigan, Dec. 7.

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JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.

By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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REPLY TO LITTLEFIELD.

This is the reply of President Joseph Smith of the Reorganized Church to Elder L. O. Littlefield of the Utah Church, in refutation of the doctrine of Plural Marriage He proves its unscripturalness and that the doctrine did not originate with Joseph Smith, the Martyr.

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A religious monthly magazine published for the youth of the church, by Mrs. M. Walker, issued from the Herald Office. Price $1.50 per year It contains, in addition to its general matter, the following departments: Observations; Department of Correspondence; Editor's Corner; Domestic Department; Round Table. Its series of biographies and autobiographies of leading ministers of the Church past and present have been widely read and greatly appreciated. It presents many features of the world's progress, of use alike to young and old. Illustrated, 48 pages, size 7x10.

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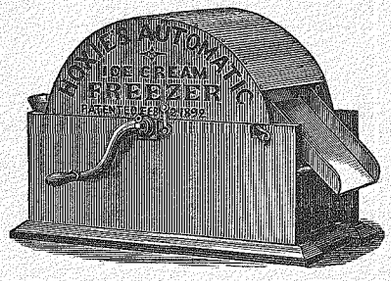

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, February 25, 1893. No. 8.

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Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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A RACE THAT'S GONE.

OF all the departments at the Columbian Exposition few if any will be more interesting to scholars than that of ethnology, and to Americans in particular the Yucatan and Central American exhibits will present many surprises. Scholars have thought it a reproach to the United States that its government and people have done no more in the way of exploring and searching for memorials of the ancient civilization, but there are almost insuperable difficulties in the nature of the country.

Hon. Edward H. Thompson, United States Consul at Merida, after eight years' residence in Yucatan, has been detailed to arrange that country's exhibit at Chicago, the first time in twenty years that a consul has obtained leave of absence for such a purpose. He is a scientist of no mean order, has studied Mexican antiquities thoroughly, and devoted most of his time while in Yucatan to the study of its ancient life. Much of what he has obtained will be on exhibition at Chicago, and in two or three years he will publish the results of his researches. For some months he has been having *papier mache* molds constructed of the ancient sculptures, and thirty huge cases of these molds have arrived at Chicago.

The ruins of Uxmal will be reproduced on an extensive scale, and among them will be a perfect facsimile of the temple and figure of the god Kukulkan, or the great feathered serpent. The body of the serpent is wrought in the stonework all around the building, and this will be represented entire. The original materials were principally marble and coarser varieties of limestone, and the work shows that the ancient Yucatecos possessed great skill in mechanical workmanship, though their ideas of art were but poorly developed.

The great forest or jungle covering the supposed kingdom of the ancient Mayas is about the size and shape of Ohio, and covers portions of Yucatan, Guatemala, and adjacant Mexican states. There once lived in that area from five to ten millions of people, according to Captain Del Rio, who explored part of it late in the last century, and Captain Dupaix, Brasseur de Bourbourg, A. Le Plongeon and other recent explorers. The ruins of their cities are now spoken of as buried. They are in fact buried only in dense masses of tropical growth, of which the thorny shrubs and parasitic vines present the greatest obstacles.

In one instance it required a fortnight for a strong force of Indians employed by the explorers to cut their way along a street three miles in length, and after the vegetation is thus cut down the air is for some time almost poisonous. It is at all times, says Mr. Thompson, "very unhealthy work to penetrate those jungles, and many of the Maya Indians who assisted me died. Once indeed I came very near dying myself. These Indians are a very happy and contented race. They do not like work any better than the average aborigine, but I found them very useful in my researches."

One of the finest reproductions by Mr. Thompson will be that of an arched gate of the ancient palace at Labna. There are known to be remains of at least nine great cities in what is called Ancient Mayapan. Palenque, in the Mexican state of Chiapas, extends fifteen miles along the river Chacmas, and there fourteen large edifices handsomely built of brownstone have been "chopped out of the jungle," so to speak. Of these the one called the Palace has a raised foundation 40 feet high, 310 feet long and 260 feet wide, while the building on it is 288 feet long, 180 feet wide and 25 feet high, with fourteen doorways on each side and eleven at each end.

Copan is three miles long and contains stone buildings sixty feet high, richly carved with arabesque designs. Quirigue, on the River Motagua, is simply a vast array of broken columns and monoliths, with no buildings standing. Mitla, in the Mexican state of Oajaca, is a similar ruin, but was evidently a splendid city. There is no certain way of determining the age of these ruins, for the tropical forest affords no guide, as do the old trees on the mounds in the Ohio Valley. Certain it is that a great race once inhabited that region and cultivated those fertile plains, but passed away and left no literature that we can read. Mr. Thompson, however, like all who have explored and studied the country, is an enthusiast on the subject and believes that the secret of the lost race will soon be revealed.—*Rockford Daily Register Gazette.*

WOMEN OF IRRITABLE TEMPER.

IT is like living in a den of snarling animals to live with a person who has this sort of temper, writes Ella Wheeler Wilcox in an article on "The Destroyers of Domestic Edens," in the February *Ladies' Home Journal.* Many an Eden is destroyed by it, while the possessor prides himself upon being a good Christian, and doing his whole duty by his family. Yet, if the soup lacks a little salt, or contains a little too much pepper, if a meal is a moment delayed, if a child is noisy in its mirth, if a drawer sticks, or a door slams, or a chair creaks, each trifle calls forth an exhibition of disagreeable temper, which ruins the comfort and peace of the household for an hour. Many a woman is addicted to this sort of temper and calls it "her nerves," and considers herself the most devoted wife and mother in the world. Yet if she is obliged to delay her dinner for any member of the family, if she is called from one task to perform another, if the children scatter their playthings, or leave their schoolbooks in the parlor, she indulges in such petulant scolding that a gloom settles over the whole household. She would consider it no difficult thing to die for that household, if it were demanded of her. But to control her irritable temper is a task too great to demand of her. And so the Eden is destroyed, and the children grow up eager to get out of the home where everything is uncomfortable, and the parents wonder why all their sacrifices are so poorly appreciated, why their children, for whom they have toiled and saved, seem to care so little about their home, and why they seem so anxious to seek pleasures elsewhere.

Rev. Ellen Runkle, the first woman in Ohio (if not in the United States) to perform the marriage service, was herself married a few days ago, the ceremony having been performed by Rev. Mattie Mummaw. Both women belong to the United Brethren Church.

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Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, February 25, 1893. No. 8.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, Feb. 25, 1893.

CONTENTS:

EDITORIAL:
Dedication at Kingston 113
Far West, Missouri 114
Baptism for the Dead 115
Reduced Rates to General Conference 115
Questions 116
A Question of Interest 116
Utah Amnesty 117
A New Sect in Kansas 117
Sayings of Joseph the Seer 117
MOTHERS' HOME COLUMN:
Law.—No. 3 118
LETTER DEPARTMENT: 119
ORIGINAL ARTICLES:
Prelude to Fullness of Times 123
SELECTIONS:
Tobacco 126
CONFERENCE MINUTES 126
MISCELLANEOUS:
Notice—West Virginia District 127
Items of Interest 127

DEDICATION AT KINGSTON.

PURSUANT to agreement with Bro. T. W. Chatburn, who has been for the past year laboring in Kingston, Caldwell county, Missouri, and vicinity, the senior editor went in company with Bishop E. L. Kelley, to St. Joseph, on the 20th, and on the 21st met Bro. M. H. Forscutt, and Sisters Gardner and Krahl, two members of the St. Joseph choir at the train for Hamilton, and Kingston. At Stewartsville and Cameron the little company grew, by the addition of Brn. John T. Kinnaman and wife, Bro. J. C. Elvert and wife, Bro. Peterson and wife, Bro. Simmons and wife, Bro. C. Householder and Haden, and others, until upon reaching Kingston the committee to care for visitors had a round dozen to look after. All were soon harmoniously distributed; Bro. Forscutt, Bro. Kelley, Bro. Foss, and the editor, and the two sisters from St. Joseph being billetted at Dr. J. E. Gartside's, whose wife is a Saint and who is himself a warm and considerate friend to the cause, a believer in God, Christ, and the Bible as containing the word of God to man; but not allied to any church. We were made courteously and heartily welcome.

The weather had been cold; but on the morning of the 22d the sun rose brightly, "shining in his strength;" the air was balmy, and the Saints given as fine a day as could have been asked for in which to dedicate their newly erected house of worship.

The services were set to begin at 10: 30; but some minutes before that time the house was full and many standing in the aisles and on the platform in front of the building.

The services were, by tacit common consent, in charge of Bro. T. W. Chatburn, under whose ministerial efforts the building had been designed and built, though Bro. Mark H. Forscutt, president of the district, was present. Bro. Chatburn presided well, announcing the nature of the services clearly, and in becoming self-possession and dignity. The song service was in charge of Bro. Forscutt, and with Sr. Myra Brackenbury or Sr. Nellie Chatburn at the organ, the selections were well rendered.

The opening prayer was by Bro. J. C. Foss, and was feeling and impressive. The editor read a Psalm; a dedicatory hymn was sung, and the sermon was delivered by the editor, being a consideration of the topic; "Having erected a house wherein to worship God, what should be the nature of the doctrines taught in it?" It was listened to with the most profound attention and respect.

A hymn was sung and Bro. Mark H. Forscutt offered the dedicatory prayer, a plain, unaffected offering of the building to the Master's use in service of the interests of men in righteousness and gospel peace; and a fervid appeal to God for his acceptance and blessing of the offering; the Spirit was in its utterance and all were made to feel the worth of souls and the mercy and blessing of God to usward, in the solemnities of the occasion.

The Bishop read the recapitulation of the report of the treasurer and clerk of the building committe, showing that the building was free from debt of any kind, and that it could be consistently offered in dedication to God's service.

The building stands on a gentle rise of ground just north of the town, and one street east of the courthouse square, facing to the south, has a belfry over the front door, a bell to hang in which has been ordered and will be paid for on delivery, is painted white. The inside is wainscoted round the ends and sides, side walls and ceiling being very neatly and tastefully papered. The ceiling follows the line of the rafters until near the top where it is arched, showing a very neat and finished appearance. A platform some few inches in height reached two thirds across the rear of the building, on which at the east end the organ stands, and directly opposite the middle aisle the speaker's stand, a plain red oak table with a velvet covered reading desk is placed. At the back of the stand to the speaker's right, is a neatly festooned motto, nicely lettered, which reads, "A Free Pulpit and an Open Bible," written directly over a well-drawn representation of the Holy Bible, open. It is unique and striking, as well as expressive. The building was designed and the erection of it completed under the supervision of Bro. J. C. Elvert, of near Stewartsville, a carpenter by trade. But the conduct of the entire affair is indicative of what energy and unity of purpose will do.

Bro. John Wright, known in the community as Judge Wright, was a member of the church and emigrated to America, in a company which reached Nauvoo, by way of New Orleans, and the Mississippi River on the Maid of Iowa, Capt. Dan Jones, in April, 1844, and was driven away in 1846 by the mob, and who disgusted by what he witnessed at Winter Quarters quietly dropped out of the line of travel and as quietly moved into Caldwell county and settled near Old Salem, a few miles from Kingston, in due time buying a farm and settling a few miles west from Kingston and near to Far West, where for many years he was a near neighbor to John Whitmer and his son Jacob D. He was chosen Probate Judge in 1865, and continued until his age disqualified him and he resigned; and to gratify a number of his friends, he was admitted to the bar as a practitioner; so great was and is the esteem in which he has been held in the community. Knowing nothing of the Reorganization, he with his wife and daughter united with the Christian Church, he telling them distinctly what his faith was, and being accepted into membership upon it. When he heard the elders, Lambert, Kinnaman, Bronson, Bozarth, and others, he at once renewed his allegiance and became an active worker with Brethren Seely, Cadman, and several others to keep the work and interest in it up.

It soon occurred that Bro. Chatburn and others of the elders were excluded from the Christian church, which Bro. John Wright helped to build; so, without unnecessary complaining he at once assisted in selecting a site, a soliciting committee was appointed, moneys and labor contributed; a building committee appointed of which Bro. Wright was treasurer and secretary, a design was adopted and the building

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made a fact, a real, live, moving, testifying fact. At the dedication, Bro. Wright rejoiced greatly that after so long an absence from his Father's house, he was permitted to hold communion again with his brethren in his ripened life, under the shadow of so broad a banner, "A Free Pulpit and an Open Bible;" and in a house built by the Saints, in the country whence they were driven so many years ago. Nor was he alone. Brn. Kinnaman, Head, Flanders, Wilcox, Fisher, Snider, Craven, and a host of others were all rejoicing with a completeness of satisfaction seldom felt. Bro. Chatburn's wife, two daughters, and one son, were also present and aided to make the occasion a pleasant one by helping in the singing. To make the occasion still pleasanter, Rev. O. Beistle, of the M. E. Church gave up his morning services and with a number of his flock, attended the dedication; and Mr. Bowers, the leader of one of the choirs in the city, accepted an invitation to assist in the song service, and aided it much by his excellent singing.

No collection was taken at the dedicatory service, nor in the afternoon, when Bro. Forscutt gave an excellent sermon on the Christian economy; but in the evening the audience contributed some ten dollars to incidental expenses through the request of Bro. Chatburn.

Meetings were announced for the week, and the day closed with the benison of peace resting on a happy people.

The building is a frame 30x50 feet, 16 feet posts at the eaves, is well seated and well lighted, both for day and evening services; and cost in round numbers something over $1,300. The secretary's report is a model of neatness and accuracy, giving a list of everything received and expended; and with the deed to the lot is lodged in the Bishop's office to the use of the church; according to the laws of both the church and the land.

FAR WEST, MISSOURI.

On Monday, January 23, after the dedication at Kingston, Dr. J. E. Gartside, who had as guests Brn. E. L. Kelley, M. H. Forscutt, the editor, and Srs. Grace Gardner and Pearl Krahl, procured a carriage and took his guests out to the locality where the old town of Far West once stood.

The town was situated some five miles west and two north of Kingston, the county seat of Caldwell county, on one of the highest points within a radius of many miles. From the plateau on which it was contemplated that the temple was to be built, and where the excavation for the basement was made, the whole country north, east, south, and west, lies spread out like a map, showing the course of the creek to the south, across which the skirmishing between part of the mob forces and the defenders of the town took place, the creek running from the northeast on which the mill that ground the corn and wheat for the settlers was built, with their intervening valleys lying between the town and the high lands beyond. It was a a sightly spot and had the temple been erected it could have been seen for many miles in either direction.

Bro. Flanders, of near Stewartsville, Missouri, accompanied the party, several others having joined the carriage load, and having resided near Far West for several years, he pointed out the several points of interest "according to the traditions of the elders;" which made the trip much more satisfactory.

Approaching the town locality from the south, the first point of interest is the old battlefield. Rising in a gentle inclination from the creek bottom to the crest of the hill to the north, there lies a small meadow, still showing the stumps of a second growth of young timber, which has sprung up since the prairie fires were shut out of the region and been cut off for firewood and to clear the land for cultivation. It is perhaps the eighth of a mile from the foot to the crest of the hill, and the meadow strip may be that wide from the road on the west to the skirting timber in a defile to the east. On this open space overlooking the creek bottom and the border of timber along the creek which runs from the northeast to the southwest the Saints' defenders of the town were ranged, while the mob occupied the shores of the creek and the sheltering timber along its course, to the south.

There was no one who had been a participant in that day of trouble and night of terror, to tell us of its gloom, fear, sadness, and sorrow, but we peopled that hillside with its little handful of defenders and the woods with their assailants and in our mind fought the battle over, notwithstanding the day was chilly, the snow fast melting under the rays of a warm winter's day sun. We paused on the slope long enough for Brother Flanders to give a pithy description of the scene as it had been often told him by some of those early settlers who seemed to know "whereof they affirmed."

After rising the hill, we halted again, and there looked over the spot where once the square, the almost inevitable sequence of every Missouri town site lay stretched out to view. The ground from the temple lot slopes away around three cardinal points of the compass, south, west, north. There is nothing left now to mark the site of the square except the "lay of the land." Houses, streets, landmarks are all gone; except a large stone here and there half covered in the sodded pasture land, which the thrifty farmer has not cared to remove, not being of use to him. A few splintered, jagged cottonwood trees of a more recent growth than the timber growing when the Saints occupied the town, now stand near the spot where the house of "Brother Joseph" once stood. The house itself, the only one left nearly whole in sight, has been moved some rods from its original site up the hill to the southeast and near to the road running north and south by the spot. The frame has been recovered; but the house is now empty and vacant, dilapidated, and fast giving way before the gnawing tooth of time. It is a little remarkable that of all the houses that once graced the "square" the house of Joseph Smith alone is left. Is there not a significance in that. The Temple at Kirtland; the house which Joseph Smith occupied first at Nauvoo, and the historic house occupied by him at Far West—all stand as silent witnesses in the fitness of God's mercy, to the fact that the primitive, first things of this latter-day gospel dispensation are the truest, best things that shall endure.

We next drew rein on the south side, and near to the lot where the temple was to be. All, even the sisters, must out and clambering through the inclosing barbed wire fence, stand on the corner stone, which was so many years ago laid by faithful hands to mark the spot where Americans hoped to find the liberty to worship God according to the dictates of conscience, which hope was denied them by Americans, by "force of arms, without authority of law."

Bro. Kelley and the editor did not share the general curiosity to stand on the crumbling corner stone; but instead paid a brief visit to the home of J. D. Whitmer, the son of John Whitmer, who now occupies his father's homestead, near the temple lot. We were received courteously, staid a few brief moments, and returned to the carriage to make the return trip.

The corner stone is fast crumbling to pieces from the attacks of frost and wet; and the hammering of relic hunters, in whose breasts still linger the uneasy remnants of vandalism.

The return ride was a pleasant one. The Doctor had limited time at his command, and so by appointment reached his home at two o'clock, in time for the St. Joseph contingent to dine and get train for their homes. The editor and Bishop remained to fill appointments in the new church, the Bishop on Monday evening, the editor on the following night.

It was with peculiar feelings of gratitude to God, that the Editor found himself a respected guest in the country, and within the shadow of the existent things of an advanced civilization, in the region from which he was as a child driven, holding to his

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mother's hand, fleeing from the persecution of pitiless foes, his father a prisoner in the hands of those same foes—for religion's sake. And now, after fifty-four years of changeful times and seasons the son of that hunted prisoner and that fleeing, houseless, homeless wife and mother was in the providences of God's ordering, permitted to stand on that soil consecrated by the tears and blood of devoted and helpless Saints driven for the love they bore to the truth and man for truth's sake, and preach again the acceptable year of the Lord, the same gospel truths for which his father, mother, and thousands of other honest souls so sadly suffered. It was gratifying that after so long a period had passed after the exiled prisoner had lain for nearly a half century in an unmarked and unhonored grave, the mother's frame mouldering where the hands of loving sons had placed it, the representative son was permitted to tell the story of the cross as the father had done, to those who were willing to to hear, on that land. This, following the labors of other elders of the faith, who have not feared nor "shunned to declare the whole counsel of God," is in itself a mark that indicates that the waste places are to be rebuilt, and that the day when the Gentiles may receive the gospel is not yet passed.

Bro. J. R. Lambert, H. C. Bronson, J. T. Kinnaman, W. T. Bozarth, J. S. Lee, M. H. Forscutt, T. W. Chatburn, and others of the elders have given faithful service in that region, to whom honor is justly due; less circumspect lives than they led while in the field; less diligent and wise labor than they bestowed; less uprightness and candor in speech and walk than they exhibited would have put off the day of compensation. So may God bless to them the labor of their hearts and hands.

BAPTISM FOR THE DEAD.

WE are asked some questions concerning this subject. We may answer only in a general way.

Baptism for the dead is a permissive ordinance; and when taught correctly involves the following contingencies.

1. Those who are to be baptized for, having had no opportunity to hear the gospel in the flesh, but have become cognizant of the preaching of it in the spirit world, are to be signified of through revelation in a regular way, and the person who is to be baptized for them chosen and pointed out in a similar way.

2. When it is permitted to the church to engage in this ordinance it is to be under such rules and restrictions as will secure the completest uniformity of action and order of procedure, commensurate with the law of agency and obedience.

3. There will be no haphazard, careless work, done in a perfunctory way, by some one, living relative or friend, who may wish to secure the benefits of salvation for relatives, or friends dead; and who, by reason of this wish assumes the function of being baptized for those dead friends. That sort of proxy business is a snare and a delusion, pretty in theory, but inefficacious in fact.

We are not warranted in teaching any specialties touching baptism for the dead affecting the heathen nations; for these have been provided for in the general provisions of gospel law, to be testified of in due season. In a revelation given March 7, 1831, the Lord says:—

> And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection; and it shall be tolerable for them.—D. C. sec. 45, par. 10.

Comparing this with section seventy-six, we may discover what the probable proceeding will be by which each lower condition of created beings shall be ministered to, in a way to offer life and salvation to all responsible beings; the celestial to the terrestial; the terrestial to the telestial; and each separate and succeeding estate in each of these grand divisions having a ministry to the one less blessed than its own in condition of knowledge and development; until all shall come to the knowledge of God and ultimate and complete happiness and glory.

Until such time as the teaching of the doctrine is either enjoined or permitted, the safest way for the eldership is to let it alone in their public ministrations, for it is at best at present only a matter of speculation with the majority; and none may speak authoritatively about it.

REDUCED RATES TO GENERAL CONFERENCE.

BISHOP E. L. KELLEY has arranged with the Western Passenger Association for reduced railroad rates for delegates and visitors to the coming General Conference at Lamoni, April 6 next. A rate of one and a third fare for the round trip has been secured, subject to the conditions named, over the following list of roads: Burlington, Cedar Rapids, & Northern; Chicago & Northwestern; Chicago, Burlington, & Northern; Chicago, Burlington, & Quincy; Chicago, Milwaukee, & St. Paul; Chicago, Rock Island, & Pacific; Chicago, St. Paul, Minneapolis, & Omaha; Chicago Great Western (formerly Chicago, St. Paul, & Kansas City); Hannibal & St. Joseph; Kansas City, St. Joseph, & Council Bluffs; St. Louis, Keokuk, & Northwestern; Illinois Central; Iowa Central; Milwaukee & Northern; Milwaukee, Lake Shore, & Western; Minneapolis & St. Louis; Missouri Pacific; Sioux City & Pacific; Wabash.

To secure this reduced rate passengers must pay full fare to the point of destination—Lamoni—over each road, and obtain a certificate of having so paid from each agent from whom a ticket is purchased. Certificates must be presented to Henry A. Stebbins, General Church Secretary, on arrival, which when indorsed by him, and also stamped by the ticket agent at Lamoni, will entitle the holder to return ticket or tickets over the lines named at one third fare.

It may or may not be necessary to purchase separate tickets over each road. Ask the agents at junction points, who may sell tickets over two or more roads in the list. A corresponding certificate must be obtained with each ticket purchased. Failure to procure or present certificate with each ticket invalidates any claim for reduction in return fare.

Tickets purchased for the *going* trip may be either limited or unlimited, according to the rules of local roads over which such are sold; but reduced return tickets are limited to continuous passage.

Certificates for return tickets at reduced rates will not be honored unless presented within two days after the date of adjournment of General Conference (Sunday not being counted a day); nor will certificates be honored in cases where going tickets were purchased more than three days prior to the commencement of conference, nor after April 17.

The rule under which this reduced rate is granted requires the attendance of one hundred persons with said certificates. They should therefore be promptly presented to the Church Secretary for indorsement and for the information of the railroads' joint agent at Lamoni. Parties traveling on round trip or special excursion tickets may be included in the number necessary to make up the required one hundred. The Lamoni ticket agent will stamp all tickets requiring his indorsement for any special return rate passage.

Those who desire information concerning routes of travel, junction points, etc., can obtain such on application to General Passenger Agents of the lines named, whose addresses, etc., may be obtained from local railroad agents.

BRN. G. T. GRIFFITHS and John R. Evans succeeded in getting a half column notice in the Llanelly *Mercury*, for January 19, 1893, which put the Reorganized Church quite fairly before the readers of that journal. We quote from the interview:—

> "But the outside impression is that you profess the same creed as the Mormons."
>
> "That is a perfectly erroneous impression, because we differ from them, not only on polygamy, but on doctrinal matters. They claim that Utah is the real Zion. We deny

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that. They also claim that Brigham Young was a prophet, which we also deny. We are also opposed to their form of organization."

"Would you uphold or defend your principles in a public debate if called upon?"

"We are ready at any time to meet anybody in a public debate. In fact, we have already arranged for a public debate with the representatives of the Christadelphians of Llanelly."

"Do you offer any inducements to emigrate to America?"

"We do nothing of the kind. We have no connection with the 'Brigham Youngites,' and we are indeed more strongly opposed to polygamy than any other churches."

QUESTIONS.

1. Did Christ receive the Melchisedek priesthood upon the mount of transfiguration? 2. If so, by what authority did he ordain twelve and send them forth to preach, as is recorded in Mark 3:14, which occured about a year or so previous?

1. There is nothing to show positively when Jesus was ordained to the Melchisedek priesthood; and that he was so ordained on the mount of transfiguration is a matter of speculation and belief, which every man may indulge in according to his peculiar bias and temperament. That he had authority to call and ordain the twelve and to send them out to preach and administer in gospel rites before the transfiguration is very clear to us; and hence the belief that he may have received the necessary qualification and instruction when he was led into the wilderness to be with God; immediately after his return from which communing with God, he began to preach.

In Matthew 4:1, 2, following the recital of the baptism of Jesus by John, it is stated thus:—

> Then Jesus was led up of the Spirit, into the wilderness, to be with God. And when he had fasted forty days and forty nights, and had communed with God, he was afterwards an hungered, and was left to be tempted of the devil.

Mark gives it in this way:—

> And immediately the Spirit took him into the wilderness. And he was there in the wilderness forty days, Satan seeking to tempt him; and was with the wild beasts; and the angels ministered unto him.—Mark 1:10, 11.

It is not proper to presume that Jesus acted without due authority properly conferred. Hence, if an ordination to the Melchisedek priesthood was essential to give Jesus the right to act in calling and ordaining the twelve, he must have received it before the scene on the mount of transfiguration. The ordination should be before and not after the authoritative acts are done.

We have heard the ground debated and position taken that it was at the transfiguration that Jesus was ordained, but were not then satisfied with the evidences presented nor are we now; though we do not denounce the position as being an erroneous one.

We deem it to be much safer to avoid taking positions for which there is not reasonably clear proofs, than to assume what may be difficult to maintain, however sure one may be in his own belief. It should not be thought ill for a man to admit his want of knowledge upon a point to which his attention is called in cases where the proof is not clear and decisive. A man may have an opinion, and may even speculate upon what is not clearly revealed; but he should ever be careful to keep within the bounds of propriety, revelation, and knowledge.

SOME expressions in a letter of one of the elders in the field published in a late HERALD have given rise to an uneasiness in the minds of some of the Saints, readers of the HERALD, because of the hurtful influences which are likely to follow.

The harsh, denunciatory, rasping adjectives which some of the eldership use in writing letters to the HERALD about the Gentiles, or those believing in other faiths, the preachers especially, are not productive of good feelings with those among whom the labors of the ministry are had.

As a sample of what we mean; such expressions as priestcraft, bigotry, sectarian hate, blind guides, pious parasites, religious barnacles, etc., may be true in a sense; but they can only be productive of hardening the minds of those about whom they may be used; and can in no sense be conducive to building up an elder's influence with the people. A pot may be black, and so may a kettle, but it is not always wise, or politic to upbraid either with its blackness; as the epithet will not change its color. We may not move a pot, or a kettle to emotion of any sort, but it is not hard to imagine that both pot and kettle may have friends that may be moved by pity, compassion, or tenderness and self-interest from which umbrage and resentment may arise, injurious to the good influence that an elder might exercise, if he should indulge in calling such names, true as it might be.

Let us advise once again that the eldership avoid all adjectives of disparagement, both in the pulpit and in all letters and articles written for publication in the HERALD, or any other paper or journal.

It is sufficient for all if in dealing with an opposition that may appear to be captious, the facts shall be stated in plain words, untrammeled by adjectives, or adjectivial phrases derogatory, or contemptuous in their nature. There will be then no tender, friendly sentiments to be hurt; no ill will be stirred into active being, no hard thoughts engendered, no possible Christian unity be destroyed, and no resentment to follow.

"A soft answer turneth away wrath, but grievous words stir up anger," "He that would have friends must show himself that he is friendly," are two excellent proverbs; which, taken with the Holy Scriptures rendition of the Savior's words, "Be ye wise servants and harmless as doves," ought to help us all to be careful to avoid what might wound or offend unnecessarily. Will we heed the admonition?

A QUESTION OF INTEREST.

UNCLE WM. B. SMITH sends the following series of questions to the HERALD; desiring to see an answer. We publish, and solicit replies. Uncle William writes: "These questions are suggested through reading a copy of a paper entitled *Gospel Messenger*, published by the Dunkards. I doubt not they are a very good class of Christian people, and still have a zeal for something of gospel doctrine, without knowledge."

1. Which one of the three personages, Father, Son, and Holy Ghost, named in the baptismal ceremony, is responsible for the command to baptize?

2. Are all three of the personages named responsible for the command to baptize? Or should there be one only who should be considered as responsible?

3. In what respect does a three-birth baptism by water prefigure, or portray the likeness of Christ's death and resurrection?

4. Did Christ die three deaths while being crucified on the cross?

5. Did the burial and resurrection of Christ take place more than once?

6. If the dead Christ lay in the sepulchre three days and three nights to figure in the case, should not a three-birth baptism by water be applied in a three days successive service, in order to make the comparison complete?

7. Would not this require a three-birth baptism each day of the three days service until completed to fill the pattern?

8. Did the dead Christ while lying in the sepulchre lie with his face downward?

9. In the resurrection day will the Saints come forth out of their graves with their faces upwards, or downwards?

10. In the ceremony of baptism is not God the central truth in the command to baptize?

11. Was Christ, as a teacher sent of God, anything more than a servant?

12. Are we commanded to worship Christ, as God?

13. Is Christ and God the one and same personage?

14. Does the Bible teach that men should worship the Holy Ghost as a God?

15. Did the Holy Ghost ever give command to baptize?

16. Were the names of the Son and

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Holy Ghost used in the ceremony of baptism anything more than a complimentary sanction from these two principles, or personages, that the performing this gospel ordinance was just and right?

17. Does the Bible teach us that there is any more than one God?

18. Is not one immersion in water a legal baptism?

19. Is it taught anywhere in the Bible that three immersions in water are necessary to complete one baptism?

20. If three immersions in water are not necessary to complete one gospel baptism, are not three immersions for one baptism a work of superorogation—the work of man—something that God never commanded?

UTAH AMNESTY.

MANY of the readers of the HERALD, who may have seen references to the Presidential amnesty extended to Utah's dominant population, will be pleased to see the text of the proclamation itself. We give it from the Utah *Enquirer*, published at Provo, Utah, for January 6, last:—

WASHINGTON, Jan. 4.—President Harrison to-day issued the following proclamation:—

"WASHINGTON, Jan. 4, 1893.

"*Whereas*, Congress by statute approved March 22, 1892, and by statutes in furtherance and amendment thereto defined the crimes of bigamy, polygamy, and unlawful cohabitation in the Territories and other places within the executive jurisdiction of the United States and prescribed a penalty for such crimes, and,

"*Whereas*, on or about the 6th day of October, 1890, the Church of Latter Day Saints, commonly known as the 'Mormon Church,' through its president issued a manifesto proclaiming the purpose of said church to no longer sanction or practice polygamous marriages, and calling upon all members and adherents of said church to obey the laws of the United States in reference to said subject matter, and,

"*Whereas*, It is represented that since the date of said declaration, members and adherents of said church have generally obeyed said laws and abstained from plural marriage, and polygamous cohabitation, and,

"*Whereas*, By petition dated December 19, 1891, officials of said church pledging the membership thereof to the faithful obeyance of laws against plural marriages and unlawful cohabitation, applied to me to grant amnesty for past offenses against said laws, which request a very large number of influential non-Mormon, residents of the Territory, also strongly urged; and,

"*Whereas*, The Utah Commissioners in their report bearing date of September 15, 1892, recommended said petition be granted, and said amnesty proclaimed, under proper conditions as to the future observance of laws with the view to the encouragement of those now disposed to become law-abiding citizens, and,

"*Whereas*, During the past two years such amnesty has been granted individual applicants in a very large number of cases conditioned upon the faithful observances of the laws of the United States against unlawful cohabitation; and there are now pending many more such applications,

"Now, therefore, I, Benjamin Harrison, President of the United States, by virtue of the powers in me vested, do hereby declare and grant full amnesty and pardon to all persons liable to the penalties of said act by reason of unlawful cohabitation, under the color of polygamous or plural marriage, who since November 1, 1890, abstained from such cohabitation, but upon the express condition that they shall in the future faithfully obey the laws of the United States hereinbefore named, and not otherwise. Those who shall fail to avail themselves of the clemency hereby offered will be vigorously prosecuted.

[Signed] BENJAMIN HARRISON,
President,
JOHN W. FOSTER,
Secretary of State.

A NEW SECT IN KANSAS.

BRO A. J. DAVISON sent us a copy of the *News Record* for February 10 with an article entitled, "A New Sect in Kansas," the pith and substance of which is that two brothers, David and John Deem, have started as religious reformers; David being the scriptural expounder, and John the healer. The article states that considerable excitement is being created by the men. What has brought the matter more directly under the attention of the people is that two brothers, Charles and Edward Walts, have taken their wives home, each to her father's house, placed their children elsewhere, and abandoned any care or responsibility for them. This is working mischievously and there are many quite indignant over it; even the clergymen are inveighing against it, and there is some talk of violence. Some of the sect are under arrest to be tried for insanity.

EXTRACTS FROM LETTERS.

Bro. William B. Smith, of Osterdock, Iowa, writes:—

I notice in the *Herald* that a brother advises caution as to the use of the name *Mormon*. I do most heartily indorse the brother's caution on the use of that name *Mormon*, as that name has been so long mixed up with some of those cursed doctrines known as Brighamism, and still perpetuated in Utah as Utah Mormonism, until both the name of Utah, as well as the name of *Mormon*, or *Mormonism*, has become a disgrace to any nation or people; hence a distinction should be made between the two classes of Saints, Reorganized Church and so on.

Bro. G. J. Waller wrote from Honolulu, Hawaii, February 1. He reported church interests steadily moving in the right direction; six had been baptized during the last two weeks of January. The conditions peculiar to that mission required the exercise of much patience, but he and his coworkers felt disposed to labor faithfully and in hope. Of political affairs, etc., he writes:—

Everything is quiet under the provisional government, and we are anxiously awaiting news from the United States. I hope ere long to see the American flag waving on our islands. Last night a steamer returned from Hawaii bringing the sad news of the death of the daughter of American Minister Stevens. My wife and children are well. Elder Clapp is suffering from neuralgia at present, but otherwise is well. Nine a. m. American flag hoisted from government building this morning and saluted by the United States Steamer Boston. All quiet.

Bro. C. H. Luther wrote the day previous:—

We hope all will be well here in the future. We know all will be if Uncle Sam puts his protecting hand over these islands.

A note from Bro. T. W. Smith, dated February 10, states that he can walk a little with the aid of a staff, and can move the left arm to some extent; and that he is cheerful, but anxious to be doing something in the field. Bro. Smith writes:—

I am able to walk out to the sidewalk, and with the aid of my cane, can walk a block or more; can swing my afflicted arm and lift it nearly to my face.

SAYINGS OF JOSEPH THE SEER.

IN the United States the people are the government; and their united voice is the only sovereign that should rule, the only power that should be obeyed, and the only gentlemen that should be honored, at home and abroad, on the land and on the sea.—*T. and S.* 5: 533.

I am opposed to any man's handling the public funds of the church, who is not duly authorized.—*T. and S.* 4: 181.

I am bold to declare that I have never taken the first farthing of church funds for my own use, till I have first consulted the proper authorities.—*Ibid* 183.

EDITORIAL ITEMS.

SEND in orders for bookbinding, also for books advertised by the Herald Office, which is now in position to do work, and fill orders promptly and satisfactorily.

Bro. G. J. Whitehead of the Young People's Mutual Improvement Society, of St. Joseph, Missouri, has been in consultation with Lamoni workers with the object of reporting, with others, a method for the general organization of our young people throughout the church, at the coming Annual Conference. The movement is a good one, and timely. It should be given thought, especially by those directly interested. The church needs the aid of all its workers in order to be ready to meet the many pressing demands for service in her own behalf within, and to do her work without. Every true method having that end in view should receive its due share of encouragement. We must be educating and disciplining ourselves if we would be prepared to benefit and receive or to enlighten and draw others within the fold.

Bro. R. M. Elvin arrived in from Nebraska, on the 14th. He reports work, plenty of it, to be done, and the general cold weather prevailing in that field.

Bro. Heman C. Smith has been holding a series of meetings at Downey, California, lately, and baptized two intelligent young men of the Baptist Church. He began an effort at El Casco, on Sunday the 12th inst.

Bro. J. W. Terry, Millersburg, Illinois, reports the branch at that point doing well, with prospects for addi-

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tions to its number. Some sickness had prevailed, and some had passed away, among them his eldest daughter. He was ill, but hoped for recovery and ability to resume ministerial labors in the spring.

Bro. William M. Gibson, San Bernardino, California, wrote February 8; he was presiding over the branch in that city and doing what he could in the country near by.

Brn. J. B. Heide and J. R. Sutton are filling appointments in Bremer county, Iowa.

Bro. J. W. Nanny, of Batson, Arkansas, wrote that he was circulating the printed word among the people, who were generally willing to read it.

Brn. J. B. Heide and J. R. Sutton have been preaching at and near Grove Hill, in the Eastern Iowa district. Bro. Heide reports kind treatment by the people. He advises that the brethren do not preach long sermons, believing that such often weary and do harm instead of good.

Bro. A. C. Hart, writing from Fairland, Indian Territory, February 10, says that he had been preaching and working among the people, many of whom he finds willing to hear and read. He was kindly cared for by Saints; he is encouraged.

Bro. William Dowker wrote us briefly from Bayport, Michigan. He has been out, notwithstanding extreme cold weather, preaching to Saints and others, in private residences.

Bro. W. F. Clark, who has been filling regular appointments five miles west of his home, Caney, Kansas, was warned by White Caps, so called, to cease preaching, or be subjected to threatened punishment. He has continued undaunted in his work, going and coming alone to and from the place of meeting.

Bro. J. A. Davis reports the work moving nicely in his mission, the Minnesota field. He is busy.

IT is rumored that quite a discovery has been made of an ancient Aztec city. Of it we clip the following from the *Daily Press:*—

PHŒNIX, Ari., Feb. 10.—Col. Johnstone and William Condon, an experienced prospector, returned yesterday from the mountains twenty-five miles northwest of this city and report discovering the ruins of an old Aztec city, different from any before discovered. The place indicates that there were at least 60,000 inhabitants.

MR. J. A. HOWARD, editor of the Sunday school column of the Logan, Iowa, *Observer*, is responsible for the following:—

In some of the older States at the present time there are deserted churches. In Illinois there are nine, the aggregate cost of these being $19,200. In another county in Iowa two dead churches with buildings costing $3,400. In a district in Wisconsin there are twelve unoccupied church buildings and one county in Nebraska has eight dead churches, all these in well-settled, prosperous communities.

Mothers' Home Column.

"Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite, boulder, and flinty shard.
The heart must bleed before it feels,
The pool be troubled before it heals."

LAW.—NO. 3.

PERFECTED.

IT ought to be an insult to everyone professing to be a follower of Christ, to have the charge of narrow-mindedness, want of charity, or the harboring of bigotry laid at his door. But facts are stubborn things, and no one should be offended or insulted when the truth is told. Only last night a letter came to us asking in reference to the scope of Sunday school work, and stating, "The teacher of our branch said we did not want any outsiders in our Sunday school." Place this thought in our next meeting of the General Association, and we pity the quarter it would get, and the honor rendered to the introducer. But all work is not in the line of Sunday school work, and it is barely possible that in moving to its place in the church—as move it must—some work "Will grate and grind with friction hard." We say, It must move to its place, and we do not make the assertion unadvisedly. It belongs there, and it follows just as certainly as day follows night, that if Christ has a people prepared to meet him at his coming, that people will be prepared through their obedience to the law of the gospel. And a haphazard, accidental obedience will never accomplish the work. It must be an intelligent, loving obedience rendered in faith with love of God as the actuating motive.

We repeat, It must move to its place, because "Hearts have bled and the pool is troubled." Parents who have thought their flock safely guarded from harm have awoke to a full realization that the safety which does not extend beyond the barricade of their own door is not a safety to be trusted. They have learned that it is not safe—it is not well—to send their children unwarned, unarmed, into the terribly unequal battle of the two armies in one of which there is a *solid phalanx*, an ever wakeful, vigilant foe, opposed to the other in whose ranks lurk spies and servants of the enemy disguised as friends.

There is no break in the Devil's lines. His minions are united as one man determined to compass the downfall of every individual whom they can possibly reach. Would it not seem that this army was enough, that we ought not to have other enemies to contend with? We have, however; and to shut our eyes to the facts is both criminal and unwise. There is a double sense in which the words of Christ, "A man's foes shall be they of his own household," is true. A double sense in which his declaration, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man, and then will he spoil his house?" is also true.

Parents may wrong their child before its birth by disregarding the law of their being; but if it is not possible to redeem man from this predisposition to evil, then the gospel work becomes a failure and hope dies out of the world for the countless thousands inheriting all which mankind can inherit of a tendency to evil through prenatal influence. And while we hold that it is the Christian duty of Christian parents to study to know and then conform their lives to the "law of their being," we are not prepared to lay stress upon this to the overlooking of all the careful and prayerful training which must follow, beginning from the earliest period, and extending just so long as the wisdom of the parents exceeds the wisdom of the child or the child is willing to be taught. It would seem to us a hard judgment to place the sin of Cain upon Adam and Eve, and surely the disobedient disposition of Eve was not inherited. God is perfect, and hence his judgment must be perfect, and his sentence reveals to us where the guilt was laid. In addition to this the experience of those who have long come in contact with the most fallen and debased of humanity proves that the children of the most wretched outcasts, the abandoned of society and denizens of the worst spots upon the face of God's fair earth, if removed from their environments before their habits are formed, and placed in an atmosphere of moral purity, are as likely to grow up into worthy, law-abiding citizens as the children born under more favoring circumstances.

The poet puts it very strongly:—

"Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance; strong, beautiful, divine,
Sure lever of success for one who tries."

The influence of companionship and environment are not everything, but they are mighty in their effects for either good or evil. If one will give himself closely to the study of the life and teachings of Christ, many extremes will be avoided which now impede the wheels of progress. There will be found no room for indifference, no place for the folding of hands, but with patient, hopeful, untiring zeal we will be constrained to press on, following in his footsteps and striving in all things to be governed by the law he has given for our government, preservation, and protection.

"The first and great commandment," said Jesus, is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "And the second," said the same high authority, is like unto it, "Thou shalt love thy neighbor as thyself."

This appears to be a law of love; and when we add to these inspired words the declaration that "God is love, and he that dwelleth in love, dwelleth in God, and God in him," we are more strongly than ever of this opinion.

Having occasion to write to a friend in reference to the work which now seems opening out before the church, in speaking of it we remarked, "It must be done upon gospel lines." His reply was: "Yes, I've long time looked out upon a great field and wondered how could it ever be entered upon. It seems to me so many have such narrow views of gospel work; so contracted a conception of what gospel teaching includes and implies; but I believe there are those whose power of vision is broadening. Of course we are to work on 'gospel lines'—but what are gospel

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lines? The idea of being wrapped up in a special ecclesiastical garb, which makes us narrowly exclusive, is to me intolerable. Certainly we are not to compromise any principle of truth we hold as a church distinctively Christ's, but how wide are our principles?"

Cannot this question be safely answered in the words of Christ? Is not the world—the entire world of mankind the field into which the laborers are sent and the *needs of mankind* the only bounds—the only limit to the gospel line? There is a work of charity (?) done in the world which we do not recognize as being done on gospel lines. It is the condescending favor of the rich to the poor; of the cultured to the ignorant. We have no faith in such, nor toleration for it, and want neither part nor lot in the matter. Christ revealed himself to us in *love* and *sacrifice* and wonderful thought, thought intended to comfort and cheer the meek and lowly ones of earth while it should abase the proud and haughty. In thus revealing himself he revealed the Father also. This thought would be incomprehensible, were it not for the works Jesus was employed in doing and his own declaration that he did them because he had seen the Father do the same works. The thought is not ours, and the words fell from the lips of one who spake as man never spake. It may be hard to realize, but even a faint conception of it ought surely to be enough to produce in us that genuine humility which is a part of the gospel and which will lead us to see that work, if done upon gospel lines, will be done in humility, recognizing man as our brother; breaking down all distinctions we will—

"Follow with reverent steps the great example
Of Him whose holy work was 'doing good;'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude!"

and—

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,"

will we not see—

"The same white wings outspread
That hovered o'er the Master's head!"

And now to return for a moment to the thought of "preservation by law." Whittier says:—

"Like warp and woof all destines
Are woven fast,
Linked in sympathy like the keys
Of an organ vast.
Pluck one thread and the web ye mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

The thread plucked may be so far removed that we see it not, neither does the ear note the jar in the harmony, but it is there for all this, and before the Son shall give the kingdom into the hands of the Father, this thread must be replaced, this broken key repaired and attuned to harmonize with the rest; for when it is delivered up it is perfect. Looking out upon the field where lies the work to be done, does the task seem impossible? Does it, from its stupendous nature discourage you from effort? If it does, let us say to you, that is not the way in which you should regard it, for if thus viewed the task will indeed seem hopeless.

Let us say that it begins with mothers. What can the mother do towards this stupendous work? She cannot render obedience unto laws of which she is ignorant; therefore the very first thing to be done is to obtain knowledge. Does the question then arise, Whence is this knowledge to be obtained? The Lord said in reference to knowledge in general, "From all good books," and hence does it not become the duty of the church to furnish such books? Leaving this question for future discussion, and taking it for granted that the necessary knowledge has been obtained it then follows that as a Christian wife and mother this knowledge is to be applied in her life, and if "they twain are one flesh," it follows that the father will conform his life to the law as well as the mother. This law is love. "Husbands, love your wives, even as Christ loved the church." Remember that his love was revealed to the church through his service, his labors for its advancement, its purification, and its final sanctification. Children begotten in love, with a realizing sense of the responsibility and the sanctity of the act which lays the foundation for the building a body to be inhabited by the spirit of an immortal being, will have been rightly started upon life's journey; but as the foundation is not the building—though it be an important part of it—this same law of love must govern in all else; and when in due time the perfectly developed and wonderfully made babe is placed in the arms of its mother, the duty of watching, guarding, and protecting the house of her child is also laid upon her. Mothers, you will realize this when you stop long enough to think, that whatever foes may assail the peace, purity, and happiness of your child will assail him in vain, if you have carefully warned him and taught him to possess his body in purity. Teach him, reveal to him in proper time the purpose of his being, and let him not be ignorantly lured to his ruin. Let no vice bind his purity in chains while the house of his soul is spoiled of its virtue and becomes a loathsome charnel house full of all uncleanness. No one can do this work so well as you. Beget your children in love, bind them to your soul by the cords of loving confidence, teach them the reverence due to the body as the tabernacle of the soul and also of the Holy Spirit, and let them know that God has provided destruction for those who defile the body.

(To be continued.)

HOME COLUMN MISSIONARY FUND.

Amount to date, Feb. 9		$4,595 80
W. L. Pence, Ia	5 00	
Joseph and Agnes Chamberlin, Mich	10 00	
Minerva Thomas, Oreg	75	
Anna Martin, Okla	30	
Emma Hovenga, Mo	1 00	
		$17 05
Amount to date Feb. 16		$4,612 85

GOSPEL BOAT FUND.

Amount to date, February 9		$1,270 71
Robert Ballantyne, Iowa	$1 00	
A Sister, Ohio	25	
W. L. Pence, Ia	3 50	
John Nichols, Mo	1 00	
Minerva Thomas, Oreg	75	
Mina Johnson, Mont	50	
Bethenia Craven, Mo	25	
Michael Baker, "	10	
Sarah J. Baker, "	10	
Mary C. Phillips, Mo.	10	
Chas. Craven, "	10	
Alice Craven, "	10	
J. H. Snider, "	10	
Jet Snider, "	10	
E. C. Snider, "	10	
Della Terry, "	10	
John Baker, "	10	
T. W. Chatburn, "	10	
Olive Clark, "	50	
Elizabeth Scarcliff, "	50	
Wm. C. Smith, Neb	25	
Alice Jacobs, Ia	50	
Mary L. Grover, Neb	50	
		10 60
Amount to date, Feb. 16		$1,281 31

In *Herald* of January 21, a credit of twenty-five cents to John Harris, Idaho, should have been John Hart.

Letter Department.

MANCHESTER, Eng., Jan. 25.

Editors Herald:—I take the opportunity of renewing my acquaintance with your pages, feeling, in common with your readers, that I have much to thank the gospel of Christ for in the enjoyment of good things, especially of spiritual education, it having done all and more than I expected, bringing to my mind a knowledge of the Scriptures and enabling me to reason them out to the confounding of those that are far my superiors mentally and theologically, often bringing to my mind the saying of Paul, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

While reading Bro. J. K. Little's letter in *Herald* number fifty-three for last year, in which he says he at one time belonged to the police department in this country, I felt I could rejoice and understand his feelings to some extent in regard to the gospel of Christ, for what it had done for him. I also am a police officer, in this city, and how my heart yearns and the spirit within me groans when I see and am often compelled to associate with or see sin and vice in their lowest forms, mostly brought on through over-indulgence in that great evil of to-day—*drink!* And I cannot help but think that our great missionary societies to the heathen would do better to begin at home first, and when they have set their own house in order, to then help their neighbor. I think Paul saw spiritually the exact condition of the people in the last days when, by the Spirit of God, he proclaimed the following over eighteen hundred years ago: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc.—2 Tim. 3: 1-5. Truly these very things spoken so long ago are coming to pass more and more in this so-called spiritually enlightened world of to-day, "having a form of godliness, but denying the power thereof."

In following my occupation as a police constable, some few weeks ago I came across a gentleman, a dissatisfied member of the Church of England. He, seeing me exercising forbearance and patience in dealing with a drunken woman, commended me for the

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same, and I told him my religion taught me to be charitable to the sinner as well as to the righteous, or something to that effect. He seemed surprised and thought, so he said, that policemen were the opposite to religious. However, this commenced our acquaintance, and as Aquila and Priscilla did in old time, I endeavored to instruct him in the more perfect way, spending very many happy moments with him in comparing our faiths and doctrines, and I believe without loss to the church. I have arranged to spend an after noon with him and family and others at some future time. From the following quotation from a letter received I seem to have left a good impression, for which I thank our Father. He says: "You have left the savor of a good name with me and my family." I trust that the Savior may tempt him to partake of the more substantial repast and to eventually become converted and cast in his lot with the true church. He also says he is trying to arrange with a friend of his to meet me, a Mr. Richmond, B. A., of Cambridge University renown. Well, I trust I may, like David, have the Spirit of God to enable me to use the sling of truth against this giant of earthly learning, giving God all the praise and honor. I often exclaim with the Psalmist, "What is man that thou art mindful of him?"

The work here is growing; if not rapidly, I think surely. Those in charge are trying to establish it on a lasting foundation, such as shall be an acceptable offering to the Master, who is ever willing to intercede with the Father for an increase in the seed sown by his servants; and I trust that our latest effort in this district, the opening of a "district mission room," on Sunday last, may be fraught with much good both spiritually and temporally to those interested. The officers of this district are ever trying to find new openings for the establishing of the work, and I believe them to be men honestly trying to do their duty to God and the people without fear or favor.

Just a word of encouragement for our Sisters' Home Column which I trust may ever be sustained by them in a manner which will encourage those who have charge of it. I have often been encouraged by its contents and received rich encouragement from our sisters' letters.

Now, dear *Herald*, I must bid you adieu for a time, not forgetting to wish you and *Zion's Hope* and *Autumn Leaves* a prosperous New Year, and trust in the words of our hymn, that you may "Speed on your journey, speed, bright messengers of love."

Your brother,

JOSEPH DEWSNUP, JR.

NEW SPRINGFIELD, Ohio, Feb. 6.

Editors Herald:—I have been a reader of the *Herald* for over eighteen years, and often when almost ready to give up, you, my kind brethren and sisters, would send me such cheering news that I would feel that I was not alone nor forsaken. I feel so thankful for your weekly visits. My family consists of my husband, myself, and five children. They await the coming of an elder, and I believe would receive the truth. All but one of our children have been blessed in the church, and she awaits an elder to bless her. Bro. J. F. McDowell first preached the word here. We would like to see him again, also our good brother James Brown, Bro. T. W. Williams, and others. Now is the time, and we desire that the gospel be preached here. I know this is the work of God. Your sister,

CAROLINE SHEARER.

DETROIT, Minn., Feb. 3.

Editors Herald:—Cold and stormy, but I am at home with all but two of my children; one near Park Rapids, sixty miles away, on his homestead; the other in St. Joseph, Missouri. I have much to be thankful for; a good home, plenty of wood, and everything to make me comfortable. I wonder if others feel as I do about writing to the *Herald*—wish some one else would write up their work. This "blowing your own horn" does not always seem to be the best.

I went to Minneapolis by request of Bro. J. Arthur Davis, to help him all I could, and labored five weeks, doing what seemed to be best for the good of the work. Found a noble band of Saints whom I trust may all continue in the fold. Brn. Davis and Stedman left me alone after the first week to fight my way as best I could, but the "old war horse," as Bro. Roberts has named me, relied on his general for orders; and knowing from experience that none but the best soldiers are placed on the outposts, he staid right there till he was relieved. I reached home December 19 and found that cold weather had set in; spent Christmas and New Years at home. Shortly afterward I met Bro. Swenson who is laboring among the Scandinavians in this district. Found him an earnest worker trying to do all he could to introduce the work among his own people, a difficult task. We all pray that God may bless his efforts. Two have been baptized, Mrs. Puntches, of Ashley, this State, and Mrs. Bartlesen, of Fair Haven, Washington; both by Bro. Swenson.

On Saturday the 7th, Bro. Roberts came to my home and I had the only visit I have ever had with him at my own house. On Sunday we drove to Lake View, six miles, picking up a load on the way, where he commenced meetings. I spent part of the week with him, but cold weather and perhaps other causes kept most of the people at home; yet I am satisfied good was done. Meetings were held at the schoolhouse near here on the 15th where we had a good congregation and a good spiritual meeting, Bro. Roberts preaching. On the 21st I took the train for Fosston where Sr. Meehan lives; no other Saint nearer than seventy miles. She had not heard a sermon for about twelve years. I remember her as a girl fourteen years of age. I found a pleasant woman with four children, trying to bring them up to be useful men and women, teaching them to love God and keep his commandments, very industrious, and all alive to the interests of the latter-day work. Her husband was away at work in the pineries, so I did not see him. I found she had talked with her neighbors, had lent them some of the church publications, and had a schoolhouse engaged and notice out of the meeting. We prayed for and had a pleasant day and a fair congregation, preaching once. Throughout the week I called on the people, finding some old acquaintances, and was well cared for and taken about in their sleighs, but found it hard work to talk much on the gospel. On Sunday evening we held another meeting in the schoolhouse and had a larger congregation than the first time, proving the wisdom of "going from house to house." The schoolhouse on the bleak prairie was too cold a place and we invited them to come to Sr. Meehan's house, but only three came, but we talked to them.

On Tuesday, January 31, we started for home, intending to go or send some one again at a pleasanter season of the year, but satisfied that our labor had not been in vain and that friends had been made for the cause. George Newton, a young man neighbor, took me to the station in a severe snowstorm. May God reward him. The train left the station on time and I expected to leave it at a junction and take another after a three hour's wait, but when we reached the junction the storm was severe and there was no station, I did not dare to leave the train, and so continued on to Crookston, where I expected to get a train that evening for home. Going to the other depot I learned there would be no train that night on account of the storm and that the station would be closed; and I asked myself the question, What am I to do? I lack forty cents of enough money to carry me home and I can't walk eighty-eight miles, and if I don't get in somewhere I shall freeze. Then I remembered that I knew a hotel keeper, a comrade of the G. A. R.; but it was the highest price hotel in town. But I could see no other way, so I went there and taking him aside told him my story. His reply was, "God will take care of you old man." And I knew then my prayer was answered, so I had a good supper, bed, and breakfast, and when I asked for my bill he said, "That button is always good with me, chaplain; there is nothing to pay." May God bless the comrades of the G. A. R. My train came in the morning and I took it forty cents short, but I had prayed and had made up my mind to trust to the conductor to let me ride the rest of the way, knowing I could get the money for him at the station and felt perfectly easy as to the result; but long before my ticket ran out, who should get on the train but Bro. William Nunn who at once furnished me with the necessary means, and I reached home in safety. This may be a "happen so," but I know God answered my prayer.

The Saints are all well so far as I know, except Bro. Tabbutt. In gospel bonds,

T. J. MARTIN.

DECKERVILLE, Mich., Feb. 9.

Editors Herald:—We are having some very severe winter weather and lots of snow, but the work of the Master advances. I have labored here, and since coming eight have been baptized. Others are believing I believe, and will in time come into the fold. The Saints, as a rule, desire to do right, and have made new covenants, resolving to live nearer to God. May God enable every one to live godly in Christ Jesus, and be worthy the name they bear. F. C. SMITH.

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GUILFORD, Mo., Feb. 4.

Editors Herald:—I am stopping with Bro. and Sr. Winters. In answer to prayer Sr. Winters was healed more than two years ago. I have been acquainted with her for more than eight years, have seen her walk with a crutch, and am a witness of her restoration. Some of the neighbors used to say, "If you believe in miracles, why is Mrs. Winters not healed? If she will lay her crutch aside, and walk, we will believe." This is about her statement: "I had been a cripple over forty years; had to use my crutch to walk. For years I have known I would walk without a crutch, and when persons would say, 'If you will heal Mrs. Winters, we will believe,' I felt sad, and often prayed my heavenly Father to heal me. In answer to prayer I can walk without a crutch."

Sr. Winters is almost seventy years of age. Last year she spun yarn and knit fifty pairs of socks, sold yarn, and did her housework. She is healed, but those who said, "Heal her and we will believe," are as far from believing the gospel as before. "Faith cometh by hearing, and hearing by the word of God;" "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I have been preaching at Sweet Home. The Lord is blessing the young people there. They were interested in the gospel and aided the song service. We had a glorious time in prayer meeting at Bro. Jensen's last Sunday.

In bonds,

AMOS J. MOORE.

GOOSE CREEK, W. Va., Jan. 20.

Editors Herald:—I have been a reader of your paper for some time and having observed closely, have noticed articles written in such a way as to cast reflection on the people and and country of West Virginia. In justice to the people, and especially the Saints, I will say that I have traveled over a part of the territory included in the bounds of West Virginia, also over portions of Ohio and Pennsylvania, and in all my travels I never found a more hospitable people than in this little "Mountain State;" and being somewhat acquainted with that class denominated Latter Day Saints, I am constrained to say I have found as good Saints among the mountaineers of West Virginia as elsewhere. All the Saints here so far as my acquaintance goes are comparatively poor financially, and have not contributed much to the church in the way of tithes and offerings, partly because there has been but little work done by the elders in this State for some time, and they have not been taught the temporal law. The writer has heard the remark: "Oh, well, they won't pay anything, and I will not go!" I do not find fault with the elders wanting traveling and other necessary expenses met by the Saints, for "the laborer is worthy of his hire;" but I do not think they should just labor in and around the branches where the best pay is, even if they should have to travel some on foot.

One other reason assigned for the nonobservance of the temporal law by the Saints in West Virginia (or some at least) is, that when the work was first introduced the people were taught that it was a *free* salvation, and that there was no begging for money, hence it will take some time and labor to convince the Saints of the necessity of complying with the temporal law. It seems to me that the elders should not fail to teach the law of tithing while teaching the first principles of the doctrine of Christ, and then the people need not get wrong ideas concerning the laws of the church; for I find it is harder to correct one wrong than to make two mistakes. As a general thing, the first ideas that are implanted by the elders where the work is new are hard to remove. I have heard complaint of the mode of conveyance in West Virginia. While we admit that it is not as good as might be desired, yet the comparison is good with the surrounding States. The State has many miles of railway, besides several watercourses that are traversed by steamers. It is true that in the rural districts the general travel is on horseback, which to my mind is better than to walk, but I am inclined to believe there are more complaints than when the elders took their grip on their backs and walked. Why this is so, is more than I am able to determine. But for fear of being called a faultfinder I will desist, hoping that this may be read in the same spirit in which it is written, and that by taking a retrospective view of the past we may be benefited in the future, and that we may continue in the good work until we all come in the unity of the faith of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

OBSERVER.

SAN FRANCISCO, Cal., Feb. 8.

Editors Herald:—All is going fairly well with us, and the future outlook for the cause is good; we think we can see better times ahead for the advancement of the work of God. We are now holding three services and Sunday school every Sunday, thus keeping ourselves before the people. The Sisters' Prayer Union also meets once a week, which is a great aid to them spiritually, from which the branch is much benefited. If "one member be honored, all the members rejoice with it." Through their labors several have already been added to the church, and by them the gospel of Christ is being introduced. May God continue to bless the sisters in their labors of love, and strengthen them in the faith, and raise them up to greater usefulness. Elders Thomas Daley and C. A. Parkin each baptized an adult here in December, and I baptized one in January. There are several others "almost persua led," so we expect to disturb the waters again soon. Our evening services are quite well attended, strangers always being present, and good interest is shown. Some of them are in continual attendance, but fail to obey as yet. It seems strange, at times, how much is required to convince some, while others seem to yield so easily; but it is God's work, and "great is the mystery of godliness." His wonders will be performed in his own due time, and we try to patiently wait and pray.

At our late election I had the honor of being sustained as president of the branch for the coming six months, with the same officers to assist me. We are going to try to do a little better work in the future, and with the assistance of the members, aided by the Spirit, try to make a better showing. I am feeling much encouraged in my efforts by the Spirit I have enjoyed while serving the Master and declaring his word; and I desire above all things to have that Spirit abide with me. May God be praised for his kindness to us.

In bonds yours,

GEORGE S. LINCOLN.

MINNEAPOLIS, Minn., Feb. 10.

Editors Herald:—The work in this place is now in a good condition, and has come to stay. Bro. J. A. Davis and the writer met with the Saints on the night of the 8th and organized them into a branch, to be known as the Minneapolis branch, with Bro. C. I. Shallbetter president and Bro. J. F. Hilton priest. Bro. Shallbetter was called by the Spirit as the one to take the oversight some time ago, and we ordained him an elder last Sunday at our sacrament meeting. A goodly degree of the Spirit was present, and all felt to rejoice and be glad. There is a noble band of Saints here, and more believing. Bro. J. F. Hilton was called and ordained a priest in December, Bro. T. J. Martin assisting the writer in the ordination. These brethren are good men, and will do good in the work if they live humble and faithful. There will be about seventeen names on the record, which is a good beginning for the preaching that has been done here.

The work in Minnesota is moving forward, and what it needs now is good, live, active men, those that can and will push it ahead. The indications are that there will be a good ingathering next year, and there should be at least four missionaries sent to this State. We have been shut out of one schoolhouse this winter; the good Methodist people could not bear the thought of having the Latter Day Saints preaching their doctrine so near their church, so had the house closed against us. This was at Rice Lake, in Dodge county. The gospel had never been preached there before, and people came for miles to hear us, Bro. Davis and myself, and the night the house was closed it was full. But they failed in their purpose, for the man living nearest to the house closed opened his, and Bro. Davis preached there about a week, and left with some believing. Shall stay here over Sunday and then go to St. Peter, where Bro. and Sr. Weiler live, and see what we can do there.

Yours in hope,

E. A. STEDMAN.

PARRSBORO, N. S., Feb. 8.

Editors Herald:—Nova Scotia is enjoying the coldest winter in ten years or more; I say enjoying, for although the poor must needs suffer, yet sickness is far less prevalent; I have not heard of a case of la grippe so far this season. The gospel is being preached, however, and some deem it a worse scourge than any of those infectious diseases, yet manifestly not nearly so contagious. Of course I believe many "catch" it, but "have it" so moderately that one can hardly "tell it on them." The fact is, the inhabitants are so thoroughly sealed over with sectarian wax

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that it is almost impossible to penetrate it. I think, though, that Bro. Short's methods, if not having a tendency to soften it much, have succeeded in cracking it up and, eventually, will scale it off in some instances. He left some two weeks ago for New Hampshire and westward. I don't know what more anybody could do in the time allotted than he did. I am not naturally demonstrative nor given to much "slop over" (perhaps it is a fault and others suffer by it), but if it will do Bro. M. T. any good to know that many "blue noses" consider him the ablest exponent of our faith that they have heard, why he ought to know it. I am sorry that the financial mercury did not indicate it in all cases however.

I have meeting with "the rubbers" some since he left, in various ways, chargeable to the world, the flesh, and a few devils; still I am able to eat three good meals per day when I can get them, and in most cases I have. Religion in Parrsboro is at a low ebb. Let the town tell it: The Salvation Army has it all, several tall steeples pointing skyward notwithstanding. The last successor to "bold Elder McLain" vacates his pulpit and the town to-day with the prophecy that the Baptist Church of Parrsboro will never have another pastor; so I learn. This is the church that so unfairly treated Bro. Sheehy some years ago in the debate. I am told that this church has been steadily tending in the wrong direction ever since. But our church is not built upon others' downfall, hence we do not see our interests improving as we would like. When Saints will live their religion, then the church will advance and victory be won. I am glad to feel that some of the Nova Scotia Saints are honoring the cause with an honorable life.

I have labored in two new fields since the departure of Bro. Short, with about five sermons in each. What the ultimate outcome will be God knows, but at present I find Lowell's words true: "Right forever on the scaffold, Wrong forever on the throne." Still I believe "that scaffold rules the future, and behind, the dim unknown," in a general sense. I go to-morrow (D. V.) to see what can be done in Amherst. I feel my weakness, and sometimes think that the Lord must be "pretty short of help" to send me at all, but I suppose all "crews" have some "ordinary hands." I ask the prayers of all.

Yours in bonds,

H. J. DAVISON.

CLARKSDALE, Mo., Feb. 10.

Editors Herald:—Three weeks ago I came into this district, since which time I have put in good time, meeting nearly every night and three times on each Sunday with fair and attentive congregations. After the dedication at Kingston, Missouri, we continued meetings during the week and over the following Sunday. While there I stopped with Dr. J. G. Gartside and wife. It is hoped that they will join with us in the near future.

From Kingston I went to Cameron with Bro. T. W. Chatburn. We held meetings one week to very good congregations. This week we are holding forth at DeKalb, Pleasant Grove, German branch, and Stewartsville.

I find in my travel through this district that Bro. T. W. Chatburn has done a noble work in it, and am glad to learn that the Saints love him. That's right, my brother; get the people to like you, and they will love your message and be led to obey the glorious gospel. My health is none the best, and I request the earnest prayers of the Saints that God will heal me. Yours truly,

J. C. FOSS.

SINKING SPRINGS, Ohio, Jan. 4.

Editors Herald: — While traveling and trudging through the rain and mud during the past week, attending to two services daily, I recalled a statement concerning a brother who visited this district some years ago; he had conveyances from place to place, and put up among the members who were the most comfortably situated; yet he was complaining of the hardships to be endured. Bro. Matthews, of Syracuse, told him, "Why, brother, you are getting the cream of the district." The reply he made was that if that was the cream, he would not endure the other. Truly the ministry in some parts are not sailing on flowery beds of ease. The work is so situated in Southern Ohio and West Virginia that much of our traveling is made "across lots" or over hill and dale. The Saints in many places are poor, and unable to provide conveyances, etc., but as much as lies in their power they willingly bestow. I have not yet attained that condition when I can say, "I won't endure this" and "I will not stand that," for I realize that the souls of men are at stake, and are dependent upon my action to receive the gospel truths; and I am willing to make any needed sacrifice, to endure any reasonable privation, that I may further the work; for I consider how much the Savior endured to make salvation accessible to me.

Our conference at Vales' Mills was a success; peace and harmony, love and good will were discernible throughout; not a jar occurred at the business session. In connection with Bro. H. E. Moler I visited Bierley and Limerick branches, regulating the affairs thereof, and preaching at both places. At the former Satan had commenced his work of disturbance, but on the last Sunday it was a joyous time to see those who before had been at variance, with tears streaming down their cheeks, embracing each other, and promising to forgive and forget. May God help them to keep this resolution. Bro. L. L. Bierly, though young in the work officially, is laboring faithfully, and the branch is prospering under his hands. Bro. James Moler, as president of the Limerick branch, is jealous of the fair name of the church, and one need never fear that the work will suffer through negligence or carelessness on his part. He is the right man in the right place. We left the Saints at both places encouraged and, we trust, strengthened in the work. Bro. H. E. Moler is laboring with his might to further the interests of the church; he is now in Lawrence county, and meeting with success.

From here I went to Murfin's, a recent opening, and held forth nearly a week, having good and attentive audiences. By arrangement, I met Bro. James Moler at Jackson, and together we came to Sinking Springs the first of last week, and have been holding two meetings a day; and although the weather has been very unfavorable, we have had good audiences. This branch has been neglected in the past, resulting in many of the members becoming cold and indifferent; but by diligent labor, and the coöperation and wise counsel of Bro. Moler, we have been able to save all to the church except a few. Those who had committed offences were at the meeting to-day, and acknowledged their faults, and promised to take their places in the church. I shall return to Vales' Mills on Thursday, as church interests demand my presence there, while Bro. Moler continues here. Have a new opening at Shawnee, which I expect to look after soon. Expect to visit Bro. Kaler's relatives, in Columbus. Have been indisposed (physically) on this trip, and unless much improved shall deem it wise to take a short furlough to recuperate lagging forces. Confinement and close study do not agree with me, but it seems that I cannot resist the strong yearning for information until I am brought to realize the error of my undue zeal by a general derangement of the physical man; but I am in the work for life, and shall continue to labor as time, health, and opportunity afford. I am pleased to associate with Bro. Moler, as I find him a congenial brother, a wise counselor, a safe minister. He is not so flighty and excitable as some of us younger ones, but his work is of that kind that rarely needs rectification. "Honor to him to whom honor is due," was my motive in publishing facts relative to the Goose Creek church edifice.

Am in receipt of communications from various parts of the district giving favorable reports of the work. Have affixed my signature to four papers containing propositions for discussion with as many clergymen: three are of the Christian order, and one is a Baptist. They may materialize (?). May God prosper his work. Yours in hope,

T. W. WILLIAMS.

CLARKSDALE, Mo., Feb. 10.

Editors Herald:—Brn. J. C. Foss, T. Nutt, and J. T. Kinnaman of the traveling ministry, and A. W. Head, D. Powell, B. Dice, C. Householder, T. Hinderks, C. P. Faul, J. M. Terry, F. Upholf, and T. W. Chatburn are giving old Far West district such a gospel shaking that the Devil is beginning to rage, and the people account it a strange thing. Tricks of different kinds have been resorted to by the adversary and various threatenings breathed out against this organized advancing army of the Lord; but thanks be to heaven's King for his kind advice and directings, counseling us from time to time by the Holy Ghost made manifest through his servants and "Philip's daughters," assuring his people that no weapon formed against Zion shall prevail; and during the visits of our beloved Bro. Lewis, the Bishop's agent, we hear the joyful news swelling our hearts with joy and gratitude, "The tithing is coming in," that the brave defenders on the battlements may be equipped, and loved ones provided for.

Brn. M. H. Forscutt and R. H. Atwood are doing grand service in St. Joseph, in estab-

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lishing other missions throughout the city and unfurling the banner in almost every ward; and under Bro. Mark's well-organized methods he and his workers are doing a noble work.

We hereby extend our thanks to Brn. Joseph Smith and E. L. Kelley for their efficient services at Kingston, Missouri, during our dedicatory service there. Their presence assured the complete success of that grand gathering. To God be all the glory.

Yours in bonds,

T. W. CHATBURN.

Original Articles.

PRELUDE TO FULLNESS OF TIMES.—No. 1.

BY ELDER S. W. L. SCOTT.

"BEHOLD, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."—Isa. 42: 9.

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."—Isa. 41: 21.

The most sublime theme ever developed, presented, or enacted is about to be unfolded to elicit the attention of intelligent millions. Our subject for contemplation is one of no ordinary moment, but of startling, thrilling, overwhelming, and eternal interest, involving the destiny of all nations—the great "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The prophets, under the brilliant mantle of an infallible inspiration, were God's great official and prophetic surveyors, having mapped out and blazed the highway of the future.

Stationed in a small room ten feet square, before which is passing continually a map ten thousand square miles in extent, only ten feet of which can be seen at a time through an opening in one side, we peruse this map for seventy years, seeing nothing but immense oceans of water, boundless forests, prodigious claims of mountains, deserts, flats, wastes, and wildernesses, while here and there a succession of undulating country passes before us. After contemplating this map for seventy years we exclaim, What an irrational, ill-conducted, and incongruous looking thing is this! We have seen forests, deserts, mountains, volcanoes belching their contents of fire, smoke, and lava, and oceans interspersed with small dots of beautiful country. We must conclude that the Creator of this was either unwise or not benevolent. But suddenly the walls of our cottage fall, our vision is enlarged and strengthened, and we comprehend at a glance the entire sweep of ten thousand square miles. What a wonderful revolution! Infinite wisdom and design now appear where before we saw confusion and deformity. After exploring the regularities and congruities which appear above and beneath, we cannot doubt that the Mind which originated the harmonies, the beauties, and sweets, with all the blessings of nature originated also their contraries.

Thus, with walls of mortal vision dropped before the full tide of the inspiration of the Holy Ghost, the surveyors of the Almighty took in at one glance the vast panorama, and graded the highway of the future and set out the eternal programme on which is engraved the future movements of God—his magnificent actions and operations in the prosecution of his vast and "eternal purpose," "which he purposed in Christ," "before the world began." In acting as heralds to the nations under the righteous jurisdiction of the world's Sovereign, why not they partake of the "divine nature" and receive power to see (to a greater or lesser extent) "the end from the beginning"? Hence in the grand programme we have a disclosed introduction, first, of an "eternal purpose" (Eph. 3: 11); second, the eternal gospel (Rev. 14: 6); third, the eternal covenant (Isa. 24: 5; Heb. 13: 20); fourth, the eternal salvation (Heb. 5: 7–10); fifth, the eternal inheritance (Heb. 9: 15); sixth, the eternal glory (2 Tim. 2: 10).

The sceneries in the prophetic drama are majestically unfolding. The operations and movements upon the highway connecting the Atlantic and Pacific Oceans with bands of steel were established through the corps of surveyors. The stupendous work and measures of the Deity are established by the messengers employed by him to lay out the predicted thoroughfare and who originally proclaimed the "eternal purpose" thereon. Such mighty moves, impelled by the wisdom and arm of Jehovah, as, first, the ushering in of a new dispensation, the dispensation of the fullness of the appointed times (Eph. 1: 10); second, the restoration of the everlasting gospel, a renewal of the everlasting covenant (Rev. 14: 6); third, the organization of prophetic Zion, the kingdom promised in Daniel 2: 44—the calling, coming, and organization of God's people out of Babylon; fourth, the return of Israel from dispersion, their redemption from bondage or quasi bondage; fifth, the gathering of the redeemed to Zion, preparatory to the second coming of Christ; sixth, the overthrow of Babylon by war, pestilence, flames of devouring fire, earthquakes, famines, cyclones, waves of the sea—the initial words of the "little stone," in physical judgments preceding the decisive action, when it becomes the acknowledged government universal. Such are the themes which the Infinite One has set before the vision of mortals, and we find them standing out in bold relief on the pages of the prophetic chart—the Bible.

These themes involve the picturesque and dramatic affairs that have monopolized the attention of the historian. The splendor of mighty despotisms, the pomp and circumstance of war, the strife of parties, the tumult of factions, the intrigues of diplomacy, the political rise of states, the civil death of nations. Captivating pictures have been given to the world of embattled hosts "gleaming with purple and gold;" of the plumed and crested knight, the skillful statesman, the astute politician; of the cunning diplomat; of the brilliant orator and successful warrior. But what pen will flash with descriptive powers sufficient to give taste, sublimity, grandeur, glory, latitude, and longitude to the scenes and actors in the events at the return of Jesus Christ—the upheaval of graveyards; the breaking of the laws which chain the righteous to this planet; the tottering of the worlds in the scales of convulsion; the removal of islands; the mighty, terrific, loud, long, reverberating, resurrection blast of the archangels' trumpet; the glittering sun and silver crescent moon draped in memorial black; the twinkling stars, confused, restless, and falling; the indistinct and shadowy fears that appall the wicked; the great noise of elements consuming with fervent heat; the lightnings cleaving asunder the empyrean and dissolved worlds as they flee away before the scaring thunder, as the heavens depart as a scroll; as the prayer of the wicked—so sad and lamentable—"Mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne," uttered amid the smothered groans of a dying universe, breaking over a wrecked and crumbling world?

Great results obtain according to law, and silently, but of this great time we are distinctly informed that "the heavens shall pass away with great noise." I have witnessed the ceremony of opening the gates of day. The sun stood upon the threshold looking forth upon his kingdom like a prince in bright armor; the blue walls of night parted; but without a crash; nay, without the soft and silken rustle of a curtain the lights aloft were extinguished one after another to give effect to the scene, the gates of red gold swung back noiselessly, a hall inlaid with pearl was disclosed; there was a flush, a gleam, and a glow over the water and the city, and there paused the sun as if enchanted with the scene he smiled upon. A moment and he stepped forth, but no jar; a moment more, and cloud, spire, and dome were all of a glory, in harmony

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with that law by which he gleamed over Eden, and ever since. If such glories and wonders are accomplished without noise, what must be the accomplishment to produce a great noise in the time when all men's courage will be submitted to the test? No marvel that the New Testament admonishes us to live and work righteousness to be able "to stand." "He shall come, saith the Lord of hosts. . . . And who shall stand when he appeareth?"—Mal. 3: 1, 2. "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him."—Ps. 50: 3.

But the prophetic programme must be carried out previous to these culminating events in due course of "preparation," or "making ready;" and in the progress of the developing "dispensation of the fullness of times," the evidences of God's unchangeability and impartiality must be manifest on general principles to identify his infinite wisdom and handiwork in the "eternal purpose." Hence he will give majesty to his law; he will inflexibly support it, and will meet heaven and earth, both men and angels, precisely at those points at which they presume to present themselves in practical opposition to his settled word or will. He will tread upon the heels of the evildoer, and follow up sin by suffering, rebellion by misery, and riot by ruin. If this is not in keeping with the past revelation of his character and the just administration of his laws, then the overthrow of antediluvians, Sodomites, and other peoples, with their proscriptive and bitter bondage, are but the results of an overweening imagination of the dramatic historian to play on credulity. On the other hand, he will abundantly bless humility and obedience, and bestow the honors of the Holy Spirit on faithfulness; he will distill the strengthening and educating showers of divine grace upon contrition; he will wrap the spiritual atmosphere of assurance around the tempted, tried, and true; he will clothe with robes of eternal salvation those who cultivate endurance to the end.

The result of this divine shield thrown around the nation subservient to the rules of the Almighty in the past is exhibited in the exalted position they occupied, though at times under the cruel dictation of bloodthirsty and licentious despots, as per example, Daniel and his fellows of the Israelitish commonwealth. The cultivation of such grace given by the Almighty for the formation of character under the Christ discipline caused the Christian commonwealth to triumph on the ruins of Judaism and shattered the eloquence of Roman orators, and, true to the principle uttered by Solomon, who demonstrated the architectural and mechanical genius of his race, "Righteousnes exalteth a nation," and "where there is no vision the people perish."

This highly favored commonwealth degenerated; the age of degradation set in when the elements began to ferment and swell toward a final development. All the principles of a social order were astir, and the innate principle of freedom in the human heart rebelled against the creed of the somber, the severe, and the unnatural. The ponderous scroll of the bygone has unfolded the general periods of Patriarchal, Jewish, and Christian dispensations; and if it is apparent that certain conditions should obtain, certain staging preliminaries,—steps leading up to the introduction of each, fashioned by the Omniscent Mind,—it is absolutely certain that out of the vacillating environments periodical auxiliaries were evolved by a series of almost geometrical progressions in the ascendency, leading up to the ushering in of the "dispensation of the fullness of times."

The changes wrought in the Egyptian dynasty were not only necessary in the redemption of Israel, but to further carry out the "eternal purpose" relative to Israel, the bondage itself was a necessary condition to the development of the character adapted to their future state. This is apparent when it is remembered that Egypt, the Daughter of the Nile, was the teacher of nations, the mother of philosophy and learning, the cradle of the arts and sciences, the first home of architecture and industrial arts; that at the dawn of history she is seen with an established social order and a constitutional government; in the gray twilight on the furthermost verge of tradition she was the central light in surrounding darkness. And further; when we learn that travelers still wander awestruck amid her mighty pyramids, vast and magnificent temples, colossal statutes and stately tombs, with astronomical emblems, labyrinthian palaces containing three thousand apartments, sitting figures thirty-three feet high, huge monoliths of black granite, obelisks of red granite seventy feet high, walls glittering with marbles and painting of the highest art, so did the ancient Egyptian surround himself with the colossal and the sublime. Think for a moment of the tears, the sighs, the sweat, the toil of which these monuments speak. Whose tears, whose sighs and groans, whose sweat, whose toil? Artisans, mechanics, and laborers, who were they? The answer comes to us as a veritable voice from the tombs, from the solemn hush of eventide, from the mists and shadows of antiquity, like the indistinct whisperings of a dream, "Israel, at one time!"

Will their bondage-relation to these fine works of antiquity prove to them fruitless? Let that tabernacle erected in the barren and sterile peninsula of Sinai respond; the graceful pillars of brass, each beautiful shaft ornamented with elaborate capitals of silver; the rods for the curtains and the hooks whereby the tapestry was suspended were of silver and exquisitely wrought; the outer curtains of fine linen or cotton and delicately woven, the inner curtains, costly material, and brilliant colors, blue, purple, and scarlet; the altar of brass five and one fourth feet high and eight and three fourths feet each way; the planks of the tabernacle overlaid with gold, with curtains made of goat's hair; these, with the towering stories of "great Babylon" and the magnificent temple at Jerusalem, reflect the bright side of that yoke worn down in Egypt.

If at the ingress of the "Christian dispensation" the world should be whipped into peace, and Cæsar should have gained the last battle and conquored his last enemy, and wings of protection hover over all nations, and if rivers of sacrificial animal blood crimsoned all the rites of pagan worship please note that streams of human blood crimsoned and disgraced the ceremonies of papal worship prior to the "dispensation of the fullness of times." The preludes are, first, the breaking up of the thraldom of popery, (happy release,) the crushing of his temporal supremacy; second, the spirit of unrest existing on the eastern soil; third, the development and freedom of genius; fourth, the invention of the mariner's compass; fifth, the invention of printing; sixth, the revival of letters; seventh, the revival of arts; eighth, the opening of the globe by Columbus; ninth, the opening of the heavens by Newton; tenth, the renovation of science by Bacon; eleventh, the Protestant Reformation by Luther; twelfth, Republicanism by Cromwell and Milton; thirteenth, the organization of a republican form of government, with the adoption of a constitution which grants the exercise of conscience uncontrolled as regards belief.

When I ask the design of Providence in striking forth such a splendor of light at this period and subsequently, I am led to the conclusion that it is explained in the word *dispensation*,—a handing out, to dispense light, revelation,—and when I glance at the incomparable chain of evolutions on this score, as though the great hand of God had touched the whole keyboard of electricity and sent radiating out from the zenith-corona, shafts and bolts sufficient to derange ethereal space, and to see them own the creative mandate and become the willing subjects of man,—the common carriers of human thought,—I conclude they are

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harbingers of a dispensation of no ordinary note, a dispensation when not only Newton has opened the blue and disclosed the starry aisles and planet voids, but when a tall, bright, beautiful angel has rolled back the curtains and revealed thrones, principalities, and glories.

"See, ah see, the opening heavens in bright array!
An angel comes, to earth he bends his way;
Restores in power and truth as at the first
The fullness of the gospel long since lost."

As the period for the world's emancipation from the moral, social, political, and religious inthrallment of the "dark ages" drew near, a singular train of modern discoveries and new inventions burst forth with astonishing rapidity. Daniel's eye rested upon the unfoldings: "Many shall run to and fro, and knowledge shall be increased" in the "time of the end," "the dispensation of the fulness of times." The mechanical genius of man is on the stretch after inventions and improvements to furnish the already fledged wings of science accelerated flights in the developing wonders of the world. The rapid diffusion of light and knowledge is still hastening; a spark of the vivid lightning becomes the orator of nations; it speaks in the playful splendors of the lightning's speed and power, transforming our aerial sphere into a whispering gallery. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Job 38: 35. The polar tendency, the magnetic property of the loadstone, the application of these properties developing the science of navigation, are other elements of progress. The wide realms of ocean are now subjected to man; the four winds are at his disposal; nations are communing with each other; international networks of adjustment are active, preserving the proper balance and attitude of all nations on the civilized globe. The "empty place" in the north and magnetism in steel have yielded their secrets. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." —Job. 26: 7.

The magical power of steam clad in the ironbound sinews of strength and giving electric velocity to the "iron horse" with bowels of fire, and one great lidless eye, chasing the shadows from his path, is a potent factor,—the advance "torch" of Nahum's prophecy, —carrying not only a number sufficient to constitute the worlds' convention at Chicago, but the heralds of peace to all nations. "Hast thou given the [iron] horse strength? hast thou clothed his neck with thunder [steam]?" Does it not roar like thunder, the steam in the iron neck attempting escape? "Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible." Nothing very terrible about the nostrils of an animal horse, but there is something terror-striking in the puffs and screams from the nostrils of the iron horse. "He mocketh at fear, and is not affrighted; neither turneth he back from the sword." Is this true of the animal? It is of the iron and steam. "The quiver rattleth against him, the glittering spear and the shield." Should the quiver, spear, and shield, of some of the warriors in the days of Job come against the common horse with the deadly precision characteristic of them, the penetration would kill him, and the spear, quiver, and shield would in no sense "rattle against him," much less be broken, as the sense would appear; he would also turn back from the sword. "He swalloweth the ground with fierceness and rage." — Job 39: 19, 24. How often have we heard the statements of persons coming in on the "lightning express" or "fast mail," "The very earth between here and my place seemed to have been swallowed by the engine;" "We came so fast and the locomotive raged;" "We ran so fiercely my head is dizzy." The very terms of the Lord's conversation on scientific topics B. C. 1520 are mustered into the common conversation expressive of the same thing down here in the "day of his preparation." No wonder that Isaiah could look with astonishment to the "latter-day glory" and exclaim: "Who are these that fly as a cloud, and as doves to their windows?"

But the grandest and most singular exhibition in the theater of time was the discovery of that metropolis of civilization, America. Thus for the great "restoration" the environments have been shaped as "helpers" in a scientific point of view; the next step is from a political point. And standing on the great political arena what vision cannot behold the movements of Divine Providence. The Old World had ceased to be an empire of liberty. Despotism had choked out the germ; ecclesiastical dominations had so monopolized and trampled down the plant that no fair hopes remained of it ever reaching any considerable degree of maturity. The precepts of men became the iron rule, and what faint throbbings of life were manifest toward popular freedom were stilled by the inquisition, fagot, or horrible bastinado, under a species of religion. We have learned that where or whenever it exists, the religion that seeks to battle down the natural aspirations of the human family in this line is worse than atheism. But the problem of popular sovereignty was solved in America, the divine right of kings was exploded; and can we not see that the weary feet of mankind have been marching toward this republic since the first band of dusky savages held their midnight war dance and crowned a chief. As the strata of earth overarches its burning heart and furnishes a platform and support for the fruitful soil to quicken into bloom the beauty and the fragrance of a flower, so all the shattered empires of human history furnish the granite base upon which the proud pedestal of our republic stands, a kingdom without a crown, an empire without royalty. Thus an intellectual revolution led to the political shaping it was destined to assume molded in the hands of Providence, balanced in the actions of free agency, the republican and kingly sphere. Look back a moment, please, the wand of apostasy had spread its blighting wings over the nations of Europe, locked in the chilling embrace of superstition. The slumbers and silence of ages brooded over the moral and intellectual horizon, darkened the understanding, and benumbed and blunted every noble faculty of the human soul. Fettered in the ironbound compass it had become a heretical crime for one to think for himself beyond the stereotyped ideas of his predecessor. The class of caste in which men were born determined their condition ever afterward, and at the bottom of the ladder was one class, social outcasts (modern pariahs are similar—we would call them tramps) whose condition is fixed. One must die a member of the caste in which he was born; his position in society and his vocation were inexorably established from the cradle to the grave. Ambition was hopeless, talent was powerless.

In that day, reader, religion was enforced by the state. Behind the entire creed were the bayonet, the ax, the wheel, the fagot, and the torture chamber. The people were the sport of a king's caprice; with the king walked the headsman—back of the throne was the chamber of torture. The church appealed to the rack, and faith relied on the fagot. Science was an outcast, and philosophy, so-called, was a panderer to superstition. Courts were corrupted, judges were brutish and tyrannical, laws were barbarous and cruel, customs were degrading. Pretense and mendacity were crowned by credulity; the ignorant many were controlled by the cunning and cruel few. Everywhere was the shadow of the bastile. It fell upon the sunniest field and the happiest home. The church was lifted into power by an emperor who murdered his wife and son the same year in which he convoked a council to decide whether Christ was a man or the Son of God. There was no liberty, and liberty is the breath of progress. Ah! they had rejected the primitive message, broken its covenant; for this cause God sent the "strong delusion" and wrapped the mantle of delusion's deep sleep around them.

But in the evolutions of time the

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period had arrived when God would enlarge the boundaries of geographical knowledge. He had reserved a vast, magnificent, and secluded continent on which he had reared his loftiest mountains, channeled his deepest rivers, stretched out his broadest plains (prairies) with inexhaustible riches of mineral production. 'Tis here the genius of liberty may soar aloft and bathe his golden plumage in the gushing radiance of the rising sun of liberty, civilization, life, and light. Here God is solving certain great problems: First, the origin of the aborigines; second, America in prophecy; third, the primitive church, *i. e.*, Babylon in prophecy; fourth, Zion as a people in prophecy; fifth, Zion as a city in prophecy; sixth, Zion as a land named in prophecy; hence the discovery of America is one of the leading traits of Providence, presenting a theater of unparalleled events, a land on which is to be developed new principles, new form of government, new social conditions, new territory for civilization, new spheres added to the world; a domain on which should flourish a freer government and equal rights, and a purer church than was possible in the old world.

And now, standing on this towering eminence, the seer, penetrating the dark vistas of the past proclaims: This has been very significantly styled "the golden age" of the world. No frowning despot now sits upon the throne of universal empire to mark out the channels of human thought or set bounds to the development of science and art. Free as the proud bird of liberty when released from the bloody fangs of the British Lion and permitted to breathe the atmosphere above the mountain's crest and bask in the rays of the midday sun, is the empire of mind. The spirit of investigation and research and the genius of invention and improvement are enabled to successfully grapple with the powers of ignorance, vice, and superstition. The magic wand of science is waved over the great desert and it is suddenly transformed into fruitful fields. The dark and boundless forests which but yesterday reëchoed the deafening roar of the wild beast or the piercing yell of the warrior savage have disappeared, and cultivated fields, thriving villages, populous cities resounding with the busy hum of industry, the classic melody of literature, and the richer notes of Christian worship supply the place.

To guard against poisoning, a law has been passed in Germany that all drugs intended for internal use must be put in round bottles, and those which are only used externally must be placed in hexagonal bottles.

The law of Germany requires every male citizen to serve three years in the standing army, four years in the reserve, and five years in the landwehr.

Selected Articles.

TOBACCO.

WERE it possible for one to visit the inhabitants of a planet where reason governed, and tell them that a vile weed was grown and used on our globe which afforded no nourishment, was extremely nauseous, filthy, unfriendly to health and morals, and yet more money was spent for it than for bread, while many families were compelled to do without the necessary comforts of life, would we be looked upon as an intelligent race of people?

Then shall the kingdom of Satan be likened to a grain of tobacco seed, which, though being exceedingly small, being cast into the ground, grew and become a great plant and spread its leaves rank and broad so that the green worm found food and shelter. And the cultivation thereof became a great and mighty business in the earth, and the merchantmen grew rich by the sale thereof; and the young men looked upon it and thought it made them look big and manly, so they put forth their hands and chewed thereof, and some it made sick, and some weak and unmanly. And then they said, "We are enslaved and cannot cease from chewing it; and the mouths of them that were enslaved were given to violent spitting, and they did spit even in ladies' parlors and in the house of the Lord; saints of the Lord were greatly plagued thereby; and some used it in their nostrils and it made them sneeze like they had influenza, and tears would come to their eyes. And still others cunningly rolled the leaves together and set fire to the one end thereof, and did suck vehemently at the other end thereof, and did look very grave and calflike instead of manly. And some of the saints defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for the little ones, spent their money for it. But the Lord was greatly displeased therewith, and he said, Wherefore this waste, and why do these little ones lack in your bountiful land such necessaries as bread, fruit, shoes, and newspapers? Turn your fields into a granary and defile not yourselves any more, and I will bless you. Grow vegetables, that you can swallow and digest.

"Cleanliness is next to godliness," but tobacco is next to filthiness. Saloons are homes for whisky and tobacco. It picks your pockets, scents your clothes, and makes a chimney of your nose.

But some are ready to say we cannot keep from chewing and spitting and it is our money we spend for it. "Is it right for you to take that much from your families and, worse, spend to gratify a perverted appetite, to spit your life away."

Why not a young man that is married to tobacco get a divorce from it before marrying another wife? Why not a lady give her lover his choice between herself and tobacco?

Dear reader, if this reaches you through the kindness of the editor, please read it to your boys and your neighbor's young men.—*Jacob Faith in Missouri and Kansas Farmer.*

Conference Minutes.

NORTHERN NEBRASKA.

Conference met in Omaha, Nebraska, January 27, 1893, at 7:30 p. m., G. M. L. Whitman president, and Ed. R. Ahlstrand secretary *pro tem.* Statistical reports received from Columbus, Lake Shore, Omaha, Platte Valley, and Union branches. Bishop's agent's report: On hand last report $43.84; received $230.35; total $274.19; paid out $132.55; balance $141.61. Audited and found correct. Elders reported: W. M. Rumel, H. J. Hudson, R. C. Elvin, J. Huff, J. Anderson, G. W. Walters, J. Armstrong, J. M. Stubbart, and Bro. Lamphere. Priest I. Sylvester reported. The president appointed a committee with power to choose one from each branch in the district to solicit means to purchase a tent that will seat about one hundred, for use in the district, all money collected to be turned over to the district president for such purpose, said tent when purchased to be under the direction and control of the district president. G. M. L. Whitman, Laura E. Huff, and Fanny Jones were appointed delegates to General Conference, district to pay expenses of G. M. L. Whitman to conference. District officers were sustained. Preaching by Elders J. M. Stubbart, J. Huff, Bro. Lamphere, and J. Armstrong. Collection to pay district debt on Fremont church, $16.12. Adjourned to Fremont, Nebraska, last Friday in May, at 7:30 p. m.

SOUTHERN INDIANA.

Conference convened with the Hope branch December 29, V. D. Baggerly president *pro tem*, S. C. Gruver secretary *pro tem.* Branch reports: Hope 33; 2 received. Bird's Eye, no change. Union, no change. Mt. Eden sent back for correction. Elders reported: R. Etzenhouser, J. M. Scott baptized 3, M. R. Scott, G. Jenkins baptized 1, V. D. Baggerly baptized 1. Priests: R. Eyers, S. C. Gruver, A. C. Barmore. Deacons: J. B. McPeak and W. Cummings. Bishop's agent's report: On hand last report $29.28; received $17; expenditures $41.65; balance $4.63. The request of the Eden branch asking for the ordination of Bro. W. H. Kelley to the office of elder was favorably received; but he not being present his ordination was referred to the elders of the Eden branch. Brn. George Jenkins, J. B. McPeak, and A. C. Barmore committee to draft a resolution to present to the branches for their consideration as regards the adoption of revised Rules of Order reported the following: Resolved that this conference request the branches of this district to consider the question of accepting or rejecting the revised Book of Rules as its governmental law, and report to the June conference. Resolution adopted. The following were appointed delegates to General Conference: G. H. Hilliard, V. D. Baggerly, James M. Scott, and George Jenkins, those attending having the right to cast the entire vote. Adjourned to Mt. Eden, June 3, at 10:30 a.m.

The aggregate capital represented by the various "trusts" in the United States amounts to more than $2,000,000,000, or more than two thirds of our entire manufacturing capital.

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Sunday School Associations.

NORTHERN NEBRASKA.

Association convened at Omaha, January 29, 1893, I. Sylvester superintendent. The Lake Shore branch was admitted to membership in the association. Isaac Sylvester was elected superintendent, J. E. Butts assistant superintendent, James Huff secretary, and M. W. Sampson treasurer. Bro. Butts was chosen delegate to General Association; and if found impracticable for him to attend, he to appoint his proxy. Bro. E. R. Ahlstrand was requested to turn over all books and papers belonging to the district association to his successor, Bro. J. Huff, and a vote of thanks was tendered him for past services. The delegate was instructed to present our petition to the next session of the General Association for enrollment on their record. Adjourned to Fremont.

Miscellaneous Department.

TO THE WEST VIRGINIA DISTRICT.

Brethren:—Under the divine blessing the past few years, we have grown into a district. The branches composing it should remember with grateful hearts the tenth day of December, the day on which our district was organized. Your humble servant was instructed by Father Ells, when he was missionary in charge, to labor for a new district, and from that day to the present I have, with others, had this end in view. I do not speak of this to court praise, but to call to mind the fact that what at that time seemed impossible and hopeless, (there being but two branches this side the Ohio River,) has been made a success in answer to prayer and persistent labor. Having gained so much, shall we not be encouraged to go onward in the good work?

A church is an organization of Saints in one body. *Saints* are a holy people. Webster says a saint is "one eminent for piety." Strictly speaking, you have been sanctified; that is, made holy; admitted into the kingdom by the new birth.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17. Again he says: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Let the officers of branches be faithful, and neglect not their charge. They should so live as to have the confidence and love of all the Saints, otherwise they will fail to discharge the duties assigned them. If you would teach others to be good and pure, be so yourself.

Will the West Virginia district be a success? What do you say, brethren, to this question? If you would have it fail, stay at home well. Attend strictly to *your own* affairs. "Take good care of No. 1." If there is a duty to perform, look around you, and seek diligently for an excuse. Perhaps *your own* affairs will suffer if you go. Look well to the dollars, and let the souls under your care take care of themselves. And you will soon be given entire charge of your own affairs, and your own poor soul, too. If you want this work to move onward and become a glorious work of victory over its enemies, self, the world, and the Devil, then let every man stand like a soldier to his post. Do not always be hunting up yourself and your own interests. Obey the word of the Lord, like Abraham, and like Jesus, your master and leader.

The heavenly Father said to Moses: "I will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that *whosoever will not hearken unto my words* which he shall speak in my name I *will require it of him.*"—Deut. 18: 18, 19.

We all are to be judged by the words spoken by the Lord. Shall we not obey them? Brethren, our duty is to obey, the Lord will provide for the consequences. Will you serve the Lord? If so, what service do you perform? Do you go to church, and feast on the good things of the Spirit and the word? A beggar could serve you in the same way. Do you take a nickle with you, out of your prosperity to give to the Lord? Your creditors would not be satisfied with such payments, neither would you be pleased with such trifling offers from your debtors. Do you not owe the tenth to the Lord? If you keep it back, and hoard it, or invest it in land, cattle, sheep, or other stock, or merchandise, are you not robbing the Lord? "Will a man rob God?" (See Mal. 3: 8.) There is a curse for those who rob, and a blessing for those who give to the Lord what is his own. Let the Saints of West Virginia do their utmost to sustain their Bishop's agent—Bro. B. Beall, Goose Creek, West Virginia. There is no man or woman in the church who cannot pay tithing, or make offerings of some kind, who crave the blessing promised to follow. I believe the Saints in our church will now come up to the help of the Lord, with their faithful services, "working out their own salvation with fear and trembling."

There are difficulties in every branch. Like weeds, they grow and thrive, and the wind seems to scatter their seed. They must be removed, root and branch, from your soil, or the garden will suffer, and we will be judged.

This can be done by strictly "hearkening unto the word of thy Lord." If thy brother offend thee, go to him in private and see him about it. If he will not hear you, and be reconciled, then take with you two or three witnesses and try it again. If still he will not be reconciled, "tell it unto the church." I have not given the rule exactly correct, but read for yourselves in Matthew 18: 15–18. Remember that he says in the act of obedience, "Whatsoever ye shall bind on earth, shall be bound in heaven." If you will disobey this law, it were vain to profess to be Saints, and your names will not be found in the Lamb's book of life. It matters not whether you have wronged your brother, or sister, or whether they have wronged you; seek a reconciliation, not in your own way, but in the Lord's way, according to his word. If he will not hear the church he will be expelled. Others, perhaps, can be reconciled. In this way difficulties can be overcome, and unity, love, and peace prevail throughout the district. Those who will not obey this law, may expect to be called before an elders' court for disorderly walking.

Brethren of the local ministry, please immediately begin the work of obedience to God, and see that all the branches are purged and purified. Let every trouble be eradicated, and all Saints be reconciled to each other. Give the names of all who will not obey the Lord's rules, but who, after you have labored with them, still continue in their own way. Let us *live* our faith, and patiently walk by the word of the Lord, with an eye single to his praise and glory and to the great reward at the end of the race.

D. L. SHINN, Dis. Pres.

ADAMSTON, W. Va., Feb. 6, 1893.

CONFERENCE NOTICES.

Conference of the Pittsburg and Kirtland district will convene at Wheeling, West Virginia, Saturday, March 11. The time of meeting has been changed from March 4, so that our missionary in charge, Elder W. H. Kelley, can meet with us. Previous engagements would have prevented him being with us on the 4th of March. We ask the presidents of all the branches in the district to see that their branches are properly represented, and reported; also that all the elders who are not presidents of branches report to the conference as required by resolution of district conference. Many of the traveling ministry from other parts of the mission are expected to be present. We hope for a full attendance.

L. W. POWELL, Dis. Pres.

Kewanee district conference will convene at Canton, Fulton county, Illinois, March 4, at ten a. m. Branch presidents will please see that their reports are prepared in time. A good representation from all the branches is desired, as it will be the time to elect the officers for the year, also delegates to General Conference, and the matter of branch representation. Brethren, please prepare reports in writing. Address all communications to 625 South Main Street, Canton, Illinois.

J. W. TERRY, Dist. Pres.

Conference of the Northeastern Kansas district will convene at Netawaka, Kansas, March 4, at 10:30 a.m., and will continue over the 5th. Let us have a good representation of the district.

J. T. DAVIS, Pres.

BORN.

PEGLAR.—At St. Louis, Missouri, January 10, 1893, to Francis and Elizabeth Peglar, a son, and named John Wallace.

STOUTENBOURGH. — At Marion, Sanilac county, Michigan, January 24, 1892, to Bro. and Sr. James Stoutenbourgh, a daughter, and named Laura Edna: blessed January 29, 1893, by Elder F. C. Smith, at Cedardale.

WARD.—At Marion, Sanilac county, Michigan, January 3, 1889, to Bro. and Sr. Eli Ward, a son, and named Francis Eli; blessed January 1, 1893, at Mills, Michigan, by Elder F. C. Smith.

PERRY.—At Bromfield, Nebraska, February 19, 1891, to Mr. Cornelius and Sr. Eva Perry, a daughter, and named Dora Bell; blessed at "The Larches," Brownville, Nebraska, February 12, 1893, by Elders R. M. Elvin and George Z. Redfield.

MARRIED.

FETTING—MILLS.—At the bride's home, in Washington township, Sanilac county, Michigan, January 30, 1893, Bro. Otto Fetting and Sr. Jennie Mills. A few Saints and friends were present to witness the happy couple joined in the bond of matrimony, William Dowker officiating.

GARDNER—DANKS.—October 23, 1892, Bro. John Gardner and Sr. Nancy Danks, William Dowker officiating. May God bless this noble pair of Saints.

DIED.

HARGER.—Near Lamoni, Iowa, February 7, 1893, Bro. Frank Alma, son of Bro. George and Sr. Mary Harger, aged 15 years, 5 months, and 8 days. Since last June he has been failing with lung disease, caused by taking cold and overwork during his father's illness. He was an obedient child, a faithful son, and both as a son and a brother he will continue to be missed in the home circle. He was baptized June 21, 1891, by Elder R. M. Elvin, and gave promise of becoming a worthy and useful man, had his years been prolonged. The funeral sermon was preached at the home of his parents, west of Lamoni, on the 9th instant, by Elder H. A. Stebbins.

CURRY.—At San Antonio, Texas, January 8, 1893, Bro. Richard Curry, after an illness of seven hours. Deceased was born in Leon county, Texas, July 27, 1848; was baptized October 19, 1888, by Elder J. A. Currie, Jr. He lived a consistent, Christian life, and died firm in the faith. Funeral services conducted by Elder L. L. Wight.

GOODWIN.—At San Antonio, Texas, January 16, 1893, Bro. James D. Goodwin, aged 62 years, 1 month, and 20 days. He was born in Huntsville, Alabama, November 27, 1830; was baptized September 25, 1892, by Elder J. A. Currie, Jr. He lived and died firm in the faith. Funeral services conducted by Elder L. L. Wight.

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REDFIELD.—At "The Larches," Brownville, Nebraska, February 8, 1893, Bro. Frank W. Redfield, aged 19 years, 6 months, and 25 days. He was baptized June 2, 1890, by Elder R. M. Elvin, who also preached the funeral sermon from Revelation 14: 4, in the Christian church, of Brownville, February 11, 1893, to a large attendance. A very heavy snow prevailed, and its beautiful white flakes seemed to be prophetic of the white robe our brother shall wear when he arises at the morn of the first resurrection. A father, mother, ten brothers and sisters mourn his early departure; but they need not weep as those without hope.

CLAYTON.—At Caney, Kansas, February 5, 1893, Edward R., youngest son of Mr. W. H. and Sr. Norah Clayton, aged 1 year, 4 months, and 24 days. Funeral at Pleasanthill schoolhouse, Sunday, February 12, by Elder W. F. Clark.

Like a sunbeam, through our dwelling,
Shone thy presence bright and calm;
Thou didst add a rest to pleasure,
To our sorrows thou wert balm.

MILLIGAN.—At Tenny's Grove, Missouri, February 6, 1893, David, son of Bro. and Sr. William Milligan, aged 10 years, 2 months, and 15 days. He was never very strong, but exhibited a great degree of patience in sickness. He told his parents and others that if he got well he wanted to be baptized, and was administered to a number of times, but received only temporary relief. Funeral sermon by Elder John Smith, February 7, to a good audience.

BELL.—At her home near Aledo, Illinois, April 10, 1891, Sr. Florence S., wife of George Bell, and daughter of Bro. Samuel M. and Sr. Mary E. Adams, aged 32 years, 6 months, and 4 days. She leaves a loving husband, three children, a father, mother, three brothers, and a large circle of friends to mourn. She united with the church October 12, 1873, and ever remained faithful. Funeral services were conducted at the Presbyterian chapel, at Aledo, on Sunday, April 12, 1891. Sermon by Elder D. S. Holmes, assisted by Rev. J. D. Walkingshaw; text, "Death is swallowed up in victory."—1 Cor. 15: 54.

REED.—At her father's residence, in Eliza, Mercer county, Illinois, April 6, 1891, Sr. Mary E., wife of Mr. A. W. Reed, and daughter of Bro. Samuel M. and Sr. Mary E. Adams, aged 25 years and 28 days. She was married July 10, 1890. She soon showed signs of failing health. Moved with her husband to a place near her father's home; and as her oldest sister, living near Aledo, was very sick, her mother had to be with her the most of the time. Sister Reed went home to do some cooking for her father, and became very sick, and died, four days before the oldest sister, who had been very sick with consumption. She was loved by all who knew her. It was a sad trial to her father, mother, and brothers. Funeral sermon by Elder D. S. Holmes, at Eliza Union chapel, April 8, 1891, from Revelation 22: 14.

SUNDAY SCHOOL ASSOCIATIONS.

To District Secretaries:—The time of our Annual Convention is approaching. Your reports to the General Association must reach me by March 15, otherwise a satisfactory report to the association cannot be made by me. A number of districts hold only semi-annual meetings. Secretaries of such can report at once. All others will report as soon as March meetings are held. It is important that the complete address of each secretary and superintendent of districts appear on their respective reports.

GOMER WELLS, Sec. G. S. S. A.
KNOB NOSTER, Missouri.

ITEMS OF INTEREST.

A Washington telegram of the 14th inst. reports that President Harrison will soon submit to the Senate a special message advocating the annexation of Hawaii, accompanied by an annexation treaty. It is expected that the Senate will ratify the President's action, in which event a commission may be sent to the islands to adjust them to the new conditions. Senator Morgan has introduced a bill to simplify the acquisition of territory to the United States.

PARKERSBURG, W. Va., Feb. 10.—Parkersburg and the Little Kanawha Valley are in the throes of another great flood. The Ohio and the Kanawha are on one of the biggest booms in their history. Yesterday and all last night the rain fell. The suburb of Riverside is being depopulated, inhabitants fleeing from rising waters. South Parkersburg will soon be submerged. The Muskingum River is reported higher than since the flood of 1884.

CINCINNATI, O., Feb. 10.—In consequence of heavy rains, which closed here this morning after continuing nearly thirty-six hours, the Ohio River is rising rapidly. At the present rate it will reach the danger line, forty-five feet, within two hours after midnight. Even if it should fall back to the rate of two inches per hour it will reach the danger line by four o'clock in the morning.

PITTSBURG, Pa., Feb. 10.—High water is playing havoc with the travel on the railroads centering here. The Pan-Handle has been compelled to use the Fort Wayne tracks for two days. The Tuscarawas River is the stream that has proven the obstacle to travel on the Pan-Handle. Two piers of the railroad bridge at Newcomerstown were washed away last night, and the bridge was left clinging to one remaining abutment. The Erie, Youngstown, and Ashtabula is submerged by four feet of water at Warren, Ohio, and at Nashville, Ohio, on the same road twenty-two inches of water cover the tracks, with the river still rising.

NEW YORK, Feb. 10.—The ice in the Millstone River broke to-day and was carried into the Raritan River. This, with the heavy floods, caused the ice gorge at the Landing bridge, above New Brunswick, to give way. The immense quantities of ice then rushed toward New Brunswick and tore away the woodwork beneath the Albany street bridge, throwing the draw off its pivot. There were fifty people on the draw at the time, but no one was injured. The river has already risen four feet and the docks are inundated. Merchants and families living on Burnett street near the canal have removed their goods from their cellars.

PEORIA, Ill., Feb. 14.—A heavy rain here this morning did great damage. Sewers are choked up and cellars all over the city are flooded. Two bridges on the T. P. and W. R. R. were washed away between this city and Washington, and the Village of East Peoria is almost inundated.

WABASH, Ind., Feb. 14.—Rain fell steadily all day and all streams are bank full. The Wabash River is badly gorged with ice, which has lodged against the island below town, and a flood is imminent. People living near the river are preparing to move out and the water is rising rapidly. The river is being patroled and timely warning of an overflow will be given.

HAVRE DE GRACE, Md., Feb. 12.—The enormous ice gorge in the Susquehanna River, twenty-five miles above may give away at any time. The ice barrier is from twenty to forty feet high. The great mass must soon give way, when a mighty torrent will rush toward Port Deposit. The ice will jam again at the island and against the piers of the railroad bridges, and force the water back upon the town. To-night the ice can be heard breaking above the island, sounding like the sharp reports of a rifle, as great masses of ice from five to ten feet in thickness are split by the action of the water.

BALTIMORE, Md., Feb. 12.—At eleven o'clock the water was rising rapidly and had overflowed the railroad tracks and the streets along the river front, and the masses of ice that came down from above were piling up against the gorge at the island.

TRENTON, N. J., Feb. 12.—The Deleware is again higher to-night and further damage to property is feared. The ice moved slowly all day until the return tide set in, when it became fixed again. There is talk of the use of dynamite to shatter the huge solid cakes which form a field of ice fully three miles long. The gorge at Perriwig Bar attracted thousands of spectators to-day. At that point the ice is thirty feet high. The lowlands below Trenton are completely submerged. Telegrams from Easton state the ice moved this afternoon. The water invaded every mill along the river this afternoon and none of them will open for business to-morrow.

A Paris item reports that sentence has been pronounced on several Panama Canal offenders, Ferdinand De Lesseps, his son, M. Eiffel, and two others, who are to be imprisoned for a term of years and pay heavy fines. Much sympathy is expressed for Count De Lesseps. An effort is being made to secure a pardon for him.

CARACOA, W. I., Feb. 10.—A serious outbreak against the Colombian Government is imminent. This information reached here to-day from Cucuyta, in the Colombian Province of Pamplona on the Venezuelan frontier. The riots in Bogota have been followed by troubles in various portions of the Department of Cundinamarea. Citizens of the department are making violent protest against the arbitrary acts of the government and the entire department may be placed under martial law. An outbreak is also daily expected in the State of Santander, where the citizens are preparing for revolution. Santander is near the Venezuelan frontier, and its citizens are well armed. There is considerable discontent in the districts of Bolivia and Cauca and shrewd observers believe revolution will soon be declared in all parts of Colombia.

MARSEILLES, Feb. 10.—The health inspector sent from Paris by the Government Sanitary Board has decided that cholera, like the disease here, is due to the bad bread made in neighboring towns and sold here during the strike of bakers. All vessels leaving here in the last twenty-four hours have received clean bills of health.

MARSEILLES, Feb. 14.—There now remains in the cholera ward at the Hospital de la Conception only five patients out of eleven there Sunday; four have been discharged cured and two have died, one of those deaths occurring yesterday. No death attributed to cholera has taken place outside the hospital since Sunday, nor is any fresh case reported. The epidemic seems to be over.

BERLIN, Feb. 11.—Dr. Kempster, a special health officer of the United States, has inspected Hamburg and other cholera infected points, and is convinced that a fierce outbreak of the disease will occur in the spring.

A committee of the Illinois Legislature is investigating the "sweating system" of Chicago and other cities. Some of the clothing shops and sewing rooms visited were found so noisome that only the most courageous dare enter. Clothing was found to be made in rooms in which persons laid sick of contagious maladies, and was placed on the market without disinfection. The committee is determined to abate the evil.

A serious condition of affairs exists in Kansas, at Topeka, where two rival legislatures—Populists and Republicans—are struggling for possession of the Hall of Representatives. The Governor has ordered out the State militia. Other armed bodies of men are *en route* to the capital, and a serious conflict is feared before the trouble is settled.

President-elect Cleveland has announced the following cabinet appointments: Secretary of State, Walter Q. Gresham, of Illinois; Secretary of the Treasury, John G. Carlisle, of Kentucky; Postmaster General, Wilson S. Bissell, of New York; Secretary of War, Daniel S. Lamont, of New York; Secretary of the Interior, Hoke Smith, of Georgia. The remaining members are not yet named.

Cold weather has stopped the floods to some extent, but rising waters and much damage are reported at some points.

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By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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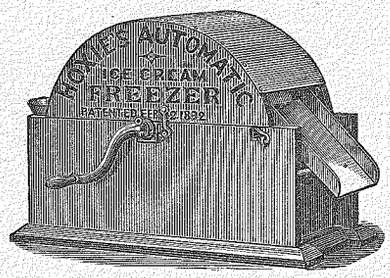

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ANN ARBOR, Mich., June 26.—University Hall was crowded to-night to hear the annual discourse of President Angell to the graduating class of Michigan University. Dr. Angell chose for his topic "Applied Christianity," and his address was on a new line here of religious thought. He called especial attention to the various distinct characteristics in the different ages of the church, and marked the present age as replete with movements forward, especially the strong and growing desire of Christian men in all branches of the church to apply Christianity to the solution of the great social and economic problems of the day.

He cited as examples of this the new trend of religious thought in the newspapers and magazines, in conventions and assemblies, and the acceptance by bishops and clergy on boards of charities and corrections, on boards of arbitration in disputes between laborers and employers, on committees for prison reform, on committees for the aid of discharged criminals, on committees for the restoration of fallen women, on leagues for the enforcement of divorce laws, for civil service reform, for municipal reform, and in hundreds of other reform movements. Theological seminaries are establishing chairs for the exposition of the relations of religion to social and political science. Continuing he said:—

"While we may rejoice in the strong and growing tendency of the church to apply Christian principles to social and economic life, we may also note with satisfaction that coincidently with this tendency a marked change has taken place in some of the ethical conceptions of the economist. Wide differences of opinion prevail upon the gravest questions, such, for instance, as the right to the possession of private property, the right of inheritance, the just partition of profits, the sphere of legislation concerning property and labor, and many other kindred topics.

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President Angell dwelt upon the unstable conditions of the European governments from these causes, and contended that the only method of curing this was by adopting the Christian doctrine of human brotherhood. He urged upon the graduates the responsibility of carrying on this doctrine in the world. Closing, he said:—

"As you go forth from these walls we shall follow you with affection and rejoice in all your successes. But the news from you which will best cheer us and most redound to the honor of the university will be that in your various spheres of life you have, with minds trained here to their largest efficiency, honestly striven to make brighter the cheerless homes of the poor and unfortunate, to allay the discords between the different classes of society, to perfect the industrial organization of men, to elevate and purify politics, to establish governments on the eternal foundations of righteousness, to make men more like their Divine Master—in short, to forward the incoming of the kingdom of God."

HYGIENE.

CHOLERA AND SANITATION.

THE *Deutsche Rundschau* for January, 1893, has an article by Chief of the Medical Staff, Dr Kroeker on the cholera epidemic, in which he cites the following instance of the influence of strict hygienic measures, especially in the matter of drinking-water, in reducing the chances of infection.

The casern of the Second Hanseatic infantry regiment, number seventy-six, stationed at Hamburg during the epidemic, escaped without a single case, although their number amounted to five hundred, and there was cholera all around them. The soldiers were, as far as possible, isolated, and every precaution taken. Their water was drawn from two good wells, the city supply having, by command of the Prussian Minister of War, been used only for washing or fire entinguishing since 1886. The drinking water of the casern, too, was boiled before being used. This now well-known example is regarded by the German medical authorities as of the nature of an experiment.

RUSSIAN CONFIRMATION OF THE CHOLERA "WATER-THEORY."

The Cholera Conference in St. Petersburg, as might have been expected from the conventional lines on which it was conducted and the affectation of official secrecy with which it was surrounded, has not been very fruitful in new information. One main and important conclusion was, however, arrived at. This was that (like the great epidemics of cholera in this country, studied by Snow and Simon, and the East London epidemic of 1866) the "pollution of the drinking water was in almost every case the channel by which the disease was spread." The cholera was shown to have followed the lines of human travel, and to have spread along the course of the rivers, affecting the systems of the Volga, the Don, the Dnieper, etc. This furnishes for the first time the full confirmation from Asiatic sources of the English "water-theory" of cholera, the application of which has been so fruitful in life saving and in the prevention of the spread of cholera.—*British Medical Journal.*

SOME far western and southwestern newspapers are seriously discussing the desirability and possibility of introducing the kangaroo into those regions. Much is urged as to its utility because of its economic value in "flesh, fur, and footwear," and some little about the novel sport it would afford, taking in this particular the place of the defunct buffalo. It is said the kangaroo would do well in regions altogether unfit for other stock. Some say it would be more profitable to raise kangaroos than steers. Robert C. Auld appears to have been first to suggest the scheme. Ostriches, he says, are a big success in California, and he thinks kangaroos would be more widely profitable.

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Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, March 4, 1893. No. 9.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, March 4, 1893.

CONTENTS:

EDITORIAL:
Last Words.....130
Questions and Answers.....131
Australian Mission.....131
Minutes, Notices, etc. 133
The Economite Society in Danger 133
Good Roads.....133
Report of Congressional Committee...134
MOTHERS' HOME COLUMN:
Law.—No. 4.....135
LETTER DEPARTMENT:.....136
ORIGINAL ARTICLES:
Prelude to Fullness of Times.—No. 2..138
SELECTIONS:
Development before Instruction 141
CONFERENCE MINUTES 142
MISCELLANEOUS:
Delegate Credentials.....143
District Reports.....143
Items of Interest.....144
One Mother's Mistake.....134

LAST WORDS.

THE following communication came to hand too late for our last issue. Were it not for some interrogatories in it we would simply refer our readers back to our article in HERALD for February 4 as a quite sufficient reply. We regret our use of time and space touching anything that partakes of the nature of "strifes of words" or a defense of our methods in editorial matters. But when any person publicly arraigns us in a censorious manner for our editorial doings and thereby places us in an incorrect and unfavorable attitude, doing harm to our work in the church and to the order of the church as we have understood it and taught it for the past thirty-five years or more, we may be excused when we use our liberty and maintain our cause for the common good. And this is our apology for what we now say or shall hereafter say of the matters in hand. Here is what the brother says:—

Editors Herald:—I sincerely regret that you have considered it necessary to cast reflections upon my "manner and methods." If there is just cause for this, I am sorry for my own sake; if there is not, I am sorry for you. I wish to assure you that I am as anxious as you can be for "the truth and the right to prevail," nor have I any inclination "to deal in trivial matters when the vast concerns of the gospel and Church of Christ demand our constant and our best efforts." I thought that your remarks regarding the choosing of John E. Page and John Taylor would create a wrong impression in the minds of those not familiar with church history, and so asked if you had not made a mistake (1); and right here let me inform your readers that I did not call it an "editorial mote;" this was your own name for it (2). In making this query I may have chosen my "manner and methods" unwisely, but God knows that my motive was good. I recognize in you my superior in intellect and education, and my senior in years and experience; but allow me to kindly inform you that unkind reflections and hurtful insinuations are not profitable to me as reproof or correction. They stir within me a spirit of resentment, and I confess that my first impulse in reading your last communication was to use retort; but in my calmer judgment I have concluded to simply say, "The Lord judge between me and thee."

I have but little to say regarding your comments, but permit me to refer to some of them briefly under the divisions in which you have placed them:—

("*a.*") I have not been troubled about the passage you quoted; in this you misunderstood me. It was your own statements and not the quotation which troubled me.

("*b.*") I am aware that a *choice* is *sometimes* made by *vote* as in the case you refer to: "When Grover Cleveland was 'voted' for and received the needed majority, he was thereby 'chosen' President of our nation." In this case the people were invited to express their choice as to whether they would have Grover Cleveland, Benjamin Harrison, J. B. Weaver, or John Bidwell. In the case of John E. Page and John Taylor, the *Lord chose* them from among the men of the church, and the High Council expressed by vote their *approval* of the choice. When Grover Cleveland is inaugurated *he* will name men for Cabinet officers and the United States Senate will "vote" for them. Thousands of papers in Europe and America will publish an account of it, but I will venture the prediction, right here, that not one of them, with the possible exception of the *Saints' Herald*, will say that the Senate *chose* these men. It will surely be called a confirmation, or approval.

The call of Lyman Wight which you refer to was a choice by the *body*, as no revelation had previously been given choosing him for the position. I presume such instances "*are* legion." I do not care, however, to discuss this point any further. You and I are agreed as to the facts in the case; viz., that these men were called of God by revelation, and that afterwards the High Council voted upon it. If you see fit to call this a choosing of the men, I have no more to say. I have succeeded in drawing out of you, indirectly, all the explanation necessary, and henceforth we will all know what you mean by the words *chose, choose, choice, chosen*, etc. Thank you.

("*c.*") Please read *your own* definition of the word *approve* and observe how closely it describes the action of the High Council in this case. Please reread also Doctrine and Covenants section one hundred and seven and tell us if the words *approve* and *disapprove* are not used in the forty-sixth paragraph with reference to others as well as the Twelve, some of whom had *not* "already been called, chosen, and ordained" (3).

("*d.*") I agree "that the standard records of the church told the exact truth" in this case, but I repeat that they do "not designate whether it is to be done by directly *naming the men* to occupy, or whether it is to be done by the Spirit of revelation spoken of in Doctrine and Covenants 120: 9, 10" (4). I do not see in Doctrine and Covenants 105: 7 a direct call of Hyrum Smith to the First Presidency; if you do, I have no quarrel with you. I do not think, however, that Joseph the Seer so understood it. This revelation was given July 23, 1837. On the 3d of September following, in a conference held at Kirtland, "President Smith then presented Sidney Rigdon and Frederick G. Williams as his counselors, and to constitute with himself the three first presidents of the church." And "President Smith then introduced Oliver Cowdery, Joseph Smith, Senior, *Hyrum Smith*, and John Smith, for *assistant counselors*. These last four, together with the *first three* are to be considered the heads of the church."—*Mill. Star*, 16: 56.

Strange that Joseph would present Williams as one of the *first three*, and Hyrum as one of the *four assistants* on September 3 if he understood that on July 23 before God had called Hyrum to succeed Williams as one of the *three* Presidents. The conference failed to sustain Williams, and yet Joseph persisted, and at a conference held at Far West, Missouri, November 7, 1837, he "nominated President Sidney Rigdon to be one of his counselors." "He then nominated Frederick G. Williams to be his next counsellor." Again Williams was rejected by the conference; and upon the motion of S. Rigdon, Hyrum Smith was chosen "to take President Williams' place" (5).—*Mill. Star*, 16: 107.

("*e.*") I plead guilty to the charge that your "style of reasoning" does not suit my taste. But I did not raise this point, nor question the *taste* of your reasoning at all. I said: "I question the *fairness* of your reasoning." Have you no defense to make?

("*f.*") I *did not* "deny that D. C. 99: 6 was law to the church." What I did say is this: "Now, as a matter of fact, there is no specific provision in the law providing for the manner of *naming* either the counselors to the president, or the Twelve. *The nearest approach to it* (a specific provision in the law) *is in the minutes of the High Council* (D. C., 99: 6), which makes no claim to be revelation from God; but even these do not designate whether it is to be done by directly naming the men to occupy, or whether it is to be done by the Spirit of revelation spoken of in Doctrine and Covenants 120: 9, 10." I submit to the candid reader if the italicised words in the above quotation do not plainly admit that the minutes of the High Council are "law to the church." True, I said they "make no claim to be revelation from God." *Do* they, Mr. Editor? Now don't dodge the point by saying the organization was "appointed by revelation," or that the church "accepted it," or that Joseph declared it "organized according to the ancient order, and according to the mind of the Lord;" but come squarely to the point, *do* the *minutes* claim to be revelation from God (6)?

("*h.*") Can you fix the date when Joseph said to F. G. Williams, "from henceforth I drop you from my quorum in the name of the Lord"? If this was after the church had rejected Williams, it simply shows that Joseph had been loth to drop him, but now concluded, for cause, to submit to the action of the conferences, and let him go. If before his rejection by the church, had Joseph the legal right to drop him from the quorum upon his own motion without labor or trial? If in a moment of great provocation he made such a remark, it is to his credit that he considered it of so little importance that he failed to mention it in his own history; it is also greatly to his credit that he had on September 3, 1837, and again on November 7, 1837, so far overcome his feelings as to present and nominate Frederick G. Williams as one of his counselors in the Presidency. Such a spirit demands and receives my unqualified admiration, but I see no application in the connection in which you use it (7).

("*j.*") So I perceive; but my mind rises to the same groove in which yours runs in regard to your concluding sentence, and I hope

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that neither of us will forget it in any future difference which may arise.

Respectfully,

HEMAN C. SMITH.

(1.) We did not, and do not now object to the brother's asking if we "had not made a mistake" when saying "John E. Page and John Taylor were *chosen* members of the Quorum of Twelve by the High Council of Zion;" but it was and is for what immediately followed in his statements and arguments, as will be seen in our reply thereto. We always seek to be courteous and prompt in replying to questions, and have never been called in question on that score but once hitherto in the past fifteen years. But when a person asks us a question and then, without waiting for our answer, proceeds at once to discuss it adversely, he must blame only himself for getting into a controversy. He compels it.

(2.) As there was no caption to the brother's article of December 20, last, we supplied one expressive of the assumed defect charged and discussed, the word *mote* (not *beam*) signifying in the language of the Master a slight fault. If in this we erred, we beg to be excused, for our motive was good, seeking to tone down the gravity and seeming asperity of the complaint.

(3.) It is not prudent for us to invoke the judgment of God except in the most extreme cases, if at all, and then the party doing so should be sure he is on the side of truth and right, and is justified.

We are living in an age when it is all too common for some to "make a man an offender for a word," seeking to "catch a man in his words," and therefore we may be pardoned when explaining and defending our choice of words, also when we repel attempts, real or seeming, to dictate or suggest what words we should use. An eminent author and teacher has said of public teachers, that those who hear must not "insist upon specifying the words that we are to use and the words we are to avoid." Nowhere does this apply with greater force than in respect to editors. They have the right to select their own words and methods.

Our "statement" that, when it was "voted by the [High] Council that John E. Page and John Taylor be ordained to the apostleship, to fill vacancies in the Quorum of Twelve," they were thereby "chosen," we thought then, and think now, was both correct and proper. This the brother has persistently controverted from the first, though himself now uses the very word *chosen* of Hyrum when selected by the church to succeed Williams. We have averred, and proved, that in *voting* we express choice; and now we give further proof in favor of that position from the very same history that records the above choosing of Elders Page and Taylor, and we thereby show that our usage of the word *chosen* was correct and in exact harmony with said history when recording similar transactions. When President Joseph Smith, Jr., was "nominated," at a conference, November 7, 1837, at Far West, "to preside over" . . . "the whole church," "he was unanimously *chosen*." "President Smith then nominated President Sidney Rigdon to be one of his counselors, who was unanimously *chosen*." "Bishop E. Partridge was nominated to still act as Bishop, and was unanimously *chosen*."—*Mill. Star*, 16:107. If the HERALD is to be called to a public account for its usage of the word *chosen* in the "statement" complained of, what shall be said of the "History of Joseph Smith" which uses it repeatedly and commonly in the same manner?

(4.) Yes, the standard records of the church state the exact truth when saying, "The president of the church, who is also the president of the [high] council, is *appointed by revelation*, . . . and it is his privilege to be assisted by two other *presidents*, *appointed after the same manner* that he himself was appointed."—D. C. 99:6. Why not accept this for just what it claims? Why attempt to explain it, by small talk, to mean that the "two other presidents" are *not* "appointed by revelation," when the text declares that they are "appointed after *the same manner*" as "the president of the church"? Why make a distinction where God has made none? Nay, why force a distinction where God has forever barred it out? And further; how can "the president of the church" and the "two other presidents" be "appointed by revelation" without "directly *naming the men* to occupy"? Each and every president in the First Presidency of the church has been *named* when "appointed by revelation" to their respective positions in the presidency, as the revelations to the church and its history show.

The Brighamites, from 1847 till now, declare it not needful that the First President of the church, or his counselors, shall be named and appointed by direct revelation, and their First Presidency from first to last has been bottomed and builded upon that theory. This theory has been combatted by the Reorganized Church from 1851 till now. We have met it in Utah, and in joint discussion with some of their most capable men, in the Opera House, at Lehi. Bro. R. J. Anthony and the writer have, by the direct and manifest help of God, disproved it to the utter confusion and discomfiture of its advocates. In the overthrow of that theory is one of the victories that shall uncover the crafty, cunning, and despotic tyranny of the latter-day apostasy. We can't afford to either oppose or ignore the statements of revelation and the facts of authentic history touching the "*naming* of the men to occupy" the First Presidency of the church. They all teach that each and every member of that quorum is "appointed by revelation," and no amount of talk can prove to the contrary.

In respect to the call of Hyrum by revelation to the First Presidency July 23, 1837, it is sufficient to say that Doctrine and Covenants 105:7, reveals the fact that the Twelve were to act in their mission work as *directed* by Joseph, Sidney, and Hyrum. This authority is vested in the First Presidency in these words: "The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, *under the direction of the presidency of the church*, agreeably to the institution of heaven" (D. C. 104:12), and the Twelve were, as we have seen, commanded "to unlock the door of the kingdom in all places where my servant Joseph, and servant Sidney, and my servant Hyrum, cannot come, for on them have I laid the burden of *all* the churches for a little season; wherefore whithersoever *they* shall *send you*, go ye." And referring to these three the Lord says: "And whosoever receiveth me receiveth those (the First Presidency) whom I have sent, whom I have made counselors for my name's sake unto you."—D. C. 105:7. This should end all controversy as to the call of Hyrum to the Presidency by revelation.

It may be added that, the fact that Hyrum was not formally installed as counselor or did not act with Joseph and Sidney in sending out the Twelve in mission work till November 7, 1837, proves nothing against his appointment by revelation July 23, 1837.

(6.) If the brother did not deny, in effect, that Doctrine and Covenants 99:6 provides that the President of the church and his two assistant presidents are "appointed by revelation," then we freely confess to having misapprehended both his statements and his argument in that connection. The following is what the brother said on that point and is what furnished the grounds for our saying he denied that section 99, Doctrine and Covenants was law to the church:—

I question the fairness of your reasoning when you assert that the counselors of the president "are appointed after the same" manner; namely, by direct revelation, in support of which you refer to instances where *certain men were called to that position* by direct revelation. Immediately after you affirm that the "twelve traveling counselors" "may or may not be named and selected by direct revelation." Had you been content to have introduced *the same character of evidence* in the case of the Twelve that you did in the case of the counselors, you would have *proved the same thing* for the one that you did for the other. But no, you introduce a certain character of evidence in the *one case*, and in the case of the other

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immediately depart from your own course, and introduce instances of *exceptions to the rule* that you had yourself laid down. Now as a matter of fact *there is no specific provision in the law* providing for the manner of naming either *the counselors* to the President, or the Twelve. The nearest approach to it is in the minutes of the High Council, (D. C. 99:6,) which makes no claim to be revelation from God, but even *these do not designate whether it is to be done by directly naming the men* to occupy, or whether it is to be done by the spirit of revelation spoken of in Doctrine and Covenants 120: 9, 10. I believe, however, that the counselors to the President, as a rule, should be specifically named, and directly called by revelation; *not because of any specific provision made in the law*, to that effect, but because it is safe to assume that where authority is not delegated it is reserved, etc., etc.

We have italicized the words that led us to say that "the brother denies that Doctrine and Covenants 99:6 is law to the church." Had he then put in the qualification or explanation he now inserts in parenthesis thus, "(a specific provision in the law,)" we probably should have understood him differently than we did, for those words materially change the spirit and significance of his statements and argument on the point in question.

(7.) As to the date when Joseph the Seer dropped F. G. Williams from his quorum "in the name of the Lord," it was when both of them were in Kirtland, and prior to the action had in formally rejecting Williams and installing Hyrum in his stead by the church, as we have seen in our former article. Persons have been called to office months, and even years, before they have been formally set apart thereto. But this question of dates relating to the dropping and formal rejection of Williams, and the calling and formal induction of Hyrum in his stead, has little or no bearing upon the main question in issue; namely, that the counselors to the president of the church are "appointed after *the same manner* that he himself was appointed;" namely, "by revelation." Had there been no record of a revelation appointing Hyrum a counselor in the First Presidency, this authentic and authorized statement in Doctrine and Covenants 99: 6, that the "two other presidents" there provided for are "appointed after the same manner that he [the First President] himself was appointed," would be all-sufficient proof that Counselor Hyrum was so appointed. But, as we have seen, the revelation of July 23, 1837, (D. C. 105: 7,) associates Hyrum with Joseph and Sidney in the Presidency of the church, and there we are content to let it rest.

As for other points raised in the foregoing letter of our brother, neither a sense of duty nor any inclination prompts us to discuss them. We have matters in hand of far greater importance, and to these we prefer to give our attention.

QUESTIONS AND ANSWERS.

Ques.—How did the "little horn" of Daniel 7: 8 pluck up three, what were they, and what are they now?

Ans.—Sir Isaac Newton, who had carefully investigated the prophecy in the light of historical facts, held that the Pope of Rome "In the eighth century, by rooting up and subduing the exharchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome, acquired Peter's patrimony out of their dominions, and thereby rose up as a temporal prince or king, or horn of the fourth beast." —Newton on the Prophecies, 242.

Faber has this to say on the text:— "We find that the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards, were successively eradicated before the *little papal horn*, which at length became a *temporal*, no less than a *spiritual* power, at the expense of these three depressed primary states."—Comprehensive Commentary on Daniel 7: 8.

To the studious, painstaking reader of history, the study of this and kindred prophecies affords both pleasure and profit; but the ministry, with few if any exceptions, will find their time best devoted when they are engaged in telling perishing souls how to be saved as set forth in God's word. Very few of the masses understand either the word of prophecy or history, and they therefore need more abundant supplies of the first principles of the oracles of God, and should be taught saving truths thoroughly.

Q.—How are we to understand these words in Doctrine and Covenants 59: 2: "Confessing thy sins unto thy brethren, and before the Lord"?

A.—If any member has sinned *secretly* against any members of the church, such should confess to the one sinned against, secretly. And if he has sinned against any publicly, such an one should confess the same publicly. If he or she has sinned against the Lord secretly, confession should be made to the Lord secretly. And if he or she has sinned against the Lord publicly, he or she should confess publicly. In confirmation of this view, please read the following:—

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone: and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.—D. C. 42: 23.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.—Matt. 18: 15-17.

By this ye may know if a man repenteth of his sins, behold he will *confess* them and *forsake* them.—D. C. 58: 9.

Q.—Did the Devil tell the truth when he spoke that which is found in Luke 4: 6?

A.—We do not know. It is hardly likely that the Devil would deliberately lie to the Savior; or state a thing of which he did not feel assured. However, we do not care to be bondsman for the Devil, and hence leave it as we find it in the Scriptures; without vouching for the truth of what he states. The presumption is fair that if the Devil had nothing to offer to the Savior on that memorable occasion when he sought to tempt him, and the Savior knew it, then there was little, or no merit to attach to the Savior for resisting the offered temptation. In such case the lesson loses force and effect, and throws doubt upon each of the other instances of offered temptation.

Q.—When anyone is ordained from a lower priesthood to a higher, does he thereby lose the first?

A.—There are but two priesthoods in the church, the Melchisedek and the Aaronic. The first is the higher, the second the lower. One ordained from the Aaronic to the Melchisedek does not retain the Aaronic, though he does have the right to officiate in any office in it; except the bishopric, should the office in the Melchisedek be that of an elder. If one is ordained a deacon first, then a teacher, then a priest, he rises in each ordination in the grade of office but not in priesthood. The same holds good when one is ordained first an elder, then a high priest, seventy, apostle; each successive ordination changes the grade of office but not the priesthood. The higher may officiate in the lower office, *ex officio*, but the priesthood remains unchanged.

AUSTRALIAN MISSION.

AT the request of the Presidency, Bro. J. W. Wight has consented to remain in Australia for another year, or until his successor in charge is sent, if one be sent within the year.

Bro. Wight has proved himself to be a manly and consistent worker; and gives his consent to stay at the request sent him in the following manly terms:—

WALLSEND, N. S. W., Jan. 10.

To Brn. Joseph Smith and W. W. Blair:— Yours of November 30 just received to-day, and while not unexpected, yet it created a certain disappointment from the fact that our trunks were all packed ready for leaving by

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this mail. However, that, like all other disappointments, must be borne, hence this reply must carry with it a consent to remain another twelve months. By report of mission already made out and to be sent this mail you will be able to better understand the workings of the mission. The conference of Victoria recently held, as well as the one for this district, were the very best yet held in most respects. We will now permanently locate in Tuncurry, but before going there will go to Sydney, where I expect to organize a branch. I have suggested to the Twelve what seems, to my mind, to be some of our needs, and trust that at the coming conference this field will not be forgotten. Bro. Butterworth has become a tower of strength, and "a workman approved of God." J. W. WIGHT.

EDITORIAL ITEMS.

THE Saints in St. Joseph, Missouri, are working with good results in Sunday school matters as well as in preaching the gospel. By letter of 18 ult. from Bro. D. H. Blair we learn they have just started a new school in south part of town, D. H. Blair superintendent and David Krahl assistant, which opened on the 12th ult. with fifty scholars and a collection of six dollars and fifty-six cents. Very encouraging. This makes five schools the Saints have in that city, and is a specimen of what faith and wise management may do, and is an example worthy of emulation.

Bro. J. S. Roth was obliged to quit labor at Osterdock, Iowa, on account of an attack of sickness which unfitted him for pulpit service. He went to Clinton for a season of rest, and to recuperate. We receive our information from Uncle William B. Smith, of date February 15.

Bro. F. G. Pitt, of Chicago, made a flying visit to Lamoni, coming in on Monday and leaving on Wednesday. He was on his way from Independence to Chicago, and stopped over for a day's visit among the Lamonites. We were pleased to see his face and witness the cordial spirit that is with him. He reports well of his field.

We make brief mention of a number of good letters from the sisters and brethren, being unable to publish all in full.

Bro. R. E. Grant wrote from Canboro, Michigan, reporting well of the membership and laborers in the Eastern Michigan district. They are alive in the spirit of the work, which is advancing in various portions of the district, where numbers are being baptized. Brn. J. A. Grant, Robert and William Davis, were in active work; Bro. R. Hugill expected to soon join them in field labor.

Bro. William Naab, Whittemore, Michigan, sends us a description of a new chapel now being erected by our people there, and which Bro. A. H. Wiltsie describes in his letter. He commends the sisters who have worked earnestly to aid the chapel fund.

Sr. Teressa, of East Dennis, Massachusetts, reports growth, and a good outlook for the work in the Massachusetts district, the last conference of which was a session of peace and harmony. Brn. Peak, Short, Sheehy, Gates, Robley, Bullard, and Bond were present, all of whom were active in the spirit of the cause. One was baptized.

Bro. William Beaman, of No. 294 La Grave street, Grand Rapids, Michigan, wishes to meet Saints who may live in that city.

Bro. C. M. Fulks wrote February 13 from Manchester, Texas, that the Saints there have a branch and Sunday school, and are keeping the truth before the people. Bro. J. D. Erwin had been with them and had baptized seven. He had also taken one from their number, Sr. Maggie C. Erwin, *nee* Hains.

Bro. E. De Long of the Canada mission is again in the field, at Chatham, Ontario. His father's sickness and death have required his attention for the past six weeks. He reports the latter to have been friendly to the Saints and their work. Bro. J. H. Lake was looked for to join him in missionary labor.

Sr. Ida Hacknell, at South Bend, Indiana, wishes to meet any of our people residing there.

Bro. F. T. Baker wrote February 11 from Cuba, Kansas. Brn. Duncan and Ware had reached the people more fully than before, and succeeded in giving them a better understanding of the faith of the Saints. The young people of the town assisted in the song service. Bro. Baker thinks that a judicious continuance of the work begun there would result well for the work.

Bro. I. P. Baggerley arrived in from his field, Southern Indiana. He has had good success in his work.

Bro. James Caffall sends us clippings from the *Industrial Union* and the *Enterprise*, of Montrose, Colorado, both being articles written by him in behalf of the church and its faith. He had lately organized a branch of twenty-one members at Montrose, adding another by baptism, and was preaching there and near by, at new openings.

Bro. Allen Brooner reports a business meeting of the Willow Springs branch, in Southern Missouri, presumably where there is no district. Officers were elected, Bro. Brooner was ordained a priest, and Bro. Henry Sparling recommended for appointment as Bishop's agent. A net gain of ten members was reported; the meeting was a pleasant one throughout.

President Joseph Smith and Bishop E. L. Kelley left Lamoni on Thursday, the 23d ult. to meet with some of the brethren in the Nodaway, Missouri, district.

Bro. I. N. White wrote February 21, from Rexford, Kansas, saying of his discussion with Elder Popplewell, "God was surely with me; it was the most complete victory that I have ever been enabled to win in trying to vindicate the character of Joseph Smith and the divinity of the Book of Mormon." He also reports being blessed greatly in reaching the people directly, the spirit of humility and of power sustaining and helping throughout. He says: "Really, I did not know that Joseph's prophetic character and the Book of Mormon could be sustained so clearly. Remember me that the work may be sustained and honored by my efforts." Two more propositions remain to be discussed.

Bro. John A. Robinson was at Scott City, Kansas, February 18, where he addressed the people in Case's Hall, that evening, on the subject, "Is there a God?" evidence from nature and revelation; and on Sunday morning, "How are we to interpret the Scriptures, literally, or are we to spiritualize them?" Sunday afternoon, "Did Christ and his apostles organize his church? If so, who has a right to change that organization?" Sunday evening, "What must I do to be saved?" To these subjects he invites attention thus: "Ho! every one, priest and people, saint and sinner, Christian and infidel, come and hear, then judge!"

By card from Bro. C. E. Butterworth, dated February 17, we learn that we erred in stating the probable amount of the brother's loss by the burning of his house. He states that his loss will reach fully five hundred dollars. We make the correction cheerfully, apologizing for our mistake, our first statement evidently putting Bro. Butterworth to a disadvantage, from what he had stated himself in a letter published in HERALD for February 11.

EXTRACTS FROM LETTERS.

A note from Bro. I. N. White, on the way to Rexford, Kansas, to engage in debate, (with Rev. Popplewell, we suppose,) dated at the Union Depot, Kansas City, Missouri, February 12, states:—

Waiting to take 8:50 train for Rexford, Kansas to commence debate on 14th. Feeling well and in good spirits for the contest. Find no place to stop and rest while engaged in such a marvelous work as this. Left all cheerful at home to-day; receiving a "God bless you" on all sides. 'Tis comforting to know I have the confidence of God's children. Hope I may live to always merit such.

Bro. R. May wrote from Burtville, Missouri, February 17:—

We organized a branch here of thirty-two members to be known as the Burtville Branch. The good Spirit prevails.

Bro. G. S. Lincoln, of San Francisco, California, under date of February 13, writes:—

Our branch is in good condition, and the future is still bright for our advancement and growth. Last night Thos. Daley spoke for

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us on the Book of Mormon. We had our hall packed, the largest congregation we have had for many months. Good interest was shown throughout, and everybody seemed well pleased. We are making many friends for the cause.

Bro. C. H. Porter, Eagle, Nebraska, February 16:—

Baptized two promising young men at Elmwood last week. I return there to-morrow and hope to obtain further additions.

Bro. Gomer Wells, Kansas City, Kansas, February 17:—

Am laboring here in company with Bro. Luff. He or I will write you more fully next week.

Bro. W. S. Macrae, Hallowell, Kansas, February 14:—

I have just returned from a month's visit to Angola, Indian Creek, and Keighley branches. Preached to a full house at Keighley on Sunday night with the best liberty I ever enjoyed. Bro. M. M. Turpen did some good work there last June. Am much encouraged.

THE Richmond, Missouri, daily *Democrat*, for February 15, comes to us marked where under the head of religious, the debate between Bro. James Thomas and elder William Grissom, is stated to have commenced on Monday the 13th, in the Opera House at Richmond, and was going on. The same paper for the 17th announces a postponemet of the debate, owing to the sickness of Elder Grissom, until Monday the 27th of February.

Elder Grissom is almost seventy years old and has been weak in body for several years, and was taken suddenly ill during the debate; so stated the *Democrat*. We regret the sickness of Elder Grissom, and hope to soon learn of his recovery.

MINUTES, NOTICES, ETC.

DISTRICT conference minutes are at times sent to the HERALD for publication long after the sessions have adjourned, in some cases weeks and months elapsing before a report of the business transacted is written up, while in some instances reports of conferences are not sent us until a short time before another conference is to meet; and in other instances reports are published in other journals long before being sent to the HERALD.

District officers would aid their work and the work in general by seeing that all such matters are attended to promptly. The church entire is interested in the work being done in the various districts; it is also interested in having the news reported before it is out of date, before it has lost a portion of its interest. Prompt statements of what is being done aid the work locally and generally, enabling ministry and membership to move forward to better advantage by being better informed of the general movement, thus keeping in closer touch and sympathy; and a more correct and interesting account can be written immediately following a business session, while it is fresh in the mind, and while the interest in it is active. It is a duty to be prompt and businesslike in this respect. This is true of all departments of work, clerical and otherwise.

Notices of meetings are also frequently sent us too late for insertion because the HERALD goes to press some days before its date issue.

Help your fellow servant, the HERALD, and it will help you, secretaries, ministers, and members.

THE ECONOMITE SOCIETY IN DANGER.

WITHIN the memory of the editor of the HERALD, several of the community societies formed and existent in the United States have dissolved, from one cause or another; and now it is evident another is passing into disruption.

We present the following from the current news report in regard to the Harmony Society of Pennsylvania.

PITTSBURG, Pa., Feb. 10.—The commonwealth of Pennsylvania has entered the legal battle for the possession of the immense wealth of the Economite Society. The matter is now in the hands of State's Attorney-General Hensel, and is being prosecuted by the ablest legal talent of the Allegheny and Beaver county bars. The proceeding will be instituted at once and will be far reaching in its results. If successful it will involve the absolute surrender of all the property of the Economite Society and its confiscation by the State. It will be a proceeding in escheat, based on established precedents of eminent legal authority and an act of the Assembly forbidding the conduct of societies whose principles are at variance with public custom and against the spirit of the Constitution.

It is claimed sufficient authority has been obtained to disrupt the celibate community and turn its goods and chattles into the State treasury. The act of the Assembly making it unlawful for churches and religious bodies to hold property in excess of a specified amount will also be brought into this case and used as one of the strong points on the plaintiff's side of the case. The proceedings have no connection with the suit filed in the Beaver county courts to-day by the Feuchts and other Economites asking for a receiver to wind up the affairs of the organization. On the contrary, the two battles will be fought on entirely different lines, the issues being contrary and detrimental to each other, as the success of the State's case would necessarily mean the failure of the prosecution on behalf of the malcontents of the society. J. H. Stevenson, Esq., it is said, will appear as the informer in the State's interest. However, the best legal authorities of Pittsburg and Beaver are associated with him and will assist Attorney-General Hensel in fighting the case.

The necessary information has been collected and was placed in the hands of the Attorney-General some time ago, but until now no concerted movement toward the prosecution of the State's claim has been made. Attorney Stevenson has been in communiction with Attorney-General Hensel, and, it is said, everything is now in shape to push the matter to a final issue. It will be claimed that there are no legal heirs to the Economite estate now living and that the present corporation is simply a joint partnership with no authority of law to conduct the affairs and hold the property of the society. Another effective point that will play an important part in the prosecution will be a section of the escheat act as relates to alien property. It is claimed, and the claim is said to be backed by the same law, that no corporation of the character of the Economite Society has a right to accumulate and keep from circulation property and wealth of great value. This, it is charged, is against the spirit of the times and clearly contrary to the Constitution.

BEAVER, Pa., Feb. 10.—A bill in equity was filed here to-day in behalf of Benjamin Feucht and others against President John Duss and the members of the Harmony Society praying for the appointment of a receiver to wind up the affairs of the community; second, for an injunction to restrain Trustees Duss and Sieber from incumbering, selling, or assigning the property and assets of the society; third, that said trustees be ordered to account in full for the assets since their management; fourth, that Duss and Sieber be ordered to pay over to the receiver the amount of losses sustained under their management; fifth, that an order be made for the dissolution of the Harmony Society and a division of the assets.

Feucht and all the other petitioners are members of the society. In the petition gross mismanagement on the part of the trustees is alleged. It sets forth that recently the society had property valued at $4,000,000, but that a great deal of this has been lost, and the petitioners now believe that the society is insolvent; that within six years Duss has sold $2,000,000 worth of valuable stocks ostensibly for the payment of debt, which debts were contracted through the fraud, negligence, and mismanagement of Duss. It is also alleged that the principles of the society have become obsolete; that Duss and Sieber are living in luxury with their wives, whereas the main principle of the organization is celibacy; that the other members of the society are compelled to eke out precarious existences; that the board of elders are confirmed and common drunkards instead of spiritual leaders. Duss, it is alleged, has sought to cast discredit upon the preachings of the founder of said society, has declared that it is a question whether the historical Christ or the Christ of the Christians was the true Christ, and has preached the doctrines of one Cyrus Teed, a pretended divine living in Chicago, in the State of Illinois, and has courted a sympathy with Michael K. Mills, commonly known as Prince Michael of Detroit, another pretender to divine attributes, who is now serving a term of imprisonment for the commission of a crime.

GOOD ROADS

MAKE good markets; and good citizens need both, and will need to make good efforts to secure them.

There has been an association of Iowa citizens established for the special purpose of agitating and keeping before the people the necessity for and the best methods to be adopted to secure for Iowa, uniformly good roads. To further this the press of the State has been requested to aid by publishing the following circular letter. We cheerfully give it insertion.

IOWA ROAD IMPROVEMENT ASSOCIATION,
Secretary's office,
Des Moines, Iowa, January 17, 1893.

To the Press of Iowa:—

GENTLEMEN: This association is very gratified for the expressions of favor and support just made by your State association. Such was to be expected from the always generous press of Iowa.

The object of our association as set forth in our constitution which is as follows:—

ARTICLE II.—OBJECT.

To stimulate the general interest in the improvement of public highways, to determine the best methods of building and main-

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taining good roads, and to secure the legislation necessary for their establishment and support.

ARTICLE III.—MEMBERSHIP.

Membership in the association shall be open to any citizen of the State who shall subscribe to the constitution and pay into the treasury the sum of one dollar ($1). Each member shall also be required to pay one dollar on the third Tuesday of August of each year. All dues shall be remitted and life membership secured to anyone on payment of ten dollars ($10).

ARTICLE IV.—OFFICERS.

The officers of the association shall be a president, one vice-president for each county in the State, a secretary, a treasurer, a director for each congressional district in the State, and an executive board, consisting of the president, secretary, and the eleven directors.

ARTICLE V.—GOVERNMENT.

The executive board shall have control and direction of the affairs of the association at such times as the association is not in session. It shall direct the making of all contracts, purchases, and expenditures, but shall not render the association liable for debt beyond the amount in the treasury and not needed to discharge existing liabilities.

None of our officers receive pay for services. Our association has no "ax to grind," no hobbies, no "schemes," politics, pet plans, or ulterior purposes. Our motto is: "Iowa Roads Should Match Iowa Farms." Our only desire is to secure good roads at all times for all and by the use of such material and methods as are best adapted to any given locality. We believe in a State-wide system of road construction and maintenane, which is flexible enough to meet all local requirements. Just what system would prove most acceptable is unknown and is yet to be evolved by those who will pay for and enjoy the beneficient result.

Our wish is to get Iowans to thinking, speaking, and letter writing in the matter, for we are persuaded that in this way will the highest wisdom find statement, the best system be determined, and the largest results achieved. In other words, we believe that Iowans should make their own system. We invite all to join us. If any be "silk hatted," we open to him. If he be "kid gloved," we receive him. If he be none of these, we welcome him. If he be unbelieving, we treat him kindly, and if he be incorrigible, saying; "My roads are good enough," and so decline our invitation and pull his hole in after him, we shall await his reappearing and point him to the "better ways" that we hope to see skirt every homestead and enter every hamlet in Iowa.

Our ideas of taxation for the construction and maintenance of our roads are found in the following resolutions of our association:—

WHEREAS, The improvement of country highways is of universal importance to the residents of cities and incorporated towns, and to the farmers; and,—

WHEREAS, The benefits thereof will accrue to all of our citizens; therefore, be it—

Resolved, By the Iowa Road Improvement Association, that we are in favor of such changes in our revenue laws as will provide for the levy of a general county road tax not in excess of the five mills now provided for by law upon all property located in cities, towns, and county to be devoted to the improvement of highways under such plan and auspices as may hereafter be determined.

Resolved, That this association is opposed to any change in the road system of this State which would lead to any increase of taxation for road purposes.

Our purpose in this writing is to secure your coöperation and through your paper that of all your readers. We keenly feel the necessity of putting stimulating, thought-provoking, awakening, arousing road literature in steady and captivating courses before every family in Iowa. Also a large correspondence must be had all over the State.

To accomplish this we need the "sinews of war." We earnestly urge everyone to regard himself and herself—for none are more to be benefited than are the women and children—as one of us and to join us in one or other of the memberships. None of our officers receive compensation for services, but office help, stationery, printing, postage, etc., must be paid for.

We hope that you may open your columns to letters from the people and invite correspondence and yourself comment upon it and may so awaken interest, that we may have hundreds of members in every county, preaching the gospel of good roads.

E. H. Thayer, President, Clinton.
O. L. F. Browne, Secretary, Des Moines.
C. B. Worthington, Treasurer, Des Moines.

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REPORT OF CONGRESSIONAL COMMITTEE.

A SELECT committee of the Senate, of which Mr. Gallinger was a member reported through that gentleman, February 10, having reached the following conclusions, relating to the employment for private purposes of armed bodies of men, or detectives, in connection with differences between workmen and employers:—

1. Rights of employers and workmen are equal.
2. Employers have an undoubted right, provided they fulfill their agreements, to employ and dismiss men at pleasure.
3. Workmen can legally organize for mutual protection and improvement.
4. When dissatisfied with wages or hours they should attempt to arbitrate.
5. Failing in this they have a right to discontinue work either singly or in a body.
6. Having discontinued work they have no right, legal or moral, by force or intimidation, to keep others from taking their places or to attempt to occupy, injure, or destroy the property of their employers.
7. In all controversies, arbitration having failed, reliance should be placed upon the power and adequacy of the law.
8. Employment of armed bodies of men for private purposes either by employers or employes should not be resorted to, and such act is an assumption of the State's authority by private citizens.
9. States have undoubted authority to legislate against the employment of armed bodies of men for private purposes; but the power of Congress so to legislate is not clear, although it would seem that Congress ought not to be powerless to prevent the movement of such bodies from one State to another.

THE initial number of *American Young People*, published at Chicago by a company is laid on our table for examination. It is in a new vein and if continued in the line indicated by this first number must prove to be a valuable acquisition to the literature of the west.

"How Spain led the way to America," a graphic narrative of the civil and religious turmoil that preceded the sailing of Columbus from Palos, by Prof. Francis W. Shepardson, of the University of Chicago. A most valuable article entitled "Citizenship: The citizen and the state," by Rev. S. J. McPherson, D. D., a strong appeal for a more businesslike attention to our patriotic duties and one which a good writer has made interesting. "The Republics of Switzerland and America: a contrast" by Prof. Harry Pratt Judson, is an article which gives a large amount of information regarding the little republic in the Alps, with some practical lessons from its government for the greatest republic of all. "A study in Steel," by W. S. Harwood, is a practical talk on the benefits and beauties of skating, and is profusely illustrated. In the way of fiction there is given, "The Rescue of the Prince of Idzu," a story of the Perry expedition to Japan, by Trumbull White, very finely illustrated and narrating the adventures of two mischievous middies in the land of the Mikado. "A Romance of the Flag, by Nixon Waterman, illustrated; and "Russell & Co.," a true story of how a couple of energetic young people got a start in life, also illustrated. "The Children's Part in the World's Fair," by Isabel McDougall, with illustrations. "The Patriotic League," a brief description of the work of that organization, by Mrs. Mary Lowe Dickinson. "The World's Youth's Congress," about which every boy and girl will want to know, by Prof. A. F. Nightingale, chairman of the general committee. "A New Liberty Bell," by Mr. Wm.O. McDowell; and a poem, by Nixon Waterman; together with the Editorial Entertainment and Book Chat departments, these make the largest and choicest list of attractions ever offered any magazine for three times the price of *American Young People* which is only ten cents a copy. The illustrations of *American Young People* are of a high order, many half-tones being used. The Magazine is printed in good, clear type, on fine paper, and is a magnificent specimen of the printer's art. No family can afford to be without it, and its low price brings it within the reach of all. Published monthly, at one dollar a year.—*American Young People, Chicago.*

ONE MOTHER'S MISTAKE.

"It seems to me," said a woman lately, one whose sons and daughters are grown and out in the world, "that if I had my children to bring up over again I would give up everything and devote myself to each till he was five years old. What I did was to employ nurses—what a travesty of the tenderly significant word—from infancy to about that time, when I looked after them myself. One of my children—he is a married man now—cherishes still a most unreasoning fear of the dark, even of passing an open door of an unlighted apartment, because forsooth years ago in his babyhood a nurse urged him to sleep lest a wolf should come out of the dark and get him.

"A second son will carry to his grave a nervous dread of laughing, born of a practice by another nurse of showing her large, white, glittering teeth in a mirthless grin when, as an infant, he fretted. I caught her at it and instantly sent her away, but the mischief was done, and I have been helpless to combat it. And my nurses were no worse than my neighbors'.

"A child's caretaker should be a child lover, and who loves a child like his mother? I long to say to every young mother I know, 'Stay with your babies if you possibly can until they are big enough to know what is going on about them; let maids wait upon and assist you in supplying their needs, but let no nurse (?) have a chance to do them ignorant and life-lasting harm.'"—*New York Times.*

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Mothers' Home Column.

"With ever some wrong to be righted,
With self ever seeking for place,
The world has been striving and fighting
Since man was evolved out of space.
* * * * * *
"Religion, forgetting her station,
Forgetting her birthright from God,
Set nation to warring with nation
And scattered dissension abroad.

"Dear creeds have made men kill each other,
Fair faith has bred hate and despair,
And brother has battled with brother
Because of a difference in prayer."

LAW.—NO. 4.

SANCTIFIED.

THERE is a serious mistake in the line of men's reasoning which is constantly occurring. It is called in logic *non causa pro causa*, and is simply the assigning of a false reason. The assertion that a certain cause is responsible for certain results, has in fact produced those results, whereas, it has had nothing whatever to do with them, in the sense in which it is regarded. We have quoted the above lines as an example of this kind of sophistry; for while they depict facts most graphically and boldly, they charge the existence of the facts to the *forgetfulness of religion*, whereas all the evil in the world to-day is chargeable, not to religion, but to the want of it; not to the forgetfulness of religion or faith, but to the utter disregard of both.

And the above thought has a strong practical bearing upon the subject we are considering, for if the lives of Latter Day Saints to-day were a counterpart of their religion, God would have a mighty, an irresistible army, an army which would soon make ready a people prepared to meet him.

We are comparatively few in number, but if "one with God is a majority," then the number goes for nothing. It was just a little hidden leaven that leavened the whole lump. If this leaven of love was in us, one would be able to put a thousand to flight.

Creeds do not bind the individual who takes the word of God for his creed and Christ as his model. The boundless universe of God is embraced in the gospel plan of salvation, and if history is to repeat itself (we write the sentence with the full weight of its responsibility upon our soul), if history repeats itself, then we as a people must come up to a higher plane, a plane upon which God can meet us, or the blessings of this restored gospel will pass us by and the angels of God will pitch their tents elsewhere.

Christ came to his own; they rejected him, refused to yield obedience to the gospel law, the law of love, and while a few of the obedient ones were gathered out, as a people, as a nation they were rejected. In these latter days he has restored the gospel in its purity and power. What is it doing for you, for me? This gospel law is intended for our government, our preservation, and by it we must be perfected and sanctified if we ever come to that condition.

The foundation stone of this law is love to God. The test of this love is obedience to his commandments, to his law. How shall we obey that of which we know nothing? Love is a mighty teacher and the all-pervading thought of the heart that loves is to please the loved one. The very moment, therefore, that love of God dominates the soul of man, the first question is, "Lord, what must I do," do to please thee, to work in harmony with thee? Follow this law, live in obedience to it, and it leads eventually to absolute perfection.

Nothing can justify a man or woman of their own free will entering the marriage relation, but love. Parents have often failed here by transcending the bound God has placed to their authority, and children have yielded to their unwarranted assumptions, but this does not change the fact. Good many times results from seeming evil, and while the laws of God are perfect, a measure of that perfection is found in what at first sight might appear their subversion. The friction of the wind upon water may lash the ocean into huge waves, but it is no less God's law that oil poured upon the surface of these waves will, by lessening the friction, cause them to subside. Unfortunately, however, many a vessel has gone down because the oil was not at hand to pour upon the troubled waters, and because some have been saved who have not married for love, it is not safe to trust yourself there, for millions have been wrecked upon this cruel rock.

Given the man and woman who love God and each other, and have taken upon themselves the sacred covenant of marriage, knowing as all intelligent beings ought to know, that from henceforth whatever affects one must affect the other and also the children God may give into their care, will be led by this very principle of love to seek to know and govern themselves by the law of God in respect to the relation into which they have entered. The desire of children is implanted in the heart by God himself in order that the earth may answer the measure of its creation, and where no legitimate barrier exists, no reason why a woman should not bear children, we have not the slightest hesitation in saying that she is not living in accordance with the law of God, but is violating it and dwarfing her own soul, starving her heart and perverting the marriage relation if she does not bear them. Christ went deeper than the outward appearance in his judgments, and we have at times wondered what judgment he would pass upon this crime of modern times?

There is another side to this, however, and it is one which this high law of the gospel makes ample provision for, but one which men professing to be Christians frequently trample under foot while they professedly are seeking preservation, perfection, and sanctification by it. "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it, . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies."

The law of love forbids to any man the right to inflict injury upon his neighbor, but is it not true that many men professing to be Christians, violate all the sacred sanctities of the marriage relation, simply to gratify their animal nature? We ask the question; it is for those who are husbands, husbands under the government of this law of love, to answer. There have been answers many times published before the church and the world where frail, delicate women have been called to bear the pains of maternity more frequently than would seem wise even for strong, robust women. It is well to censure infanticide, but is there no word to be spoken against uxorcide? Think of it, you husbands! Is that the way in which Christ loves the church? To our mind the justification, what of it there may be and whatever there may be of palliation, is all upon the side of the poor victim of man's lust. It is a plain term, but there is no other to use, for that Christian man (?) who recognizes not the law of the gospel, of his being, which teaches that the animal propensities should at all times be under his control, under the control of his higher nature, enters a realm where such sentiments hold sway, and should not shrink from hearing things called by their right names; should be told in all kindness that he is not acting in harmony with the gospel law. This much it has seemed impossible to avoid saying while touching upon this theme, and while it is said to husbands, it is spoken in the interests of their wives.

When children are born to parents, will not this same law of love lead them to desire the highest good of the immortal souls intrusted to their care? Will it not lead to the same earnest inquiry, Lord, what must I do that this wonderful body, that its immortal soul may be preserved, protected, and perfected? It will; and not this only, but the heart of such a parent will naturally go out towards all children, all youths who may be in danger, and they will throw out every inch of life line in their possession to those who are sinking.

Sisters, how do you read? What are we doing in behalf of our own, in behalf of others? Remember that when we put our hands to the gospel plow, we put it to just such work as this. Is not "Let him that is warned warn his neighbor" equivalent to saying, Let him who is saved help to save his neighbor? To us it appears in this light.

There is, or should be, this difference between the work of the church and the world upon all social and moral questions. The church ought not to wait until she herself is wounded, before she undertakes to shield others. The world may work upon lines like this, but the work of the Master is prompted by love, the love that sees the danger to others and feels it as keenly as though it was to self.

"With self ever seeking for place," no man or woman is fit to be even called a follower of Christ, much less fitted to take up the cross and follow him. Action such as will commend us to God and man is what the world demands, and mankind is justly skeptical of all profession which is not borne out by the daily life of the individual. But on the contrary as the poet has said,—

"Still shines the light of holy lives
Like star-beams over doubt;
Each sainted memory, Christlike, drives,
Some dark possession out."

(To be continued.)

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PLANO, Ill., Sept., 8.

Dear Sisters:—I wonder if all stop to consider what a sacred position we as wives and mothers have to fill. Do we feel the responsibility that rests on us, and do we discharge our duty before God and our own souls? Do we feel that we are planting the seed of good in the little hearts intrusted to our care? Do we set an example before them such as we want them to follow? or do we spend too much time in worldly affairs, neglecting the more important work of seeking to save souls? O dear sisters, this to me is a very important question. I have two little buds of promise intrusted to my care, and I am young in years, having taken the responsibility of a wife and mother while quite young, and the question troubles me much, Am I doing my duty as such or not? I feel the position too sacred to be considered lightly, and I do not want my children to come up in that great day and say, "Mother never taught me better." I am striving to lead them step by step, as they grow in years, to the Savior who taketh away the sin of the world.

Another important part of our mission in life is, I believe, to make Christian homes. Let me say right here to those who have not a Christian companion, Your daily walk does more to make a Cristian of them than all the gospel preached together. Your influence over them will prevail on them by degrees to attend church and Sabbath school with you. Step by step, as little children, they must be led on. We cannot force them to be Christians, but I believe a silent influence goes farther and sinks deeper in the heart. Call your little ones together; keep up your family prayer; teach them to pray with you, and with such a home influence it seems as if no man could resist the working of the Spirit of God that is ever watching and waiting for the opportunity of entering some heart. I believe we as wives have great influence if we only knew how and when to use it. O that I with the rest of you might have wisdom given me from on high to know when and how our best influence in life should be used, that I may do more good on earth. Let me tell you, sisters, (as this is my first letter to you,) how much good the Column has done me. I feel to thank God for it. I find so much good instruction in it. As ever, your sister,

LAURA.

Dear Sisters:—How many times I have been strengthened and comforted by what I have read of the experience of some one else whose trial was just like mine. I feel we should be very faithful to our heavenly Father for all his blessings to us; he will bless us abundantly if we only put our trust in him. Last winter I had five little children down at once with that dread disease, scarlet fever and the whooping cough at the same time, and although we never had a doctor in the house they all recovered and are now well. To Him be all the praise. O that we could praise him sufficiently for all his wonderful works!

Your sister in the one faith,

ANNA ROBERTSON.

Five million pounds sterling is spent annually on whisky in Ireland.

Letter Department.

NEW HARMONY, Ind., Feb. 9.

Editors Herald:—I was called here last week by telegram from Bro. I. P. Baggerly. He came here about December 1, and labored in this vicinity, preaching in difierent places until the middle of January, doing excellent work, convincing many that he was teaching the truth. He then closed his meetings and went away. One man who had heard his preaching desired to be baptized, and Brother Wadkins, living here, wrote for Brother Baggerly to come and baptize him. He came and baptized the one, and thought he could do no more here at this time, but concluded to send for me, and make a further effort. I arrived here last Thursday, the second, and we began meetings on the third, and continued every night and on Sunday, and yesterday Brother Baggerly baptized four more, and many more are believing. This place should not be neglected. If the work is continued by some good man in the near future, I think a branch will soon be raised up and a good work done. Brother Baggerly say he must go home to attend to some business. He leaves for home to-morrow, and I start north. He or some other good man should be sent to this part of the field next year to continue the work so well begun. There are seven members now and many more are believing. Desiring the good of all, I am laboring to that end. G. H. HILLIARD.

SAN JOSE, Cal., Feb. 13.

Editors Herald:—We arrived here on Saturday last from Gilroy, where we held nine services to a very attentive audience, among whom were the ministers of the Methodist, Christian, and New Jerusalem Churches, the two first named only occasionally, besides a lecturer on theosophy, and a doctor and lecturer on occult sciences. I expect to return in a few weeks and continue. Brn. Putney, Ross, McIntyre, Lytle, and Pooler, and families have lately moved there and will keep our faith before the people. Bro. Putney assisted me in all the services there.

On my arrival here I found the Saints had hired a nice hall in the center of the principal part of town, and yesterday I spoke twice to about twenty Saints and several of their neighbors. At the conclusion of the morning discourse Elder J. B. Carmichael united in the pleasing bonds of matrimony Bro. Swenson and Sr. Chamberlin. We meet this evenining to consider the advisability of organizing a branch. Bro. J. B. Carmichael has moved here, and being in business will probably remain and be a great help to the work here, several have lately united with the church who will also be of worth to the work. I am considerably encouraged with the outlook here, in Gilroy, and in Hollister. I preached each evening but one in Gilroy, and twice on Sunday, without any disagreeable effect to my voice, and twice yesterday also, and the weather is cold and very wet, rainy, and disagreeable. I expect to remain here this week and will hold meetings if we can.

In bonds,

JOSEPH F. BURTON.

WHITTEMORE, Mich., Feb. 14.

Editors Herald:—We are building a church here, size, thirty by forty-four feet. There are but nineteen of us, and most are very poor. We have the building up and floors laid, also sided part way. Everything is paid for thus far but the lots, and money for them is due March 1, and we are ready to pay it; but we ask aid from our brethren and sisters who feel like helping us, by sending us such amounts as they can. Subscriptions will be received thankfully and each donor's name recorded.

I helped to build the first Saints' meeting-house in the State and a number of others since then; and now we need a little help, and we ask it from our friends, the Saints. My experience has been, twofold returned to me for all I have given for the advancement of the Lord's work. Yours for the faith,

A. H. WILTSIE,

Of the Building Committee.

DES MOINES, Iowa, Feb. 13.

Editors Herald:—The work here is gloriously onward, without a discouraging feature visible to our spiritual optics. We are now in the midst of a splendid and most fruitful revival; yes, revival, for God has wonderfully revived us, and lifted us up above that we had asked or even thought, confirming the word with signs following, there being no less than thirty cases of healing, some among those not of our faith so far as church relationship is concerned. With this result, Rev. Frank Fuse, of the M. E. Church is now Bro. Fuse. Mrs. Daniels, of another M. E. charge, noted for spiritual faith and power coupled with Christian virtues, is now Sr. Daniels; Miss Cora Hamilton, of the Christian persuasion, and beloved of all who know her for her earnest yet conservative self-sacrificing life and Christian works, is now Sr. Hamilton. Thomas Roe, a brilliant, energetic young man, originally Catholic in faith, whose help cannot fail to give impetus to the work, and whose earnest nature and wide range of talents, with good, general information mark the man of a thousand to help push the work anywhere he may be placed, is now Bro. Roe. A Mr. Miller, with whom we are not much acquainted, but of whose thorough preparation the Spirit bore record in confirmation, is now Bro. Miller. Added to these five names are those of Nellie Inman and Arthur Baker, children brought up in the faith, all of whom were immersed in our humble little church yesterday, in the presence of a packed house of joyous Saints and interested spectators. Bro. Fuse is talented, and naturally spiritual-minded, and will soon be clothed with the minister's gospel preparations, and no doubt be sounding the trump aloud. He is in the prime of life, six feet high, and physically a powerful man.

Our young Saints are leading out gloriously; aye! more than many of us who are older; and we feel that in such as they are is the weal of Zion secured and her hope confirmed. May God bless them even more and more. We feel to praise God for these noble, brave, and spirited young "soldiers of the cross." We do not know how we could get along without them; in fact, the membership

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of the branch who attend services (a grand majority of the whole) are striving and accomplishing much in the way of real, substantial development in all that embellishes the Christian life. We feel blessed indeed to be permitted to live among and preside over so noble a "flock" of God's children. Sad indeed would we feel to be compelled to quit their association where from chaos and confusion they have so nobly vied with us in bringing the branch up to its present standard of influence and spiritual excellence in Christ Jesus. Our prayer is that they may abound more and more. Our "revival meeting" will continue indefinitely every night and at regular hours of each Lord's day. Our local talent waited awhile for help from missionary in charge of district to begin protracted series of meetings, but when waiting only resulted in disappointment up to ten days ago, not having had any aid from any quarter, we felt the Spirit to say "move forward promptly, and at once." Well we did so with above results—seven accessions, four heads of families, and many more near the kingdom. "Zion prospers all is well."

In bonds,

N. A. BAKER.

INDEPENDENCE, Mo., Feb. 14.

Editors Herald:—I am glad to be able to report that in Independence the work moves steadily onward. I believe there never has been a greater unity among the membership than now, and it has existed for some time. The spirituality of the branch is good, our meetings being characterized by large attendance of the members of the church, the Holy Spirit's presence being with us. Our Young people's meetings are well attended; in both prayer and literary meetings, an active interest is manifest. The Sunday school is well attended and ably conducted by Bro. H. R. Mills, assisted by efficient helpers. Bro. Orville James is chorister; he keeps up the standard of music, being assisted by a number of instruments; violin, flute, cornet, organ, clarinet, etc.

We have branched out and started another Sunday school at Walnut Park. Our young people, directed by Bro. William Clow, conduct this school in the afternoon. To show you how our sisters work in their different societies for good in the church, we have collected and distributed for church building in the last year about twenty four hundred dollars. This has been largely made up from the societies that work. Besides this, our tithing has been pretty well kept up, so that our Bishop's agent has been able to make a very favorable report to the quarterly conference. We baptize some as we go along; three last Sunday. A number have gone to Chicago to work, but we believe only for a time, until after the World's Fair, when Kansas City and Independence will begin to grow again.

I would be glad if any of the Saints contemplating coming to this place would correspond with R. May or myself. The Lord has said, "Let all things be prepared before you." Much suffering and disappointment might be avoided if this injunction was more generally observed. We are desirous of seeing all the Saints prosperous and happy. We believe our experience should count for something in advising those desiring to live in Zion. Land is pretty high yet, in the country, but not near so high as in former years. Work is very scarce at present, nothing of a public nature going on. We hope that prosperity may continue to be with us, and that the time may hasten when Zion may be redeemed.

J. A. ROBINSON.

KEB, Iowa, Feb. 13.

Editors Herald:—The work is moving here; the gospel is yet the power of God unto salvation. On the 9th inst. I baptized Bro. J. Jervis, his wife, and Bro. J. Brennan. It has created quite a stir among the ungodly, for Bro. Jervis has been a zealous atheist. He never heard the gospel until I came here, and he asked this question, "Why don't all the ministers preach the Bible like he does, then there would not be so much said against it?" He and Bro. Brennan have bought church books to undo the damage done by them. I have great hopes of these young and strong men; they give evidence of being thoroughly converted to God. Yes, the tobacco went with other weaknesses. Bro. Fellows, of Van Buren county, whom I baptized in December has also quit using the weed.

Since being here we have organized a Sunday school about two miles from Keb; Bro. England, of Deepwater, superintendent; Miss Fugate, secretary; Sr. Richardson, treasurer; Bro. John Jervis, Bible class teacher. All are inexperienced, but the "grit" is there. A long-standing difficulty that has been a thorn in the side of the Keb branch for months, is settled forever, I believe. Will the Saints please notice that I am busy and doing all I can to help the cause. I am anxious to be with them all, but cannot be in more than one place at one time; and when I get to said place I am unwilling to leave, there seems so much to do. I have held meetings every night for three weeks, am off now to make a new opening. In bonds,

WM. WATERMAN.

COUNCIL BLUFFS, Iowa, Feb. 9.

Editors Herald:—I have just returned from a trip to Washington and Harding townships in company with Bro. Needham; we started January 14; preached two nights at the McMullen schoolhouse, in Washington township, and had a poor turnout, only one family besides Bro. Campbell's family, and ourselves. We learned that the Campbellite preacher had advised the people not to come. We went to Harding township, secured the Parker schoolhouse, and notwithstanding the severe cold weather, had good congregations from first to last. We held eighteen meetings, and the Lord blessed us with the power of his Spirit; had good liberty in presenting the word; some are investigating. We gave the people tracts and they seemed anxious to receive them. Bro. J. Carlile had a quantity of church books; he sold some, and loaned to others. I hope when we go there again we shall be able to gather some into the fold of Christ. We were very thankful to the Saints of Underwood branch for helping us to sing. Brn. J. P. and J. Carlile aided us; we also met the Saints on Sunday at Underwood. The weather has been the coldest I ever experienced in Iowa, the thermometer ranging from zero to sixteen below with very cutting winds.

I think much prejudice has been removed. We were very thankful to Bro. Lyman Campbell and family for kindnesses, also to Brn. T. and W. Scott, and pray God to bless them. I feel a greater desire to do and say all I can for the advancement of the work, and to show by precept and example that I am heart and soul in it. Your brother,

SENTERLOW BUTLER.

DETROIT, Mich.. Feb. 14.

Editors Herald:—I understand that the burden of last General Conference was that the work would go forward with greater rapidity than ever; that, in fact, the hastening time had come. Since our great cities have largely been neglected, what more natural than that this "hastening" should result from their being proselyted? There is greater intellectual activity now than ever, and a knowledge of the gospel would be very wholesome food for the appetite, especially since the death knell of the creeds is now tolling. True, the city has not so far been a prosperous place for our work, but proper organization will right that. As the city is more classic in taste than the country, so there the divine who gets a large following must be of greater culture, possess an accurate fund of knowledge, and be able to dispense the same in keeping with the rapid strides of modern elocution and oratory.

In the past our worthy ministry have indeed "searched the Scriptures," till now we possess a church literature perhaps never before equaled. Who can point to a denomination of this advanced age and say they have a better? Well may we rest in this regard, if necessary, to give attention to the presentation of what we have and hasten the work. Relative to city work, Elder Briggs advised us to be extra careful about the reception of members. It is not necessary to vote in all members who may be baptized, till they be proved. This does not prevent their salvation, and it protects the social status of the branch from being lowered by unworthy persons. This law is superior to the sectarian rule of six months' probation; most any person might be good for six months.

At our two-day's meeting last October, I was talking to a sister who has had great experience in the work, and while flattering ourselves over the opening we had,—especially were we pleased with the fair public representation, without material prejudice, and that, too, since the public had been so horribly convulsed over the shocking "Prince Michael" scandal, all under the name of revealed religion, even calling themselves Latter Day Saints,—the sister replied: "Bro. C., if our elders had come here alone they would have encountered the usual trouble, but our success is owing to having a following who could fairly introduce our ministry." Right here is evidently a great secret to city mission work. If the nucleus be of the right stamp, the growth will care for itself.

So far, the beginning and main growth of our branch has been an importation of intelligent families from other and smaller cities,

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Several of our young men are making themselves conspicuous in the Young Men's Christian Association. Our people are sought out by the Epworth League to become members of it. This allows a chance to make desirable acquaintances for the truth. As our social influence widens we can comfortably rent a nice hall and support some of our best ministers. There is not much use to spend time and money on inefficient elders, as the best are none too good for a large and cultured city.

We have one brother whose behavior cannot be too highly commended. He and his wife have fairly made an employment bureau of their home for the Saints, and assist them all in their power. He has secured positions for several of our men right in the shop, of which he is the best mechanic. He distributes church literature among his employees, and still Bro. Liddy presses on, even keeping a quiet watch over the reporters, and he is quite successful. As there are others trying to emulate his example, we have felt encouraged, and think if the city campaign be properly organized the work will go comparatively easy. Move in a few families of good faith, if they cannot be at once proselyted, and they will form a foundation. But you see the success depends on the proper standard of conduct being strictly kept.

Yours, G. CLAUS.

PHOENIX, Neb., Feb. 9.

Editors Herald:—I love to read the *Herald* and supplements. I send them and tracts to others to read, and I think they will do great good for the church. I think the *Herald* well worth two dollars a year.

The Saints are doing well in giving for the gospel boat, and I must give. I have but one talent, and hope I shall not hide it, but improve it, that other talents may be given me.

Your brother,

W. B. WESTON.

CULTIVATE REFINEMENT.

Do not draw into your shell. So much is to be gained by contact with the outside world. The influence of the social current has the same effect upon human nature as that produced by the constant friction of the sea upon the pebbles on the beach. Rough corners are polished and sharp angles smoothed down into symmetrical proportions. But it is not enough to be simply in the swim. One must, to be happy, cultivate that society which elevates and ennobles. Seek relaxation for mind and body among a set of people who hold broad views of living. Narrow-minded men and women, and the world is full of them, will only give you distorted ideas of life, ideas that will change the sunniest and most healthful dispostion into one morose, churlish, and ill-natured. Be careful, then, whom you choose for your companion.

THE REV. PLINK PLUNK ON "HUSTLING."

Eberything comes to de man dat waits, deah breddern, but de sensible man is de one dat runs half way to meet his opportunities, wile de foolish one sets down an' waits an' wonders wy eberything is so long in comin'.—*New York Herald.*

Germany expends $165,000,000 yearly on her army, while $10,000,000 is deemed sufficient for the education of her children.

Original Articles.

PRELUDE TO FULLNESS OF TIMES.—No. 2.

BY ELDER S. W. L. SCOTT.

Political seer, suspend thy joyful lay,
Inspired bards, disclose that golden day;
This land to higher ordained grandeur rise,
Beyond what learned or sage elate descries.

"AND again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. C. 98:10.

Let wise cabinet councilor, statesman, military chieftain, and soldier look up to God as the "refuge and strength, a very present help in trouble;" for, "We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old. . . . For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them."—Ps. 44:1, 3.

"Wherefore . . . there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity: if so, it shall be because of iniquity: for if iniquity shall abound, cursed shall be the land for their sakes; but unto the righteous, it shall be blessed forever."—B. M., p. 53.

"O ye Gentiles, that ye may know the decrees of God, that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you, as the inhabitants of the land have hitherto done. Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written."—Ibid., p. 503.

"And there shall be no kings upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations."—Ibid., p. 76.

"He commandeth that there shall be no priestcrafts; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may get gain, and praise of the world."—Ibid., p. 99.

Kingcraft and priestcraft, strongly allied, always cousins-german at least, had so disfigured, or, as was supposed, ornamented Christianity, so completely disguised it in the past, that a nation of "freethinkers" arose, and yet exists, which challenges the very existence of God, and peremptorily decides that the "hope of a future" is the offspring of fraud or fiction. But,—

"Westward the course of empire takes its way,
The first four acts already past,
A fifth shall close the drama with the day,—
Time's noblest offspring is the last."

Governor Pownal, speaking of the establishing of this country as a free and sovereign power, calls it "a revolution that has stranger marks of divine interposition, superseding the ordinary course of human affairs, than any other event which this world has experienced." De Tocqueville, a French writer, says of our separation from England: "It might seem their folly, but was really their fate; or rather the providence of God, who has doubtless a work for them to do in which the massive materiality of the English character would have been too ponderous, a dead weight upon their progress." Mr. J. M. Foster in a sermon before the Reformed Presbyterian Church, in Cincinnati, Ohio, November 30, 1882, bore the following explicit testimony to the fact of the hand of God being displayed in the establishment of this government: "Let us look at the history of our own nation. The Mediator long ages ago prepared this land as the home of civil and religious liberty. He made it a land flowing with milk and honey. He stored our mountains with coal, iron, copper, silver, and gold. He prepared our fountains of oil, planted our forests, leveled our plains, enriched our valleys, and beautified them with lakes and rivers. He guided the Mayflower over the sea so that the Pilgrim Fathers landed safely on Plymouth Rock. He directed the course of civilization so that we have become a great nation."

How do the foregoing concessions of great men harmonize with the teachings of God's revelations on this western domain? Are such statements in the Book of Mormon and the Book of Doctrine and Covenants monstrous frauds? If so, what changes them into

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golden gleams of truth when uttered by Protestant clergymen and French statesmen? If the denunciation of kingcraft and priestcraft as dangerous and opposed to freedom is an abominable imposition perpetrated in the "sealed book," what is the following out of the mouth of Cyrus D. Foss, pastor St. Paul's (Methodist Episcopal) Church, New York: "The idea of government is popular government. The best ends of government can never be realized by the rule of one or a few. God gave to Israel a king in his wrath. The rights of man, the dignity of man, the direct revelation and responsibility of man to God—these ideas stand forth most clearly where there is no king, no noble nor ignoble pedigree, no bar between the poorest boy in the land and the highest post of honor."

Are not those who readily condemn the "outfit" as a "wicked delusion" condemning the high course and position of the United States Government? It was not according to the "eternal purpose" that this magnificent country, discovered or rediscovered by individuals led here by the "Lord's hand," should remain shackled by the chain put on it by the selfishness of its parent. God released the young giant from the swaddling bands of colonial dependence when it could stand alone. He chose that here, in an independent career of unparalleled freedom to man, this country should go forth on its path of progress and hold its place among the nations, unsurpassed by any, until human happiness and grandeur this side of the grave should be no more.

"Meantime the Gentiles break their foreign yoke,
While tyrants tremble at the dreadful stroke,
Assert their freedom, gain their liberty,
And to the world proclaim Columbia free.
O'er ocean's wave triumphant in the breeze,
Her banner floats o'er all the distant seas,
Where dire oppression, long with tyrant sway,
Had ruled mankind and led them far astray."

"Lo! the poor Indian, if he chance to roam,
O'er the wide fields he once could call his own;
O'erwhelmed with grief to heaven he lifts his eyes,
Before the throne his prayers like incense rise:
Great Spirit of our fathers now draw near;
Pity the red man, to his cries give ear;
Long hast thou scourged him with thy chastening sore;
When will thy vengeance cease, thy wrath be o'er?"

O thou remnant of a once splendid civilization; thy grief can now break into gladness, thy tears be jeweled with joy! Hear ye not the waves of the "dispensation of the fulness of times" washing upon the shores of time, the key that unlocks the vault of the past in which lie buried the secrets of thy race? The Great Spirit has broken the seal. He has thrown back the ponderous gate whose opening bids defiance to the researches of the learned world. Far back to the west where curtains of gold and opal fall o'er scenes familiar to your eyes he has planted a standard of peace by disclosing from earth the fortunes of your race, by disentombing the bones of a slaughtered people. And by this long concealed treasure we learn how again the river of human progress became dammed up, dead, tideless, motionless; that yours is but one out of many exhumed from the inferno of nations; disquieted, displaying the awful shadows of empires buried long ago whose epitah is, "Injustice to God and fellow men." But in thy mysterious handwriting, upon plates undimmed by time, is the great pinnacle from which thou hast fallen revealed, also rich promises to thy brethren. Ah! well might Isaiah's hallowed lips catch the fire of inspiration when he looked down to the revelation of your history and origin, to the resurrection of the unknown, and the fulfilling of God's covenants made with you and your land: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take my rest, and I will consider in my dwellingplace like a clear heat upon herbs, and like a cloud of dew in the heat of harvest." —Isaiah 18: 1-4.

The chronicles of the past reveal the fact that the Lord has "taken" his "rest," so far as his direct "dispensations" in lifting up man are concerned. He ceased to bestow miraculous power or give revelation owing to the aphelion condition of the world, consequent on breaking "the everlasting covenant;" but while resting till the "harvest," he has "considered" the inhabitants of the earth, and bestowed certain general blessings equally upon all, "like a cloud of dew," or a "clear heat upon herbs." And in the time of "the harvest," which Jesus locates as "the end of the world" (Matthew 13), it is distinctly stated that revelation direct from heaven would break on the darkness of the world; hence "the dispensation of the fulness of times." "In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto," to the place of his name, "the mount Zion." Please note that at this period an "ensign" is to be reared on the land spoiled by rivers, and a trumpet blown, which involves on the part of the Lord the abandonment of the long rest referred to, and is to culminate in the work, even the "marvelous work and a wonder," which the Lord proceeds to do. It is a grand revelation concerning the "land shadowing with wings," and its inhabitants "scattered and peeled;" of their restoration to the Lord (as a present) at mount Zion. This was to be an intelligent, systematic work; for the Lord must tell some one how to do. The success of the undertaking depends upon the oversight, supervision, and direction of the God of Israel. Human wisdom has attempted it, and failed; but: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."—Jer. 16: 16. "And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them."—Jer. 32: 39. How does the above one heart and one way of God's means in their restoration compare with the two hundred and fifty contradictory, irreconcilable, and mysterious ways of popular theological measures already sent for this purpose?

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel."—Isa. 11: 11, 12. When the hand of the Lord was "set"—revealed —the first time in their redemption from the bondage in Egypt, it was in display of his glorious power; by revelations, miracles, visions, signs, and wonders through Moses. Will it be anything different when the same hand is set the "second time" for their recovery from a worse bondage?

"The joyful time by prophets long foretold,
At length comes rolling on the astonished world;
When God, the second time should set his hand,
To gather Israel to their promised land.
An ensign to the nations now is reared,
The standard waving, and the way prepared;
Mountains before them leveled to a plain,
The valleys rise, the ocean cleaves in twain,
The crooked straightened, and the rough made plain;
The way prepared; lo, Israel comes again."

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."—Rom. 11: 26. As salvation or the word of salvation "is sent" (Acts 13: 26), where is it sent from? "There shall come out of Sion the Deliverer." "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." —Ps. 14: 7. The great Jehovah says, "I will place salvation in Zion for Israel my glory."—Isa. 46: 13. As "it pleased God by the foolishness of preaching to save them that believe (1 Cor. 1: 21), those who take the means of their deliverance from ungodliness will take that sent of God "out of Zion." This implies the existence of Zion, hence we read, "When

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the Lord shall build up Zion, he shall appear in his glory."—Ps. 102: 16.

Now, if there is no Zion to be built up, the Lord will not appear in his glory. The work cited in this psalm does not appply to the Lord's first advent; for he came there, not in his glory, but in his humility; and when among men over eighteen centuries ago, he placed his coming "in glory" at the "harvest" time (Matt. 24: 31), after the work of Zion's restoration or building, as a result of lifting up the ensign and blowing the gospel trumpet on the domain shadowing with wings. Zion is the government of God, of which Jesus Christ is the "rock of offense" therein; hence, the church. The church is the legitimate outgrowth of the constitutional law which called it into existence as an organic structure; and it is an impossibility to allow that organic structure to be of a different character from the law of which it is an outgrowth. The logic is about as good as, that we carry out the provisions of or pattern after the constitutional law of a republican government and as a legitimate (?) outgrowth show up a monarchial organism! The organization must partake of the nature and character of the organic law. The Zion that Jesus was engaged in building when the Father from the excellent glory gave him the indorsement, "In whom I am well pleased," consisted of apostles, prophets, evangelists, pastors, and teachers; the legitimate outgrowth of the law, the gospel. Anything different would be illegitimate. Its laws were faith, repentance, and baptism for the remission of sins, the laying on of hands, resurrection of the dead, and eternal judgment. With this work of Jesus Christ, God was "well pleased," and commanded, "Hear ye him."

Of the same Zion-work, Paul wrote: "Now hath God set the members every one of them in the body, as it hath pleased him."—1 Cor. 12:18. Of this Zion, as a building, Paul wrote that it was "fifty framed together."—Eph. 2: 21. Of the word *fitly*, Webster gives the definition as *properly*. If the work of building up Zion before the Lord comes is a necessity, and he would give direction to build it according to the above model, would it be properly or fitly framed? Would the Lord do his work properly? Would it please him? The above description is the "proper" Zion out of which salvation is sent for Israel.

"Hear, O ye Gentiles, and repent,
To you is this salvation sent;
God to the Gentiles lifts his hand,
To gather Israel to his land."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6. The slumber of ages is now broken; the long dark night of apostasy from primitive truth is now far spent; a veil of obscurity has been removed. Great Babylon that intoxicated the nations is on the dissecting table, under the electric light of the angel-restored gospel. She is quivering under the ordeal. For centuries she has sat a queen, with no idea of widowhood. Her architecture has shaded the famed Athenian and Parthenic. The inner linings are being ransacked; the elements of dissolution are smoking upon her shrines. She is fated by chronology and located by geography; the coronet of dominion is about to be lifted from her brow. Her golden cup is being corroded by its contents of abomination; she has "transgressed the laws, changed the ordinance, broken the everlasting covenant."—Isaiah 24:5. This explains the angel's mission to renew the covenant "by the which we draw nigh unto God." This more fully explains the "ensign" on the land torn by "the rivers." This is why darkness has covered the earth, and gross darkness the people; why there are so many rival, contradictory sects and lo heres, and lo theres; the staggering, reeling, confused mass of blindness. But now,—

"A voice commissioned from on high,
Hark, Hark! it is the angel's cry,
Descending from the throne of light,—
His garments shining clear and white."

Not only does the administration of the fullness of times comprehend the Father's covenants with Israel and the Western world; but it includes the Eastern world and the "dispersed of Judah;" for the Almighty has promised the following in carrying out his eternal purpose, in reference to bringing back the forfeited heritage: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate. . . . Thy land shall be married; for as a young man marrrieth a virgin, so shall thy sons marry thee."—Isaiah 62: 3-5. It will be noticed that this union is of divine origin, and since divorce is objectionable on the ground that the Lord hateth "putting away," we conclude that in the economy of God their relation to the land will be of eternal duration; hence God's covenants must eventuate in the restoration of that people whom he covenanted to give "the land whereon thou standest for an everlasting possession." But old Babylon has lifted the eternal purposes of God from the real, the true, and the literal, into the realm of the mystical, the speculative, and the severe. No wonder this is the harvest time for the "clusters" of the "vine of the earth" to be gathered and thrown into the "winepress"! With the angel's mission, Paul's question "Who shall descend into the deep? (that is, to bring up Christ)" receives an unequivocal answer, his doctrine, church, work, etc., having been buried and trodden under foot by Babylon's invading hosts. But there is a dramatic scene in which she will figure, for a time at least, when the angel of glory will announce her doom from the heavens:—

"An angel of glory from heaven descended,
While his power and glory enlightened the earth,
With a voice strong and mighty his cry was extended,
'Babylon is fallen and hushed in her mirth.'"

Then Alexander Campbell's idea, advanced in the current reformation, will find realization: "Then the cause so long oppressed shall universally triumph, for ages of prosperity and joy are yet to crown the labors of Messiah, and untold millions—the trophies and achievements of his mediation—are yet to gladden heaven and earth with cheerful submission to his authority." In that gratifying strain he chanted the march of Babylon's death. The voices, thunderings, lightnings, and universal earthquake which will bring the cities of the Gentiles to the dust—she who had captivated the nations with entrancing charm and fettered the souls of men with the death spell of self-security will be hurled from the pinnacle of prominence of the depth of humiliation and woe. Then exulting voices from heaven will thus sing:—

"Rejoice O thou heaven, ye holy apostles
And prophets, for God hath avenged you withal;
For like a great millstone doth sink in the ocean,
E'en so on a sudden shall Babylon fall."

But previous to these great events disclosed in Revelation chapter eighteenth that feature on the programme of the Eternal purpose known as the crowning "dispensation," when the "man" over the "vineyard," goes out of his house in the "eleventh hour," and that last hour dispensation will have been inaugurated, the "stone" from the mountain will have been rolling and gathering velocity. The kingdom which shall "never be destroyed" will then have been organized by the organic law of the kingdom which the angel brings from the skies; the "Zion" will be building; the law shall go forth out of Zion by messengers commissioned of God, to both Jews and Gentiles. They approach the "wards" of that notable city, Babylon. Their "voice" as if from "heaven" (because commissioned from heaven), declares, "Come out of her, my people," "for her sins have reached unto heaven." The integrity and honesty of some compel them to ask, "Whither shall we come?" The response is, The Lord has set his hand again; he hath prepared a city for habitations, the Lord hath builded his house; for "unless the Lord build the house, they labor in vain who build it." Come, leave these dark, gloomy walls. "Mystery" is inscribed upon every side; she made mysteries out of

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plain facts that she might work out her own delusions. She loved mysteries; she paralyzed the energies of the world and inundated it with superstitions, fables, counterfeit gospels, and all the follies of Paganism in a new garb. She shall be visited with the calamities of Egypt, Sodom, and Jerusalem combined; for she has gathered within her dominions the enormities of the three; the filthiness of Sodom, the tyranny of Egypt, and the persecuting spirit of Jerusalem. Her creeds are an "abomination," a yoke, a ponderous burden grievous to be worn; so said the angel in his mission. Is this truth coming to the front? Let the Presbyterian General Assembly's resolution promulgated last June from Portland, Oregon, with a clarion blast that resounded from ocean to ocean, inviting heretics to step down and out without standing on the order of their going, respond. This resolution declared, in effect, that whenever an occupant of the pulpit or professional chair shall change his opinion as to the teaching of the Westminister Catechism, or the Bible on which it is based, "Christian honor demands that he should withdraw from our ministry, and that without waiting for the slow process of discipline." Rev. McQueary, Dr. Briggs, Henry P. Smith, and W. S. Rudolph battled for the extension of their ecclesiastical lives, questioning the right of the General Assembly to unceremoniously bow them out of the fold. Revs. Lawrence, and Robert P. Proudfoot have announced their resignation and withdrawal. They fire full quivers all along the line of exit. Among the names that spring up is one after mine own heart, Dr. Ecob. He claims the right to discover and and herald all the truth he can get possession of in and about the Scriptures, and does not propose to allow what he conceives to be the bigots of an obsolete and obsolescent dogmatic orthodoxy to trample his God-given birthright of free thought, either before or after trial.

The Rev. W. H. Scott, D. D., has also withdrawn, not only from ministry, but membership. The angel said: "Their creeds are an abomination in my sight." Dr. Williamson declares sixty years afterward, "The idea which the creeds present is *abhorrent*." As early as 1846, Charles Beecher gave emphasis to the following: "Our best, most humble, most devoted servants of Christ are fostering in their midst what will one day not long hence show itself to be the spawn of the dragon. The Protestant evangelical denominations have so tied up one another's hands and their own, that between them all a man cannot become a preacher, at all, anywhere *without accepting some book besides the Bible.* And is not the Protestant Church apostate? O woful day! O unhappy Church of Christ, fast rushing round and round the fatal circle of absorbing ruin!" Notice also in this connection a statement of the great London divine: "Through and through, I believe the very heart of England is honeycombed with a *damnable infidelity* which dare still go into the pulpit and *call itself Christian.*" Again, George F. Pentecost bewails the religious condition in this tone: "If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours."

In view of these conditions, made known in prophecy, and their fulfillment voiced by the valiant theologians of this the century of progress, is it considered extraordinary for God to step in the midst of Babylonish chaos and Cimmerian gloom, and say, "Let there be light"? for him to herald the dawning of a better day, more especially when he has the confession of the race that "Thou art our Father; we are the clay, and thou our potter"? (Isa. 64: 8.) Will we deny the potter the wisdom and right to mold the clay? Would not his infinite love prompt him to say: "Come out of her, my people; to execute my eternal purpose I have sent my messenger to restore my eternal gospel, to renew the eternal covenant, that you may obtain the eternal salvation, and secure the eternal inheritance, by the eternal Spirit, to dwell with Christ in eternal glory, to bring to pass my act, my strange act, to introduce the golden age, the Sabbath of creation, the restitution, the fullness of times"?

"Aid its dawning, tongue and pen,
Aid it hopes of honest men;
Aid it paper, aid it type,
Aid it for the hour is ripe.
And our earnest must not slacken into play;
Men of thought and men of action clear the way."

Selected Articles.

DEVELOPMENT BEFORE INSTRUCTION.

EVERY child ought to come into the world with a mission of some sort, and needs to be equipped for this mission, not by teaching what others have learned as of the first importance, but by teaching him what he is of himself capable of doing, and how he is to take part in the world of people and things in which he finds himself.

From the dawn of intelligence in the baby, we try to instruct him—to have him learn something; and this mistake often throws a cloud over his development that hinders progress all through life. Facts not needed by the baby are weights, and take precious time, strength, and room. Later, when the faculties are developed, we may give technical instruction in any department of science or art, and it may, and probably will, be a means of education in the broadest sense. But we ought not to aim to make, primarily, artists, chemists, astronomers, but to make noble men and women, self-poised and self-respecting; and later, artists, scientists, mechanics, and everything else according to the taste and capacity of the individual.

School life is begun with instruction as an end. At this age the faculties are undeveloped, and the process of putting on from without interferes with the natural growth from within, and, as a result, our boys and girls are not self-poised and vigorous in physical, intellectual, or moral attainment. What we need as a basis for all attainment is well-formed understanding; and we shall agree with Montaigne, that "our understandings are no more formed by learning by rote what men have said than we can learn to use an ax by discourse."

The work of early training in the home and in the school is too exclusively a tax upon the memory, and this early memorizing is open to two objections. The former has been already indicated; it occupies the precious seedtime when the perceptive faculties ought to be striking their roots deep into life, as roots into the soil, so that a vigorous and well-sustained growth may result. It is now that the roots are finding their room or limit which must determine the harvest. And what do we give them? Notwithstanding our improved methods, we still give them so many pages of words somebody else has written, so many words they do not understand, to learn to spell, and so many sums in arithmetic. A certain amount must be memorized arbitrarily. And often the child who can recite the lesson the most correctly has the least ability to put to practical use what he has learned. But his high marks satisfy him and his parents; and the child who is unable to memorize easily what has no meaning to him is discouraged at what his teachers and friends call his dullness. Or if, now and then, an advanced teacher adopts the wiser methods of developing by giving instruction through such things as the child is meeting in his daily experience, the parents are disturbed because the teacher "does not use a book half the time in her lessons," and reads from something else besides the reading-book. . . .

The second objection to the system which puts memorizing in the place of development is that memory to be of the best quality must be the outgrowth of clear, correct impressions; and correct impressions are possible only when the perceptive faculties have been cultivated by orderly use before school begins, at the age when they have the natural right to lead.

Memory, then, when stimulated at this stage of growth, is premature, and is, with the understanding, less

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vigorous and trustworthy in later years, because it has been excited too early and unduly, and because it is not based upon its legitimate foundation—educated perceptions. . . . Let us see to it, therefore, that our children do not spend these precious early years in memorizing what even the wisest have said, when the universe with her precious wealth of resources lies at their feet at every step. Thus will they be dignified through such original research and personal responsibility as are at their level, and we shall build for them better than we know. . . .

In dealing with children, a great deal lies in knowing what not to do. We have seen that we are not to instruct before we develop, and that we do not require belief when knowledge is possible. We have also seen that in our methods for development a great deal of instruction is unconsciously included; but we may have abundant instruction with very little or no development. The memory is taxed to the exclusion of the esthetic nature, mechanical skill, and what, in forcible language, we call common sense. Neither are moral insight and integrity of character included in this worship of the memory or intellect. . . .

Wiser methods must be the result of a correct understanding of child nature. We must learn that work and thought must reproduce each other if we would follow nature's way, and that this process must begin in the nursery, with the dawning intelligence. In this way shall be built our foundation for that state of society which will give us fewer paupers and criminals, and fewer wasted lives in the higher walks of life. The most important things in this science of childhood we can all be learning daily, if we will; and the teachers shall be the children themselves, the only condi tion being that in judging and studying them we shall see from their level, and appreciate their mental and moral horizon. . . .

A sweet little girl, thoughtful beyond her years, said to her mother, "Mamma, you got" to do something which had previously been talked of as necessary to be done. The mother very gently reproved the child; but when the "got" was repeated with emphasis, the reproof was strengthened by the expression of sorrow that her little girl should speak so peremptorily to her mother. And it was a day or two before she found out that the child meant "forgot," and was simply reminding her mother of what she had said ought to be, and had not been, done. The child knew the meaning of "forgot," but had, in her vocabulary, retained only the last syllable. Here were hours of wonder and questioning to the baby under the imputation of being rude to her mother, and it was all the more a weight on the little brain and heart because she could not understand or express her dilemma. . . .

Children who are sensitive brood over this misapprehension and injustice, and are made morbid by it, possibly sulky and stubborn, and the more robust natures rebel inwardly, till a defiant and belligerent attitude becomes a habit; and this means character, thus transforming the most valuable elements of manhood and womanhood into qualities unfortunate for the possessor and unlovely for the world. Besides, they occupy the ground to the exclusion of the better and the higher growth. . . .

There are few children at ten years old who are not burdened with an excess of self-consciousness or an attitude of self-defense, or both, the result of our taking for granted that they must be constantly pruned and bent to our notions of school and society requirements. We forget that in sacrificing individuality we lose that force and beauty that belong to an original pattern, and put in its place one without special grace, and liable to weaken with advancing years, and give to society mediocrity and uniformity instead of strength and unity.

We can easily believe, if we study children, that when their activities do not run in line with our wishes, it is not, primarily, from love of mischief, but that they are following the impulse to grow from within by doing and seeing the results. And with an earnestness that promises well for the future if turned in the right direction, they simply do with their might what their hands find to do; and they need direction and help, not criticism or blame. Children enjoy our interest and sympathy in their play, and are enriched by our just commendation; and I am sure we should commend more freely and censure far less than we do if our eyes were opened to see children as they really are.—*A. R. Aldrich.*

THE best interests of individual home, church, state and nation demand that there shall be but one code of morals for men and women, and when in the course of human events a new home is established the young man should lay on the marriage altar a purity as white, as bright and as spotless as the spotless purity which he demands from the chosen companion of all his joys and sorrows.—*The Dawn.*

Mme. Modjeska's recipe for retaining a youthful appearance: Take a warm bath every night before going to bed, get plenty of sleep and don't eat too much.

Mother—"Willy, don't you know it's very wrong to play with your soldiers on Sunday?" Willy—"But, mamma, this is the Salvation Army."

It is computed that twelve city people die where ten deaths occur among dwellers in the country.

Conference Minutes.

WESTERN MAINE.

Conference convened with the Little Deer Isle branch, February 4 and 5, at 2: 30 p. m., U. W. Greene president, W. G. Pert assistant, and E. H. Pert secretary. Elders reported: W. G. Pert, G. W. Eaton, J. J. Billings, J. W. Blastow, U. W. Greene baptized 5, S. S. Eaton. Priests: M. F. Gowell, C. Knowlton, I. C. Gray, E. E. Holman. Teachers: T. E. Eaton, E. H. Pert, W. W. Blanchard, J. E. Eaton. Deacon J. H. Eaton reported. Branch reports: Little Deer Isle 23; Brooksville 63; Dixfield Center 23; Green's Landing 56; Bray's Mountain 21. Bishop's agent's report audited and found correct: On hand last report $8.09; received $210.42; paid out $192.43; on hand $26.08. Brn. U. W. Greene and M. F. Gowell were chosen delegates to General Conference. Resolved that we as a district feel the necessity of urging that the General Conference shall take more decided and thorough action in the matter of a proper representation of our faith in the leading encyclopedias and school histories. Resolved that we recommend Bro. Wm. W. Blanchard to the missionary in charge and the General Conference for appointment to the ministry in Maine. The petition of the Saints at West Surry was granted, and U. W. Greene and G. W. Eaton were appointed committee to organize the branch. An elders' court was appointed. Adjourned to Green's Landing, May 27 and 28, 1893.

VICTORIA, AUSTRALIA.

Conference convened at Queensferry, December 24 and 25, 1892, preceded by a tea and entertainment in aid of the mission on the 23d; proceeds about $50 (£10 4s.); president, Elder Wight, secretary, Bro. Cuthbert. All branches reported; also report from Bishop's agent; Elders Jones, Trembath, and McIntosh, and several of the lesser priesthood. New branch proposed to be formed at Somerville. The work is progressing slowly but surely, and most of the reports tended to show that prejudice in the district is fast breaking down.

FORSTER.

Conference convened at Wallsend, January 7 and 8, 1893, J, W. Wight and E. J. Haworth presidents, Robert Taylor and Edwin Wright clerks. Forster, Hamilton, Nambucca, and Wallsend branches showed a membership of 175; spiritual condition good. Elders Haworth, Dixon, Gregory, Clark, and Wight; Priests Hoyle, Davis, Rodgers, W. Lewis, and Purvis reported. Bishop's agent reported £20 7s. 10d. in hand. A request that another be recommended in his stead was not complied with. A resolution favoring the enlargement of the district prevailed. Heman C. Smith, T. W. Smith, H. A. Stebbins, J. F. Burton, and J. W. Wight were chosen delegates, those present being empowered to cast the full vote, 37. E. J. Haworth and C. Avery were chosen president and vice president for the ensuing year. Adjourned to meet at Tuncurry, December 30 and 31, 1893.

WELSH MISSION.

Report of conference held at Aberdare, January 8, 1893. Upon recommendation of Brn. J. W. Gillen and G. T. Griffiths, Elder J. R. Evans was voted to preside over this conference. Bro. Thos. Gould acted as secretary *pro tem.* Adolphus Edwards was accorded a voice and vote in this conference. In view of the fact that there is not an organized branch in the territory formerly known as the Eastern district, and further, that there is not a branch report in the hands of the secretary, and further, that there is not sufficient number present to transact business, on recommendation of the missionaries in charge, it was resolved that what was formerly known

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as the Eastern district be declared disorganized. Bishop's agent's report: Balance brought forward January 1, 1892, £7 15s. 0½d.; received £3 15s. 7½d.; total £11 10s. 8d.; paid out £8 0s. 6d.; on hand January 5, 1893, £3 10s. 2d. Thos. Gould, agent. Elders present 6, as follows: R. Jenkins, J. Jenkins, J. D. Jenkins, T. Gould, W. Morris, A. Edwards. Each one expressed a desire to do their best to further the work of the Lord in this part of the vineyard as circumstances permit. Brethren J. W. Gillen and Gomer T. Griffiths exhorted the brethren present to abstain from all intoxicating liquors, and to live good, moral lives, honest and upright in all things, from which so many had fallen. Preaching by Elders J. R. Evans and J. W. Gillen.

Miscellaneous Department.

DELEGATE CREDENTIALS.

By the act of General Conference all credentials that entitle delegates to represent districts and branches in the sessions of said conference should be made out and sent to the General Church Secretary before April 6, of each year. This method prevents the delay caused by the committee on credentials having to prepare such a roll after their appointment, and all they have to do is to consider the merits of the credentials and submit the roll to the conference for its approval, after the secretary has made it ready for them. Hence the necessity that the presidents and clerks of districts (and of branches not in districts) should make out such certificates at an early day.

All that is necessary in form is to give date and place of writing and say as follows: "This is to certify that (Here give all names included in the delegation) have been duly appointed by the——district as delegates to the General Annual Conference of April, 1893." Then give the total membership counted in the district, those enrolled in branches, in fragmentary branches, and the scattering members, if you have a record of them. In case you have not the total, and delay is caused thereby, then I can supply from my record the total of each district, as I keep a separate account with each branch and each district in the church, and my Annual Report presents each district, each State, and the church just as they stand upon the record of names.

Where a district provides and instructs that, in case the whole delegation shall not be present in the transaction of business, any lesser number of them may cast the whole vote of the district, let it be so stated in the certificate, so that said district may not lose its vote in case there is a division of view on any point, but the vote will be divided the same as if all are present.

I again urge upon district officers to see that these certificates are made out and sent to me before April 1, if possible, so that all things may be prepared in season, before there is too great a rush of matter.

In making up credentials remember that each twenty-five members entitles the district to one vote, and that as many delegates may be sent as there are votes, if desired by the district. But no one delegate can cast over twenty votes.

HENRY A. STEBBINS,
General Church Secretary.

LAMONI, Iowa, Feb. 20.

DISTRICT REPORTS.

The past custom of the church has been for districts to send reports to General Conferences, setting forth their numbers, with account of loss and gain, and stating what ministerial labor has been done during the year, etc.

But last April (1892) the General Conference took this subject into consideration, and adopted the following resolution: "That, in the preparation of the Church Secretary's report, this body desires that of the Church Secretary and not those of district clerks, who are not under direction of the body."

As I understand it this relieves districts of all (heretofore supposed) necessity of making annual reports to the General Conference, and the Church Secretary of copying and embodying them in his report to the general body. This will be quite a relief to me in a very pressing time of service, and I presume it will be a welcome relief, also, to district officers. What report I make of districts will be as my book of accounts will show them to have made progress or failed to do so, that is numerically, and the ministers in charge will probably present the ministerial labor and spiritual progress of each separate region over which they preside.

Therefore, those who have already sent in district reports as in former times, and those who contemplate doing so, will please take notice that such are not required, or that they should be governed by the above act of General Conference in the matter.

H. A. STEBBINS,
General Church Secretary.

NOTICES.

To the First Quorum of Elders:—There having been a resolution passed by the quorum at the last General Conference that where members failed to report for two years in succession their names would be dropped from the record, I therefore send to each member a blank to fill out and return to me, at Lamoni, Iowa, as early as April 1, 1893. Be sure and not forget to give your post office address. VALENTINE WHITE,
Sec. of Quorum.

To First Quorum of Teachers:—It is expected that each member of the quorum will make out a complete report of all labors done during the past year, and send the same to secretary of quorum, Bro. George H. Hidy, Independence, Missouri.

B. J. SCOTT, Pres.

To the First Quorum of Seventy:—The First Quorum of Seventy will meet in the student's room of the brick church, Lamoni, at nine a.m., Monday, April 3. Please send in reports at least a week beforehand, and remember a dime for expenses. Carefully read over the circular letter, and comply as nearly as practicable with its requirements. We look for a large attendance and a rich blessing in our meetings.

DUNCAN CAMPBELL, Pres.

Notice is hereby given to all Saints knowing their names to be enrolled on the Angus (formerly Keystone) branch record, who have neither taken letters from said branch nor reported to same either by word or person for two years past and upwards, to report to said Angus branch within the next ninety days, or they will be reported to the June session of Des Moines district convention as scattered members. Members desiring to so report address either to J. W. Morgan, Pres., or Lucy Doss, Clerk, Perry, Iowa.

To the Second Quorum of Elders:—As the time of General Conference draws near, I wish to state that a new quorum list and also a blank report was sent to all members some months ago. Please fill out blank report, and write your permanent address, so we can see when any change of address occurs. Please do not fail to send these reports to either president or secretary on or before the 25th of March. By request of president we publish the following as the ruling of our quorum last April:—

Moved and seconded that the resolution concerning elders of this quorum reporting be so amended as to read if they fail to report for two years without a reasonable excuse be given, their names be dropped from the quorum; also that the secretary is hereby requested to revise the quorum list, and furnish blank report and list to each member, and that each member be requested to pay to the secretary fifteen cents to defray the expenses of publishing and postage, and that each member be required to make a report of work done. ARTHUR ALLEN, Sec. Quo.

1220 Walnut Street, Kansas City, Missouri.

THIRD QUORUM OF PRIESTS.

Each member of the quorum is requested to note the circular letter mailed some time ago by the secretary, and to comply with its requirements, reporting labor done during the conference year, giving present permanent address, stating what labor you expect to do during the coming year, etc. Every member should report these items in order that the quorum may render a complete report to the General Conference. If any have failed to receive circular letter, notify the secretary, Bro. William Shakespeare, addressing him at Lamoni, Iowa.

F. M. WELD, Pres.

LAMONI, Iowa, February 22.

CONFERENCE NOTICES.

Conference of the Independence district will convene at Independence, Missouri, March 11 and 12, at ten a.m. We hope there will be full reports from all the branches and ministry, that we may know how the work is prospering. A full delegation is expected. Come, brethren, let us come together and have a good time.

R. MAY, Dist. Pres.

MARRIED.

AUSTIN—MAYER.—At San Bernardino, California, February 5, 1893, Bro. Thomas Austin to Mrs. Eliza Mayer, Elder Heman C. Smith officiating.

ERWIN—HAINS.—On February 12, 1893, at the Saints' chapel, near Manchester, Texas, by Elder Charles M. Fulks. Bro. Jefferson D. Erwin and Sr. Maggie C. Hains. Many relatives and friends were present to do justice to the occasion.

DIED.

WILLIAMS.—Bro. George W. Williams was born May 17, 1823, in Jefferson county, New York, and died near Lamoni, Iowa, February 10, 1893, aged 69 years, 8 months, and 23 days. Recently he had another attack of la grippe, and therefrom suffered periods of faintness from rapid action of the heart. Doubtless in one of these, more severe than before, his spirit separated from the body; for he was found lying quietly in death upon his load of wood, his team coming towards town, and about four miles south of it. His first marriage was in 1845, and four of the children by that union still live, being residents of Michigan. In 1864 he married the daughter of Elder Moses McHarness, and to them were born eight children, all of whom are living. After twenty-nine years of companionship Sr. Williams is left to the sole care of her household, wherein she has always been a loyal wife and a faithful mother. Bro. Williams was baptized in Lawrence, Michigan, August 28, 1870, by Elder E. C. Briggs, and continued to believe in the work. For a man of his age he performed much hard labor even to the last of his days. The funeral discourse was preached in the Saints' chapel, on Sunday, February 12, by Elder H. A. Stebbins, assisted by Elders A. S. Cochran and H. C. Smith.

RANGE.—In Hollister, California, January 26, 1893, John, son of Bro. and Sr. J. M. Range, aged 7 years, 4 months, and 3 days. He was buried from the Christian chapel, which was kindly granted for that purpose, Elders Daley and Burton officiating, the latter delivering the discourse to an attentive audience. Little Johnnie was a great favorite with his school teacher, and universally loved for his quiet, gentle, lovable nature. A most amiable child has passed to the beautiful home beyond.

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HART.—At the home of his son, Bro. H. B. Hart, Pretty Prairie, Iowa, January 10, 1893, George L. Hart, aged 70 years, 3 months, and 9 days. Deceased was born at Farmington, Connecticutt, October 7, 1823. Father Hart never made a profession of religion. Funeral sermon by Elder J. M. Baker, from 1 Corinthians 15: 19.

ROHRER.—At Sacramento, California, December 20, 1892, Sr. Sarah Rohrer, aged 84 years, 3 months, and 19 days. Deceased was born in Montgomery county, New York, August 31, 1809. Sr. Rohrer believed the gospel on first hearing it from Elder Benjamin Brown, in Chautauqua county, New York, in early days, but did not unite with the church until 1838, being instructed by marked direction of the Spirit by hearing an audible voice instructing her concerning the prophetic mission of Joseph Smith and the divine origin of the work. She remained in the East until 1854, being thrice instructed, and also by an audible voice to not go to Utah. Going to California in 1854 she again heard the gospel, from the Reorganization, which she joined in 1864. Funeral services in Sacramento; sermon by Elder James H. Parr.

GIBBS.—Near Hamburg, Iowa, January 24, 1893, Mr. James Gibbs. He was not a member of the church, but read its publications, and was favorable to the cause.

COMBS.—At South Brooksville, Hancock county, Maine, Sr. Anna O. Combs, aged 84 years, 9 months, and 13 days. Sister Combs was baptized by Elder T. W. Smith, April 19, 1868, and has ever been an earnest Saint. She is mourned by a large circle of relatives and friends. Funeral services by Elder W. G. Pert, from Hebrews 4: 9: "There remaineth therefore a rest to the people of God."

ALSTON.—At Keokuk, Iowa, February 13, 1893, John Alston; he was born at Ribchester, Lancaster, England, in 1806; married at Nauvoo, Illinois, in 1841. He was the father of ten children, nine of whom are living. Was ordained an elder in 1867. Passed away in full faith of coming forth in the first resurrection. Funeral from the Latter Day Saints' church by Elder B. F. Durfee, from John 5: 24–28.

BROWN.—At Ogden, Utah, February 1, 1893, Sr. Laura A. Brown, daughter of A. P. and Betsy Haws. Deceased was born June 29, 1855, at Salt Lake City, Utah; baptized July 31, 1867, at Austin, Nevada, by Elder E. C. Brand; was united in marriage to Mr. James Brown, October 1, 1871, at Battle Mountain, Nevada. Funeral at her residence, Ogden, Utah, February 2, 1893, by Elder Hyrum O. Smith. Sr. Brown leaves a husband, six children, and mother to mourn her departure.

NICKERSON.—At her home in Lyons, Wisconsin, November 15, 1892, Sr. Mary A. Nickerson. Sr. Nickerson was born February 13, 1811, in Vermont; united with the church in 1833, in New York, and the following year she was married to U. C. H. Nickerson, who died June 18, 1888. She was honored and respected by all who knew her, and died as she had lived, firm in the faith, and always bearing a faithful testimony to the truth. Funeral services at the M. E. church, in Lyons, by Elder C. H. Burr, from Psalms 116: 15. "Precious in the sight of the Lord is the death of his saints."

ITEMS OF INTEREST.

EVANSVILLE, Ind., Feb. 21.—The river is still swelling at this point, with forty-one and four tenths feet on the gauge. News from all the side streams along the Lower Ohio is that they are at flood height and still rising. To add to the already alarming situation the heaviest snowstorm that has visited this section in years commenced shortly before three o'clock this morning and continued until noon, when it measured fifteen inches deep, and to-night prospects are favorable for more snow or rain.

PORT DEPOSIT, Md., Feb. 21.—People in this inundated town are in a wretched condition. Many families have no fires in their water-soaked houses. The first floors were flooded a week ago and the stoves and heating apparatus ruined, and since then they have had to live on cold food and live in cold rooms. Hundreds of persons have left the town until the gorge is broken and the waters subside.

MELBOURNE, Feb. 19.—Steady rain for several days has caused the rivers of Queensland to rise rapidly and threaten a repetition of the recent floods. Gales have accompanied the rainfall, so that between wind and water most of the railway telegraph lines have been rendered temporarily useless. Ipswich, Brisbane, and several smaller towns are partially under water. In Brisbane the water is but ten inches below the highest mark during the last flood, and some ten or twelve lives have been lost. The three vessels which were left stranded in the Botanical Garden of this city during the recent flood have been got back to the river. In Northern New South Wales the floods have done enormous damage to crops.

PIEDRAS NEGRAS, Mexico, Feb. 19.—The prolonged drought which has caused such destitution and suffering among the people in the states of Durango and Cohulla during the last four years has been completely broken by bountiful ruins that have fallen at intervals during the last two months. The Nazos River, which flows through the Laguna cotton district, is overflowing its banks and the work of irrigating the productive land is now in progress for the first time since the drought began. Fine crops of corn, beans, and cotton will be raised in these states this season.

Members of the Foreign Relations committee of the United States Senate say the the Hawaiian treaty will be ratified during the present session. Some opposition has been manifested, but it is not expected to prevent ratification of the treaty. United States Minister Stevens reports affairs quiet at Honolulu; some who were doubtful are now in favor of annexation; the natives show unexpected regard for the United States flag; the naval force is commended.

Prime Minister Gladstone's home rule bill is occupying the attention of the English House of Commons. The measure is claiming supporters and opposers, but its passage or rejection cannot definitely be foretold.

The Midlothian Liberal Association has adopted a resolution declaring that home rule for Scotland is a necessary condition to granting home rule to Ireland.

LONDON, Feb. 21.—The Grand Orange Lodge of Belfast has sent out a vehement manifesto against Mr. Gladstone's home rule bill. The manifesto demands either union with Great Britain or complete separation from Great Britain. "We would accept the latter," says the manifesto, "sorrowfully but courageously as the only alternative left to a deserted and betrayed people, but we would resist to the death any attempt to force upon us a bastard combination of the two." The manifesto names March 2 as the date of a great Unionist demonstration in Ulster Hall, where the men of Ulster will formally declare their uncompromising opposition to the home rule bill. The manifesto closes with the exhortation that the Unionists avoid all action calculated to cause disorder and thus "likely to betray them into hands of their historic foes."

ST. PETERSBURG, Feb. 21.—In consequence of the destruction of crops by frost last summer famine and disease are now prevalent throughout Finland. More than 200,000 persons are dependent upon charity. Towns and villages are thronged with beggars. At least 500,000 peasants are barely able to find the means of subsistence. They have eaten most of their draft animals and their domestic pets. Typhus-fever is carrying off hundreds daily.

Advices from Cape Palmas, on the Liberian coast, state that the feuds of the natives at Rocktown culminated January 26 in a battle, in which forty natives were killed and 200 were wounded.

The Federation of English Master Cotton Spinners has decided to maintain the demand for a 5 per cent reduction in wages which led to the strike which has now lasted throughout the winter.

TANGIER, Feb. 21.—The rebels forced an entrance to Wazan Wednesday. The citizens closed and attempted to annihilate the attacking forces. The streets were scenes of carnage for hours. Hundreds were killed.

Pope Leo celebrated his episcopal jubilee at Rome, February 21. Pilgrims from Ireland and all quarters of the globe were present in large numbers. Gifts and letters of congratulation were received from the Sultan of Turkey and other potentates.

France is increasing her army regiments.

Nofou, an island of the Samoan group, has been devasted by a hurricane which raged for sixty hours. European and native houses were destroyed. The natives are destitute of food, and without money. The bread fruit trees were destroyed.

A Yokohama native paper reports a destructive fire at Pekin, January 17, which is said to have destroyed 10,000 houses and many lives.

Enemies of the French were again defeated, the government being again sustained by a strong vote in the Chamber of Deputies.

General Beauregard is dead.

A severe blizzard and cyclone attended by a heavy snowfall prevailed from throughout New England to Michigan on February 20, doing much damage to property on sea and land, the mercury going so low as 26° below zero.

Republicans and Populists in Kansas have agreed upon a means of settlement of their differences. The Republicans seem to have the best of the matter.

Chicago Presbyterian ministers have issued a plea for "peace and work," in which they deprecate "new tests for orthodoxy." They say:—

"As ministers of Jesus Christ and working pastors and elders in the Presbyterian Church we are filled with the gravest fears lest the usefulness of the church should be hindered, its peace destroyed, and its honor diminished by the prevalence of theological strife over doctrines which are not essential. We are persuaded that the great body of the church, laymen and ministers, have little sympathy with the extremes of dogmatic conflict. . . . We deprecate any and every attempt to impose new tests of orthodoxy, or to restrict the liberty hitherto enjoyed by those who sincerely subscribe to the essential and necessary articles of the Presbyterian Church. Especially would we deplore any hasty addition by informal resolution or by judicial decision to the confessional statement of the doctrine of Holy Scripture.

"We hold firmly to the teachings of the first chapter of the Confession of Faith and to the Holy Scripture as the word of God and the only infallible rule of faith and practice."

Rev. E. M. Buswell, the leading light of the Christian Scientists in Michigan, has been indicted by a grand jury in Nebraska for malpractice. He is wealthy and has secured able counsel, and the trial is expected to be an interesting one, as a test case.

The Philadelphia and national post office authorities have made successful tests of the pneumatic tube mail service in that city.

A St. Louis man is reported to have invented a process for manufacturing steel that will do away with the famous Bessemer system.

Spanish Republicans celebrated the twentieth anniversary of the republic, in 1873, at Madrid. Violent speeches were made denouncing royalty. "Down with the monarchy" was shouted in the streets. Police dispersed the demonstration.

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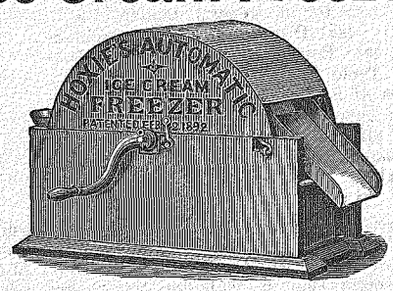

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THE SAINTS' HERALD.

Vol 40. Lamoni, Iowa, March 11, 1893. No. 10.

THE SAINTS' HERALD.

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PAGAN VIEWS OF DEATH.

IN Jesus Christ life is a new creation, and so is death. He has thrown the light of his example upon the grave because his sacred body was rested within its mysterious portals. To us, with Christian faith to enlighten us, it should never be what death was to the Pagan, with his dim apprehension of the world of shadows. Homer, in the eleventh book of the Odyssey, and Virgil, in the sixth book of the Eneid, conducted their heroes to the unseen world; but at best, it was a shadowy world, or, at worst, a gloomy world, with the dark Stygian lake, with Phlegethon, the river of fire, and Lethe, the river of forgetfulness.

But the Elysian fields and Tartarus —the "isles of the blest" and the place of torment—obtained only a slight and mythic hold upon the popular mind. Belief in the future life had shriveled into "a slight perhaps" in the days before the advent of Christ. The divine Plato "who almost touched the gates of Paradise," gives the fairest rays of hope in the Phaedo and the Gorgias, and Socrates quits the world with almost a Christian hope upon his lips. Tacitus did not venture beyond his "if, indeed, there is any place for the spirits of the pious, if, as the wise imagine, the souls of the great are not extinguished with their bodies."

Cicero expresses a hope, but stammeringly, like a modern agnostic: "If in this I am mistaken, because I believe the spirits of men to be immortal, sadly am I mistaken." Sallust writes that "Cæsar urged torture rather than death upon traitors, as death had lost its restraining force, men ceasing to look for anything after death." With these dim, intangible views of another life, it need not surprise us that men met death with horror and dread, or some few of the nobler sort, like Cato and Seneca, with the calm despair of stoicism. The former spent his last hours in thinking of the illustrious men of the past, and the latter, when Nero's messengers came to his old tutor, in composing some of the noblest passages of stoic philosophy. But to the great mass of men, death was an unparalleled catastrophe—"simply this and nothing more."

Does some of this terrified spirit of a hopeless Paganism linger among us, whose privilege it is to live in the climate of a better hope? It sometimes appears so, when we see the dread with which many Christians look upon the article of dying, and the loss of sustaining hope with which they regard the condition of their loved ones who have passed into the great mystery. We are recreant to our noblest heritage when we regard death in the light of merely natural and human feeling. By a miracle of love we are placed at a new point of view. If we believe the Scriptures—and this is written for those who do believe them heartily and earnestly—then both life and death, both the solemn joy of living and the saddening thought of dying, are to be regarded in the light of Christian revelation.—*Sel.*

CHILD COMPANIONSHIPS.

IT is a parent's duty to know who are his child's companions, and to know the character, and course of conduct, and influence upon his child, of every one of those companions separately. Here is where a parent's chief work is called for in the matter of guiding and controlling his child's companionships. A parent must have his child's sympathy, in order to gain this knowledge; and a parent must give his sympathy to his child, in order to be able to use this knowledge wisely. It may be necessary to keep an open house for these companions, and an open heart and hand to them personally, as it surely is necessary to keep an open ear to the child's confidences concerning their sayings and doings, if the parent would know all about them that he needs to know.

Knowing his child's companionships, a parent ought to encourage such of them as are worthiest, and discourage such as he cannot approve. He ought to help his child to regulate his social intimacies according to the standards thus set before him. It will not do for a parent to allow matters in this line to take their own course, and to accept all companionships for his child just as they may come to him. He must feel responsible for his child's wise selection, from among the number of proffered companions, of those who are to be retained while others are dropped or avoided. And it devolves upon a parent to see to it that his child's companionships are of growing value to his companions as well as to himself; that his child's influence over his very playfellows is for their good, while his good is promoted by their association with him.

LITERARY NOTES.

With the March number, the *Review of Reviews* as a distinct American publication completed its second year. Its rise to prominence and influence in so short a period is fully admitted in New York publication circles, as well as by experienced observers throughout the country, to be altogether without precedent. To many minds the relationship between the English and American *Review of Reviews* is something of a mystery. It is not strange that the public should imperfectly understand an arrangement so entirely unique. The truth is that the American *Review of Reviews* is a distinct periodical, edited absolutely by Dr. Albert Shaw and owned by a company of which Dr. Shaw is the president as well as the chief stockholder. But the vice-president of this company and the next largest stockholder in it is Mr. W. T. Stead, of London, who founded the English *Review of Reviews* and who edits and entirely owns that brilliant and far-famed London periodical. Under the terms of the perfectly intimate relationship existing between the English and American *Review of Reviews* each periodical has full access to duplicate copies and advance proofs of all the articles prepared for the other, and each is entitled to a duplicate set of all the illustrations devised by the art department of its trans-Atlantic colleague. Dr. Shaw has the fullest and freest liberty to use in any way he pleases, with curtailment or amplification, the materials supplied by Mr. Stead, and Mr. Stead has on the other hand the same liberty as regards the materials prepared for the American *Review of Reviews*. The American magazine has been, upon the average, some twenty or thirty pages larger than its English contemporary, and has therefore been enabled to make very extensive use of the English and foreign materials. Though differing somewhat in method, the two periodicals are harmonious in their general spirit. Each is adapted to circulation in its own country. It is well understood that the American *Review of Reviews* has already risen in point of circulation to a rank with the three or four most widely circulated standard monthlies. Such success achieved in so short a time may well be considered a triumph of industry and of editorial instinct. The chief characteristic, perhaps, of the *Review of Reviews* is its amazing alertness. It never goes to press until all the other magazines are printed, and it gathers up the latest events of the world and presents them summarily, with abundant illustrations and in a well-digested, succinct fashion that saves the time of the reader and carries him on a straight, clear line through the complexities of the month's events.

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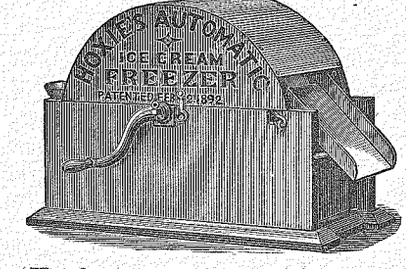

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, March 11, 1893. No. 10.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, March 11, 1893.

CONTENTS:

EDITORIAL:
The First Presidency.—No. 1.....145
Important Service 148
When did he Preach?.....148
MOTHERS' HOME COLUMN:
Law.—No. 5.....151
LETTER DEPARTMENT:.....152
ORIGINAL ARTICLES:
An Apology 155
Letter from Australia.....156
SELECTIONS:
Preservation of Sacred Texts before Moses' day.....157
CONFERENCE MINUTES 158
MISCELLANEOUS:
Railway Rates to General Conference 159

THE FIRST PRESIDENCY.

No. 1.

AT a former time there was published a series of articles in the HERALD setting forth and explaining the respective authorities and duties of elders, priests, teachers, and deacons; and now we purpose to present to our readers a series of articles on the respective authorities and duties of the Presidency of the Church, the Bishopric, the High Priests, the High Councils, the Twelve, and the Seventies, following, generally, the order of their call, appointment, and ordination in respect to time, (so far as history will enable us,) and not in the order of official rank in the priesthood. To us this seems the better plan, for thereby their respective authorities and duties may be illustrated and explained by the pertinent facts of authentic history as well as by the statements of revelation, the former aiding us in understanding and applying correctly the latter; for it should be borne in mind that the calling, appointing, ordaining, organizing, regulating, and setting in order the priesthood in respect to its offices, councils, and quorums, was largely under the administration of the "man like unto Moses," Joseph Smith the Seer, who has furnished a concise history of his own work, and the work of his fellow ministers, down to near the close of his eventful career on earth, from which we shall draw largely in our preparation of these articles.

The church should be intelligently and faithfully united in the work of the Lord, and they therefore should be well instructed, so far as practicable, in both the revealed will of God and in the reliable history of his church. From our personal experiences and observations we can bear witness to the high value of recorded church history over "the traditions of the elders," and also over any and every kind of oral testimony handed down from one to another, in respect to the sayings and doings of Joseph and the ministers under him.

It was our good fortune to procure at an early time, say from 1851 to 1860, and read thoroughly the history of the church as recorded in the *Evening and Morning Star, Messenger and Advocate, Elder's Journal, Times and Seasons, Millennial Star* and many miscellaneous works of the church, so that we speak advisedly when we testify to the great importance of that history when seeking a proper understanding of the revelations, commandments, and laws of God given for the government, enlightenment, and edifying the church. And it is with the purpose to point out and emphasize the essential harmony and interdependence of "the law and the testimony" that we now write, and to thereby aid in uniting the ministry and the people of God in a correct understanding of the church and its proper work, the priesthood and its proper work, in all its various departments and offices, so that the Lord's people may attain the unity enjoined by St. Paul in 1 Corinthians 1: 10, where he says:—

> Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.

Agreeable to the order we have suggested, we shall now proceed to treat of the First President of the Church and his Counselors, and present matters involving their authority, rights, powers, duties, responsibilities, and administrations, so that all who will investigate may be informed in regard to these interesting and important concerns, as they appear under the administration of Joseph the Seer.

Joseph Smith, the Seer, from the very nature of his calling and work, was the chief presiding officer of the church at the first when founded and organized. Prior to the organization of the church, April 6, 1830, the Lord said this:—

> The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.—D. C. 17: 1.

Joseph was "the presiding elder," "the first elder" of the church in respect to rank in the priesthood and official authority, and Oliver was "the second elder" in the same sense. Notice in this connection the very important fact, that Joseph and Oliver, the first officers of the church in point of both time and rank, were "called of God" and "ordained" under each other's hands to be apostles, thus fulfilling the Scriptures—"first apostles." (1 Cor. 12: 28.) Nor were these the only apostles then called, for the Lord, in June, 1829, (D. C. 16: 3,) declares that David Whitmer was called an apostle. And while on this subject it may be well to state that, three years prior to the calling of the quorum of twelve apostles—denominated "the traveling high council" (D. C. 99: 13; 104: 12, etc.)—there were other apostles in the church besides Joseph, Oliver, and David, for the Lord said to "his servant Joseph Smith, Jr., and six elders," September 22 and 23, 1832, "you are mine apostles, even God's high priests."—D. C. 83: 1, 10. And this order of things harmonizes with the Bible where it says that Jesus (Heb. 3: 1), and James his brother (Gal. 1: 19), and Paul and Barnabas (Acts 14: 14), and Sylvanus and Timotheus (1 Thess. 1: 1; 2: 6), were apostles. None of these, that we can find, belonged to the quorum of Twelve, even as Joseph and Oliver and David never belonged to that quorum, nor did any of the "six elders"—apostles—mentioned in Doctrine and Covenants 83: 10, that we know of. From these facts our readers will be better enabled to appreciate the fact and the reason of the presidency of Joseph and Oliver at the first.

The authority and duty of these officers was to preside over and minister to the flock of God, and though appointed of God they must nevertheless have the formal and explicit consent of the members to do so. *Mill. Star* 14: 20, 26; *Times and Seasons* 3: 915.

That Joseph was appointed of God to be the president of the church is seen in the fact that he was "inspired of the Holy Ghost to lay the foundation" of the church, "and to build it up

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unto the most holy faith" (D. C. 19:1), and it is seen also in the historical fact that he did preside over it from the first.

If there had been questionings as to how Joseph should be authorized to preside over all conferences, a revelation given in September, 1830, revealed the fact that it must be by "the voice" of that body, for it says:—

My servant Joseph shall be appointed to preside over the conference by the voice of it. —D. C. 27:4.

This same revelation in paragraph 2, declares in these words to Oliver that Joseph was the president of the church:—

Thou shalt not command him who is at *thy* head, and at *the head of the church.*

This "first elder" and "first apostle" of the church was authorized and called of God to receive and teach the revelations of God and thereby "lay the foundation" of the church, and "build it up unto the most holy faith." —D. C. 19:1. We therefore find him acting in that capacity in every time of need, by which means the light of heaven was thrown upon the present and future of the work intrusted to him and his fellow ministers, thereby providing, months and years beforehand, the very patterns the priesthood must work by in "building" the church right. This authority and duty was limited and restricted to him, very properly, as we see in Doctrine and Covenants 27:2; 43:1, 2; 104:42, and 107:39, etc.

As might be expected, the Bishopric was required to act under the counsel and advice of the presidency in respect to locating and arranging for the Saints in the gathering, for each person was to do in these matters "as is appointed to him by the Presidency and the Bishop of the church, according to the laws and commandments which ye have received, and which ye shall hereafter receive" (D. C. 48:2), and church history records that this order was observed with fidelity, generally, thereafter.

In November, 1831, the authority and duty of providing Bishops for the church was laid upon the Presidency, where the law says such shall be "called and set apart and ordained unto this power under the hands of the First Presidency of the Melchisedek priesthood" (D. C. 68:2); and this order was restated in Doctrine and Covenants 104:8. Church history shows that this was the order of the church observed under the seer up to the time of his death. But it was immediately and radically changed by Brigham Young and his followers, as seen in *Times and Seasons* 5:619, etc. And in this same section 68, in paragraph 3, further authority and duty touching the Bishops is laid exclusively upon the First Presidency in these words:—

*

And again, no Bishop . . . shall be tried or condemned for any crime, save it be before the First Presidency of the church.

It was not until in 1832 that the quorum of the First Presidency began to be more fully organized. D. C. 80:1, with *Times and Seasons* 5:624, and *Mill. Star* 14:162. March 8, 1833, a revelation was given through the seer setting forth some of the rights and powers and duties of this presidency, in these words:—

And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue and his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them, for the revelation of Jesus Christ.

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth preside over the affairs of the church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues and people. And this shall be your business and mission in all your lives to preside in council and set in order *all* the affairs of this church and kingdom. Be not ashamed, neither confounded; but be admonished in all your highmindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.—D. C. 87:3–5.

And ten days after, when,—

The High Priests assembled in the school room of the Prophets, and were organized according to revelation, . . . Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz., that of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, Jr., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sidney and Frederick and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my counselors.—*Times and Seasons* 5:738; *Mill. Star* 14: 387.

The First Presidency acting as a quorum, in May, 1833, received the minutes of a council held to consider as to the legality of certain ordinations to the ministry, and on due examination the Presidency "sanctioned" the doings of the council in pronouncing said ordinations "illegal." June 25, 1833, this quorum appointed Isaac Morley and John Corrill to be Bishops, and advised Bishop Partridge as to who he should select as his counselors, and also as to how he should administer the law of consecration. (*T. and S.* 6:801; *M. S.* 14:449.) On February 17, 1834, this quorum "proceeded to organize the High Council of the church." (D. C. 99:1; *T. and S.* 6: 993–4; *M. S.* 15:13, 14, 17.) And the authority and duty of presiding over this council was laid upon this quorum, as see par. 6 of sec. 99. On the 18th of April, 1834, President Rigdon had under the hands of Joseph and others, "confirmed upon him the blessings of wisdom and knowledge to *preside over the church* in my [Joseph's] absence, and to have the Spirit to assist Elder Cowdery in conducting the *Star* and arrange the covenants."—*Times and Seasons* 6:1059; *Mill. Star* 15:39.

July 3, 1834, President Joseph Smith organized and set in order the High Council of Zion, at a point in Clay county, Missouri (all Missouri was the land of Zion), and "ordained David Whitmer, President, and W. W. Phelps and John Whitmer, assistants; and their twelve councilors." In this he followed the pattern given in Doctrine and Covenants 99, at Kirtland, February 17, nearly six months prior. Of this Joseph the Seer said:—

After singing and prayer, I gave the Council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeable to the pattern heretofore given [D. C. 99]: read the revelation on the subject, and told them if I should *now* be taken away, I had accomplished the great work the Lord had laid before me and that I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion and establishing truth in the earth. Bishop Partridge stated to the Council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the President and his own Councilors.—*T. and S.* 6: 1109, and *M. S.* 15: 109.

November 28, 1834, the First Presidency presided over a Council in Kirtland that took into consideration financial matters of the church in relation to the purchase of lands and locating the Saints, and "President Rigdon gave a decision, . . . in which the Council concurred."—*M. S.* 15: 202.

February 14, 1835, President Joseph Smith, in a meeting "called because God had commanded it," directed that "the three witnesses of the Book of Mormon" should "pray each one, and then proceed to choose twelve men from the church, as Apostles to go to all nations, kindreds, tongues, and people. The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesses then according to a former commandment proceeded to make choice of the Twelve."—*M. S.* 15: 205–6.

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The church continued meeting from time to time up to the 26th of the April following, during which time the Seventy were called and organized, and they, with the Twelve, were instructed and directed by President Joseph Smith, in respect to their authorities, and duties, and powers, in the meantime rendering his official "decision" on points of doctrine and church government pertaining to the various officers of the church, and on May 2, 1835, a "Grand Council of the priesthood was held in Kirtland," in which President Smith defined with clearness, fullness, and much emphasis, the respective and relative powers, duties, and authorities of the Twelve, Seventies, High Councils, and Elders. (*M. S.* 15: 261, 262.) President Smith's decision and instructions on these occasions were official, like that of James. (Acts 15: 19 and Gal. 2: 12.

March 28, 1835, by revelation much in regard to the authority, and duty, and reponsibility of the First Presidency of the church was made manifest, as will be seen by reading Doctrine and Covenants 104: 4, 5, 8, 11, 12, 14, 31, 32, 34, 35, 37, 42, and to these passages we invite the careful attention of the reader, so that in what we further present may be seen the essential agreement between the revealed word and the authentic history of the church.

The First Presidency, after this, had to do in securing money for printing the revelations, and took the leading part in providing for the compilation and "arranging the items of the doctrine of Jesus Christ, for the government of the Church."—*M. S.* 15: 297, 299.

In a meeting of the High Council of Kirtland, September 14, 1835, it was decided that wages should be paid certain officers of the church; that O. Cowdery "act hereafter as recorder for the church;" . . . "that Sr. Emma Smith proceed to make a selection of Sacred Hymns, according to the revelation;" and that President W. W. Phelps be appointed to revise and arrange them for printing." (*M. S.* 15: 308.)

September 16, 1835, Sidney Rigdon, Oliver Cowdery, and F. G. Williams presided in a High Council, and "President Rigdon proceeded to give his decision." (*M. S.* 15: 309.)

January 13, 1836, President Joseph Smith and his counselors took the lead in setting in order and regulating the affairs of the church in the assembly of the various quorums, so also they did January 15, 16, and 17. (*M. S.* 15: 581–3, 593–6.)

From January 21, 1836, to March 27, following, President Joseph Smith and his counselors were engaged from time to time in presiding in the Councils and Assemblies of the church, instructing, directing, organizing, and preparing the priesthood for the endowment, also in counseling and providing rules and regulations for the temple and in respect to ordinations and licenses, also in presiding and ministering in the dedication of the Kirtland temple. (*M. S.* 15: 620 to 728.)

On the 16th of June, 1836, Presidents S. Rigdon and F. G. Williams, presided in "the High Council assembled in the Lord's house in Kirtland," to investigate matters of "benevolence to the poor and charity to the church" and other financial matters. (*M. S.* 15: 743.)

April 6, 1837, the First Presidency delivered instructions on priesthood matters to "the official members assembled in the House of the Lord." (*M. S.* 15: 849.)

In September, 1837, President Joseph Smith taught that no "order of things other than those things which ye [the church] have received, and are authorized to receive from the First Presidency," be accepted. (*M. S.* 16: 76.)

September 17, 1837, "a conference of the authorities of the church and of the Saints in the House of the Lord at Kirtland . . . voted unanimously that Presidents Joseph Smith and Sidney Rigdon be requested by this conference to go and appoint other stakes, or places of gathering."—*M. S.* 16: 85, 86.

"Agreeable to a resolution of *the* High Council, March 3, 1838, the general authorities of the church met to hold the first quarterly conference of the Church of Latter Day Saints at Far West, on the 7th of April, 1838, . . . Joseph Smith, Jr., President." This conference voted "that the First Presidency be appointed to *sign the licenses* of the official members of the church." (*M. S.* 16: 132.) This order, in its general features, had previously prevailed. (See *Mess. and Advo.* 266, and *M. S.* 15: 647.)

April 26, 1838, the First Presidency of the church, and others, were commanded by revelation to build up Far West, and also to build there a temple, and saying: "Verily I say unto you, let not my servant Joseph, neither my servant Sidney, neither my servant Hyrum, get in debt any more for the building of an house unto my name [this will in part explain Doctrine and Covenants 106: 1 in respect to "the debts of the Presidency"]; but let a house be built unto my name according to the pattern which I will show unto them."—*M. S.* 16: 147–8.

April 30, 1838, and May 1, 2, 3, and 4: "The First Presidency were engaged in writing Church History."—*M. S.* 16: 149.

President Joseph Smith writes, that on May 12, 1838, "President Rigdon and myself attended the High Council for the purpose of presenting for their consideration some business relating to our pecuniary concerns. We stated to the council our situation as to maintaining our families. . . . The council investigated the matter, and instructed the Bishop" to aid them to some land from the church property, and the council "also appointed three of their number, viz., George W. Harris, Elias Higbee, and Simeon Carter, a committee to confer with said Presidency, and satisfy them for their services the present year; not for preaching, or for receiving the word of God by revelation, neither for instructing the Saints in righteousness, but for services rendered in the printing establishment, in translating the ancient records, etc., etc. Said committee agreed that Presidents Smith and Rigdon should receive . . . a just remuneration for their services this year."—*M. S.* 16: 151–2. These last two extracts are in accordance with Doctrine and Covenants 42: 10, 19, etc., etc.

June 28, 1838, "a conference of elders and members of the church," at Adam-Ondi-Ahman, Daviess county, Missouri, "was held for the purpose of organizing this stake of Zion;" President J. Smith "was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High Council to preside over this stake of Zion and attend to the affairs of the church in Daviess county." John Smith was chosen president of that stake "by the unanimous voice of the assembly;" and Reynolds Cahoon and Lyman Wight were chosen his counselors in the same manner. "President John Smith then proceeded to organize the High Council" of that stake. (*M. S.* 16: 181.)

President Joseph Smith in his history says:—

I received the following—revelation given July 18, 1838, making known the disposition of the properties tithed as named in the preceding revelation. [See D. C. Sec. 106.] Verily, thus saith the Lord, the time has now come that it shall be disposed of by a council composed of the First Presidency of my church, and of the Bishop and his council, and by my High Council, and by mine own voice unto them, saith the Lord. Even so. Amen.—*M. S.* 16: 183.

On Thursday, July 26, 1838:—

The First Presidency, High Council, and Bishop's Court, assembled at Far West, to dispose of the public properties of the church in the hands of the Bishop. . . : Moved, seconded, and carried unanimously, . . . that the Bishop be authorized to pay orders coming from the East, inasmuch as they will consecrate liberally; but this is to be done under the inspection of the First Presidency; that the First Presidency shall have the prerogative to say, to the Bishop, whose orders shall or may be paid by him in this place, or in his jurisdiction; that the Bishop of Zion receive all consecrations, East, West, and South, who are not in the jurisdiction of a Bishop of any other Stakes.—*M. S.* 16: 204.

Debt is a pin whose point is always sharp to honesty.

Do a favor rather than receive one, if you would be free.

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IMPORTANT SERVICE.

THE Decatur District Sunday School Association held its eleventh session (the first meeting of the present year) at Lamoni on Saturday and Sunday, February 25 and 26. The items of business transacted will be reported in this or the next number of the HERALD. The report will be found interesting and profitable to workers everywhere.

On Saturday afternoon Sr. M. B. Nicholson, of Lamoni, conducted a lesson with class in the intermediate department, illustrating methods of teaching. This was followed by a "question box"—short talks in reply to various queries on school topics. The evening meeting was devoted to addresses and a lesson on Temperance, various sisters and brethren taking part. On Sunday the regular session of the Lamoni Sunday school was held, the lesson, "Words of Instruction," a Temperance lesson from the *Gospel Quarterlies*. At eleven o'clock Pres. W. W. Blair delivered an excellent address on Social Purity, a subject that our young people are including, with Temperance, in their work. Sunday evening was devoted to short speeches on topics connected with various phases of work. The discussions were listened to by a large audience all, from aged to young people, observing with profit the many good thoughts presented. The remarks of each were decidedly practical in their nature, and to the point; there was no disposition to merely theorize, the earnest spirit of work was manifest throughout. While listening we were impressed with the great necessity of earnest, practical, applied Christianity. Our people have relied too much upon pulpit work for results. We would not lessen in the minds of any the importance of that work, nor diminish the zeal of any in preparing to do that work well and effectively; but we must not forget that preaching is teaching—a means of instructing persons in the art of *doing*. "Remember in all things the poor, the needy, the sick, and the afflicted; he that doeth not these things is not my disciple," is one of the Lord's injunctions in the Book of Covenants. "What must I *do?*" is a question not difficult to answer by each one who wants to work. "If there first be a willing mind" there is no difficulty in finding, in making plenty of opportunities, and which, improved, will bring rich blessings to those who do good unto others—"unto all men," children, youth, aged, and others.

"Doing" is growing, believing, in *fact*. Without doing there is no growth, no reward; "faith without works is dead." We believe all must work, that all talent must be cultivated and used, and used in the spirit of helping others, in order to attain eternal life. With a united, compacted working laity and ministry, industriously doing what their hands and hearts find to do, the work of redeeming Zion, of bringing men, women, and children to purity of heart, would be a question of a comparatively short time. Salvation is not a mere privilege of entrance into heaven and remaining among the blessed; it is the attainment of a condition of heart and soul, a growth into the divine; the broadening, cultivating process that delivers one from being absorbed in himself. The Savior loved and helped all classes. His followers must do likewise.

Personally, we hope to see the time, and soon, when young men of the traveling and local ministry will become Sunday school organizers and helpers in the various missions and districts. The church has made this "a department of regular church work and care." There is no better means of building up the church than by this method, and it can be done without undue expense. Both branches of the work—preaching and school work—go together. We hope our ministry and our people will study the question.

The Decatur district workers took action providing for frequent meetings of school workers during the coming General Conference, by coöperation with officers of the General Association for that purpose. This will afford to all opportunities of becoming acquainted with Sunday school work. It is not difficult to comprehend. We hope ministers and members will take interest in those meetings.

WHEN DID HE PREACH?

PITTSFIELD, Ill., Feb. 16.

Editors Herald:—1. I see from late issues of the *Herald* that you take the ground that the Master went to preach to the spirits in prison while his body was in the tomb. I want to know how you reconcile that idea with the statement of Peter, "Christ . . . being put to death in the flesh, but quickened by the Spirit: by which also he went and preached to the spirits in prison"? (1 Pet. 3: 18, 19.) Is it not true that being "put to death" signifies the first period of time in the text, and that "quickened by the Spirit" means that he was raised from the dead, and comes second in point of time; and that the preaching to the spirits in prison comes third in point of time, which would make it after, and not before his resurrection that he went to the prison?

2. And that his having been raised by the Spirit of God, "If the Spirit of him that raised up Jesus from the dead," (Rom. 8: 11,) that it was by the Spirit of God intead of by his own Spirit that the preaching was done, just as any other minister is expected to preach the gospel—that is, by the Spirit of God? Likewise Book of Mormon Alma 19: 2: "Now concerning the state of the soul, between death and the resurrection. . . . Now this is the state of the souls of the wicked; yea, in darkness, . . . thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."

3. Is it not true that Christ is the pattern as to our life, and as to what we expect in the resurrection? If so, is it not likewise true that he is the pattern as to the condition (of all that die in him) between death and the resurrection? that is; as he existed, and as to where he existed between the death of the body and the resurrection, so will it be with the righteous, and *vice versa?* Truth is what will prevail and what we all need.

In hope,

J. C. CRABB.

1. We see no reason why we should be expected to reconcile texts with a position, between which there is no disagreement.

The texts in 1 Peter 3: 18–20, evidently recite a relation of facts, without an attempt to place them in the sequence of their happening. It is a fact that Christ died, that he rose again from the dead; and Peter also states it as a fact in a similar way that he preached to the spirits in prison; but this statement of facts does not necessarily make the preaching to spirits the third fact in point of time in its happening. Such reasoning as would make this preaching to the spirits in prison the third in point of time, would make unfortunate work of 1 Peter 4: 6, which reads, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

To treat this statement in the same way, making the time to hinge upon the order of statement, would make the "judgment according to men in the flesh" take place before the living "according to God in the spirit;" whereas it is clear that the apostle's teaching is that the gospel was preached to them who had been alive but who were dead, in order that they might obey that gospel, live according to its teaching in their spirit life, and finally be judged of God, in the same way that men living and dying the life of the flesh should be judged.

The Inspired Translation has verse nineteen thus: "For which cause also, he went and preached unto the spirits in prison."

The Revised Version 1881 has the text in this form: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison." To this Young's Bible Translation rendition agrees.

Joseph Smith, the Martyr, so understood and taught in regard to the time when Christ went and preached to the spirits in prison. In a sermon delivered by him Sunday, October 3, 1841, he said: "Jesus Christ became a ministering spirit (while his body was lying in the sepulchre) to the spirits in prison; to fulfill an important part of his mission, without which he could not have perfected his work, or entered into his rest." . . . "Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies."

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The position assumed in the question, "For is it not true, that being 'put to death,' signifies the first period of time in the text"? etc., is not a correct one in reference to the whole relation, there being manifestly no intention on the Apostle Peter's part to so teach.

2. This part of the question is improperly framed and carries an inference that the text quoted from does not bear.

The text is: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

There are three personages mentioned in the text, Christ Jesus, one; the Spirit, two; and the one represented by the pronouns *he* and *him*, three. The text does not state, as the question implies, that it was the Spirit that raised up Jesus; but does state that the one represented by the pronouns *he* and *him* did. Luke, in his history of the Acts of the Apostles, makes Paul to give this statement concerning the one referred to in Romans 8: 11: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17: 30, 31.

If anyone is permitted to give Paul's explanation, he should himself be heard first, and there can be no question but what Paul in Romans 8: 11, and Acts 17: 30, 31 gives and means the same thing. To this statement of Paul, Peter agrees in Acts 2: 24, and 32: "Whom God hath raised up, having loosed the pains of death;" "This Jesus hath God raised up, whereof we are all witnesses."

The pronouns *he* and *him* in the text quoted in the question are not the personal representatives of the Spirit of God; but are the representatives of God, whose Spirit is written of as then dwelling in the Roman disciples; as stated in the sentence "by his Spirit that dwelleth in you."

Jesus himself speaking of his life says: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."—John 10: 17, 18.

The text quoted from Alma is but partial and hardly sustains the inference placed on Romans 8: 11, by the question as it is framed.

Christ went to preach to the spirits in prison; those who had been "disobedient" and were in the condition of darkness, spoken of by Alma, in opposition to the condition of those in paradise, direct, and in his own proper person and identity, to fulfill the mission assigned him in which the overcoming of him that had the power of death was an important part; and it is hardly consistent to say that he went into the state of the evil spirits in his resurrected body, the fitted inhabitant for paradise and the heaven of heavens where God dwelt, to make the final fight. If he who had the power of death could have held the confines of the pit against Christ in the spirit, then there would have been no resurrection of Jesus the man, and the grand mission of the Savior would have had an inglorious end; but Satan could not hold captive to his will this spirit chieftain, the captain of man's salvation; hence, he returned from the pit, having accomplished his mission, having won the right to take his body up, which he did. It was done in the power of God, at his divine pleasure and command; hence, all the power, both of his own and the Spirit of God that he needed was given him.

Joseph Smith, the Seer, gives us to understand in the language already quoted, that Jesus went to the realm of resurrected and translated bodies in his resurrected body; and this seems to be quite in harmony with our idea of the dignity and grandeur of the Savior's mission; nor does it in anywise take from any correct idea of his mission to hold that he in his own proper personal identity in the spirit did go to the dark regions of the condemned, the disobedient, turbulent, and unruly spirits and there offer them the mercy of God, his Father, if they choose to accept of it, and preach to them there the gospel of their redemption.

3. Paul seems not to have been fully aware of what we should be, but was satisfied to know, that when he, Christ, appeared "we should be like unto his most glorious body."

Christ stated in reference to himself that as "Noah was three days in the whale's belly, so should the Son of Man be three days and three nights in the heart of the earth." Now, it is evident that the body of Jesus between his death and his resurrection was in Joseph's tomb, a new one in which man had not before that lain; and Joseph's tomb was not in the heart of the earth but in its outer crust, very near the surface. Nor is it proper to presume that paradise was, or is in the heart of the earth; for the man that Paul knew was caught up into the heaven; not caught down into the earth. While we believe that it was during the period between the death on the cross, and the resurrection that Christ, the spiritual man, the inner, conscious, sentient man, the man from heaven, went and preached to the spirits in prison, we do not desire to limit his power to go where he wills after his resurrection and in his resurrected body.

It is not essential to the type between the condition of Christ during the interval between the death on the cross and the resurrection and the condition of the righteous after death and pending the resurrection, that he in his spirit condition should be confined to the realm of the departed righteous in paradise alone; it is sufficient if he be found there at any time during the period that the body lay in the tomb; and he kept his word to the thief, was there on the day that he died, and went thence to keep the terms of his mission, descending into the lower parts of the earth; thence returning took up the body which had lain in death but had not seen corruption, and ascended into the heavens in due time.

It is stated that Gov. William J. Stone, of Missouri, was lately interviewed by delegations from the A. P. A. of St. Louis and Kansas City, with requests that in his gubernatorial appointments he should discriminate against Catholics, for reasons which they deemed good. A. P. A. we suppose means Anti-Papal Association; if so, the effort is easily understood. It is further stated that the Governor emphatically assured these delegations that "religious creed should cut no figure in his appointments. Good citizenship and fitness for position, backed by personal character would be the standard by which he would measure the men whom he appointed to office."

This is a very sound position, and if the Governor should under the fire of peculiar possible emergencies hold to and carry out the principle announced in this statement, it may be possible for Missouri to attain to the position in morals and principle that has hitherto been denied her as a State.

EXTRACTS FROM LETTERS.

Bro. J. C. Crabb, Pittsfield, Illinois, February 23:—

Baptized six here to-day, three brethren and their wives; a new experience to me to have them come in like that. Start for Mt. Sterling in the morning; have encouraging news from that quarter; feel strong in the Lord. May the good work go on.

Bro. J. J. Cornish wrote from Reed City, Michigan, the 25th ult.:—

Bro. J. H. Peters has baptized three in Coleman lately. Because some are about to come into the church near where some of the Strangites reside, we have been challenged to discuss the Sabbath question. All goes well in this district.

Brn. Short and Pickering wrote, February 27, from Standley, Indian Territory:—

Bro. J. D. Erwin preached here one week. He then went to one of our mills, preached

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five sermons, and baptized eleven, mostly heads of families. Five more were to follow to-day, and the end is not yet. These parties have been in our employ, and we have been sowing the seed for two or three years, so when the gospel was presented it found a ready and anxious people.

EDITORIAL ITEMS.

BROTHER WENTWORTH VICKERY, of Plano, Illinois, reports two recent deaths in that branch of late; Bro. D. N. Bower, who fell on the ice and was injured internally, and Sr. White, who for years had suffered much. He reports fifty-four baptisms in the Northern Illinois district during the year past.

Bro. C. A. Bishop, of Portland, Oregon, reports the work at a standstill because none of the missionary force are there to labor, but the Saints are doing all they can to tell the story. He loves the truth the more as he contrasts it with popular faiths and the many notions he finds among the people.

Marriage notices are inserted in the HERALD at one dollar each. Unless engaged in the ministry or unable to pay for the notice, the happy man is expected to send a dollar with his notice—to pay the printer as well as the minister.

Bro. R. L. Ware wrote from Randall, Kansas, of labor done in various counties in that State, in all of which he was well received and had success in removing prejudice and obtaining a respectful hearing. It is gratifying to note that throughout the world where the gospel is being preached the elders are receiving a better reception from the people. Houses of worship are being oftener opened and the word is given a more attentive hearing than ever before.

Bro. G. M. L. Whitman reports from Omaha, Nebraska, the 22d ult. The debate to have been held by Bro. C. Scott and an Elder Adams is postponed. He had baptized a Mr. Atherton and wife of the United Brethren Church, the former having been "one of their best preachers." He expected to baptize more on the Sunday following. He commends the Saints at Blair, Nebraska.

At the table of the Henshaw House, Darlington, Missouri, there sat down to dinner on Tuesday, February 28, Elders Tandy and Henry Ward Beecher Myrick, of the Christian, or Disciple Church; Pres. J. Smith, Bishop E. L. Kelley, and missionary in charge of Texas, A. J. Moore. At the suggestion of President Smith, Elder Myrick returned thanks, when this strange assemblage of five preachers ate in peace the food which a wise providence has made accessible and necessary to all, differ they in religious opinions never so widely. President Smith invited Elder Myrick to visit Lamoni, and offered the use of the pulpit for him to address the Lamoni Saints.

Sr. Lou Berry, Marshalltown, Iowa, writes of the house to house work of Adventist elders in that portion of the State. She commends their energy, but regrets that many not acquainted with the true idea of the Sabbath question are led backward to adopting a portion of the Mosaic yoke, instead of being made free in the law of the Spirit in Christ.

Bro. J. B. Kelsey reports an enrollment of seventy-two members and an attendance of about forty-six in the branch at Manchester, Texas, presided over by Bro. C. M. Fulks. Bro. J. D. Erwin had baptized seven there of late. He is rejoicing and growing in the work.

Bro. R. M. Elvin reports a good session of the Southern Nebraska district at Brownville, February 25 and 26. He was to remain at Brownville for a time.

Bro. Joseph S. Lee wrote from Harrisville, Utah, on the 23d, stating that he was having a hearing in that region, with interest manifest in some directions; some agitation of the subject on which he was speaking to the people was had at Plain City. He asks for the prayers of the Saints.

Elder M. M. Turpen, of the Southeastern mission, was with us over Sunday, the 26th ult.

Bro. H. R. Harder of the Decatur, Iowa, district missionary force is able to be about again and has been in Lamoni of late. He is recovering from injuries caused by a runaway team about six weeks since.

Bro. A. J. Moore returned the week of the 26th ult, from the Nodaway, Missouri, district.

Bro. W. W. Blair went to the Fremont, Iowa, district on the 3d inst., where he will labor in field work for about a week.

Delegates and visitors to General Conference who may use the Hannibal and St. Joseph, the St. Louis, Keokuk, and Northwestern, the Kansas City, St. Joseph, and Council Bluffs, or the Chicago, Burlington, and Kansas City railroads,—either or all,—can purchase through tickets to Lamoni *via* the Chicago, Burlington, and Quincy Railroad, which will honor the certificates of said roads for return tickets to those complying with instructions already published concerning reduced rate transportation. Get certificates corresponding to tickets in all cases where reduced rates are wanted. By referring to Bro. Stebbins' notice (just received) in this issue, it will be seen that other roads have been added to the list of roads granting reduced rates.

Brn. Joseph Smith, E. L. Kelley, William Anderson, and Joseph Snively arrived home on Thursday, the 28th ult. from various fields of labor. All are well.

Our Items of Interest report the arrival in New York of a full-fledged Mohammedan missionary—a former United States consul,—who has been delegated by wealthy Moslems of the Orient to prosecute active work in America with a view to converting Christians to the faith of Islam. Is this a satire on our supposed to be Christianized people, or have the somersaults of modern orthodoxy led the devout followers of Mohammed to believe that modern Christians require something of the steadfast in their faith? The Moslem once ruled in portions of Europe, and with decided advantage to its people in many respects; but we doubt the success of this missionary. His presence is noteworthy however. It may mean something for Christians so called when such as the Mohammedans think they need to be converted.

Brn. Frederick A. Smith and E. A. Davis are holding meetings to crowded houses at Webb City, Missouri. One has been baptized, others are to follow.

Bro. I. N. W. Cooper reached home February 27, from the Central Iowa field.

Bro. A. C. Stone, of Arlington, South Dakota, would like to see Bro. I. N. Roberts and others of the Minnesota and Dakota mission at that point. He is in the faith—earnestly so.

Bro. George Jenkins, of Byrnville, Indiana, has been laboring in company with Bro. William Kelley in Jefferson and Washington counties, Bro. David Scott being also in that section of country. He reports much excitement among the people, who are considerably aroused by the efforts of the ministry, and investigating. Prospects were favorable.

Bro. H. E. Moler sent us a card from Arbaugh, Ohio, the 22d ult. He had been compelled to return home for a time, to recover from a severe cold.

Bro. John Carnegie, address No. 31 Mill Street, Elgin, Illinois, wishes Saints of that city and vicinity, also the ministry who can, to call on himself and family.

Bro. J. T. Horton, of Leicester, England, wrote February 7, of his labors in twenty-six villages, in which he had preached the gospel, being well received by many, meeting with opposition from a few. He wrote in good spirit; he intends to continue his labors for the cause of Christ.

Bro. Wentworth Vickery writing from Plano, Illinois, reports fifty-four baptisms in the district the past year, making a total gain this year as against three last year. The branch and district lose an excellent worker in the death of Sr. Hattie White, wife of Bro. Seth White.

Bro. Jacob Petre writing from Pollock, Missouri, states that through an

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unnecessary attack of a minister lately preaching there, the way is open for an elder to do a possible good work. One will find an opportunity to teach the truth there. Inquire for Chris Petre.

Bro. J. W. Johnson, of Redding, Iowa, reports the work there as needing the aid of the ministry. Those who can are asked to preach there. The Saints have a large hall.

Bro. John Smith reports from Braymer, Missouri, the 28th ult. He has been preaching to "packed" houses of attentive and friendly hearers; this in the vicinity where the early Saints were terribly mistreated, and eighteen of their number killed and thrown into an old well. Bro. Smith was deeply impressed by the changed condition of affairs. He saw therein the preparation of the people for the gospel that shall redeem both them and the land of Zion.

Bro. A. and Sr. M. J. Martin write from Hector, Minnesota, of late date. The work becomes dearer to them as years are added to their experience and they are seeking to acquaint others with the good that the gospel has brought to them. They ask the Minnesota missionaries to come to their home and labor among a people anxious to hear the truth. They urge it, and offer the elders a home and hearty welcome.

Bro. Jesse Reeder, Sr., of Windham, Alabama, reports having been preaching among relatives and friends in Henry county, Alabama, and in Washington, Holmes, and Walton counties, in Florida. He was blessed, and well received by the people, to whom he gave the printed word. He would like some of the missionary force to make a preaching tour through that country, where he is acquainted, with him.

FAMINE IN FINLAND.

A serious famine prevails in Finland, and advices from several sources state that a large proportion of the inhabitants of that country are perilously near starvation. Two hundred thousand persons of a total population of two million are entirely destitute, and before the winter ends it is expected that one-fourth of the whole number of inhabitants will be in a similar sad plight. The Finns have hard work to make a living at the best of times, because of the poor soil and rigorous climate. Last summer the potato and rye crops were either destroyed or seriously damaged by constant night frosts in July, August, and September. Many districts known to be in great distress are now isolated by snow and ice, and in others the inhabitants are existing on bread composed largely or wholly of birch bark. The Finnish Senate has voted several million marks for the relief of the sufferers, and a government committee is trying to cope with the distress, but it is said further help is urgently needed by the people.

MOTES AND BEAMS.

How much easier it is to censure the conduct of others than to do our own duty: how infinitely more zealous we generally are in removing the mote from our brother's eye, than the beam from our own.

Mothers' Home Column.

"Oh, may I join the choir invisible,
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues!"

LAW.—NO. 5.

SANCTIFIED.

THE state or condition which is conveyed to our mind by the term *sanctification*, it must certainly be understood, means perfection; and there can be no such thing as perfection of a part. Jesus prayed to his Father, "Sanctify them through thy truth, thy word is truth." Now the word or the law by which we are to be sanctified reaches and must be applied to the body, mind, and soul of the individual. Separate the spirit from the body, and the result is death of the natural man; separate the same in a spiritual sense, by neglecting the one and cultivating the other, and the natural result will be a spiritual death. God has created man with a threefold nature, and each of these demand imperatively to have their daily bread, and each alike is important; one cannot be neglected without detriment to the other.

Two of the worst enemies the church has to-day, the most successful emissaries of the Devil, whose tents are pitched, not without but within her walls, are Ignorance and Indolence. Fit comrades for the battle they are waging, they have but to beckon with their grimy, dirty fingers, and a host of imps obey the call. Jealousy, envy, hatred, pride, slander, prejudice, narrow-mindedness, together with every foe to right and truth, rally around them, flaunting their gaudy, hideous banners, like the wings of vultures, in the face of every effort toward that higher plane to which as Saints of God the Spirit is admonishing us to come.

These words are not written unadvisedly. We have facts in our possession to establish them; and if any doubt the correctness of our position, let them appeal to the traveling ministry, and if they receive such answers as we have received, further confirmation will not be needed. Only this week we received a letter from a faithful, energetic worker in a distant State, who, in commenting upon the effort now being made to organize a society among or of the young Saints, related a bit of his own experience in relation to a similar movement. Feeling the need of more activity among the young, a meeting was called to consider ways and means of securing it. "It fell to my lot" he adds, "to address them, and I never felt more of the Spirit than I did on that occasion, and was strongly impressed that the young folks should meet for the purpose of discussing and learning the evidence which can be adduced in favor of the latter-day work. The young people were eager for the movement, but alas, when it was brought before a branch meeting, it was opposed upon the ground that it was *contrary to the law of the church;* and when it was clearly shown not to be, then these opposers used all their personal influence to prevent it, and the effort was abandoned."

Ah, the grimy, dirty fingers of Ignorance! Do you see them in this case beckoning to Prejudice to bind the hands and feet of Truth? "Contrary to the law of the church!" If this assertion were true, it ought to bring the burning blush of shame to the cheek of any intelligent man or woman to belong to such a church. Contrary to the law of the church! What a statement for anyone to make who has believed and obeyed the gospel! But just here the query comes in, and very justly, too, Has such a one obeyed the gospel? Perhaps they have, in part, but that is all; for the gospel law is intended to produce an unquenchable desire in the individual to go on to perfection; to add and keep adding, until the desired result is obtained.

And now the application. When is this state of things to cease, and what relation has woman to it? Let us answer the latter question first, and we do so by saying, Woman has much to do with it. Let us tell you that we know many mothers having son's six and eight years old, who themselves would blush not to do more credit to their mother's training than to take such a position; and when mothers shall fully realize the responsibility resting upon them to bring up their children in the nurture and admonition of the Lord, to teach them that every seed planted will bear fruit of its *own kind*, that if they sow wild oats they *must*—yes must, for there is no escaping it—reap them in bitterness and tears. That if they sow to the desires of the flesh, they must and will reap corruption; but if they sow to the Spirit they shall reap life everlasting—when mothers do this teaching carefully and prayerfully, when fathers sanction and emphasize it, when the church not only indorses it, but sets upon it the seal of all her influence, all her legitimate authority, then will Ignorance and Indolence with all their ghastly train be compelled to fold their tents and pitch them outside the walls of Zion.

It has been said to us lately by one of broad and liberal views who is actively engaged in the ministry, "I don't know but we older ones are somewhat remiss in waiting for the young people to say what they want instead of telling them what we think would be better for them. I have felt timid myself for fear some might say, 'He is too fresh.' You know young people generally like to be let alone." Looking into the calm, pictured face of the writer, we answer:—

"Yes, Bro. F——, we, too, think you have been not only somewhat, but greatly remiss in your duty to the young. And not you only, but with rare exceptions we lay the same charge at the door of every other minister of the Reorganized Church. The young have not been protected from their own unwise impulses upon the one hand, nor from the grimy touch of Ignorance upon the other. The church has never been a fostering mother to the young of her fold, but has been recreant to her duty, and to-day is bleeding in every pore because of it. 'What has the church ever done for the children of the elders?' is a question which repeats itself again and again to us, and yet the father of this boy who asked

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it like yourself is a part of the church,—one of the ministry,—and of course cannot himself escape his share of this responsibility, and if found derelict to duty his share of condemnation also. There is solemn import in the words spoken by Paul, 'Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made your overseers, to feed the Church of God, which he hath purchased with his own blood.' If there were grievous wolves who would not spare the flock in that day, they are multiplied in this day many fold, and it is high time that those who are sleeping awake to a sense of the responsibility resting upon them. The cry for pastoral work—work right among the flock—is increasing in volume, and the church will not be able much longer to stop her ears to the thunder of its call."

And now, sisters, in conclusion we ask again: How do you understand? Is the gospel law represented to your mind by the ordinance of baptism and the laying on of hands, or do you realize that these are but the door into the kingdom, and that when you have entered, you then become subject to the law of love, the law by which you should be governed, and if governed, then by the same be preserved, perfected, and sanctified? This law forever excludes Idleness and Ignorance, together with all their unholy train of followers, and makes it obligatory upon us to love our neighbor as ourself. It binds us to follow on to attain to everything which is pure, good, and holy. The hope of the church has its foundation in the family. We feel very safe in asserting that there never was in the history of the past a time when the family relation was beset by so many enemies; when so many outside allurements and attractions were brought to bear, and so many hidden foes assailed it. There is no class more deeply interested in this matter, none whose responsibility is so great, as that of mothers. It is here, right in the family, close by the mother's knee that the work of social purity must begin, if we attain to the success we desire. We feel pretty safe in saying that the time is near when mothers will be called upon to act in this matter; and that, too, not only for the protection of their own, but in obedience to the law of the gospel, for the protection of others as well.

EXTRACTS FROM LETTERS.

Sr. Laura Sawley writes from Valley Junction, Wisconsin. She is a young sister but twenty years old and has been but a little more than two years in the church. Already she has been called to pass through some of the hard experiences of life and finds the gospel of Jesus to be that which brings her peace and hope. She looks forward to the time when she shall again have joy with the little babe that was intrusted to her care but for a few short months and seeks to be pure in her life that she may have an entrance in through the gates into the city.

Sr. Allie Thornburn, of Higbee, Missouri, writes expressing her rejoicing in the gifts and blessings of the gospel that have of late been abundantly bestowed upon God's believing children. She realizes the need of the Saints to be diligent and to lead pure, noble lives, following in the steps of Him who in his life on earth was meek and lowly, doing good wherever he went. She also expresses her firm faith in the promises of God and her desire to live for the crown that awaits the faithful.

Sr. Mary Hoffman writes a letter containing many good thoughts. She tells of her love for the work and of the pleasure it has been to them to hear the pure gospel preached by the servants of God. Her home is fourteen miles from a branch of the church and it is not often that they can attend the meetings of the Saints. She asks for the prayers of the Saints that she may be relieved of the malady from which she is a sufferer. She is interested in the subject of the training of children. She is the mother of twelve. The older ones were taught by their parents the belief of the disciples and now that the parents are Latter Day Saints they find it much easier to teach the young children the gospel than they do to change the minds of the older ones.

Sr. M. A. Wallace writes from Elvaston, Illinois. There are but a few Saints at that place but they are trying to establish the cause of Christ the Lord. She desires the prayers of the Saints that she may be blessed of God and enabled to teach her children aright, for she feels that it will be a great pleasure to have them united with her in love for the gospel.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Polly A——, of Sweet Home, Oregon, requests your faith and pravers, that if it be the Lord's will she may be healed of her affliction.

Sister C. G. Munroe, of Mansfield, Massachusetts, requests your faith and prayers in behalf of her husband who is suffering very much.

Sister Susan Butts desires the prayers of the Prayer Union that she may be restored to health if it be the Lord's will, if not that she may be enabled to say, "Thy will be done."

H. E. B.

MEMORY TEXTS FOR APRIL.

First Thursday, Rev. 3: 11, 12; Proverbs 3: 9, 10. Second Thursday, Colossians 1: 10–13; 1 Peter 1: 14, 15. Third Thursday, Psalms 102: 19–21. Fourth Thursday, Jeremiah 32: 37–39.

ELIZABETH BEEMER.

ELIJAH prayed four remarkable prayers, which God openly answered. He prayed that it might not rain, and it rained not for a year and six months. He prayed that life might come into the widow's child and God gave the life. He prayed for rain and rain came abundantly; and he prayed for fire from heaven, and God sent it. But a little later we find him sitting under a juniper tree praying that he might die, and God denied his request. Was God's denial not as much in love as in answers? Let us not think when God denies us that he does not love us.—*Ex.*

ONE of the perils of the church to-day is that the machinery and organizations that are being multiplied on every hand absorbs the energies and vitality of the workers so that their time and strength are expended in keeping it in order and in motion rather than in looking for immediate practical results.—*Buffalo Advocate.*

Letter Department.

KIRTLAND, O., Feb. 22.

Editors Herald:—I am about to start to Warren and elsewhere in this State. I feel that effectual doors will be opened to me, and if I am only able to labor faithfully, will be successful. The prospects at and near Malone, New York, are good. Some three or four were believing when I left there; and I believe some there will unite soon. That is a new place for the truth. I was well taken care of. Brn. A. and S. Nichols aided materially, and Srs. A. and S. Nichols were hospitable, as also their respective families.

I note the leader in editorial columns of issue of February 18, about Mr. Talmage. It is not likely that a man wholly engaged in making twenty-five to fifty thousand dollars a year, merchandising in what he falsely terms the gospel, is going to make a true statement about the unpopular true gospel; and *I* would not trouble myself to spend words upon him. I do not expect the Church of Jesus Christ to ever be popular, as that word is usually understood. I believe, however, it will be in "favor," especially with the good. That is according to prophecy.

I hope some of the elders who have so often attended General Conference, whose attendance this year is not imperative, can find it in their hearts to forego that pleasure this year and send the amount it would cost to the church fund, to Bishop E. L. Kelley. That would be a substantial sacrifice. Perhaps some of the Saints who have likewise often attended can do so too. I suggest this because the funds are low. This is not intended to excuse the Saints from paying their tithings and freewill offerings. Let us be more united and work together hard and faithfully. Let the elders "be kindly affectioned one toward another, in honor preferring one another."

I do not know how it is elsewhere, but here, East, it seems that the "sifting time" is growing worse. Surely the hastening time has come, and some things are hastening, though it may not be the Saints. I have now completed more than a year of ministerial labor, and, if the Lord wills it so, I am willing to go on. If he wills me to stop, I will do so. I feel better blessed by the Master, as an evangelist, than ever, and hope for good.

I want to write a word of encouragement to all Saints, especially those who are tried sorely from time to time (for I notice some are merrymaking, and others looking for a good, easy place, and still others trying for riches), to those who are "suffering with him." I give it as my experience that to avoid much, bear in mind not to complain to the Lord when in trials; that is, do not let thoughts of regret run through your mind for this or that thing of the past or present, nor because your lot seems hard, nor because you are not recognized by the brethren, nor because they prove somewhat false to you; in short, complain not to the Lord or anyone; for as earthly parents dislike to have their children complain of them after they have done all they can for them, so our heavenly Father looks with ill-favor upon our complaints. Besides, he *cannot* bless us if we are

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so. We must be cheerful and resigned, or the help cannot be given. So also not only feel but *act*, "Thy will be done." I find that when I can observe these two principles, the road, while perhaps not easier, is yet traveled easier, and that is what we all desire.

If there are any Saints or friends in Northern or Central Ohio, or Northern Pennsylvania, who wish to help in the gospel, I will visit them. Let any such address me at Temple, Lake county, Ohio, and mail will be forwarded. I sincerely hope I may hear from some in answer to this; I desire to open new places.

Yours for the hope of the joy that is set before us, JOHN S. PARRISH.

FRIBERG, Minn., Feb. 17.

Editors Herald:—Since last writing I have held series of meetings at Lake View, Friberg, Clitherall, and Broncho Bend. Have been greatly blessed in presenting the gospel; have been able to reach some who would never before give our claims consideration. I feel thankful that my trip has not been in vain. The Saints, most of them, are manifesting a greater interest in the work than ever before since my acquaintance with them. I hope and pray that it may continue. So much snow and extreme cold have hindered some. I have witnessed several baptisms and have the names of five more when I shall return in warmer weather. Bro. Swenson has created quite a stir among the Swedes and Norwegians. If he is sent back here in the spring there will be a good work done among them.

I have preached from one to two sermons at a number of places in the branches and at some private houses. Broncho Bend is a new place, just starting up, south of Pelican Lake, about six miles from Cormorant. Its founder is Bro. Lloyd Mathewson who seems to be a thoroughgoing man, making business lively in the village. He is sawing lumber for several railroad companies, which gives work to a number of men. I was well taken care of while with them, and a good interest was manifested. I shall leave here soon for Minneapolis where I expect to do some labor and then move on to other points. I shall aim to reach Lamoni by April first.

The work in this mission is looking up, but is not what it would have been had we had the help we should have had. I am feeling well and firm in the work. Snow is so deep and drifted so badly that the people cannot get about much with teams, only on certain roads. In the harness,

I. N. ROBERTS.

CARDIFF, Wales, Jan. 30.

Editors Herald:—Inclosed find minutes of conference held at Aberdare, for publication. You will see, brethren, that the work in Wales has gone to a very low ebb, but I do pray that the tide may soon turn for good here. It will take time and will require a good deal of patience and earnest labor as well as funds to get the work on good footing. The church has done well in sending Brn. Griffiths, Gillen, and Evans to labor here and put things straight, and I ask an interest in your prayers, brethren, for them, as well as for the work here, that they may be the means in God's hands of reviving the work. But funds are very limited and the brethren are all of the poorer class, only workingmen, and rent very dear, so that halls cannot be obtained to preach in, which is a great drawback; but the work is the Lord's, and in his hand we commit ourselves, hoping for the best. Your brother,

THOMAS GOULD.

SAN JOSE, Cal., Feb. 21.

Editors Herald:—On last Thursday, the 16th inst., the Saints of this city met at the house of Bro. Swensen and organized a branch, with Bro. J. B. Carmichael as presiding elder, Elder H. Burgess as priest, and J. Swenson as teacher, he having been ordained to that office at the meeting to fulfill duties of that office for the new branch, Sr. Willett as secretary, and Bro. C. Burgess as treasurer. About twenty-three Saints are here, and the new branch starts out under very favorable circumstances. They have engaged a very nice hall on First street, right in the center of the busiest portion of the city. The two elders,—Carmichael and Burgess,—both men of experience and worth in the work, will take good care of the new branch, and with the assistance of Brn. Swenson, Lastera, and Fuller will keep our faith before the people of this city. The work now so favorably begun will prove a permanent work in this city. We had an excellent testimony meeting before the preaching on Sunday evening in which words of praise to God, and counsel, and exhortation were uttered in tongues and interpretation to the encouragement of the Saints here.

I move on to-day to Irvington; my permanent address is No. 2910 Sixteenth street, San Francisco, care C. A. Parkin. Peace be with you. In bonds,

J. F. BURTON.

SOMERVILLE, Victoria, Jan. —.

Editors Herald:—We suppose all the children of Zion are noting the onward march of the cause of trust we love. I am sorry to say there is not the advancement in these parts we would like to see; nevertheless, we have not given up in despair, but keep distributing tracts and preaching as often as possible. Bro. Wight was with us at our conference, and we are sorry to say he has gone again; this time for good, he says, for he expects to start for America on this month's boat, so I will be alone in the field until the other elders get here, which I hope will be soon. I am trying my best with advice and prayer to get some of our local talent to work up the district near at hand and help to keep things on the move. I have learned by past experience that a multiplicity of words is not worth a straw unless the life corresponds with what is said. It is not so much in the saying, but in the doing. The more I see and hear about this marvelous work, the more I learn to love and cherish it; and I am persuaded beyond a doubt that the helm is in the proper hands, of Christ, who will guide the ship into the harbor of rest, and none of the faithful and obedient crew will be found missing. When I think of Bro. Wight's leaving, how fully I can realize those beautiful words,—

"As musing I sat all alone."

But I cannot say that the harvest is ended and our work is done, but with unwearied hands I hope to toil on until the Master shall say, "It is enough; welcome to the supper of the Lamb!"

Our hearts were wonderfully cheered to hear of the Spirit of power and of wisdom that was manifest at the late reunion. We trust such outpourings of the Holy Spirit will increase until all the honest souls are gathered in. I believe all would be enabled to say from the heart, "It was a refreshing from the presence of the Lord." We hope soon to hear of the new boat for the islands sailing away with messengers of peace to those who are sitting in darkness and the shadow of death. May God's blessing follow the boat.

Fraternally,

C. A. BUTTERWORTH.

LITTLE SIOUX, Ia., Feb.

Editors Herald:—When I last wrote I was preaching about three miles south of Onawa where much interest was shown and two gave their names for baptism, with some others believing, and many requests for my return. I held services in Onawa in the M. E. church on the evenings of the sixth, eighth, and eleventh insts., having congregations of from forty to one hundred. The minister attended one night, and by invitation I took supper with him on the eleventh, when I had a very pleasant talk. Among other things he said that so far as he was concerned I could occupy the church when it would not interefere with their regular services. His wife presided at the organ the last evening of my services there. I have never seen or heard of greater kindness and liberality shown to any of our ministry than was shown me by Rev. F. A. Morrow and wife, for which I pray God to bless them. They show themselves honest in their belief that all who assert a belief in Christ should be one in their efforts to lead souls out from the world of evil. As usual, some of his congregation gave him warning that it was dangerous to permit me to preach in the church, but he kindly told them that when I did not preach the Bible it would be time enough to refuse it.

Yesterday week I went to Maple Landing, where I enjoyed the kindness and hospitality of Bro. and Sr. Seward, formerly of Fremont county. The M. E. minister there, Rev. Fisher, refused me the use of the church, giving as his reason that the Saints were not the best of people; in fact, he gave them a very poor recommendation, and said the ministry were the worst, that they covered up the meanness of the membership; but when asked how he knew about them, he acknowledged it was all from hearsay and what he had read, as he had never heard a sermon by one of the elders. We occupied the schoolhouse in the vicinity, and large congregations of attentive listeners greeted me each evening save two, and when I closed my services many urgent requests were made for my early return and to come to stay as long as interest would require it. I was told that one had requested baptism, but was called away on account of sickness.

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Previous to my departure I attended Sunday school and services of the M. E. people. When the time for services came the minister did not arrive, so an Adventist friend requested them to let me preach. They thought it would be safer to have a class meeting, but during the meeting I, through very peculiar circumstances, was permitted to preach from the text, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This was as good a text as I could have selected. I showed them that pure religion was founded upon the testimonies and commandments of the Lord which, like their Author, were pure and would bring forth pure results, and that all religions not so founded and not bringing forth such results must be considered impure. Many calls come from different sources, and some are very urgent. The angels are truly preparing the way for a great work to be done here. I pray God to send forth more laborers. Your brother,

J. F. MINTUN.

KANSAS CITY, Kan., Feb. 23.

Editors Herald:—Bro. Joseph Luff and I have just closed a series of meetings at the chapel of the Armstrong branch here. Although the weather has hindered, the attendance and interest were fair. Bro. Bozarth rendered some efficient help during the first week.

The Armstrong Saints are making commendable efforts to improve their chapel and advance the work. Their kindness to me will not soon be forgotten. Through Bro. Luff's management about sixty dollars was raised with which a baptismal font with two dressing rooms was built during our stay. After its completion he baptized four promising people. Heretofore it was necessary to go from two to four miles to the Kaw River, where ice, and mud, and changing channel were always annoying or dangerous.

I expect to assist Bro. A. Allen the president of the First Kansas City branch in a series of efforts next week.

GOMER WELLS.

PROVIDENCE, R. I., Feb. 22.

Editors Herald:—I wish to present a few words in regard to a letter written at Portsmouth, New Hampshire, January 30, by M. T. Short. The brother thinks (so I understand by reading his letter) that we ought not to take any part in the Christmas, Home Column, juvenile, birth, or boat funds; he also mentions suppers. Now I attended a supper of the Saints to assist in getting a chapel built. I do not think we were out of place. I believe in the law of tithing, and I pay it; and if I give a dollar towards the boat, I do not rob Peter to pay Paul. If the brother was one of the missionaries where the boat is wanted, he would not write so. I think if we pay our tithing faithfully and then give where it is needed for the work of God, we won't rob Peter to pay Paul. When any of the missionaries have come to our branch I have given them a little money, but if the brother should come I would not do so, because he might think I was robbing Peter to pay Paul, or in other words, that I was taking it out of the tithing.

Again; the brother says that high and the low, rich and the poor, male and female, ought to pay their tithing. I would like to know how the poor can pay tithes when they have none. I do believe of those of my brethren and sisters who have no tithing to pay, but give their freewill offerings to the Lord, that he will bless them more than we who pay tithing, because we do not make the sacrifice they do. Yours in the gospel,

T. H. MOORE.

IRONTON, O., Feb. 18.

Editors Herald:—I have been busily engaged in my ministerial labors during most of the year, and with the exception of about two weeks in Wayne county, West Virginia, my work has been confined to Southern Ohio. The work here is not altogether as we would like to see it, but is slowly progressing. During the fall and winter I have centralized my labors principally in Lawrence county, although I have labored to some extent in Jackson and Gallia counties. After our conference at Vales' Mills, in January, I assisted the president of the district, Bro. T. W. Williams, to regulate some church matters in Jackson county. Since then I have labored in Lawrence, the most southern county in the State. Recently I made two new openings; at Center Furnace, and Cannon's Creek schoolhouse; had good audiences and, as a rule, good liberty in presenting the word. At Center Furnace I held forth over two Sundays, and on the second Sunday the Methodist pastor had an appointment there; but having no appointment elsewhere, I went to hear him. When the meeting time came he invited me to preach, saying he was desirous of hearing one of our ministers. Of course I accepted the invitation, and the minister listened attentively while I spoke of the subject of "prophecy," from 2 Peter 1: 20, 21. After I had finished he talked very nice to his congregation, and although he did not tell them he indorsed what I had said, he did say he was glad to hear me, and admonished the audience not to be prejudiced; "for," he said, "that is wrong;" that they "should hear all." He further said that if I "preached doctrine he did not believe," he could "look over that." While we do not coincide with him in looking over a doctrine simply because he does not happen to believe it, we do think the advice given by him is much better than the course pursued by many professed ministers of the gospel.

I am now laboring for a few days at Lagrange. The work was first introduced here by Elder W. A. Webberly, formerly from England; afterward it was established by Elders T. J. Beatty and Thomas Matthews. Others were baptized by Bro. T. Williams and myself, and now the branch has a membership of twenty-three. I believe the time is near at hand when we will have opportunity to present the word in the city of Ironton; in fact, the way is opening up throughout this region. I now have in view three or four prospective new openings. There is a section of country lying opposite here in Kentucky that is being neglected; I learn from Bro. J. C. Smith, who moved from that side of the Ohio River, that there are demands for preaching where he came from. I would go over and labor there a few days, but do not know that I would be justified in so doing, as it is not in my mission, and there being many calls for preaching in Ohio, and so few to fill them. The people in these parts are slow about taking hold of this work, but there is not the opposition there is in other places; many are anxious and willing to hear us.

My health has been poor of late; I have been troubled with hoarseness and cold in the head; but I have so far managed, by the Father's aid, to carry on my meetings regularly, and hope to still have aid from the same source. The whereabouts of my colaborers of this mission are to me unknown. The last heard from Bro. Goodrich, he was in Virginia; T. W. Williams was in Vinton county; Bro. James Moler I think likely may be in West Virginia. I have good reason to believe all busily engaged. In a few days I go north to visit new points. Hope to be privileged to attend General Conference.

Yours in the gospel,

HIRAM E. MOLER.

SHABBONA, Mich., Feb. 15.

Editors Herald:—About the first of last November I came into this part of the country, where the gospel had never been preached, and I have since made four new openings; have had large crowds to hear the word. I met some opposition, having had two short discussions with a Free Methodist minister. The truth lost nothing; he helped to make friends for me and the cause.

My record seems small, as I have not baptized any this winter; I have been casting bread upon the water, and I expect to find it some day. I have a big interest worked up here, where I found many noble people, and expect quite a number will be baptized soon. I have been wonderfully blessed in preaching this winter. Some of the "saved" people sent to Toronto for their minister to come and save the flock from being deluded. He came, but would not come to the front, and he gave me quite a thrashing behind my back; but he is only helping me; he does not realize that this work is like a gold dollar, the more it is rubbed the brighter it shines. I have got the Methodist "treed," as the expression is, and expect to tree the other one before spring, as I am on his track.

I feel encouraged to battle on for this great work, for I know for myself that it is of God, and I feel safe in telling my fellow men that if they will do the will of God they will get the same knowledge.

Your brother,

WILLIAM DAVIS.

MALMO, Sweden, Feb. 8.

Editors Herald:—In my last letter I said we needed money to get a good start here, and so we do; but we have received more encouragement than we expected. There is so much religion that people are preached to death, but we hope to get them to life again. I have been circulating tracts and talking with the people the best I could this winter, and some

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prejudice has been removed, and prospects are brighter. We hope that the Saints will remember us in their prayers that we may be able to do our duty acceptable before the Lord, that the honest in heart may be gathered into the fold. We are here in fulfillment of prophecy and tongues given in 1882 and 1883, so we earnestly desire that the work shall not be in vain.

The *Herald* and *Autumn Leaves* have been a source of joy and comfort to us in our loneliness; we are glad to hear that the brethren are having success in America. We have had a hard winter here; some people frozen to death. I am waiting for more tracts; when they come I will be off to neighboring towns and in the country. I am trying to rent a hall for use about the first of April. If I get it we will have a better chance to get the gospel before the people.

We have the new hymn book and tracts now. Bro. Peter Anderson has done a noble work in preparing them. That work deserves encouragement and aid by the Saints.

Your brother,

JOHN WAHLSTROM.

NASHVILLE, Mo., Feb. 16.

Editors Herald:—I have just been perusing your noble columns this evening, and I feel constrained to express to you my high appreciation of your messages of truth and light. As we are alone in the world, isolated from the people of God, we are greatly indebted to you for spiritual food. It is a rare thing for us to hear a sermon preached by the true servants of God, though we are now praising our heavenly Father for a spiritual feast that we have recently enjoyed, administered by Bro. E. A. Davis. He came prepared to proclaim the word if opportunity permitted. I mounted my pony, visited the trustees of the Christian chapel of Nashville, and they granted us the privilege of using their house one week, which time our brother improved by presenting the gospel in its purity, simplicity, and power, in his usual reasonable and logical manner. Those attending the meetings were the thinking minds of the community, and from all appearances the word was kindly received and we believe is being considered by them.

The people of this place are not noted for their aristocratic qualities and their great desire to be popular. It was quite perceptibly demonstrated that they did not care to "pry into the deep things of God," feeling assured they "knew enough to save them;" but through curiosity they went to hear, and expressed great surprise to know there was so much in "Mormonism." They have always treated us courteously and with a marked degree of respect; but there has been a very great amount of prejudice existing against our faith, very much of it caused by some of the traveling Campbellite preachers, who have made violent attacks upon the doctrine. There has been much sympathy and regret expressed for us by some of our friends, that we were so blinded as to believe such a "false theory," while we were praising God that we have been permitted to know that it is the gospel of Christ. No defense of the truth having been made until Bro. Davis came, the people were curious to know how he could prop up "such a theory." They readily found there was a better foundation upon which it stood than they had ever imagined, and the more they heard the more they wanted to hear. The result is they are earnestly requesting him to return.

I have just returned from Webb City, Missouri, where I attended a meeting held by Brn. E. A. Davis and Fred A. Smith; attendance and interest fair. They are now holding meeting at Breeze, Missouri, where there is a splendid interest and bright prospect of some obeying the gospel. Bro. Davis will commence a discussion with a Baptist minister on the 20th inst., after which he goes to Carthage, Missouri, to commence a debate with a divine of the Christian faith, commencing on the 26th inst., lasting six days, with two sessions each day.

It is an evident fact that the missionaries of this field are doing their part to forward this great work. Dear Saints, the question presents itself forcibly to my mind, Are we doing our duty as we should in the work, by our zeal, prayerfulness, and watchfulness to walk uprightly, that the light of gospel truth and righteousness may shine out through our lives, that those whom we come in contact with may see there is reality in the claims we make, and thus pave the way and make it possible for God's servants to present truth that is demonstrated in the lives of its adherents? I believe that every one who desires to work has a work to do. God will call no one to do a work who is inefficient to perform that work. We must become efficient workers by some exertion on our part, and it cannot be accomplished by simply attending church to hear preaching by those who we enjoy hearing best, and remaining at home when the weaker ones make an effort. We should stand by the weak with our faith and prayers, that they may be made strong. I am only a babe in Christ, of a few months' age, and I sensibly feel and readily acknowledge my weakness. I desire an interest in the faith and prayers of the Saints.

Your sister,

MOLLIE MILES.

A carping spirit rarely goes with a working spirit. It is easier to find fault with what some one else does than it is to do something one's self; hence a man who enjoys doing the easier thing is disinclined to do the harder one. As a rule, men are divided into the two classes of those who growl and those who work, and each class is alike devoted to his own mission. But when it comes to the relative worth in the community of the two classes, everybody can see the difference.

MANY lights may be kindled from one glowing torch; and many souls can be saved through one living, loving Christian's efforts. Let us cease to talk of the coldness of others, and get on fire ourselves. Let us talk with Jesus by the way, till our own hearts burn within us as he opens unto us the Scriptures. —*Ex.*

ERRORS to be dangerous must have a great deal of truth mingled with them. It is only from this alliance that they can ever obtain an extensive circulation. From pure extravagance, and genuine, unmingled falsehood, the world never has and never can sustain any mischief.

Fortune is sometimes kindest when she frowns.

Original Articles.

AN APOLOGY.

WE have searched the *Herald* pages so long in vain for some more "Fireside talks with our girls" that we began to wonder if Sr. Eleanor had forgotten our girls; but we are glad to hear from her again, and I accept her criticism of my very humble effort in the same spirit in which it was given; and as "open confession is good for the soul," I will confess that I did not fully understand her, and if I offended Sr. Eleanor, I ask her pardon, for it was not my intention to offend anyone.

I am glad if in her more varied experience and knowledge of the church at large she can say that many do conform to the plain and simple rule that God has given concerning dress. And if it is not asking too much, I would like to know the difference between the way they dress and the way those do who are not complying with this part of God's requirements. I confess that my knowledge and experience have been very limited, although I am not mistaken about the difference of opinions existing among some of the older ones upon this as well as other subjects. I know there has been sufficient given to insure our salvation, if complied with; but some, like myself, may be dull of comprehension, and need some explanation upon what is contained in the Scriptures; hence the need of many sermons and much patience and forbearance upon the part of those who are strong toward the weak or ignorant.

A few years ago a sister writing upon this subject took the position that to "let all thy garments be plain" meant to make them without unnecessary adornment or trimming, and that if garments that were unnecessarily adorned were plain, that garments made entirely without adornment were also plain; hence it would be impossible to make them otherwise; and she did not think the Lord would go to the trouble to give us a commandment which we could not break. Now I suppose this sister was honest in her belief, whether she was right or not. Shortly afterward an article appeared in the *Herald* from a brother showing that he did not take any stock in "the country dressmaker's" views. I suppose he too was honest in his ideas. About that time one of the older sisters (who by the way was a city dressmaker) told me that she had a silk dress to make, but did not think she should make it plain, for it could not be made plain and look right. Some other good people tell me they do not think God cares anything about how we dress just so our hearts are all right; and others think it does not matter how much we adorn our clothing if it is the work of our

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own hands; and if we can buy the trimming cheaper than we can make it, it is better to buy it. Others think the wrong lies entirely in the costliness thereof, and that if we are not wealthy people and cannot buy costly clothing or adornments, we cannot break that commandment. Others think you must be very careful about going to extremes, especially be very careful about dressing too plainly lest we be like the man who went to the woods for a load of rails; he began laying the rails on the wagon and would say, "If the team can haul this rail, they can haul one more, and if they can that, they can another," and so on until he had piled on all the rails that could possibly stay on the wagon; but when he tried to start the team they could not budge the load at all, so he commenced unloading, and as he took off one rail would say, "If the team cannot haul this one, they cannot that one," and so on until he had unloaded all and went home without any, claiming that the team could not pull them.

Now, how are we to know which of all these conflicting opinions, wherein everything may be plain and nothing costly is right? We may sometimes think that if other people do not see matters as we do, it is because they are contrary; but I am persuaded that many honest-hearted people are mistaken upon different subjects. I don't suppose there can be or ought to be any "ironclad" rules established, but I wish we might come to a more uniform understanding of this matter, and until the day of perfection arrives I suppose some of us dull ones will need some explanation upon what the Scriptures mean. And it ought not to make any difference to any whether it is an official or a layman, a brother or a sister, who teaches us a truth, just so we come to understand the truth and abide therein. Well, it may be that I am saying too much.

Your sister,

E. ANDERSON.

LETTER FROM AUSTRALIA.

EDITORS HERALD:—The last published account of labor done, as per extract from private letter in *Herald* columns, left us at Wallsend, which we left for Victoria. In Melbourne we were privileged to witness "Neelie's" "maiden effort" at solemnizing the marriage tie, and were forced to contrast the incident with the one more than four years previous—his first attempt at preaching. The development was so marked and favorable as to offer no chance for criticism to the most fastidious, and brought to light another evidence of high order in favor of the work espoused, as well as the gifts and callings bestowed by the Giver of all good. The groom on this occasion was the first one baptized by Bro. B., hence that was also an incident. Going thence to Queensferry, Sr. Wight was permitted to meet with her relatives after an absence of two years. Soon after arrival an effort was made in the neighboring village of Grantville, resulting in the best apparent interest ever seen there, yet this place had to be abandoned through lack of funds; and this militated against more active service during the entire stay in this colony. A suggestion to hold a tea meeting and sale of gifts in behalf of the mission was heartily indorsed by the writer, and he is here willing to put himself on record as being favorable to such projects where the necessity arises for raising money for laudable purposes; and more so since one of the branches passed a resolution censuring the action of those who took part, thereby causing the matter to come up at the conference. By resolution the action of the promoters of the tea meeting was indorsed, but upon a reconsideration, the whole matter was referred to the Annual Conference of 1893, asking for a decision as to the legality or otherwise of such proceeding. And before such decision is learned it is well to go on record as being willing to personally accept all the wrong attaching, being willing, of course, to accept the decision of the body as final so far as earthly courts may go; nevertheless claiming the right to demur should such decision prove unfavorable to the instigators of this means of raising money. Because of the action of the branch and subsequent resolution to thus refer, the names of the sisters and their friends not of the church who so actively participated to make the project a success, are withheld. The success of the undertaking reached beyond the most sanguine expectations; the proceeds, after deducting expenditures, reached $49.75, $18.-21 having been realized from the sale of gifts. Several ladies outside the church, and who had not previously taken any interest in anything pertaining to it, entered heartily into the scheme. Such action was to some extent likely due to the fact that some of the Saints had actively participated in an undertaking of like nature by the Wesleyan body a short time previously, the writer being one. Having no desire to discuss the pros and cons of the question, which has been and is yet to be at issue, he simply wishes to lay the facts down as they occurred, and to also show that he is in favor of a union of this nature with other churches, feeling that thereby a fraternal feeling may be cultivated. May it not be true that the Saints themselves are sometimes responsible for the ill feeling existing toward them?

The conference was in every way a success save the resolution condemning the tea meeting, which for a time marred the unity that had prevailed. The last night witnessed a very large gathering, evidently due to two causes; the friendly feeling engendered by the tea meeting, and the fact that the speaker was delivering what he then believed to be his final sermon in that place. About seven o'clock the next morning the friends and relatives gathered on the jetty for a last farewell, the tear-stained faces plainly depicting the fact; and as the little sloop was loosed from her moorings and with filled sails danced merrily o'er the bosom of the ruffled bay, what could she know of the surging feelings of those left behind, and of the one now leaving all the associations of childhood and maturer years. As of the husband, so of the wife, she is to "leave father and mother, and cleave unto" her husband.

We go on to Hastings where one night is spent and a "goodbye" to the Saints indulged, whence we go to Bro. and Sr. Butterworth's where we spend two nights with them in their snug little home, the last being occupied by the writer in speaking to the Saints and friends congregated for the purpose. Much liberty was enjoyed. Next morning Brn. McGurk and Butterworth accompanied us to the railroad station, "Old Sandy," the "gospel horse," doing the physical part of the conveying. At parting the former left in the hand a valuable reminder of the love and esteem begotten of the gospel. On to Melbourne, where the hospitable home of Bro. and Sr. Hailey offers a welcome till our start. At twelve noon on the last day of 1892 we left Melbourne, the wind indicating that ere our destination should be reached we would have some "experience." This under the circumstances, was anything but a desirable prospect, as the large passenger list had made it impossible to get into the same cabin, and the boat had scarcely more cargo than a good ballast. Hence under the circumstances, the ship rolling frightfully, we thought it well to postpone our New Year's dinner. Those who have been like conditioned will understand why! But since it was right to give unto Cæsar his due, why not submit to the demands of Neptune when on his domains, and more especially when austral winds assist him to hold wild orgies. To remain all day in a close cabin, with port holes all closed, and to listen to the repeated cry coming from a little feverish sufferer, "Just a 'ittle more 'dink' papa!" and yourself to have a "splitting" headache, most certainly unfits one for relishing a New Year's or any other dinner. The only means of obtaining a knowledge as to how the other sufferers are faring is when the little one sleeps, and after battling with the

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rolling ship till the stewardess is seen; and such an effort is sure to produce within the stomach a sensation; and it is truly wonderful what passive subjects the majority become, more especially if King Neptune rides abreast of mighty breakers; and what a common impulse seizes to have a look into the sea, all seeming to try to fathom its very depths and becomes experts in seaology as they lean out over the bulwarks! All, however, are apparently disappointed, as the woe-begone look which covers the face seems to carry with it its own tale of disappointment. A good night's rest in Sydney at Bro. Seaburg's fits us the better to resume the journey next day, and while the breakers are raging even worse than before, our stomachs fail to yield to the importunities so roughly made. Just before crossing the bar we are requested by the steward to go inside after which we are shut in. This was the first experience of the kind, hence novel. The conference for the Forster district proved very successful, and just after its close we received communication from the First Presidency and the Bishop requesting an extension of stay in this mission. With this request we have complied.

Those who have replied to my article on Christ's baptism seem to have overlooked the essential thought, and answered only superficially. One writer went so far as to argue against what had never been maintained. The argument presented, and as yet untouched, was that as the earth had been defiled through the curse pronounced because of Adam's transgression, and as Christ had entered into a carnal house, it followed that this house (his body) had in its composition the evil incident to such cursing. Now could *his* house be cleansed otherwise than by the law of cleansing himself had given; and why did he say "*thus* it *becometh* [is binding upon] *us* to *fulfill* all *righteousness*"? A recent writer asks the need of theorizing when revelation speaks of him as one "who did no sin." But why did he not give the full context, and especially that portion which says, "who his own self bare our sins in his own body on the tree," or as the margin puts it, "to the tree." Thus right down to the very cross, according to Peter, he bore our sins *in his body.* Beside, might one not retort and say, "Why theorize when revelation speaks and says, 'for he hath made him to be sin for us, who,' so far as his life and deeds went, 'knew no sin'?" Some may argue that since he bore our sins to the cross, baptism could not have effected its purpose, but such argument only needs answering with the thought that Peter after three and a half years' ministry was still unconverted, and that in all our lives the seeds of sin remain, and are constantly springing up, and will so continue till we finally overcome. Did Christ still retain the weakness of the flesh incident to mental transgression? If not, why did he agonize in the garden and ask three several times that the cup might pass when he knew that the heavenly fiat had long since gone forth that he must thus suffer? Till different argument than that hitherto produced by the objector is forthcoming, the writer must remain a believer that Christ *was baptized for the remission of sins.* If the argument advanced by some that because he "knew no sin" he had no need of such baptism, holds good, then would it hold good in the case of Enoch and every other like worthy. Enoch's spirit came from the heavenly realm and entered into a body as pure as that of his Master's when the latter first saw light in the manger, and as Enoch "walked with God," like his Master, he could not have known sin; therefore, if the objector be right in reaching conclusions on such a basis, it is perfectly logical to say that Enoch, or any other who might live without "knowing sin," would have no need of the baptism of remission. We are willing to here rest our case, trusting that, if deemed sufficiently important, the editorial staff or some one will take up the matter and fully "thrash it out."

I expect to go next week to organize a branch in Sydney, after which we will go to Tuncurry where the locating of the family will be attended to. Will the *Herald* readers kindly remember that Tuncurry, New South Wales, will be our permanent address till we start for the States. In bonds,

J. W. WIGHT.

HAMILTON, N. S. W., Jan. 13, 1893.

Selected Articles.

PRESERVATION OF SACRED TEXTS BEFORE MOSES' DAY.

IN 1874, the Congress of Orientalists in London resolved that a critical edition of the Book of the Dead, "the Bible of the Old Egyptians" of the eighteenth and nineteenth dynasties (about 1700 to 1200 B. C.), the era of Egypt's greatest glory, should be prepared, and entrusted this work to M. Edouard Naville of Switzerland, assisted by a committee consisting of Messrs. Birch of England, Chabas of France, and Lepsius of Germany. After ten years' labor, the result was laid before the Congress in Berlin by Lepsius, with the assurance that "the task set them had been fulfilled." In 1885 and 1886 the three quarto volumes of this work were issued in Berlin, by the aid of the Government,—Volume I. containing an introduction, Volume II. the text, Volume III, the variations. Great as is the value of this work to Egyptian scholars, its worth to biblical scholors is almost equally great, from its necessary inferences.

The Book of the Dead is not a connected treatise, nor a ritual of ceremonies to be performed on earth. None of its words are to be spoken by the living. It is a collection of prayers, addresses, confessions, magical formulas, to be used by the deceased after he has entered the other world. These prayers, etc., are separate chapters, wholes in themselves, and do not condition the preceding or following chapters. The chapters have their own headings, either sentences or illustrations, vignettes, or both, but there is no recognized order or system with them. The numbering of them is an invention of this century for ease of reference. The Book of the Dead is a collection without any definite beginning or end; the middle chapter might be the first, or the first might be the last, without injury to the collection. And yet these prayers, confessions, magical formulas, were held to be indispensable to the deceased; for only by means of them could he resist all opposition in the other world, and become a god.

Between such a collection of wholes having no immediate connection, no logical relation to each other, and the closely linked narratives and books of the Bible, there is a vast difference as to the probability of maintaining accurate copies during the centuries. It would evidently be far easier to preserve by copies the correct text of the Bible or of Homer, because of the close connection of thought, than to preserve by copies the correct text of one hundred and eighty prayers, confessions, magical formulas, etc., totally unconnected with each other.

By means of the comparison of seventy-seven manuscripts of the date of the eighteenth and nineteenth dynasties, M. Naville has done for the Book of the Dead work similar to that of Tischendorf and of Westcott and Hort for the New Testament. He has compared the manuscripts, given the most correct text, and placed beside it all the variations. From this exhibition it appears very clearly that the copying of texts at that early period was subject to the same laws as are found to have prevailed in the copying of the New Testament. The variations are due to carelessness, forgetfulness, ignorance, and not to intention of changing the text. There were at that period careful and well-informed copyists, who were not only scrupulous with the first copy, but went over their work again, and corrected the mistakes inevitable to a human hand. There were also careless and ignorant copyists, who made wretched work with the text; and there were fine penmen who expended their art on the form, and cared nothing for the sub-

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stance. The Introduction of M. Naville goes fully into all these points.

The result of this ten years' work by the best hands proves: 1. That before the eighteenth dynasty (that is, long before Moses' day), there had been in Egypt a sacred text handed down, and this text had been "scrupulously copied;" 2. That the same character of mistakes and carelessness in copying, leading to numerous variations, were prevalent at that early age as in the Christian centuries.

On this point of the careful preservation of sacred texts in ancient times there is a remarkable corroboration of M. Naville's conclusions from the manuscripts. When the pyramid of Unas, fifth dynasty, was opened in 1881, among its wealth of inscriptions was found a series of chapters. This same series of chapters had also been found inscribed on the tablet of Nehi (thirteenth dynasty) of Abydos, and also on one of the halls of Deir el-Bahari (Thebes) for Queen Hatasu of the eighteenth dynasty. Here, then, as Professor Maspero says, "are three identical copies, but of different eras and localities; the first of the fifth dynasty, and from Memphis; the second of the thirteenth dynasty, and from Abydos; the third of the eighteenth dynasty, and from Thebes" (*Rec. d. Travaux*, Vol. III., p. 195). This series of chapters was extant when this pyramid was erected. But, as this pyramid was closed and barred by its granite and limestone walls during all these early times, this series of chapters had been preserved by other copies throughout at least 1,700 years, from Unas to Hatasu, and all this before the age of Moses. These facts are again corroborated by similar occurrences in Babylonia and Assyria.

These monumental proofs of the care of the ancients for their important texts reveal the proper proportions of one of the fundamental assumptions of the "higher, historical criticism" of the Bible, that, before 600–400 B. C., men cared little for, and took the greatest liberties with, their sacred texts. But the monuments prove just the contrary; that these early copyists having, from the nature of their language and the texts to be copied, a more difficult task than Hebrew or Greek copyists before them, showed a faithfulness that does not suffer in comparison with that of the Jews or of the Christians. On this point the masters of Egyptology agree. Brugsch says: "The sacred books of Thoth [that is, Book of the Dead] rest upon very ancient written traditions, and every change of the words of the text was as rigorously excluded as the change of the ancient Egyptian form of the year or of the order of the festivals on the calendar" (*Rel. u. Myth. d. a. Ægypter*, Vol. 2, p. 13). Maspero adds: "Most of the sacred books were composed before Menes [first dynasty], and have *come to us without many intepolations*" [the italics are mine] (*Rev. d. l'Hist. d. Rel.*, 1888, p. 259). And Professor Erman of Berlin so far corroborates the preceding: "If we have hitherto believed that the immense literature [that is, Book] of the Dead arose gradually during the long history of the Egyptian people, and that it must be possible to follow the development of these ideas among the Egyptians, we can hold that view no longer. This literature was made in a epoch that lies almost beyond our historical knowledge, and later times did no more than pass it on." (Berlin: Philol. Wochenschrift, October, 1887.) There is no dissent from this result.

If the Hebrews, living between and in constant touch with Babylonia and Egypt, carefully copied and preserved from interpolation their sacred books from the days of Moses, or long before, they were only following a custom prevalent from hoar antiquity among the heathen nations around them, and preëminently in Egypt, where they grew to be a nation, and from which they had just come out. If the Hebrews believed that they possessed the very words of the one true God, they had far greater reason to guard their treasure than the heathen had. A belief, then, in the improbability of the careful copying and preservation, by the Hebrews, of the books of Moses, and from the time of Moses, is a belief against all proofs and probabilities of the sciences of Egyptology and Assyriology. —*Howard Osgood, D. D.*

Rochester Theological Seminary.

Conference Minutes.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference convened with the Chicago branch, at 213 West Madison Street, Chicago, February 4, 1893, Bro. F. G. Pitt presiding, W. Vickery secretary. Officials present and reporting: F. G. Pitt, C. G. Lanphear, I. L. Rogers, E. M. Wildermuth, S. J. Stone, H. Southwick, A. J. Keck, W. Vickery, W. Strange, C. L. Meutze, T. Hougas, J. S. Keir, W. R. Calhoon, F. J. D. Earl, H. J. Warby, C. I. Carpenter. Branch reports: Braidwood 53. Streator 32; 1 died, 1 ordained. Sandwich 54. Chicago 70; 2 baptized, 15 received, 1 died. Plano 216; 18 baptized, 1 removed, 1 died. Mission 112. Courtland 35. Amboy 33. East Delavan 59; 3 baptized, 1 died. Bishop's agent, T. Hougas, reported: On hand last report $231.25; received $123.82; paid out $335; balance $20.07. The following was carried unanimously: Whereas the Lord has spoken against the use of tobacco, and the General Conference has requested the districts and branches to elect officers who shall honor the Lord by not using tobacco in any form; therefore be it resolved that this conference request the branches of this district to honor the Lord and the voice of his people by the careful selection of men for their officers who do thus honor the Lord. The Janesville branch was declared disorganized, and district president requested to use his efforts to organize a branch of the Saints at Janesville and vicinity. Branches of the district are urged to prescribe term of office for branch officers. Bro. Henry Southwick was sustained district president and W. Vickery secretary. Committee on district boundary reported. Preaching by Elders W. Vickery, T. Hougas, and A. J. Keck. Adjourned to Mission, Illinois, May 27 and 28, 1893.

CENTRAL MISSOURI.

Conference met with the Wakenda branch, February 4 and 5, M. A. Trotter presiding, John Smith secretary *pro tem.* Branch reports: Wakenda 21, Missouri River 35, Alma 38. Elders reported: J. Thomas, J. B. Belcher, J. Smith, J. Cato, and M. A. Trotter. Deacons H. T. Curtis and M. H. Stone reported. Priest G. O. Adkins reported; also reported near $300 raised for building a church and ground donated. Bishop's agent's report: On hand last report $69.65; received $15.80; paid out $5; balance on hand $80.45. Report received and Bishop's agent sustained for the next quarter. The Bishop's agent suggested that each branch provide itself with a treasurer, and that it have a fund of its own to assist on the work of the ministry in the district. He also gave notice of his intended resignation as agent, and for the district to recommend some one to the Bishop for appointment by the next conference. Joseph B. Belcher was chosen president, M. A. Trotter vice president and secretary. A petition was sent to General Conference to return Elder James Thomas to this district as missionary. The Alma branch recommended the following names for ordination: David Graham to the office of an elder, Deacon H. T. Curtis to the office of priest, and A. C. Richardson to the office of teacher. Brn. H. T. Curtis and A. C. Richardson were ordained, and Brn. J. B. Belcher, James Thomas, and John Smith were authorized to ordain Bro. David Graham, he not being present. Bro. J. B. Belcher was recommended for missionary work in the district. Preaching by Elders John Smith, J. Thomas, and J. B. Belcher. Adjourned to meet with the Alma branch, May 13 and 14, 1893, at ten a.m.

Sunday School Associations.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Association convened at 213 West Madison Street, Chicago, Illinois, at 2:30 p.m., February 3, 1893, C. I. Carpenter superintendent, A. J. Keck secretary *pro tem.* C. I. Carpenter reported verbally that he regarded the Sunday school work as advancing in the district. Reports were read from district secretary Belle Randall, and F. G. Pitt, superintendent of Chicago Sunday school. Sunday school reports for four months: Mission: Sessions 16; enrollment 65; total attendance 486, average 30; classes: Bible 1, Compendium 1, intermediate 2, primary 1, total 5; officers 11; total collection $12.04, average 75 cents. Total disbursements $3.58; balance in treasury $8.20; *Hopes* taken 12; hour of meeting ten a.m. A. H. Anderson Supt., W. E. Hougas Sec. Hope of Israel Sunday school, Chicago: Sessions 17; enrollment 35; total attendance 414, average 23; classes: Bible 2, intermediate 1, total 3; officers 6; total collection $17.76, average $1.04; total disbursements $22.90; balance in treasury $2.21; *Hopes* taken 7; hour of meeting one p.m. F. G. Pitt Supt., C. E. Curwen Sec. Rising Star Sunday school, Plano: Sessions 17; enrollment 104; total attendance 1,103, average 64; classes: Bible 3, intermediate 3, primary 4, total 10; officers 7; total collections $13.04, average 76 cents; total disbursements $15.27; balance in treasury $4.80; *Hopes* taken 50; books in library 58; hour of meeting twelve m. William P. Crum Supt., George C. Blakely Sec. Sand-

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wich Sunday school: Sessions 15; enrollment 60; total attendance 238, average 25; classes: Bible 1, intermediate 1, primary 2, total 4; officers 7; total collection $4.08, average 30 cents; total disbursements $5.87; *Hopes* taken 13; books in library 30; hour of meeting twelve m. Mrs. R. R. Partridge Supt., Nora Seaton Sec. No reports from East Delavan, Piper City, or Courtland. Moved that this district association be represented at the next session of the General Association, to be held at Lamoni. F. G. Pitt, I. L. Rogers, W. J. Danielson, C. I. Carpenter, H. Southwick, and Sr. Callie Curwen were appointed delegates, they to be permitted to use their discretion at the meeting of that association. The evening was occupied with songs, and remarks by F. G. Pitt. Adjourned to Mission, Illinois, May 26, 1893.

Miscellaneous Department.

RAILWAY RATES TO GENERAL CONFERENCE.

Besides what was said upon this matter in *Herald* of February 25 it is necessary to present what the various passenger agents have to say in relation to junction points to which delegates and others may purchase tickets of the station agents along their lines, at those junctions to purchase new tickets unless they have been able to obtain through tickets at point of starting, or covering more than one road as may be done over some roads that have agreements to this effect.

It should first be borne in mind that full fare must be paid in coming to the conference, tickets purchased at full rates and receipts taken therefor from each agent of whom you purchase a ticket, and those purchasing half-fare or other commutation tickets will not be entitled to receipts, nor to one third rates in returning.

If there is neglect in getting a receipt for money paid, namely on blanks provided by each company, given upon statement that you are on your way to attend the General Conference of the Reorganized Church of Jesus Christ, then there will be no recourse, but full fare will have to be paid in returning, so the railway companies wish all to understand and to govern themselves accordingly.

Ask the agent at your starting point, also at junction points, if you can purchase of him through tickets, or those over more than one road, in case you do not live on the C. B. & Q. Railway. If you reside on this road you can purchase tickets to Lamoni, and if you can purchase of other roads through tickets, then you will only need to get the one receipt. But if you buy more than one ticket you must obtain a receipt for each one, giving your name, amount paid, destination, etc.

At least two roads, the Wabash and Alton, require that you should write your own name in the receipt that their agents issue, as also to write your own name in purchasing return ticket at the junction points on their road. Therefore no ticket on their roads can be purchased by another person than the one who passed over their roads in coming to the conference. Thus you cannot give or sell your return one third rate to some one else.

All receipts should be handed to me at once upon your arrival in Lamoni, so that when it is found that one hundred persons holding such receipts are present I may certify to the agent at Lamoni that such is the fact, and also place my signature upon such receipts that the holders may obtain return tickets. If there are found less than one hundred holding such receipts then the agreement with the railway companies is void.

The Rock Island road wishes notice given that agents on their lines will sell tickets to the following junction points, namely, Fairfield, Ottumwa, Des Moines, and Centerville. At the first three places connection is made with the C. B. & Q. lines, and at Centerville with the Keokuk & Western, over wich no rates have been obtained. But at Humeston (junction) rates can be had over the C. B. & Q. to Lamoni.

The Rock Island says that through tickets can be purchased at stations on the Burlington, Cedar Rapids, & Northern that will cover all Rock Island part of the route traversed, and the B. C. R. & N. say that tickets purchased of them will also be good over part (perhaps all) of the C. B. & Q. lines. Of these matters you can learn from your agent, if you live on one of those lines.

The Wabash gives notice that tickets will be sold at their stations to junction with the C. B. & Q. at Des Moines and Ottumwa. Have written them of Darlington being a junction point for those coming from toward St. Louis (southeast) and toward Council Bluffs (northwest) but have received no answer. Those who live in Nodaway and Far West districts, near Wabash stations, can learn from agents if they issue such tickets and receipts.

The Afton road says that they will sell tickets to junction points, namely, Springfield, Jacksonville, Bloomington, Louisiana, and Kley.

The only exception made to the full rate in coming to conference is where parties of ten or twenty-five persons (as is sometimes done) obtain round-trip rates. In this case the agents are allowed to issue a receipt to that effect, and then the persons composing it may be counted among the one hundred, which number must be certified to as in attendance in order that the remainder may obtain reduced rates in returning.

All receipts taken must have my signature upon them in order that return rates may be obtained, and they must be placed in the hands of the railway agent at Lamoni and tickets bought for immediate return on or before April 19th, as only two days time is allowed after the date furnished as the close of conference. Nor can tickets be purchased more than three days prior to the convening of conference, under the rule; that is, not earlier than April 3. Some roads may allow you to stop over at places in coming, during the three days. About this, inquiry must be made of the agent where you purchase tickets. But in no case will stop-overs be allowed in returning; the passage must be continuous, by first passenger trains going over route taken in coming.

The roads allowing rates are as follows: Chicago, Burlington, and Quincy; Chicago and Northern; Chicago, Burlington, and Northern; Chicago, Milwaukee, and St. Paul; Chicago, Rock Island, and Pacific; Chicago Great Western; Chicago, St. Paul, Minneapolis, and Omaha; Illinois Central; Wabash; Iowa Central; Missouri Pacific; Milwaukee and Northern; Milwaukee, Lake Shore, and Western; Minneapolis and St. Louis; Chicago and Alton. The Chicago, Burlington, and Quincy road includes the Hannibal and St. Joseph, Kansas City, St. Joseph, and Council Bluffs, and all its other lines.

H. A. STEBBINS,
General Church Secretary.

THIRD QUORUM OF TEACHERS.

All members of the quorum are requested to send written reports to Bro. John Weedmark, our secretary, addressing him at Lamoni, Iowa. We want to make a good report to General Conference, and in order to do so it will be necessary to receive an early report from each member. Please be prompt; state what you have done and what you expect to do in the coming year. Fraternally,

NORMAN W. SMITH, Pres.

FOURTH QUORUM OF ELDERS.

All who cannot attend the General Conference by April 6, please send a full report of your labors in the past year, to H. A. Stebbins, Lamoni, Iowa. Fraternally,

ANDREW BARR, Pres.

FORESTER, Mich., March 1.

THIRD QUORUM OF ELDERS.

Dear Brethren:—When you send your report please send with it the items of your birth, baptism, ordination, etc., as I lack many of these items to make my record complete. I wish to have a complete record in every respect. Now will you please write out your reports at once, and send them in. I have already received one from Bro. David McIntosh, of Queensferry, Australia. If you have no blank, use ordinary paper, giving items of *labor done.* Please be prompt, precise, and punctilious. Our efforts should be great and manly, commensurate with the importance of the cause. Please send reports to my address; or those who prefer can send to Bro. J. T. Kinnaman, president, whose address is Stewartsville, Missouri; but by agreement we thought best to send them to me, that I may arrange them for conference. My address is 612 South Eighth Street, St. Joseph, Missouri. J. M. TERRY, Sec.

CONFERENCE NOTICES.

The semiannual conference of Central California district will meet at Mulberry, near or at Bro. J. H. Lawn's place April 28, at 10:30 a. m. It is expected that the conference will be held in the tent. Come and let us rejoice in the Lord.

J. B. CARMICHAEL, Pres.

BORN.

LEACH.—At Florence, Nebraska, September 10, 1892, to Mr. M. L. and Sr. M. J. Leach, a son, and named Glen Roy; blessed February 13, 1893, by Elder G. M. L Whitman.

LEACH.—At Florence, Nebraska, November 14, 1891, to Mr. M. L. and Sr. M. J. Leach, a daughter, and named Jessie Matilda; blessed February 13, by Elder G. M. L. Whitman.

SNOOK.—At Dry Creek, Colorado, February 25, 1889, to Mr. W. H. and Sr. Snook, a son and named Guy Vernon; blessed January 5, 1893, by Elder James Kemp.

SNOOK.—At Dry Creek, December 27, 1890, to Mr. W. H. and Sr. Snook, a daughter and named Ada Idella; blessed January 5, 1893, by Elder James Kemp.

TOMLINSON.—At Grand Junction, Colorado, March 27, 1892, to Bro. David B. and Sr. Mary Tomlinson, a daughter, and named Mary C.; blessed January 23, 1892, by Elder James Kemp.

BELL.—At Rockville, Colorado, January 17, 1892, to Mr. and Mrs. Bell, a son and named John Alla; blessed December 5, 1892, by Elder James Kemp.

MARRIED.

BURGESS — GALL.—At the home of the bride's mother, San Jose, California, February 22, 1893, Bro. Alma Burgess and Sr. Minnie F. Gall, Elder J. B. Carmichael officiating. The occasion was one of happiness and joy.

DIED.

MALONEY.—At Webb City, Missouri, February 21, 1893, Sr. Mary Jane, beloved wife of Bro. Stephen Maloney. She was born January 1, 1829. She always bore a strong testimony, and died in the hope that had enabled her to bear up under all trials. She united with the church in Nauvoo; wandered to Texas, thence to Utah, and back to the Reorganization in its early days. She leaves a loving husband, three sons, and three daughters, besides a host of friends, who will miss her. May God comfort those who mourn. Funeral service at the church in Webb City, conducted by Eld. E. A. Davis, assisted by Eld. F. A. Smith. She was followed to the tomb by a large concourse of friends, and we laid her to rest by the side of one of her dear ones who had gone before, in the beautiful cemetery at Oronogo, near Webb City.

ESSIG.—At Burlington, Iowa, February 20, 1893, Morgone H. Essig. Deceased was born December 23, 1892, and blessed February 19, 1893, by Elder F. Johnson. Funeral services

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at Montrose chapel, conducted by Elder B. F. Durfee.

GRENAWALT.—Near Lamoni, Iowa, February 23, 1893, Mr. John L. Grenawalt. Deceased was born November 15, 1850, near Fairfield, Iowa. In his fifth year his parents moved to Harrison county, Missouri. He was married to Fannie Robinson, May 14, 1871, and they lived happily together in the same house in which they were married, for twenty-two years. There were born unto them eight children, six boys and two girls, all but one of whom are living. He was considered a man of strict integrity, and of great moral worth. Funeral services at the home, conducted by Brn. A. S. Cochran and F. M. Weld: interment in Rose Hill cemetery, Lamoni, Iowa.

RUSSELL.—Near Bennett, Iowa, February 18, 1893, Vinnie Bell, daughter of Henry S. and Alice M. Russell, and granddaughter of L. P. and S. A. Russell, aged 2 years and 4 months. She was a bright, winsome child, loved by all, the idolized one of all relatives. The bereaved parents bowed with grief at the loss of their darling Vinnie. A sweet baby sister is left to comfort them in their sorrow.

STRANG.—At her home in Oregon City, California, January 31, 1893, Sr. Janet, wife of Bro. Robert Strang. Deceased was born in Clackmanan, Scotland, July 28, 1830; baptized at the age of sixteen, in Scotland, afterwards rebaptized into the Reorganized Church, July 14, 1867, by Bro. J. M. Newman, in Butte county, California. She was a loving wife and kind mother; lived and died true to her church, her greatest wish being for the salvation of her family. She leaves a husband, four sons, and six daughters to mourn their loss. Funeral services Wednesday, February 1, at two p.m., conducted by a minister of the Congregational Church, there being no elder of her own faith at hand.

JAMES.—At Brookfield, Ohio, Jauuary 9, 1893, Bro. John James, aged 84 years. He died firm in the faith of the Saints. He had been a member of the church for twenty-seven years.

HINDERKS.—At the home of her oldest daughter, T. Hovenga, near Stewartsville, Missouri, Grandma G. Hinderks, aged 77 years, 1 month, and 14 days. She was born at Tichelwarf, Province of Hanover, Germany; was baptized into the Reorganized Church, June 27, 1877, of which she remained a faithful member. She leaves two sons and three daughters to mourn her departure. She was a quiet, faithful, and exemplary mother, one who raised her children in the fear of the Lord—all being members of the Reorganized Church. She calmly fell asleep in Jesus. Funeral sermon by Elder David Powell, to a large congregation. Interment in the German cemetery.

THOMPSON.—At Brooklyn, Iowa, January 29, 1893, Sr. Ida R., wife of H. V. Thompson, and daughter of Richard and Sally Doty, aged 35 years, 3 months, and 1 day. She leaves husband, two sons, one daughter, father, three sisters, and a brother. Bereft at an early age, she was reared in the family of L. P. Russell. She was married to H. V. Thompson, December 31, 1882; returned to Brooklyn, where they have since resided; baptized at the age of fourteen, and was always a devoted and faithful member. Her Christian character shone out so clearly in her life work that it was a blessed privilege to know her and come within her influence. Many an aching head has been soothed by her hands, and many an aching heart has been relieved by her sympathy and love. She passed away as she had lived, relying on the promises of the gospel. For two weary weeks she bore agonizing suffering without a murmur.

JONES.—In Akron, Ohio, February 24, 1893, Bro. Wm. Jones, beloved husband of Sr. Ellen Jones, aged 79 years. The brother had suffered much, but patiently. He died firm in the faith, and was ready to go. He leaves an aged companion and two daughters. Funeral services by Priest Palmer; text, 1 Thess. 4: 13-18.

CLAYTON.—At his home near Little Sioux, Iowa, February 17, 1893. Bro. Geo. W. Clayton, aged 23 years and 8 months. Funeral sermon by Elder J. F. Mintun, at the Saints' church, in Little Sioux, February 26, from John 14: 14. His death was peaceful.

ITEMS OF INTEREST.

VIENNA, Feb. 25.—In the Reichsrath to-day Dr. Gregr, leader of the young Czechs, made a vehement appeal to the House in favor of Bohemian home rule. Several leading Germans spoke in reply. They declared that the settlement of the Bohemian question was desirable, but they declined to make any of the concessions demanded by the young Czechs, who want to see the Emperor crowned King of Bohemia, and that country placed, as to self government, virtually on a par with Hungary.

LISBON, Feb. 25.—The Cortes has approved the government proposal to grant amnesty to all political prisoners.

ROME, Feb. 23.—Replying to the congratulations extended to him by the leaders of the French pilgrims the Pope said: "I know that France desires to remain Catholic. For this purpose free Christian institutions must be allowed freedom to develop, and parents must be allowed to have their children educated at Catholic schools. We do not demand the absorption of the civil power by the church; we merely wish that in France full liberty be given to the people to exercise their religion." The Pope in conversing with Cardinal Logue to-day said that he approved of Irish home rule. Justice to Irish Catholics, the Pontiff said, would tend to strengthen England. The Pope eulogized Mr. Gladstone, who, his Holiness remarked, had his heart in the success of the scheme so dear to Irish hearts.

ST. PETERSBURG, Feb. 23—The *Official Gazette* prints cholera statistics showing that in the last month 973 cases and 369 deaths of cholera have been reported in Russia. Most of the cases were in the Provinces of Podolia and Kieff.

ATHENS, Feb. 24.—A serious commercial crisis is threatening in Patras in consequence of the slackness of the currant trade and rash speculation in bullion. Several of the old houses are bankrupt and more are expected to fail.

VIENNA, Feb. 28.—A terrible calamity has overtaken the village of Gergely, near the town of Paks, in Hungary, situated on the river Danube, about sixty miles south of Buda. Owing to a sudden rise of the Danube the 1,600 inhabitants of Gergely found the mud huts in which they lived surrounded by water. The people took refuge in the church and school, which were constructed of stronger materials, hoping that these buildings would be able to hold out against the flood. Mothers and children clung to the altar, beseeching the intercession of the saints. They saw their homes disappearing in the raging stream, and the swelling water begin to beat against the church and school building. At last they decided that to remain would mean the destruction of all of them, while if they fled some at least might escape. Opening the doors they started out into the flood, which surged nearly to the waists of the grown-up people. Fathers and mothers carried their children, and the sick and feeble were helped along by those who were stronger. They fled as fast as they could in the direction of Paks. One mother and five children sank in the waters and perished. Many others, the number of whom is as yet unknown, were drowned in the flood. The survivors reached Paks in a most deplorable condition. The people of Paks gave the fugitives all the help possible, although deeply concerned for their own safety, as the Danube is twenty feet above normal. There is no doubt that the number of dead is very large.

BRUSSELS, Feb. 26.—The referendum instituted by the Liberal societies to learn the sentiment of the people on the suffrage question was taken to-day throughout Belgium. A large majority of the people favored M. Jansen's proposal of universal suffrage. The Socialists voted for it to a man. The Catholics and more moderate Liberals abstained from voting. Although the apponents of universal suffrage are trying already to break the force of the verdict by charges of bribery, there is no doubt that the opinion expressed by the people will have a strong influence upon the suffrage question in the chamber on Tuesday next.

Stepniak, the Russian correspondent in the famine-stricken provinces of Russia, reports that starvation still stares 10,000,000 people in the face. Crops are utter failures and the people are subsisting on bran, roots, and weeds. Foreign support has kept 100,000 persons alive during the winter. Every five dollars contributed has saved a life, and almost every dollar reached its destination.

An increased Gladstonian majority will rule in the English Parliament; the Liberals have made considerable gains in late elections. The home rule bill will, by vote, take precedence in the House of Commons. A great demonstration was made at Belfast against the bill on the 27th.

The Pope of Rome received seven millions of francs in contributions at his late jubilee.

Miss Frances Willard, President of the W. C. T. U., received an ovation during her late visit to London. The welcome accorded her was remarkable. Other meetings in the interest of philanthropic and reformatory work will be held in England and Scotland during her stay.

NEW YORK, Feb. 25.—Alexander Russell Webb, who in 1885 went to the Philippine Islands as United States Consul, has returned as a missionary of Mohammed and with unlimited money at his disposal, supplied by wealthy Moslems of Bombay and Allahabad, will undertake the work of converting Christians to Islamism. There can be no question that the missionary is liberally backed in his enterprise by Mohammedan money. It is his purpose to establish a weekly magazine printed in English, which will advocate the Moslem belief. He will circulate translations of the Koran until one is in each house in the United States. Native missionaries from India and Arabia will follow him soon, and these will assist him in his work. Rich Mohammedans of Bombay have pledged $150,000 to the work.

The Reading railroad failure has involved other extensive concerns in the crash. It caused some excitement in financial circles.

Danish Lutherans are divided into two sections on theological questions. A number of their ministers say that rules and regulations of the synod must be reorganized in order to preserve harmony.

The steamer New York, one of the two first-class transatlantic lines now sailing under the American flag, started on its first voyage on the 25th. The flag was raised by President Harrison. Other vessels will be built to sail under the national emblem.

The supreme court of Kansas has decided that the Republican legislature is the legal one. The Populists will respect the decision.

Valparaiso telegrams report a defeat of the government forces by the Federals in Rio Grande do Sul. Prospects for a truce are not favorable. Brazil and Argentine are also liable to become involved in war.

ROME, Feb. 27.—The police to-day surprised twenty-six Anarchists working a bomb factory on the outskirts of the city. All the men were arrested and a large quantity of explosives were seized.

FORT DODGE, Ia., Feb. 16.—Mrs. William Wilbur, of Rowan, has been adjudged insane and sent to the insane asylum. The immediate cause of her losing her mind was a graphic pen picture of hell drawn in the pulpit by her pastor.

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THE SAINTS' HERALD.

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THE SAINTS' HERALD.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

STRIKES AND THE LABOR PROBLEM.

THE Rev. John N. Mills, pastor of the South Presbyterian Church, Evanston, preached last evening on "Strikes and the Labor Problem." He said:—

"The question of more properly equalizing and more agreeably dividing the advantages and comforts of human life is by no means a new question. It goes back to the days of Plato and his ideal republic; of the Essenes of Christ's time, whom De Quincy described as early Christians in disguise, and of Sir Thomas More and his Utopia. As a conflict between labor and capital it dates from the thirteenth century, when wages first began to be paid to workingmen. Before that time there were but two classes, freemen and slaves. Trades unions have existed about three hundred and fifty years, but it was only in 1825 that they were removed from under the ban of the law.

"If capital has been domineering labor has been treacherous and cruel. If capital has taken advantage of labor by reducing wages unnecessarily, labor has foolishly struck when employers were carrying on work at a loss.

"Since capitalists combine it is right and necessary for workingmen to do the same. Labor has never scored a victory against capital except by organization. But while the public admires the magnificent work done by organized labor, and the splendid battle it has made, is making, and must make, it will scarcely see its own interest as consumer in the substitution of the selfishness of trades-unionism for the selfishness of capitalism.

"The forced reduction of the hours of labor to eight hours a day seems neither wise nor practicable. I know of no one in any walk of life who has risen to competence by laboring only eight hours a day. The profits of capital are less than many believe. Much of the capital of this country is not paying one per cent profit, and some is not paying anything at all. If the coöperative system was generally adopted wage laborers would see that in many cases no profits would be left to divide. The moneyed corporations, however, out of which grow trusts, syndicates, pools, and monopolies, are in many instances but gigantic systems of oppression, building up colossal fortunes from the blood and tears of the poor.

PARLIAMENT OF RELIGIONS.

A DIGEST of the plans for the parliament of religions, to be held in this city next September in connection with the World's Fair, is published on another page of this issue. The gathering bids fair to be one of the most important religious assemblages in the history of the race, and perhaps the most influential. It will be far more comprehensive than any which have preceded it. Of no former council, no matter how broadly general or grandly imposing, can it be truly claimed that it was composed of representatives of more than one particular shade of religious opinion, or directly affected those who held the tenets of other faiths. But this congress will be participated in by some of the most distinguished men in the Protestant and Catholic folds, by Jews, Buddhists, Mohammedans, and followers of Zoroaster and Confucius. Invitations have been sent to representatives of almost every shade of belief in all quarters of the globe, and responded to with a heartiness which attests that modern tolerance is far from being confined to small areas in Europe and America.

The organization will be formed on the broad ground of theism. The belief in a supreme power governing the universe, whether that power be vested in one or more individualities, is the basic idea. Distinguished exponents of particular faiths will find opportunity for stating in what respects they differ in creed from the rest and defending the wisdom of the choice made by them or their predecessors. But these will be only as different planks in the one broad platform on which stand all who believe in the existence of a God, whether they call him "Jehovah, Jove, or Lord," or by some other name more or less expressive of ideas in regard to his attributes. Of course, this carries with it the element of worship, and in most, if not all, cases, the idea that God has appeared on earth, in person or by special representatives, to announce his will. But as to whether this representative were Christ or Chrishna, Moses or Mohammed, the delegates to the congress will not be asked to decide.

The spirit of human fellowship, which regards every man as a brother, entitled to address the Great I Am as "Our Father who art in heaven," must have become more widely pervading than in the olden times to render possible such a congress. It can hardly be that the gathering will not result in a further broadening and deepening of the feeling that all mankind are subjects to the One Great Power, fellow-citizens in the vast republic of humanity, and each one in duty bound to act justly by all the rest. And this must be regarded as directly tending to bring round the time spoken of by the prophet, when the earth shall be full of the knowledge of the Lord as the waters cover the sea. — *Chicago Tribune.*

MAN RECREATED MANY TIMES IN LIFE.

IT is surprising how many people believe that the entire body of a man is renewed every seven years exactly. This used to be taught in books, and, although not orthodox now, is still accepted as gospel by many. To show its inaccuracy one has only to hit a nail on his finger hard enough, for in that case the injured object will come off and be replaced by an entirely new nail. If this process occupied seven years such an accident would be a very tiresome affair; but as any mechanic will tell you, it only occupies a few weeks. The growth is more rapid in summer than winter, but never taking more than four months. So far as the nails are concerned, then, the renewal process is repeated about twenty-one times during the regulation seven years, and the theory is thus destroyed, even if no other proofs of its falsity were forthcoming.—*St. Louis Globe-Democrat.*

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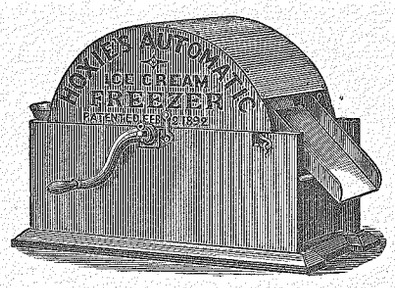

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, March 18, 1893.

CONTENTS:

EDITORIAL:
Wisdom as a Gift....161
Visit to Nodaway....161
Questions and Answers....162
Liberality of the Unbeliever and the Christian....162
Encyclopedia Britannica....163
Ringing News from the Field....163
An Old Time Saint Heard From....163
Charged with Heresy....163
The First Presidency.—No. 2....163
MOTHERS' HOME COLUMN:....167
LETTER DEPARTMENT:....167
ORIGINAL ARTICLES:
Nominations and Common Consent ...170
A Few Thoughts....172
CONFERENCE MINUTES....174
SUNDAY SCHOOL ASSOCIATIONS....174
Convention Programme....175
MISCELLANEOUS:
Appointment of Bishop's Agents 174
General Conference Rates....175
Items of Interest....175
Day of Fasting and Prayer....176

WISDOM AS A GIFT.

"WISDOM is the principal thing; therefore get wisdom: and with all thy getting get understanding."—Prov. 4: 7.

Wisdom stands for that particular faculty which enables a man to act with prudence and discretion; to perceive readily what is fit and best to be said, or done according to the circumstances of time, place, persons, manners, and the end to be reached by what is to be said or done.

This faculty is referred to in the following: "I saw that wisdom excelleth folly, for the wise man's eyes are in his head."—Eccl. 2: 13, 14.

By this illustration, homely as it is, the idea is conveyed that the man who is a wise man, either by natural possession, or from the acquired faculty, has the use of his eyes and reason, sees his way, and orders his affairs with discretion; foresees results that may, or will follow speech, or act, or the combination of circumstances and so avoids danger and mischief. A man may have the knowledge of what is to be done, or not to be done; but wisdom directs him how to do what is to be done, conveniently and fitly, and how to discreetely refrain from saying or doing what ought not to be done, or said. Wisdom stands for quickness and accuracy of perception, and dexterity and facility of execution in the performance of works which require not so much the physical strength of the body as the quickened industry and labor of the mind.

Of this sort is that which God told Moses he had filled Bezaleel and Aholiah with that they might invent and perform different kinds of work in the completing of the tabernacle. It was in this instance the gift of God. God told Moses that he had filled these men with "wisdom and understanding and knowledge."

It is generally held that the passing of years, the engaging in affairs and the gaining of experience gives wisdom; but there are many to whom neither age, nor experience gives wisdom; the faculty is not theirs by nature, nor do they acquire it. "With the ancient is wisdom," is as an axiom correct; but is not true in all cases of those growing aged.

Doctrine, learning, and experience stand for wisdom, also. Moses was learned in all the wisdom of the Egyptians. This is to say that by his sojourn and study among them he was instructed in the arts and sciences at that time known to that people.

The coming of Jesus Christ, the accompanying ministration of the Spirit, as the unseen but powerful auxiliary to the work of the ministry, in partial fulfillment of the prophecy of Joel, all point to the time when those who should obey the gospel call could, and would receive as the gift of God that faculty of the individuality known as wisdom.

It is clear that the Apostle Paul when he wrote to the Corinthians intended to name this peculiar faculty, the power of right discrimination, the ability to speak and act wisely and with due regard to time, place, persons, and conditions, in all and every emergency in which the saint, minister or layman, was likely to be placed.

It may be unfortunate that the apostle burdened his probable meaning by writing, "For to one is given by the Spirit the word of wisdom;" but he was writing of gifts, differing in kind and in degree of development, or manifestation, and proceeds to classify them. If he did not mean wisdom as a qualification, there is but little conveyed to the understanding by the language used, both in regard to wisdom and knowledge, for both are referred to in similar words. If he meant simply that at sundry times there might come to a disciple, now and then, a revealment that would be a word of wisdom to the individual for the time being, and the same meaning attaches to the next clause "the word of knowledge," it is narrowing the language of the apostle to a narrow limit, quite inadequate to the evident importance which he attached to the subject, when he wrote: "Now concerning spiritual gifts, brethren, I would not have you ignorant," at the opening of the chapter.

James evidently regarded wisdom as one of the direct gifts of God when he advised: "If any man lack wisdom let him ask of God, who giveth liberally . . . and upbraideth not;" and "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

To understand the apostle's words "the word of wisdom," "the word of knowledge," to signify that peculiar faculty of the mind by which things heard, seen, or read are clearly comprehended, and may be wisely used, is to dignify and enlarge his meaning. To restrict those expressions is to point out some specific word as *the* one only word of wisdom, some specific word as *the* one and only word of knowledge, thus lessening and enfeebling the meaning, to a pitiable extent.

That Paul had no such narrow conception as the last sentence supposes is seen from his argument: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; . . . I am nothing." He here writes of the faculty to understand, and signifies that a man may possess it in high degree; but the discriminating faculty which charity gives, the wisdom faculty lacking, the man though he should have the gift of prophecy, was not, could not be so well furnished for usefulness, as he would be with this better qualification.

The "word of wisdom," the gift of God to some in the church, this faculty to rightly use things is the safeguard of the church, and may God grant that it may be hereafter more developed and recognized than heretofore.

VISIT TO NODAWAY.

THE editor was privileged to visit the Saints of the Nodaway, Missouri, district, and spend three pleasant, and we trust, profitable days with them.

The visit was made in company with the Bishop, who was desirous of seeing how the flock was faring in that district, and of imparting counsel and instruction.

We reached Bedison, a station on the Wabash railway, twenty-five miles west from Darlington where junction

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is made with the Chicago, Burlington, and Quincy from Chariton to St. Joseph, at about nine Friday morning, February 24, where we were met by Bro. P. M. Madison, the president of the district, who soon set us down in the hospitable home of the patriarch of the Platt branch, Bro. M. Madison, where we were guests for the conference, which was the occasion of the Bishop's visit.

A card having preceded us, we found that there were appointments awaiting us; for Friday evening and Sunday morning for the Bishop, Saturday evening and Sunday night for the editor.

We found Brn. A. J. Moore, from the Texas field, and D. M. Rudd, of the local field, already on the ground, and on Saturday morning Bro. Henry Kemp, submissionary in charge came in, with others, until it was quite a "gathering of the clans."

The weather was fine, roads good, so that from the district far and near the elders and Saints poured in until the attendance was large and quite typical of the good element of which the district is composed.

Bro. John Hawley and sons Eber, Abinadi (and wife), and Alma, J. L. Gunsolley, — Cochran and wife, and son, Bro. J. Powell and sister, Sisters Ford and Hawley of Sweet Home, Brn. F. J. Curtis and wife, and two sisters, H. Van Dusen, wife, and daughters Jennie and May, and Bro. A. Leverton, of Stanberry, Bro. Byergo and family, "Uncle" Charley Williams, C. Chrestensen and others from Barnard, John Smith, of the Eureka branch, with Brn. Nelson—several of them—Anderson, Ivie, Lawrence, Lawrenson, Jensen, Torrance, Knowles, and a great many more, all made the happy family still larger, so that by Saturday evening the house was full, as it was at both services on Sunday. The meeting was held in the "Long Branch Union Church," as the legend on the front over the door informs the passer-by that the building is called.

Bro. P. M. Madison presided at the business sessions, and though he is a young man he discharged the duty of presiding officer promptly and well, keeping the business in hand well in sight and deciding questions quickly and correctly.

Bishop E. L. Kelley preached two timely and excellent sermons and the editor filled the hours assigned him as well as the time and the spirit of the occasion permitted.

From the testimony of several at the close of the conference we could not but feel that the effect on the audiences attending the several sessions was good and favorable to the work.

One feature of the meeting was that at the Sunday afternoon prayer and testimony service, there were twelve prayers offered, forty-two testimonies borne, and fifteen intervals of song, all within the two hours devoted to the session which was presided over by Brn. John Moore and Uncle Charles Williams. This was exclusive of opening hymns and prayer, and the confirmation of two and ordination of two, and the blessing of one babe.

The young people of the district, and the Platte branch especially, are entitled to much credit for their efforts to have excellent song service. We have seldom heard better singing than the choir gave the people during the session; Sister Mary Madison at the organ and Bro. John Byergo with his horn.

We returned to Lamoni, after sojourning a night in Stanberry, the guests of Bro. Van Dusen, refreshed and joyous that the Lord had a people in the Nodaway, Missouri, district.

*

QUESTIONS AND ANSWERS.

Ques.—Is it necessary to have those desiring to be baptized to covenant before baptizing them?

Ans.—No. Some elders make it a habit; but there is no rule requiring, and no command. The act of baptism is in itself a covenant, or the token of a covenant, on the part of the one being baptized, and witnesses a confession that Jesus is the Lord, and the command to be baptized as an obligation, sacred in its character and binding one to the service of God in all that is good, and an abandonment of all that is evil in intent and act.

Q.—Does it make any difference which hand one holds the oil in to consecrate it, or whether the vessel holding the oil is open or not?

A.—No. The oil may be held in either hand; but the common usage is to hold it in the left, raising the right in attitude of prayer and blessing. It is usual to remove the cork, and to hold the oil uncovered during the act of consecration; but there is no rule in either case, that we are aware of. It is a matter of preference and usage only.

Q.—Does it make any difference in ordaining whether the words, "We ordain you to be a deacon," or "teacher," or "priest," are used or not? Or, if those words are not used, would the ordination be valid?

A.—There is no rule of the church giving a formula of words; and an ordination in which the words, "we ordain you," etc., are not used would be valid and would confer the right to act in the office named, provided the office was specifically stated.

The Book of Mormon states the manner of ordaining adopted by the disciples was "after they had prayed . . . they laid their hands upon them and said, in the name of Jesus Christ I ordain you to be a priest," (or teacher,) "to preach repentance, etc." (Moroni chapter 3.) It avoids confusion and misconstruction if this form is observed.

Q.—Is it lawful to go into branch business meeting, nominate some one to be ordained a priest, or teacher, and vote on it; and, if it carries, ordain them; without a call from God, to know whether that is their calling or not?

A.—If the necessities of the work required an officer of the sort named, and prayer had been offered for direction and guidance, such action would be legal; and it is likely that in such conditions the Spirit would rightly direct the choice; though it is always better, if it can be, that the call of any one named for an office should be known through some proper officer in charge of the meeting, or the branch. Every man is ordained by virtue of the Holy Ghost which is in him who ordains.

LIBERALITY OF THE UNBELIEVER AND THE CHRISTIAN.

THE following article, and the letters accompanying, from the pen of Bro. T. W. Williams, laborer in Ohio and West Virginia, will explain themselves. Our experience so far is that there is quite as much bigotry and impatient intolerance in the methods employed by the average unbeliever, infidel, so-called, as in the average Christian professor; differing in degree only.

TEMPLE, Ohio, March 1.

Editors Herald:—The inclosed article was sent to the Boston *Investigator* and returned to me without publication, although they profess to be so liberal. You can do with it as you deem best. If you wish to publish it to show up their liberality, all right. One reason I send it to you is this: I have had the charge hurled at me by infidels that our church papers were not as liberal and free as theirs for they would publish anything while we only publish what suited us. I believe it would do good to publish it after they had refused as it would show the reading public the extent of their liberality. But do as you think best.

All goes well in the East. I leave for Canton this week as we have the use of the city hall there now.

Your brother in Christ,
T. W. WILLIAMS.

TEMPLE, Lake Co., O., Feb. 20.

ERNEST MENDUM,
(*Trustee*) *Boston Investigator*,

Dear Sir:—I herewith submit to you an article for publication though I do not know that it is your policy to publish articles of this nature. Your paper has been sent to me by my father-in-law, E. C. Cady, of Chicago, (that is, he has sent me several copies, and those that I have received are all one-sided.) Whether you allow others to ventilate their views in your paper I know not, but I send this as a venture. I would be pleased to know what disposal you will make of this article and inclose a stamp for reply. If you publish, so notify me; and if not, then do not consign it to the wastebasket, but return to me. In either case write me. Would be pleased to take your paper did I know that both sides were allowed free access thereto. But the future issues of the paper would have to manifest

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more candor to assure me that Christianity had the same show as infidelity. I write *this* as a personal letter. If you publish my article you are at perfect liberty to criticise as much as you please so you do it fairly. If you do not deem it prudent to publish, then you will not offend me if you will return the manuscript.

Let me hear from you by return mail.

Yours respectfully,

T. W. WILLIAMS.

P. S.—If you insert please send me a sample copy and I will remit.

(Manuscript for Boston *Investigator*.)

ASSERTION *versus* ASSERTION.

"CHRISTIAN preachers are brave men when fighting dead infidels, but what cowards they are before live ones. How they will dare Voltiare to come out of his grave, but they run away from Ingersoll. They think they are heroes to throw stones at a dead man. The way to overcome infidelity is not to abuse infidels, but to refute their argument. There is not a man on earth who loves the truth as does the unbeliever. If this were not so every infidel would be in the church to-day. It is love of truth that has taken so many men out of the church and prevented so many from going into the church."—Boston *Investigator*.

Agnostics and infidels are brave men when fighting dead Christians, but what cowards they are before live ones. How they will dare Moses and others to come out of their graves, and Christ to manifest himself, but they run away from God's living servants to-day. They think they are heroes to throw stones at a dead man. The way to overcome Christianity is not to abuse Christians but to refute their arguments. There is not a man on earth that hates the truth as does the unbeliever. If this were not so many infidels would be in the church to-day. It is a hatred and disregard of truth that has taken so many men out of the church and prevented so many from coming into the church.—T. W. Williams.

Here are two diverse statements; one as worthy of credence as the other unless proved; and neither should be accepted under any consideration, unless evidence is presented to corroborate the same. Statements amount to nothing unless proved. Mere utterances should never be accredited unless backed by evidence and supported by at least a shadow of truth. Will the Boston *Investigator* rise up and tell us whom they mean when they say, "Christian preachers"? Would it be fair to condemn all the valiant soldiers of the late rebellion simply because traitors professed to be loyal but when the clash of arms came did not have moral stamina sufficient to stand the encounter, but cowardly slunk away? Such men never were *Union soldiers* although they professed said title. Should Christ and his appointed ministers be charged with cowardice because some church hireling *professing* divine appointment turns and flees? I here assert that Christ never flinched nor retreated from a foe, and I earnestly invite the Boston *Investigator* to point to *one Christian* preacher who has turned his back from encountering an infidel or anyone else. A Christian minister is one who can establish his divine appointment as being in harmony with those made by Christ anciently, and in accord with the plan instituted for such appointment, and who teaches in harmony with that presented by his leader, and who exemplifies his noble characteristics. No Christian man or minister has ever dared Voltaire to come out of his grave. Why does R. G. Indersoll attack Moses? He has been dead longer than Voltaire. Why does the infidel ask Moses to resurrect himself? The Mosaic ritual is not a living issue to-day. Why not deal with the vital claims of the present. If you object to having Voltaire drawn over the coals why do you continually harp on Moses and many others? You believe the teachings of Voltaire and have we not as much right to criticise Voltaire as you have to criticise Moses? Reliable information to me shows that the encounters which leading infidels have had with the ministers of "the Reorganized Church of Jesus Christ of Latter Day Saints" have turned out differently than that presented by the *Investigator*. The running if any has been done by the other party. Please post up before you make such broad assertions, Mr. Investigator. Christian ministers never stoned live or dead men, but they do and always will assail and expose the corrupt and putrid doctrines that some of them have taught and fostered. People in glass houses should never throw stones. The manner in which the infidel treats Christian ministers, should receive a kind loving treatment in return, providing they "return good for evil," but it deserves *contempt* rather than *respect*. The view as presented in the *Investigator* from time to time is that the majority of ministers are knaves, hypocrites, and low debasing characters, and the rest are fools—not one honest intelligent man in the lot! Why? Because the contributors to your paper know all of them? O no, but because they (the ministers) happen to believe differently from the *Investigator* and its friends; that is all. If you are so clamorous for respect why do you not show such to others? How dare you ask for candor or quarter when you impugn the motives of men you never saw? If the unbeliever "loves the truth" why does he not accept it? It is the opposite my dear sir; no class of men in the world predicate their creed upon their individual, "I believe," as does the infidel. According to the arrogant assertions of the skeptic the man that dares question them is a fool. Have you expunged the little word, *why* from your vocabulary? Why not vindicate your assertions? You say Christianity has nothing to support it; nothing to corroborate it, and then fall out with its adherents because they do not accept your dogmatic utterances and do just as you say! If attacking Churchianity instead of Christianity is the effort of the *Investigator* he should so state. To take up everything that has a semblance to religion or that purports to be of the Christian faith and attribute it to Christ or his emissaries is a policy of mud-slinging that is contemptible even in an infidel. If you wish to attack Christianity do so by representing it fairly. Attack the live work of Christ, his teachings, his policy, his principles, and his purposes. Yes, turn on the light! Christianity has nothing to fear or to lose but everything to gain. The creed of the lowly "Nazarine" was "All truth," and his disciples are following on the same plane to-day. Jesus did not confine himself in a cast iron circle and in dealing with truth he did not say that his people should go so far and no farther. The work of Christ, the gospel, and the Holy Spirit is to guide men into all truth, and if men have inculcated error, superstition, or intolerance in their religious faith it is because they have departed from Christ and the gospel and are not in possession of the Holy Spirit. God will never compel his people to reject a true principle but only enjoins upon them the duty of testing it to see whether true or not before accepting. No one truth will contradict another truth. With well wishes for the humble truth-seeker and keeper and a sympathy for the arrogant, boastful, or bigoted individual who will not investigate both sides whether infidel or Christian (?) I am yours for truth,

T. W. WILLIAMS.

KIRTLAND, Ohio, Feb. 20, 1893.

AT the request of Bro. I. N. White, of Clinton, Missouri, we publish an open letter to Elder Popplewell, with whom Bro. White lately held a debate in Kansas. Of this debate Bro. White wrote as follows:—

March 3.

During our late debate Elder Popplewell attempted to diagram Mark 16: 15–18; and made his brag that he was the *first man* that had been able to put to silence the "Mormons" on their Gibraltar, Mark 16, by his correct grammatical interpretation of the Lord's intended fulfillment of that text. I told him his theory was old to me and that I had read the same in at least two newspapers. He slammed a silver dollar down on the stand and challenged me to produce the papers. I announced that they would be forthcoming notwithstanding his big "*I*" and little "*u*" and his dollar too.

I sent him seaward with his interpretation; yet for my word's sake, and promise before the public I desire that the inclosed letter be published. Our victory was simply grand and complete, and my heart has gone out to God in gratefulness. Bro. Payne and others will probably write the *Herald* more fully of the debate. Am at home and arranging church work.

AN OPEN LETTER TO ELDER POPPLEWELL.

CLINTON, Mo., March 3, 1893.

ELDER THOMAS H. POPPLEWELL,
Wellington, Kansas,

Dear Sir:—I refer you to the *Christian Evangelist* of March 14, 1889, and *Osceola Advance* of February 27, 1890, for a duplicate of your strange, exegetical skill on Mark sixteenth. You should have given these, your brethren, credit for their "advance thought" upon the Lord's "excellent way."

Very respectfully,

I. N. WHITE.

THE Decatur district conference was held at Lamoni, March 4 and 5, the preliminary meeting of the church officers of the district being held on the evening of the 3d and being addressed by President Joseph Smith on the subject of officers, duties, and prerogatives. It was listened to with marked attention.

The business sessions began at ten a. m. on the 4th. Under the efficient management of Bro. William Anderson, who presided, the business was done rapidly and well, Bro. Anderson showing excellent ability as a presiding officer.

There was a good feeling prevalent so that no one was hurt, and no interests suffered by unwise zeal. One brother was unfortunate enough to present and advocate measures that were not popular; but he seemed so contentedly to enjoy his stand with the great minority and voted alone with such a gusto, that the majority though they sat down on the measures, laughed at the brother's innocence, and seemed to enjoy it too; and as it did not hurt the brother to have a little fun poked at him, it all passed off pleasantly.

The reports showed that the large majority of the preaching forces of the district were diligently engaged in all places where an opening in the regions round about could be had.

The preaching services were held Saturday evening and Sunday morning and evening. Bro. A. J. Moore, in charge of the Texas mission, but home on furlough, led off in an excellent gospel discourse; followed on Sunday by the veterans Joseph Smith in the

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morning, and Bro. Joseph Smith Snively in the evening; the first on the second coming of Jesus, and the latter on the gospel as being the will of God. These services were all well attended.

The sacrament was offered the conference by the Lamoni branch, in the afternoon at 2:15, it being the regular sacrament day of the branch. All seemed to enjoy the services. Delegations were in from all the branches in the district we believe, except the one at Keb.

ENCYCLOPEDIA BRITANNICA.

SOME of our readers may wish to obtain a set of the Encyclopedia Britannica, an advertisement of which appears in this issue. Many prefer the Britannica to other cyclopedias, regarding it as the best and most complete work of the kind yet issued. It is a standard work, and probably the most voluminous and exhaustive one published. It is the original English edition of twenty-four volumes reissued in twelve volumes, besides which there is an American supplement and an Index Volume. These latter comprise six volumes bound in three. The American supplement, edited by Dr. Howard Crosby, D. D., of New York, is an American treatment of American subjects.

We have made arrangements with the publisher to supply the work to those of our readers who may want it. It is the cheapest full edition of the Britannica that we have yet seen, and is well worth the moderate price asked for it. It will be necessary to hear promptly from those who wish to obtain the work. It can be paid for in installments if desired. Write us for particulars.

RINGING NEWS FROM THE FIELD.

READ the following letter from Bro. Jefferson D. Erwin, feel the thrill of the Spirit that accompanies it, and be glad. Bro. Erwin is the elder who was so cruelly whipped not far from his present labors, and who nothing daunted, still stands for the good cause; and is blessed of God as was promised.

STANDLEY, Ind. Ter., March 1.

Editors Herald:—This leaves me well and rejoicing in the work. The Lord is blessing me to accomplish a great work in these parts. I have baptized twenty-five in the last three days near this place. Last Sunday I surpassed anything of my ministry. I have baptized eleven at one time, men and women: and yesterday I baptized nine. I think there will be about five more before the meeting closes, about thirty in all.

Brn. Ellis Short and W. R. Pickering live here. They have quite a number of men in their employ: hence I ascribe my success to their influence to a great extent. Others have also preached here. Brn. Short and Pickering are men that do a great deal for the cause financially. They observe the tithing law. The Lord has blessed their business until they are able to help the cause. They are also noble soldiers of the cross in letting their light shine as I see them fireside preaching to their neighbors and laborers. We have about forty members here now; and I think to organize a branch here soon. The work is also prospering in Texas. I baptized six there before I came up here. I concluded to quit single life, hence have recently taken me a better half.

AN OLD TIME SAINT HEARD FROM.

WE received a letter on March 6 from an old time Saint, a Sister Elvira Odekirk, who was baptized in Ohio, not far from Kirtland, and who now resides at Henry's Fork, Lone Tree, Wyoming. She asks whether her first baptism would hold good, or whether it would be required for her to go into the water again. She is of the opinion that a "good elder" could have a hearing at Henry's Fork, and also at Ashley's Fork, Vernal post office, Utah. At this last named place there is a Mormon church, but none at the first named.

We are pleased to hear from any of the old Saints. Sr. Odekirk is seventy-nine—almost home. May God bless her and all the waiting ones.

CHARGED WITH HERESY.

WE have received a letter from a brother and preacher in the Baptist Church, which he desires us to give space to in *Herald*. We accede to his request, for the reason that the letter seems to indicate a desire to advance; and where we find that we feel like encouraging it, and always feel sympathy for a man whose fellows are pressing hard because he has the courage of his convictions.

BLAINE, Lawrence Co., Ky., March 2.

Editors Herald:—I am a minister of the Baptist Church, and have been for fourteen years, and much esteemed in all associations as all the people know; and doubtless would have remained so if I had still preached tradition. But, having searched God's word, I failed to find God's Church, and have been convinced that the Baptist Church was not the church found represented in first Corinthians twelfth chapter. I preached a sermon on the same, which has caused great confusion; and I am called into question by the church, and will be tried for preaching heresy, on the first Saturday in April. Over one half of the church is on my side, and the best of all, God is on my side, and I do not care what man can do. I told the church that I had preached the doctrine of the church until God was angry with me; and that he would damn me if I continued so to do; and that a "woe is on me if I preach not the gospel;" and that though I should retain a worthy name in their ranks, that I would renounce an honored name, and count it all lost for the name of Christ. Brethren, pray for me that I may not give place to the Devil, for I intend by the grace of God to stand firm in defense of the gospel; and as Jude says, "contend earnestly for the faith once delivered to the saints." Well might the Apostle Paul say that they would "heap to themselves teachers, having itching ears." That prophecy is fulfilled at this place. I have been reading after the Latter Day Saints, and if they have not the church as it is described in the statutes of God, it is not yet returned to the earth. I believe it is so strongly that I will write it anyhow. I would be glad to join you, and become a member of God's Church and be baptized by one of God's authorized preachers. And, if I can sell what I have here, I will at once with my little family, make my way to join in, and live in God's Church and be with God's people on earth. Brethren, pray for me.

G. V. MOORE.

All honest inquiresr after the truth are welcome, come they from where they will. Will not some of the Kentucky Saints correspond with Bro. Moore.

THE FIRST PRESIDENCY.

No. 2.

AFTER many of the Saints were driven from Missouri and located in and about Quincy, Illinois, President Rigdon with Bishop Partridge, Judge Higbee and Israel Barlow, engaged in negotiating for lands on which to locate the Saints, Joseph and Hyrum Smith being then in prison in Liberty Jail, Missouri. (*M. S.* 16: 775–6.)

April 24, 1839, President Joseph Smith "met the church in council," in Quincy, Illinois, and "was called to the chair," and the council "Resolved, firstly: That President Joseph Smith, Jr., Bishop Knight, and Bro. A. Ripley visit the Iowa Territory immediately for the purpose of making a location for the church." (*M. S.* 17: 152.)

President Smith writes that, on May 1, 1839, "I this day purchased, in connection with others of the committee, a farm of Hugh White, consisting of one hundred and thirty-five acres." (*M. S.* 17: 202.)

Joseph's history records this:—

COMMERCE [Nauvoo], Illinois, May 13, 1839. —Joseph Smith, Jr., Sidney Rigdon, and Hyrum Smith, Presiding Elders of the Church of Jesus Christ of Latter Day Saints, do hereby certify and solemnly declare unto all the Saints scattered abroad, and send unto them greeting: That we have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine to be a man of God. . . . We have entrusted vast business concerns to him, which have been managed skillfully to the support of our characters and interest as well as that of the church; and he is now authorized by a General Conference to go forth and engage in vast and important concerns as an agent for the church. . . . We earnestly solicit the Saints scattered abroad to strengthen his hands with all their might, and to put such means into his hands as shall enable him to accomplish his lawful designs and purposes, according to the commandments, and according to the instructions which he shall give unto them. And that they entrust him with moneys, lands, chattels, and goods, to assist him in this work.—*M. S.* 17: 216.

President Joseph Smith, July 2, 1839, says:—

Went in company with Elders Rigdon, H. Smith, and Bishops Whitney and Knight, and others, to visit a purchase lately made by Bishop Knight as a location for a town, and advised that a town be built there, called Zarahemla. Afternoon met with the Twelve and some of the Seventies who are about to proceed on their mission to Europe, and the nations of the earth, and islands of the sea. . . .

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The meeting was then addressed by President Hyrum Smith, by way of advice to the Twelve, etc., chiefly concerning the nature of their mission: their practicing prudence and humility in their plans or subjects for preaching; necessity of their not trifling with their office, and of holding on strictly to their mission, and the authority of the priesthood. I then addressed them and gave much instruction calculated to guard them against self-sufficiency, self-righteousness, and self-importance; touching upon many subjects of importance and value to all who wish to walk humbly before the Lord, but especially teaching them to observe charity, wisdom, and fellow-feeling, with love one towards another in all things, and under all circumstances.—*M. S.* 17: 294.

On Sunday following,—

President Rigdon addressed the meeting ["held in the open air, as a large assemblage was expected to listen to the farewell addresses of the Twelve, who were about to take their departure on this most important mission, namely, to the Nations of the Earth and the Islands of the Sea"] in a very feeling manner, showing that it must be no small matter which could induce men to leave their families and their homes to travel over all the earth amidst persecutions and trials, such as always followed preaching the gospel; he then addressed himself to the Twelve, and gave them some counsel and consolation as far as in his power; after which, I [President Joseph Smith] requested their prayers, and promised to pray for them.—*M. S.* 17: 344.

President Joseph Smith says:—

Sunday, August 4, the church came together for prayer meeting and sacrament. I exhorted the church at length concerning the necessity of being righteous, and clean at heart before the Lord. Many others also spoke, especially some of the Twelve who were present professed their willingness to proceed on their mission to Europe, without either purse or scrip, etc. The sacrament was administered, a spirit of humility and harmony prevailed, and the church passed a resolution that the Twelve proceed as soon as possible, and that they would provide for their families during their absence. . . . Sunday, September 1, I attended meeting and spoke concerning some errors in Parley P. Pratt's writings, etc., etc. . . . Sunday 29, held meeting at my own house. After others had spoken, I spoke and explained concerning uselessness of preaching to the world about great judgments, but rather to preach the simple gospel.—*M. S.* 17: 356–8.

Sunday, December 15, 1839,—

The High Council at Nauvoo voted that Bishop Knight provide for the families of Joseph Smith, Jr., Sidney Rigdon, and Orin P. Rockwell, during their absence at Washington. Elder James Mulholland, my [Joseph's] scribe, having died, it was voted that debts contracted for building his house be settled. Also approved of Brothers Annis, Bozier, and Edmunds building a water mill adjoining the city.

On the 22d of December, President Hyrum Smith wrote P. P. Pratt, counselling concerning publication of books, and saying:—

You will be further advised on the subject, and full powers given you immediately on the return of Joseph, who is at present in the city of Washington, in company with Elder Rigdon and Judge Higbee, endeavoring to get the subject of our late persecutions brought before the councils of the nation. . . . Sunday, 29, the High Council of Nauvoo, voted to print ten thousand copies of the Hymn Books, and an edition of the Book of Mormon, under the inspection of the First Presidency at Nauvoo, so soon as means can be obtained.—*M. S.* 17: 549–50.

At the General Conference in Nauvoo, April 6, 1840,—

The President [Joseph Smith] called upon the clerk to read the report of the Presidency and High Council, with regard to their proceedings in purchasing lands and securing a place of gathering for the Saints.—*T. S.* 1: 93.

July 14, 1840, the First Presidency authorized the establishing a stake at Ramus, Illinois, and directed in regard to the appointment of a Bishop for that stake.—*T. S.* 1: 222.

Apostles Orson Hyde and John E. Page, wrote President Joseph Smith, from Columbus, May 1, 1840, recognizing that they were "under the direction of the Presidency of the church" and sought counsel in relation to publishing books, etc.—*M. S.* 17: 744–5.

President Joseph Smith wrote to Apostles Orson Hyde and John E. Page, May 14, 1840, in respect to regulating and setting in order branches:—

In answer to your inquiry in a former letter relative to the duty of the Seventies in regulating churches, etc., I say that the duties of the Seventies are more particularly to preach the gospel and build up churches, rather than regulate them; that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act.—*M. S.* 17: 774–5.

President Joseph Smith wrote,—

Friday [July 17, 1840], by my suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books. . . . An answer to Brigham Young's letter of the 7th of May was sent by Lorenzo Snow, which gave the Twelve [in England] permission to publish the Book of Mormon, Doctrine and Covenants, and Hymn Book, but not to ordain any into the quorum of Seventies; and likewise some general instructions.—*M. S.* 18: 84–5.

July 22, 1840, the following notice was sent to all the church and was signed by the First Presidency and High Council:—

This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter Day Saints, being appointed by the First Presidency and High Council of said church to visit the branches of the church in the East, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, Hymn Book, the New Translation of the Scriptures, etc. They are likewise authorized to make loans in behalf of the church, for carrying into operation the above and other important works necessary to the wellbeing of said church. Signed: Joseph Smith, Pres., Hyrum Smith, Wm. Marks, Newel Knight, Elias Higbee, Alpheus Cutler, David Dort, H. G. Sherwood, Charles C. Rich, David Fulmer, Seymour Bronson, Thomas Grover, Wm. Huntington, L. D. Wilson.—*M. S.* 18: 85.

October 3, 1840, the First Presidency reported to General Conference in respect to the spiritual and temporal condition and needs of the church, including its literary concerns (*T. S.* 1: 185–188), and later on in that month President Joseph Smith wrote to "the Traveling High Council and elders of the Church of Jesus Christ of Latter Day Saints in Great Britain," giving instruction, counsel, and directions in the interests of the church.—*M. S.* 18: 213–16.

January 15, 1841, Presidents Joseph Smith, Sidney Rigdon, and Hyrum Smith, issued a "Proclamation to the Saints scattered abroad" in respect to the condition and the general work of the Church, also in regard to the spiritual and temporal situation and needs of Nauvoo, including temple matters. —*T. S.* 1: 273–7 and *M. S.* 18: 325–9.

March 15, 1842, President Joseph Smith became editor of the *Times and Seasons*.—*T. S.* 3: 710.

April 6, 1841, the First Presidency laid the chief (southeast) corner stone of the temple at Nauvoo and directed the laying of the three other corner stones in the following order; the second (southwest) corner stone was laid by the President of the High Priesthood [Don Carlos Smith], with his Council and President William Marks; "The third (northeast) corner stone, superintended by the High Council, of representatives of the Twelve, (they being in Europe,) was then lowered to its place. . . . The fourth (northeast) corner stone, superintended by the Bishops, was then lowered to its place."—*T. S.* 2: 376–7, 382; *M. S.* 18: 470.

In connection with the above, we note that in the *Millennial Star*, much of what relates to the laying of the third corner stone as found in *Times and Seasons*, is left out, for the order there laid down is not in harmony with the theory of Brighamism.

On the 8th inst: "President Sidney Rigdon nominated Elder Lyman Wight" as a member of the quorum of Twelve apostles.—*T. S.* 2: 387, *M. S.* 18: 487.

May 24, 1841, the First Presidency published instructions and directions touching the gathering of the Saints. —*T. S.* 2: 434.

Elder George W. Harris, "having been specially appointed and authorized by President Hyrum Smith at the Philadelphia conference to organize more perfectly the branch in New York," proceeded to do that work April 15, 1841.—*T. S.* 2: 499.

The First Presidency at a "special conference in Nauvoo," August 16, 1841, with the consent and confirmation of said conference, counseled and directed that the Twelve (many of whom had of late returned from a protracted mission East and in Great Britain, were "called to tarry at home for a season"), "Should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants [many of whom were arriving in Nauvoo and vicinity from Great Britain and elsewhere] and the business of the Church at the Stakes, and assist to bear off

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the kingdom victorious to the nations."—*T. S.* 2: 521–2, 567–8; 3: 600.

October 2, 1841, at a conference held in Nauvoo, President Hyrum Smith reproved certain elders for "withstanding the efforts of the Presidency to gather the Saints, and in enticing them to stop in places not appointed for the gathering."—*T. S.* 2: 577.

At the above mentioned conference,—

President Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the Church, the agency of which had been committed to him at a General Conference in Quincy.—*T. S.* 2: 579.

April 7, 1842, at the conference in Nauvoo,—

President Hyrum Smith spoke concerning the elders who went forth to preach from Kirtland and were afterwards called in for the washing and anointing at the dedication of the house [temple]; and [said] those who go now will be called in also, when this temple [in Nauvoo] is about to be dedicated, and will then be endowed to go forth with mighty power, having *the same anointing*, that all may go forth and have the same power.—*M. S.* 19: 309.

The Twelve, May 2, 1842, in an Epistle to the Church, state that in purchasing lands and carrying forward the work of the church up to that time,—

The President and Bishops loaned [borrowed] money and such things as could be obtained and gave their obligations in good faith for the payment of the same.—*T. S.* 3: 768.

May 29, 1843, under "the instructions of the First Presidency," the Twelve counselled the Saints in Philadephia, Pennsylvania, to remove to Nauvoo.—*T. S.* 4: 232.

June 1, 1843, High Priest G. J. Adams, was "appointed and set apart by the voice of the First Presidency of the Church" for "a mission to Saint Petersburg, in Russia."—*T. S.* 4: 218.

October 14, 1843, Presidents Joseph and Hyrum Smith authorized High Priest George J. Adams "to travel from place to place to raise money by donations, contributions, and collections, . . . to assist in building the Temple of the Lord at Nauvoo."—*T. S.* 4: 329.

October 6, 1843, at a special conference in Nauvoo,—

On motion of President William Marks, and seconded by President Hyrum Smith, Conference voted that Elder Sidney Rigdon be permitted to retain his station as counselor to the First Presidency.—*T. S.* 4: 330.

February 1, 1844, Presidents Joseph and Hyrum Smith officially denounced "polygamy and other false and corrupt doctrines" said to have been taught by an Elder Hiram Brown in Lapeer county, Michigan, and cited him to appear for trial at the next conference in Nauvoo. (*T. S.* 5: 423.)

March 7, 1844, the inhabitants of the city of Nauvoo were called together "by President Joseph Smith for the purpose of giving some general instructions relative to our temporalities."—*T. S.* 5: 458.

At the conference in Nauvoo, April 6, 1844, President Sidney Rigdon, in his sermon said:—

When God sets up a system of salvation, he sets up a system of government. When I speak of a government, I mean what I say; I mean a government that shall rule over temporal and spiritual affairs. Every man is a government of himself and infringes upon no government. A man is not an honorable man if he is not above all law, and above government. . . . I would live far above all [civil] law. The law of God is far more righteous than the laws of the land, the laws of God are far above the laws of the land. The kingdom of God does not interfere with the laws of the land, but keeps itself by its own laws.—*T. S.* 5: 524.

In the above-mentioned conference President Hyrum Smith taught thus:—

Every elder that goes from Nauvoo to preach the gospel, if he preach anything else we will silence him through the public print. I want all the elders to meet and to understand; and if they teach anything but the pure truth we will call them home.—*T. S.* 5: 598.

And in the same conference mentioned above, President Joseph Smith said:—

The mind of man is as immortal as God himself. I know that my testimony is true. They [in death] are only separated from their bodies for a short season. Their spirits existed coequal with God, and they now exist in a place where they converse together the same as we do on earth. Is it logic to say that a spirit is immortal and yet have a beginning? . . . God himself could not create himself. Intelligence exists upon a self-existent principle; it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of an enlargement. The first principles of man are self-existent with God; that God himself finds himself in the midst of spirits and glory; because he was greater, and because he saw proper to institute laws whereby the rest could have a privilege to advance like himself that they might have one glory upon another in all knowledge, power, and glory, etc., in order to save the world of spirits. I know that when I tell you these words of eternal life that are given to me, I know you taste it and I know you believe it. . . . Knowledge saves a man; and in the world of spirits a man cannot be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormentor, and is his own condemner; hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of man. I know the Scriptures; I understand them. . . . I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment; they are in the spirit, and when we depart we shall hail our mothers, fathers, and friends, and all whom we love. . . . The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use; they are necessary. He [man] must be born of water and the Spirit in order to get into the kingdom of God. . . . When I am called at the trump of the archangel, and weighed in the balance, you will all know me then.—*T. S.* 5: 615–17.

In the foregoing quotations from revelation and history, there is presented to the reader something of the authority, duties, responsibilities, administrations, and teachings of the First President of the church, and his counselors, during the days of Joseph Smith the "Choice Seer," and they serve to illustrate the manner and methods of those officers in carrying into effect the order of heaven as set forth in 2 Nephi 2: 2, 3; Doctrine and Covenants 1: 2–5; 16: 1–7; 17: 1, 7–26; 19: 1–3; 27: 2–4; 42: 1–23; 43: 1–4; 58: 1–15; 59: 1–5; 83: 1–24; 85: 16–46; 99: 1–15; 102: 9–11; 104: 1–17, 30–44; 105: 1–13; 106: 1, 2; 107: 1–46; 108: 1–5, 11, etc., etc. The authority, jurisdiction, and work of the First Presidency is mainly embodied, though briefly, in Doctrine and Covenants 87: 1, 2, 3, 5. In the latter paragraph we read this concerning that quorum:—

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, [Bible,] you shall henceforth *preside over the affairs of the church* and school [of the prophets]; and from time to time, as shall be manifest by the Comforter, *receive revelations* to unfold the mysteries of the kingdom, and *set in order the churches*, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives, to *preside in council and set in order all the affairs of this church and kingdom.*

From the above quotation may be readily seen the extended and diversified duties, responsibilities, and authorities of the First Presidency.

EDITORIAL ITEMS.

A LETTER from Bro. F. R. Tubb of the London, England, branch, was mislaid and thus delayed. He reports much good effected among the Saints there by Bro. G. T. Griffiths. Bro. J. W. Gillen was then farther north, somewhere in the vicinity of Stafford. The Saints were pressing forward, though in the face of many and very peculiar difficulties. Sectarians attracted the people by various wiles, and in some cases where a disposition to break away from them was manifested had resorted to supplying persons with food, clothing, and other necessities. Truly men must accept the truth for the truth's sake, and trust God rather than man.

Bro. B. N. Fisher and family located at Lakeport, California, will be pleased to receive and care for such of the ministry as will labor at Lakeport.

Bro. R. M. Elvin is having full houses with much interest among the people at Brownville, Nebraska; so he wrote, March 4.

In this issue will be found a special notice from the General Conference committee of the Lamoni branch, announcing rates of board, and general arrangements for the accommodation of visitors.

Bro. E. T. Atwell, a young minister in the active field, reports good success from labor done at and near Nevada, Missouri. He first met opposition which closed the meeting-house against him, but friends came to his aid, and he continued, baptizing three. He was challenged, and is to hold a discussion with a Baptist min-

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ister on the 18th. He reports many friends being made to the cause, and many inquiring. He is thankful for divine support.

Bro. M. N. Cole, of Wellington, Kansas, wrote us the 5th inst. He writes of blessings bestowed upon him by which he is encouraged to press onward.

Bro. A. H. Smith, of Kilmanaugh, Michigan, desires prayer that he be renewed in strength and be able to overcome.

Bro. W. W. Blair arrived home on Friday, the 10th, from the Fremont, Iowa, district.

The programme of the General Sunday School Association Convention will be found in this issue.

Bro. L. M. Sollenberger, of Auburn, Pennsylvania, renews for the HERALD. He desires to be known as in the faith and earnestly interested in its triumph.

Bro. C. H. Jones, missionary to St. Louis and vicinity, arrived at Lamoni *en route* home in time to attend the Decatur district conference of the 4th and 5th.

We are receiving from the brethren, in the field and local, a good many letters, all of greater or lesser interest, which we find it out of our power to get into the HERALD near the time of their dates. A few days pass, and the letters are out of date, the newer and fresher supply crowding them out. No one likes to have his letter in print long out of its date, for the quick succeeding events in this active life soon take from things that happen the interest attaching at the time of their occurrence. We hope the brethren will remember this, and if some letters are not published in full, or in part, do not charge us with intentional neglect, or personal disrespect.

EXTRACTS FROM LETTERS.

Bro. Isaac True, of Canton, Ohio, writes of late date:—

Bro. T. W. Williams will commence a series of meetings the ninth of March in the city hall, which will hold one thousand people. We ask the prayers of all that a work may be accomplished here, if the Lord so wills

Bro. James Thomas, writing from Richmond, Missouri, March 6, says:—

The debate is over, and I believe that much good was done. I have sent you papers so that you can see what the Christian brethren have to say about the result.

Bro. Thomas also writes that Bro. E. E. Williams and family will remove from Richmond, but J. B. Thomas, Sr. Thomas his wife, and two daughters, good earnest advocates for the cause, will remain.

Bro. W. W. Blair wrote from Thurman, Iowa, March 6:—

Had fine meetings here Saturday and Sunday, and I am to preach to-night and to-morrow night. The prospects are cheering in this region. It is probable a goodly number from this district will attend Sunday school convention and conference at Lamoni.

Mothers' Home Column.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Wear, of Tama, Iowa, asks your faith and prayers in her behalf that she may be healed and spared to raise her family.

HOME COLUMN MISSIONARY FUND.

Money paid from April 1, 1892, till October 1, 1892, by the Prayer Unions of the various branches, so far as could be obtained to date from last report:—

MANIHI ISLAND BRANCH.

Puahe	$2 20	Tetope	1 20
Taurua	2 20	Kaieho	50
Taio	1 10	Maitaigo	1 10
Tukihipo	30	Hoaia	1 10
Gahei	1 00	Gaki	1 30
Hui	80	Hinau	1 20
Taio	90	Teagai	40
Gaki Cutia	1 90	Teanini	40
Nohouma	30	Teana	80
Tamarama	60	Teuro	80
Hinaaro	40	Marutake	10
Tekeu	1 40	Teata	80
Fagu	1 00	Teieho	30
Tarofati	10	Karoariki	50
Mani	1 40	Manava	30
Tegahe	1 40	Tekopu	10
Tene	1 50	Tekava	60
Tehuihui	1 40	Tohu Tautu	30
Poimata	30	Huarei	30
Tamahau	30	Tohu	20
Tarava	2 10	Puatua	30
Punau	60	Tematai	30
Hio Rua	90	Herako	10
Ruaragi	30	Ella	20
Tutamahine	1 10	Teihoarie	20
Makiua	60	Hiaiata	10
Paitua	1 50	Temahau	10
Maruia	20	Korava	10
Punau	30		
Hio Taurua	1 20	Total	$43 00

APATAKI ISLAND BRANCH.

Viviragi	$ 10	Huauri	10
Tenini	1 20	Vahine	20
Terava	20	Total	$1 80

NIOU ISLANA BRANCH.

Unu	$2 70	Taehan	1 10
Reitere	2 50	Fareunu	90
Teupoo	2 70	Tara	1 50
Apua	2 10	Tini	20
Tahuri	1 40	Putake	1 10
Ave	2 50	Poiroo Vahine	20
Fainau	1 90	Teharanui	1 60
Terai Vahine	2 70	Teurarea	90
Ruarau	1 80	Teapehu	80
Teremia	1 50	Tetope	10
Teuraitiahotu	1 00	Teua	10
Mahia	20	Terava	1 00
Maruia	90	Tehetu	30
Tepori	1 50	Hura	40
Taurua	1 50	Tapera	30
Hau	2 00	Mareta	50
Paora	90		
Ruau V	60	Total	$41 40

PANAU BRANCH, KAUKURA ISLAND.

Rota	$1 40	Mani	50
Tehuihui	50	Ahupo	60
Tekohu	50	Mohue	10
Gahono	20	Turon	10
Kaheke	10	Tohu	10
Temahau	70	Tekava	10
Tearo	30	Vetea	10
Tenini	70	Tetua	30
Mere	30	Teheura	10
Tuhiata	90	Hiriata	80
Tahuri	70	Ahuura	10
Temarama	70	Hura	60
Tohunui	20		
Terouru	30	Total	$11 10
Paupau	10		

ARUTUA ISLAND BRANCH.

Tare Vahine	$1 00	Tamaau	2 20
Terea	2 20	Fana	20
Kaogo	2 10	Fareua	1 40
Tehuihui	1 90	Kaikava	1 10
Poimata	70	Tena	30
Porori	70	Katouri	10
Teata	1 40		
Tauepa	1 80	Total	$19 30
Matararo	2 20		

PAPEETE, TAHITI, TARONA BRANCH.

Money paid up to date, January 1, 1893.

Tuane	$3 40	Tetara	70
Aro	2 30	Nohouma	1 00
Haua	3 70	Haru	20
Temaruata	2 60	Repete	80
Tekava	20	Tonea	20
Teumere	2 10	Terea	20
Teheura	1 30	Tetira	20
Kaheke	2 10	Vahine	60
L. R. Devore	2 10	Vahineino	10
Piri	40	Manava	60
Tena	90	Roavahine	50
Tefaura	10	Puatua	20
Ahuura	2 80	Hoaia	20
Tatehau	2 80	Puniava	40
Ella R. Devore	4 20	Pereoo	20
Temarama	1 30	Teroroimaui	30
Terava	2 40	Temanata	10
Hio	90	Tekopu	20
Hina	1 20	Tematahа	10
Katouri	1 10	Tara	20
Hura	10	Tepori	10
Heturira	30	Moetua V	40
Euoha	10		
Tororo	1 90	Total	$47 80

SISTERS OF ZION BRANCH, TAHITI ISLAND,

From January, 1892, to January, 1893.

Roo v	$1 50	Ahuura	10
Teumere	10	Tetara	10
Toarere v	1 10	Hoaia	80
Terara	50	Tuane	40
Aro	10	Total	$4 70

ELLA R. DEVORE.

Letter Department.

HUTCHISON, Colo., Feb. 27.

Editors Herald:—I left Hutchison November 24, and spent Sunday the 26th in Denver; blessed one child, and administered to a sister, who was very ill, with good effect. On Thursday the 4th I went to Coal Creek, where I spent Sunday the 2d in preaching and administering the sacrament; blessed a child there. On the 6th I had the pleasure of uniting Bro. John Chapman and Sr. Jane Chambers in marriage. I preached again on the night of the 8th, then went to Monterey county, arriving at Brown on the 9th, where I held a number of meetings, and baptized one. On the 19th I went to the county seat of Delta county in company of Bro. Thomas Park, where I I visited two ministers, a Presbyterian and a Methodist; and by the way, they expressed themselves as being very glad to meet me, but when I made application for use of their churches, they said, "No, we cannot let you in our churches, because we do not believe alike." But they referred me to the sheriff of the county, and that gentleman gave me permission to use the courthouse free of charge. I held three services there, had good congregations, and think good will result.

On January 2 I preached again at Brown, and on the 5th baptized two noble women, blessed two children, and continued meetings up to the 15th. I then went to Zenita, Mesa county, sixty miles west, where I commenced meetings on the 18th and continued up to the 23d, when I had the unspeakable pleasure of burying Mr. and Mrs. Tomlinson in baptism. We had to cut the ice, which was twelve inches thick. The Spirit was sensibly present at the confirmation; we also blessed their little babe, and left them rejoicing. They had been members of the Congregational Church, in which they were great workers, and if they labor with as much zeal as formerly, they will prove to be valiant in the cause.

From there I went to Colorow where I had good congregations, and there I met Bro. James Caffall who came from Antonito to assist me. We organized a branch of twenty-two members, to be kown as the Fairview branch, and continued meetings to February 6, and again had the honor of baptizing one, a young man whom I believe will be useful. On the 27th Brn. Caffall, Thomas Park, and I went to Montrose, the county seat, where by

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the kindness of another sheriff I had the use of the courthouse, and, thank God, we were greeted by a good audience, considering the bad condition of the roads. Bro. Caffall blowed the gospel trumpet to good effect. I left him there and went on to Coal Creek and labored until the 14th, and baptized two in the Arkansas River. So they come, by ones and twos. I then went to Denver, and spent a week visiting the sick, collecting tithing, etc., arriving home on the 21st, and finding the dear ones all well.

If the snow does not get too deep I may labor some in Park county until the last week in March, when I leave to attend General Conference. I feel that God has blessed me in my labors, and I am willing to continue.

Yours in bonds,

JAMES KEMP.

INDEPENDENCE, Mo., Feb. 27.

Editors Herald:—The work in this part of the vineyard is in a fair condition; having lately visited all the branches in the Independence district, I can report to all who are anxious to know how the work is prospering in Zion. We have organized two new branches, one known as the Burtville branch with thirty-three members, and one as the Pleasantview branch with twelve members. The interest manifested by outsiders is very encouraging indeed. The Burtville branch is thirteen miles south of Warrensburg, Missouri, in a hilly country, and the nearest railroad is at Warrensburg. The interest is marvelous. I have made three visits to this place; the first one a year ago, and two within the past three months. During one of my visits three months ago I went with Bro. J. H. Wells further south, to Henrietta, and here we found a few who will accept the angel's message. May God bless them, for they were good to us.

It seems to me that the prospects for a good work being done in this district were never better. I felt impressed while at Warrensburg three days last week that good could be done in that city if proper effort was put forth in the near future. Bro. and Sr. Preston are doing the best they can in handing out tracts, *Heralds*, and *Ensigns*. I made the acquaintance of a few people myself, and did some fireside preaching, and was made welcome among strangers. I arrived there on Monday from Holden, Missouri, and stayed there for the arrival of Bro. W. T. Bozarth, and on Thursday we started for Burtsville, and on the following Monday for Pleasantview, returning home on Tuesday. Elder John Johnston, president of the branch at Holden, is making preparations to have part of a building owned by him fixed up for a preaching hall. It will be very nice, and is near the main street. He is anxious that the honest in heart be gathered in. The Lee's Summit branch has bought a small church, almost new, at a very low price; the congregation that built it came to the conclusion that they could get to heaven without it. It is an ill wind that does not blow in somebody's favor. This is the garden spot of Missouri, without a doubt, and land is at a reasonable price. Some brethren are moving in there, and buying land, and making themselves homes. This is as it should be; this is in the regions round about, only four miles from Independence, and in Jackson county.

Times are very dull at Independence, but the Saints are striving to do their duty towards God and man. There are over eight hundred names on the branch record, but many have moved away, some to Chicago and elsewhere, to seek employment. The Saints at Independence are mostly poor in this world's goods, but rich in faith. Here can be found some as good people as can be found anywhere; they are among the tried and, I hope, among the true.

The Kansas City branch is doing fairly well; the interest is as might be expected in a large city where there is so much attraction and where the people are bound in bundles, some of one church, and some of another, and of different orders. It is hard to reach the people in a city of this class. Kansas City, Kansas, (or the old Wyandotte branch,) is alive. Some additions have been made lately by baptism; an excellent spirit is manifested, and they feel encouraged. Knobnoster branch, the furthest east of the branches in this district, has had two big chunks chopped off it; the Burtville and Pleasantview Saints got their letters. Brn. John Kaler, Gomer Wells, and J. H. Wells have done excellent and effectual work in Johnston county, preaching and baptizing, hence the two new branches. May they continue to labor for the Master's cause.

The work is onward in this district. The people in most places are willing to listen; then let us all who have been called and ordained to assist in the Master's cause not sit idly by and come under condemnation, for the Lord will require a work at our hands.

Yours in bonds,

RODERICK MAY.

FALL RIVER, Mass., Feb. 18.

Editors Herald:—The editorial on the first page of the *Herald* entitled, "Is ignorance excusable?" called to mind an experience I had with the subject of said article, the Rev. Dr. Talmage, of Brooklyn, New York. I wrote to him about the errors referred to, inclosing stamp for reply; but the "Reverend" is, possibly, too busy to notice little (?) errors. I have waited nearly two months for a reply, and conclude that I shall hear nothing from him, so request that this and the inclosed communication, or the substance thereof, be published, if thought worthy of space, Respectfully,

S. W. ASHTON.

FALL RIVER, Mass., Jan. 3.

REV. T. DEWITT TALMAGE,

Dear Sir:—Wishing you and yours a happy New Year, I ask leave to call your attention to the statement in your sermon of January 1st inst. in reference to "the famous Joe Smith." Allow me to preface my reference to what I consider your error concerning Mr. Smith by saying that I was one of those, your admirers, who were entertained by your remarks last Wednesday evening, December 28, and I am surprised that you yet remain uninformed on a matter so important to this nation, if true. But to the statements excepted to; You state that "a romance [presumably the Spalding story] in some unknown way came into the possession of the famous Joe Smith." Now, I have spent some time and thought in the study and examination of Smith's claims and history, from the standpoint of his enemies as well as that of his friends; and I have yet to hear or read of knowledge on the part of anyone of anything tending to show conclusively that Smith knew anything of or concerning Solomon Spalding or his romance. There is a plentiful supply of testimony from his enemies which, examined, must justly be marked, "weighed, and found wanting." I am surprised that a man of your attainments should make the statement that "Smith introduced the book [the romance] as a divine revelation." You cannot have read and contrasted the Book of Mormon and the Spalding romance, or you would never have made the "big blunder" in one part of your sermon. You surely cannot be ignorant of the fact that the duly authenticated original of the Spalding romance is now in the possession of Oberlin College, Ohio.

I cannot in this letter do justice to the subject from my standpoint, but if you will accept incontrovertible evidence of the truth in relation to the matter, and will as publicly utter the truth as you have promulgated the error, I will furnish the same. As to Mormonism, as commonly understood, I may as well say that I am as free from the error as you yourself. As to the mission of Joseph Smith, whether I will or not, and notwithstanding he was a man, and like man, erred sometimes, I am forced to the belief, in view of the history of the past sixty years, that he was gifted as few men are, and that he said and wrote things which in former days were called inspired utterances.

As to Utah Mormonism, I agree that it was a beastly abomination; but that you have failed to distinguish between the pure and unadulterated latter-day work and the beastly abomination, I am quite certain. I therefore beg to have from you an intimation that the true history of the Book of Mormon and the Spalding story will be duly investigated, and critically examined, and the truth told about them; and though not wealthy, I will furnish the books. Respectfully,

S. W. ASHTON.

REXFORD, Kan., Feb. 21.

Editors Herald:—I came here to attend the White–Popplewell debate. Elder Popplewell arrived one day late on account of missing train connections. The first proposition, "Do the Holy Scriptures teach that Joseph Smith was a prophet sent from God," was commenced on the 15th. Four sessions of two hours each were devoted to each proposition, Bro. S. D. Payne acting as moderator for Bro. White, and Rev. Hedges acting likewise for Elder Popplewell. The house was densely crowded each night; great interest is manifest. Bro. White maintained the prophetic calling of Joseph Smith ably: his arguments were clear, logical, and forcible, and seemed to carry conviction. Bro. White's pathetic earnestness, and the clear cut logic, peculiar to the man, seem to carry weight with the people. Elder Popplewell is a debater of his kind, using the old

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mode of warfare of vituperation to blacken character, and seemed bound to oppose everything that was held sacred with the Saints, frequently using a number of unbecoming words such as "fanciful," "fictitious," "fabulous," "fabricated," "licentious," and "liar," when speaking of Joseph Smith. After entering upon the second proposition he forgot his former courtesy. Bro. White's peculiar mode of meeting trash lifted the veil from Reverend Popplewell's efforts, so much so that the people early spoke of the difference of the men. Saints and friends are highly elated over the vindication of our cause.

Last night the second proposition ended; the victory in vindication of the Book of Mormon was simply wonderful. I dare say that but few such victories have ever been claimed for that work. It is too bad that some arrangements had not been made to have taken the debate on those two propositions, to have had them in book form for future reference. We will give God the praise, and thus let the honor go to him to whom it is due.

To-night the third proposition begins. We hope and pray that God will bless his servant in defending the truth, as in the two former propositions. We are sorry to have to leave before the debate closes, but our work will not permit us to remain together long at a time. May God bless his work that the end may bring victory to the right and establish the truth in the hearts of the people to the honoring of God and his cause.

In gospel bonds,

R. W. DAVIS.

ELMWOOD, Neb., Feb. 27.

Editors Herald:—I closed a series of meetings held at the Methodist church at this place last night. I baptized three young women yesterday; a week ago I baptized two young men, thus making, in all, five baptisms at this place. Last night we had a full house; the Methodist minister was absent from town, and the Christians closed their church and attended our service. I felt especially pleased at this, as it is the first series of meetings I have been able to hold here, from lack of opportunity, since the debate with Elder Allen of the Baptist Church a year ago. A good feeling toward our people is manifest, and several outsiders told me at the close of last evening's service that they hoped I would come again soon.

Your brother,

C. H. PORTER.

NORMAN, Ok., Feb. 27.

Editors Herald:—To the true Saint, the one who has the genuine love of God in his heart, nothing can be more cheering, refreshing, or comforting than to realize the fact that the dear Master's work is moving gradually and steadily on. And when we hear weekly from your interesting pages how many precious souls are being born into the kingdom of our God, how deeply and earnestly do we rejoice in the news, and our hearts are stirred anew to greater efforts in the future.

I believe that when I last wrote you I was at Vinita, Cherokee Nation, laboring in connection with Bro. A. C. Hart. Here we held quite a number of meetings in two different localities where there had never been any preaching of our faith. At times there was considerable interest manifested, while at others there was none, or but very little. Of course there was a cause for this, which I will not now point out, but will simply say that when those who profess to be the children of God, and more especially those who are in authority in the church, do by unwise and unlawful actions those things which arouse and confirm the suspicions and bitter prejudices of the people, it is not strange or to be marveled at that they do not turn out to hear. While here we baptized two precious souls: Bro. D. W. Buffington and his wife, Elizabeth. We believe they will make noble Saints if they only continue faithful to the covenant they have entered, as the Spirit bore witness that their names were written in the Lamb's book of life and that when the Savior came to make up his jewels they would not be forgotten.

I was sick a great portion of the time while at this place, from the water not agreeing with me, so I returned again to Kingfisher county, and labored in connection with Bro. S. Butler, in several different places. I will relate an amusing incident that transpired at one of these places. By our preaching here some members of the United Brethren Church had become considerably disaffected, which fact aroused their young pastor's pious indignation beyond controllable limits. We had our appointment at the place every second Sunday in the month; and the young pastor had his every two weeks. By five Sundays coming in one month, it brought the two appointments on the same day. We understood the situation at once, and willingly let the pastor proceed with his meeting, in complete ignorance as to who we were. And now, dear *Herald*, I sincerely hope that I may never get another such a lashing as we got on that occasion, and I do believe that if I live to the age of Methuselah I never will. He prayed, preached, stormed, and howled against what he called "this damnable doctrine that is being proclaimed through the land," and demanded of God as his bounden duty to "stay the feet that brought it, and wither the tongue that uttered it." Two members, who had withdrawn from his church and recently died, he sent to the lowest depths of hell, where, he said, amid fire and flame, they would forever bewail their folly in giving way to "seducing spirits and doctrines of devils." When the storm finally blowed over and the the last drop of venom had oozed out, I arose and announced that I would answer his little speech at our next meeting. He asked me what denomination I represented. I told him "The Latter Day Saints; the one you have just extolled so highly." Had a bombshell burst at his feet he could not have exhibited a more surprised expression of face, and could not have made more anxious exertions to get away. All we had time to do was to warn him not to lie about us, and not misrepresent us any more.

After assisting Bro. J. R. Lambert in a three weeks' series of meetings at Snyder, Oklahoma, in which we had apparently very indifferent success on account of bad weather, I went to a new opening near Mulhall, where reside Bro. John Ard and his good family. I held meetings here every night for over two weeks; had fair audiences most of the time, and would no doubt have had them all the time had it not been that revival meetings were at once begun all around the neigborhood. Indeed, Satan, thy name is "*Vigilance.*" I would that God's people deserved the name as fairly. After filling regular appointments around Kingfisher for some three weeks, I came here on the 25th, and commenced meetings near where Bro. Richard Worthington resides. Have had, so far, pretty fair audiences and good interest. Of course I cannot tell what the harvest will be, but trust it may be good. I shall continue here as long as the interest will justify me in so doing. I would ask, in conclusion, that if there are any other scattered Saints in this Territory who desire preaching in their localities, that they will address me at Box 215, Kingfisher, Oklahoma.

In gospel bonds,

THOMAS J. SMITH.

NORTH DEER ISLE, Maine, Feb. 20.

Editors Herald:—I have had quite a battle here during the last three weeks; the true inwardness of sectarianism has not been so plainly made manifest before in my short experience. Hell has raged from beneath, and its rendezvous on earth has been the Congregational church of this place. The schoolhouse is now closed against us for the second time during my series of meetings, and is likely to remain so until after school meeting in March, when it will probably be voted open, from the sentiments expressed by the "world's people" and friends who are in the majority. How rotten must a cause be that needs the support of lies and all sorts of petty and unmanly, not to say unchristian, meannesses. Babylon is falling, and forebodings of it cause fears and rage in her midst, but of Zion it is written, "God shall be in the midst of her: she shall not be moved: God shall help her right early." If this violent opposition was the result of bitter attacks on my part it would perhaps be no cause for wonderment, but it has been while endeavoring to preach "peace on earth good will to men," "malice toward none, and charity for all," that these enemies of all righteousness have been so stirred up. A few of the leaders are mainly responsible, however, not the masses, who are blinded by the cunning craftiness of their teachers.

An instance of the "manner of spirit" manifested, will illustrate what has been going on. I went to a Christian Endeavor meeting held in said church one night last week. The leader chosen left the meeting open for all, but the president of the society, Deacon G., immediately qualified or curtailed the liberty given, to members of evangelical denominations only. Then followed a tirade directed against me: "Religion dug out of the mountain," etc.; "What do we want of any more prophets!" The whole neighborhood is disturbed, and the matter is likely to end in a riot or lawsuit. "What is the necessity of their coming here, when we have a church, and Bibles to read for ourselves? There are places enough to preach in all the way from here to Labrador," etc., etc. The meeting

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did not seem to move on very well: whatever good spirit might have been present was quenched, I take it, and the effect desired by the speaker did not follow, as I learned afterward that many were disgusted. Again the deacon got up and exhorted the members not to be intimidated (by my presence evidently), etc. Then one of the society rose and said, "This seems like a queer kind of religion to me; I think it is more like the works of the Devil than anything else. I don't like to see anyone insulted in our meetings; I would respect the Devil if he came in." Then followed a sharp colloquy between Deacon G. and the brother, ending by the latter threatening to withdraw from the society. Others intend doing so. Afterward Bro. Powers attempted to speak, but was drowned out by the president, some going out slamming the doors, and by the organist striking up "Happy day." For my part I thought silence was golden, and afterwards heard numerous comments on what seemed to some my great forbearance; but I was less disturbed than anyone else in the house, I think. Quite an interest in my meetings has been shown; some are near the kingdom, and talk of being baptized when the weather is warmer. Bro. T. W. Smith preached here over twenty years ago (so I am told) in a grove, the only place obtainable. Opposition was ripe then; he built a fence in front of the house where he was cared for that has since been known as "the Mormon fence."

Harbors frozen up prevented my going to Jonesport as I last wrote. The prospects in Maine seem to be encouraging. I have spent some time the past fall among relatives in Auburn, Minot, Poland, West Falmouth, and Portland, preaching a number of times in the first three places, new to the gospel; I also circulated and sold some church literature. Some are interested, and though immediate results are not seen, I hope for reaping by and by. May the good work spread and continue to bless those who hear and are engaged in it.

M. F. GOWELL.

FULTON Io., Feb. 21.

Editors Herald:—Elder James Caffall in a letter to the *Herald* for February 18 struck the very thread of thought that has been uppermost in my mind for some time; in fact, ever since I attended the late reunion at Logan. I have never expressed my views to anyone, but now that Bro. Caffall has "broken the ice," I wish to relate my experience.

I had always heard and read a great deal about the Annual Reunions, hence I had a very great desire to attend one. For a year I planned and worked to get my affairs in shape so I could go. A few weeks before the time arrived to start I began to mistrust that it would be wisdom for me to stay at home, for two reasons; first, I saw dimly that if I went I could not pay my tithing when it would become due; second, I had suddenly become afflicted with an aggravating cough; but my desire to go was greater than to stay at home, and I went. Now, dear Saints, to make a long story short, I have become a firm believer in the saying that "there is more pleasure in anticipation than in realization." Of course being afflicted as I was I could not well enjoy anything. However, it is quite plain to me now that if I had done my duty toward my God and myself I would not now be in arrears with my tithing and would not have been afflicted as I have been all winter. I doubt not but there are others who have had a similar experience if they would come out and confess, perhaps not by being afflicted for months after attending one of the reunions, but by finding their financial means so short that they could not pay their tithing or give anything to help the church along just when it is in great need.

There is almost a continual call for more laborers, and the thought has come to my mind many times of late, that if the money expended by the Saints every fall in traveling to and from the reunion (and a great many go hundreds of miles) was paid into the church coffers, there would soon be the means on hand with which to send more laborers with the glad message of light and life. Do not think that I would be in favor of having these gatherings discontinued altogether; not so, but I agree with Bro. Caffall, "Make them less frequent." I would like to hear from others on this subject. Let us be more watchful and prayerful, and endeavor to make greater sacrifices for the cause of Christ.

ELLA M. DEILEY.

BLAIR, Neb., Feb. 27.

Editors Herald:—Our little village has taken quite a boom in religious matters insomuch that six precious souls have united with the church, others have reported as ready, and a goodly number have not quite decided—are counting the cost as to whether they are quite strong enough to give up all and follow the Savior. The church papers have done a good share of the work, and Bro. Whitman's timely assistance was very much appreciated by the Saints. We can cheerfully recommend Bro. Whitman to the opening up of the work in new places. The force of character by which he deals out the bread of life is to be admired by Saint and sinner. There are now twelve Saints in and around this place. May God hasten the time when a branch will be organized in Washington county again.

MARY A. CARTER.

"THERE are no less than 6,000 intoxicants of different kinds known to the customhouse officials," said an attaché of the customs collection department yesterday. "Ninety-five per cent of the foreigners in this country are addicted to drink, and none of them have ever heard of total abstinence. They have all their native liquors, which often cannot be procured in this country, and they soon make arrangements to have their favorite tipple sent to them. In this way the customhouse people accumulate a wide knowledge of intoxicants."—*Philadelphia Record.*

A METHODIST preacher in Texas was receiving several candidates into his church. To the question, "How will you be baptized?" some replied, "By sprinkling;" others, "By pouring." The last person was a good sister, who replied, "Just like Jesus was." The preacher said, "You misunderstand me, how will you be baptized?" Again she answered, "Just like Jesus was." "But you don't understand me; by what mode will you be baptized?" "Just like Jesus was." The disturbed preacher said, "Brethren, we will have to take her to the creek."—*Christian Messenger.*

Original Articles.

NOMINATIONS AND COMMON CONSENT.

I WISH to offer an apology to the readers of the *Herald*, and more especially to the Saints of the Decatur district, for the part I took in offering a resolution to the district conference, the spirit and intent of which were that the appointing and ordaining of men to offices of trust and responsibility in both branches and districts were vested in the officials of the church; not necessarily by immediate and direct call from God, but through those whom he had called and chosen, and through whose ministrations I had received evidence of their authority to set in order and appoint; and in carrying out their counsel and advice from time to time as I endeavored to fulfill the duties assigned me, I realized a certainty beyond doubt, though the prophet had been slain. And I may be considered as one born into the kingdom out of due time; yet I knew in my soul that I had received evidences and assurances that the Lord approved of my efforts; for he blessed and sanctioned my administrations, and I was just as well satisfied in my mind as if the eternal Father had called me by name and pointed out my duties.

I was born into the church fully imbued with the saying of Jesus, "My kingdom is not of this world." I was easily convinced that God was the author of all we have in the sacred books that have been given for the benefit of man. In my simplicity I had wished, as I read and prayed over the acts and doings of the apostles, that I could have lived in their time; and when told that God had remembered his promise to his ancient servants to restore the gospel in all its fullness and power as at first, although the message was sounded in my ears by my brother, younger than myself, it was as the voice of God to me. It penetrated the inmost recesses of my soul, and tears of joy came unbidden from its fountains. I was convinced that God could and did use and employ men, though he may not call them by name and personally appoint their work. I was taught that God had given the care and responsibility of teaching the plan of salvation to chosen servants; that he gave them all the authority that was necessary to build up his church. They were to be the governing power under him; and he told them he would be with them so long as they observed the rules he gave them. And the accounts have come down to us that these men went forth declaring the word of the Lord with boldness, and that many were obedient to the faith. Everwhere these men went, east or west, north or

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south, thousands were made to rejoice and were raised up as witnesses of the power of the gospel; the blind were made to see, the deaf to hear, and the dumb were enabled to shout the praises of the Most High, witnessing to all that God was with them, guiding and giving wisdom and strength as their days might demand, thus agreeing with those of ancient times in their teaching and in the effects that followed the believer.

I grew up to honor those men; to respect their spiritual advice as the counsel of God to me. I was born into the church in the year 1849. I became interested in all its official acts and teaching; I was more particularly interested in the revelations given through Joseph the Seer. I saw that they agreed with the teaching of Christ in the New Testament; I saw that the same order of things existed, and was intended to be brought into operation as the work developed and spread. I saw the same interest and love manifested for humanity as seemed to beam on every page of the New Testament; I saw that it was by the use of just such men and means that the race of man was to be reclaimed, redeemed, and saved. And whatever station or position I may occupy in the church, I want to be near such counselors and instructors; I wish to honor them, because God has called and chosen those men, and appointed their duties. And he has told me together with all who profess to be Latter Day Saints, "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the *office* which they hold is not honored in my service, and the good they should do is *made void*. . . . Be not hasty in withdrawing your support from them, peradventure ye shall injure my work."

Jesus Christ left the world in the care of his apostles, and, more particularly, the care of his church. He did not even fill up the Quorum of the Twelve; he left that to their selection and his guidance, thus fulfilling his promise that he would be with them whenever they followed his instruction. The apostles selected the men, and then prayed, and said: "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen;" and it is only reasonable that the Holy Spirit guided them in casting votes. The hundred and twenty had nothing to do but simply to approve of the choice of the apostles, and acknowledge the answer to prayer and the guiding Spirit of the Master. And so in Acts chapter six; it was Peter who suggested to the apostles as they were assembled, that seven men should be found of good report and full of the Holy Ghost, "whom *we* may appoint" to look after the temporal needs of the Saints; "but *we* will give ourselves continually to prayer," etc. The saying pleased the multitude; they saw the wisdom of the suggestion; and though it is not stated who was appointed to make the selection, it is quite evident they were members of the Quorum of the Twelve, as the statement is made that those brethren that had been appointed presented the names of seven men, and it is said that "when they had prayed, they laid their hands on them." Luke does not say a word about the multitude having anything to do with the business, only to approve of the apostles' appointment.

Reference has been made to the Book of Mormon, but the references only apply to civil government and government officials, as anyone who refers to it will see. But if you refer to Mosiah chapter eleven, verse fourteen, you will find the church represented: "Now Alma was their high priest, he being the founder of their church. And it came to pass that *none* received authority to preach or to teach, except it were by him from God. Therefore he consecrated all their priests, and all their teachers, and none were consecrated, except they were just men." These verses refer to the Church of God, and plainly teach that the appointing and ordaining power is vested in the officials of the church; and when all the circumstances and items connected with the history and official acts of apostles and prophets of the latter days are fully given, so as to show the whole truth, it will be found that the appointing power was *where God had placed it*, and where he had honored his servants and guided his ministry in all their meanderings. His Spirit had lighted up their pathway and assisted them in their efforts to bless mankind, at least during the first twenty years of the church's existence; and it would be difficult to find a system that produced the harmony and peace among the Saints, and the prosperity that attended its administration among its officers in every department, both spiritual and financial.

It was taught by the first missionaries that went to my native land; it had been instilled into their souls as they had seen its practical workings both by teaching and example in church government under the supervision of the prophet.

And be it known unto all people, the mission of these men at this time was an important one, both to the people to whom they were sent and to the church; for perilous times had come to the church, and it was necessary that new fields should be opened, that other nations and people should hear the gladsome news of the restoration of the gospel. The voice of the Spirit through the prophet had designated the men to unlock the kingdom to other nations, and though to all appearance the mission was a difficult one, yet those apostles went forth trusting in God who had required the work at their hands. The Lord blessed and strengthened them for the task; he sent messengers before them, and guided and directed them in the proclamation of the gospel. Men and women everywhere received their testimony, and to these men was given authority to organize churches, and to set in order and appoint suitable persons to preside over branches and districts, as the work developed and extended through their labors. They not only preached the same gospel, but they taught the same system of church government. They recognized the pattern in church organization in different localities, that wherever six or more desired organization they observed the pattern. They recognized the fact that the men appointed to watch over the branches must be called of God, or designated by his Spirit through his servants and as the branches grew and increased in number more help was needed, and a counselor or counselors were chosen forming a quorum that was to take the responsibility and oversight of the branch, these working in harmony with president of district and missionary in charge; and all elders, priests, teachers, and deacons were working officers, all planning together as they met in council every week as to the best methods for each official to learn his duty and be properly instructed in the performance of the same.

Here, in council, difficulties that might arise, either with officials, or members, were considered and adjusted; new fields for preaching in the vicinity or regions round the parent branch were located, and the elders and priests were thus employed. And thus a regular system of church government was carried on in the branch, and all subject to the counsel and advice of the higher officials; and thus harmony and effort were manifest. Such was my early education and training in the church; and in my simplicity I believed with all my heart that God was the author of it, as I found in the sacred books we profess to love and sustain. It never entered my mind that the resolution would meet opposition and be condemned as being contrary to the spirit and genius of the gospel ever since the days of the apostles.

I hope none have been injured in mind or body. The move might have been considered by some as rash and unwise; but I appeal to the righteous Judge as to the rectitude of my intention. I believe to-day that I shall live to see the time when the clouds of error shall disappear; when truth, like the sun in splendor, shall shine;

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when we can cast off the shackles and dogmas that hinder our progress, and come up to the standard of excellence which the gospel requires. For this I hope to ever contend and pray; and because I thus believe I offered the resolutions.

GEORGE DERRY.

LAMONI, Iowa, January 26.

A FEW THOUGHTS.

WHEREAS so much has been written of late concerning "common consent," nominating officers for presidents, etc., I trust I may be permitted to write a few thoughts that have occurred to me in connection with the consideration of these subjects. I presume not to write for or against the positions already taken, for the reason that I do not think it would be wise for me to attempt to prove either position to be correct or otherwise when the leading lights of the church are so much at variance upon the questions at issue.

I think the opinion as generally held by those advocating "common consent" as understood and taught by Bro. R. M. Elvin in his article entitled, "Nomination of branch presidents," is fairly stated in the editorial on page four hundred and fifty-four in the same paper. In this I find the following statement: "It should be remembered that there is no specific rule of law defining whose duty it is to make nominations to the various officers in a branch organization, and none creating a privilege to thus name such officers." Bro. Elvin assumes this to be a right appertaining to every individual member, and says: "Whenever we surrender our right, the individual right of every member of the branch, to nominate those who we prefer to act as the officers of our branch, we have surrendered our right to speak in the name of the Lord, and our trust is in 'the arm of flesh.'" These statements, if taken together, have a tendency to confuse the thoughts of the inquiring mind. It is difficult to understand how (in the absence of any "specific rule of law defining whose duty it is to make nominations,") we can accept the conclusion of the brother, that "Whenever we surrender our right" in this matter, "we have surrendered our right to speak in the name of the Lord, and our trust is in 'the arm of flesh.'" It seems to me that it would first be in order to prove that the right did belong to every member, and then show that the surrendering of that right proved the further statement that we "then had no right to speak in the name of the Lord;" and further, that we were then trusting in "the arm of flesh." I simply mention this to show that the assertion made is not of itself convincing to those who are undeceived in the matter.

In the same editorial I find the following statement: "The officers for a branch, or a district, are selected from among those already known to hold the priesthood." Now, while this is usually so, it is not always the case; and it seems to me that the logical conclusion would be, that if the right of nomination belongs to every member, then it follows that a layman might legally be chosen to hold the presidency either of branch or district. If not, why not? There is no specific law that I am aware of that provides that only members of the priesthood may be chosen for these positions; and if the position is a tenable one that all have equal rights, and can nominate the man of their choice, I see no reason why a layman may not preside over either branch or district if he is properly nominated and chosen by the branch or district of which he is a member. And to be properly nominated, according to the argument used, would be that some member of the branch or conference, layman or otherwise, should nominate him, and the branch or conference ratify said nomination by their vote. It may be said that this is an extreme view of the case. Perhaps it is, but certainly within the range of possibility; in fact, since the publication of said article a case in point has actually occurred. In a branch of the church in which there is a high priest, several elders, also priests, teachers, and deacons—at a business meeting of that branch a brother not holding the priesthood was put in nomination for the presidency and elected by a small majority. Query: Was that a proper choice? It certainly was, according to the argument, a legal one.

We say a legal one according to the argument, because it thus states: "The right to primarily name the candidates to be chosen by a branch to fill the various offices in it, does not inure to any one or more persons, by virtue of the office which they, or he may hold; the right of 'voice and vote' in the branch attaching to every member alike, by virture of membership in the church, and not by virtue of office. The right to a 'voice' in the deliberations of the branch, includes the right and privilege to name persons as candidates for any and all offices in the branch, and the giving of reasons therefor, as well as the right to express an opinion upon any and all measures presented for consideration and action at the business sessions, general, or special. The 'common consent' of the church demands that the right to express a choice for any one, or more of the candidates to be presented be guaranteed to every member, such choice to be affirmed or denied by a vote of all."

I am aware that this is a rule that has obtained for years in the church, and therefore I suppose that a departure from it would be an innovation; but sometimes rules do obtain which are not established because of a revelation given upon the subject, but rather because no "specific rule of law" is given governing in the matter. The question in my mind has been, Where did this principle of "common consent" as advocated to mean, that all have equal rights in saying who shall be their officers, have its origin? Was it from revelation given? Or was it from the Declaration of Independence? Our fathers declared in 1776 that all just power to govern came from the consent of the governed, consequently the elective franchise was given to every citizen of the Commonwealth; therefore when we advocate "common consent" to mean equal rights in nominating and electing those who shall preside over us, we at least prove that we are in harmony with the spirit which prevailed when our fathers declared themselves free and independent, but to me, although this is good, it is not sufficient. "Common consent" is advocated by all, and without doubt every true Latter Day Saint is desirous of complying with the law of the Lord in "common consent," as in every other commandment given; but it is not so easy for the membership to understand a question upon which there is such a variety of opinions given. I know of nothing, unless perhaps the delegate system, that has caused as much diversity of opinion as the question of "common consent;" and unfortunately everyone seems to interpret it to suit his own ideas.

The "common consent" of the tribes of Israel was obtained to Saul being king; nevertheless the people did not nominate him. The Lord chose him through his prophet, and the people ratified the choice thus made: "And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king."—1 Sam. 10:24. It was by "common consent" that Joseph Smith, Jr., was chosen to be the first elder of the church, but he had already been chosen of God, and the "common consent" of the church was a proof of their acceptance of the will of God previously expressed, also a proof of their willingness to be obedient to the will of God; hence "common consent" does not necessarily imply that the body may properly choose its own officers unless they have first been designated by a manifestation of God's Spirit. To my mind it is a serious thing to either nominate or vote for an individual to hold office in the church unless the Spirit should first designate the person and the office to which he is called.

It is argued by Bro. R. M. Elvin as follows: "The priesthood is put to work in the following manner: Any

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member of the body, (be it branch, district, or General Conference,) exercising his right under the rule of 'common consent,' nominates by motion, the body ratifies by vote. This was the rule adopted April 6, 1830." He further says: "The same rule was observed at Amboy, Illinois, April 6, 1860." This is historically correct, but it proves nothing so far as the question at issue is concerned; for no one in either of those assemblies assumed to nominate or to organize except as they had been instructed by previous commandment and revelation. In regard to the organization of the church April 6, 1830, the language is: "Having opened the meeting by solemn prayer to our heavenly Father, we proceeded *according to previous commandment*, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church *according to said commandment which we had received.* To these they consented by an unanimous vote."—Life of Joseph the Prophet, p. 75.

In regard to the rule observed at Amboy, April 6, 1860, it is true that, "on motion of Isaac Sheen, Bro, Joseph Smith was unanimously chosen president and prophet of the Church of Jesus Christ of Latter Day Saints, and the successor of his father;" and that, "On motion Bro. Joseph Smith was ordained to the office of president of the Melchisedek priesthood." (*Herald*, Vol. 1 p. 106.) But in all these matters the Spirit of God had previously directed. The one making the nominations and motions did so, not simply because of their rights as members of that conference, but because God had previously directed in the matter, and the conference by "common consent" ratified that which God had previously revealed. In proof of this see *Herald*, volume 1 page 24: "About this time [the fall of 1851] Bro. David Powell came from Beloit, . . . bringing with him a revelation which had been given to Jason W. Briggs, sometime in the previous November, declaring that the Lord would in his own due time call upon the seed of Joseph Smith to come forth, and set in order the quorums; in a word, to fill his father's place. He was commanded to write it and send it to all the churches." This is the testimony of Zenos H. Gurley, Sr. He further adds, concerning a branch of the church: "The branch had been organized under Strang. The Lord had taught us that this was wrong, consequently we appointed a day for the purpose of acknowledging the legal heir. The day arrived, and it will be long remembered by many that were present. While we were singing the opening hymn the Holy Spirit was sensibly felt. Several sung in tongues. A halo of glory seemed to be spread over the congregation, and when we bowed before Almighty God in solemn prayer, all felt and all knew that what we were about to do, was approbated of God. After singing, I stated to the church what was the object of our meeting, and requested all who wished to renounce J. J. Strang, as prophet, seer, and revelator to the church, and acknowledge the seed of Joseph Smith in his stead to come forth in the own due time of the Lord, to manifest it by rising up. In a moment the entire congregation stood up, and one simultaneous shout of joy and praise went up to God for our deliverance. Nearly all the congregation were under the influence of the spirit of prophecy, and many important truths relating to the triumphant accomplishment of this great work was then declared." Thus we see that God by his Spirit clearly and definitely designated that the "seed" of Joseph Smith should stand in the place of his father. Joseph Smith also received manifestations by the same Spirit relative to his calling and duty. In *Saints' Herald*, volume 1 page 102, we read from the report of the Amboy conference as follows: "Joseph Smith, Jun., then came forward, when Mr. Gurley said: 'I present to you, my brethren, Joseph Smith.' Mr. Smith then spoke as follows: 'I would say to you, brethren, . . . as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume. I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.'"

After this, who would have dared to nominate a man other than the one so designated to stand in his place? It must be seen, that between such a choice, as here expressed, and a nomination followed by a majority vote in our branches and districts, there can be no analogy; for in the one the Spirit of God directed throughout, both to the one called and also to those accepting him, but in the other it is assumed and argued that anyone has a right to express his own preference as to who shall so act, nothing being advanced in regard to the manifestation of the Spirit either to the one nominating, the one nominated, or those accepting the one so nominated.

It is true, the church could have rejected this counsel, and might have nominated some one else; but if they had, it would have been an evidence of their apostasy, even had it done so by a unanimous vote. It was by the unanimous vote of the people, at a special conference, that "the Twelve were sustained as the First Presidency" (Life of Joseph the Prophet p. 537), but we believe that although they secured this position by the vote of the people, yet they were usurpers, and the people who voted to sustain them in that position became a party to that usurpation. Thus it is apparent that something besides the "consent of the governed" is necessary.

At a conference held October 6, 1852, a resolution was adopted providing "that the highest authority among the priesthood represents the legitimate authority in a presiding capacity." In this manner was provision made preparing the way for the work which was consummated at Amboy in choosing by "common consent" Joseph Smith as the "President and Prophet" to the church. This may seem like strange reading to some members of the branch to which I have alluded, who instead of choosing the "highest authority among the priesthood" as their president, by "common consent" as understood by them, passed the priesthood by, and used their liberty in a radical way, and chose one not holding any priesthood authority.

In conclusion let me add; I have not written the above for the sake of criticism or controversy, but to show some of the thoughts that have suggested themselves to my mind while reading and studying the articles that have been previously written. My desire is to understand these and all other questions touching the kingdom of our God, that my actions may be governed in righteousness. I have seen the evil results of unwisely using this power to nominate. I have seen more than once a teacher or a deacon presiding over a branch where there has been members of the higher priesthood who might have been chosen but were not; and I have yet to see the blessings of God follow such action. I have known of men being nominated for official positions and obtaining a small vote, yet enough to secure to them a recommendation for ordination, and I have been led many times seriously to reflect upon the question of "common consent," and I have arrived at the conclusion that although man may consent, yet unless the Spirit of the living God, who is king in Zion, directs, the Spirit of anointing is withheld, and the church suffers more or less because of hasty action and lack of sound wisdom. May God bless his church, is my ardent desire.

CHARLES H. PORTER.

FRANCE maintains an army at an expense of $151,000,000 and supports her schools with $21,000,000. The United States expends $115,000,000 for public schools, while the army and navy cost only $54,000,000.

IN 1883 twenty-nine thousand Germans were arrested for attempting to emigrate to avoid the military service.

IN the coldest part of Siberia the soil is frozen to the depth of 620 feet.

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Conference Minutes.

NORTHWESTERN KANSAS.

Conference convened with the Elmira branch, February 25 and 26, at 10:30 a. m., R. L. Ware president, J. W. Gilbert secretary *pro tem.* Elders reported: C. R. Duncan, R. W. Davis, R. L. Ware, and J. W. Gilbert. Teacher S. C. Andes and Deacon C. Athey reported. Branches reported: Elmira, Cuba, and Blue Rapids. Reports accepted. The rules of conference were suspended, and a written report from Homestead branch was accepted. Goshen branch also sent a written report, but arrived too late to be acted upon by conference. Report from the Bishop's agent also arrived too late for action by conference. Delegates to General Conference: J. W. Gilbert, R. L. Ware, and G. W. Shute. An effort is being made to secure a tent for the district and is meeting with success. District officers chosen: C. R. Duncan, president; R. W. Davis, vice president; H. Resch, secretary. General church authorities were sustained. Preaching by Elders Gilbert, Davis, and Ware. Adjourned to meet with the Homestead branch, Ness county, May 27 and 28. A committee was appointed to continue the meeting into a reunion after conference, if in their judgment they deemed it advisable.

MONTANA.

Conference convened at Reese Creek, February 25, 1893, J. E. Reese in charge, Gomer Reese secretary. Branch reports: Gallatin 82; 14 baptized. Anaconda 16. Victor 14; 2 received. Deer Lodge not reported. Reports all approved. Elders reported: R. J. Anthony, J. E. Reese, W. D. Kelley, J. F. Jemison, and G. Reese. Priests: T. Harris, M. Lundwall, and J. Pritchard. Bishop's agent reported: On hand last report $28.50; received $49; paid out $50; balance on hand $27.50. Report approved. Elder R. J. Anthony was chosen delegate to General Conference. Resolution of Gallatin branch recommending that Brn. Robert Esgar and A. T. Hamilton be ordained priests was taken up and their ordinations were ordered. The authorities of the church and district were sustained. Bro. A. T. Hamilton declined being ordained a priest. Preaching by Elder R. J. Anthony. Bro. Robert Esgar was ordained Sunday, the 26th. Adjourned subject to call of president and secretary.

CENTRAL NEBRASKA.

Conference convened at Clearwater, Nebraska, February 11, 1893, W. M. Rumel president, Levi Gamet secretary. Branch reports: Clearwater 61; Elkhorn 15; Evergreen 24; Deer Creek 40. Elders W. M. Rumel, L. Gamet, and P. W. Premo, and Priests C. N. Hutchins, W. Weston, and J. W. Wilson reported. Bishop's agent reported: On hand and received $91; paid out $65.75; balance $25.25. The Chelsea branch was declared disorganized. W. M. Rumel was sustained president, and Levi Gamet secretary and Bishop's agent. The several elders and priests throughout the district were requested to labor according to their abilities and opportunities. Adjourned to Clearwater, August 19, 1893, at one p.m.

JEWS; NOT HEBREWS.

THE word Hebrew has now but one meaning, and that is a dead language. We are Jews, because we are adherents of the Jewish religion. Our religion is the only mark of distinction between us and other citizens of this country. There is an impression in the minds of many non-Jews, and even some Jews, that it is courtesy to call us Hebrews, thus implying that there is some stigma attached to the name of Jew. The *Tidings* is constantly seeking to remove this impression. We are Jews, not Hebrews nor Israelites.—*Jewish Tidings.*

Sunday School Associations.

TEXAS CENTRAL.

Association convened with the Texas Central Sunday school, February 24, 1893, at eight p. m., E. W. Nunley superintendent, W. G. McIntosh secretary. The following school reports were read and accepted: Shady Grove, for five months ending February 19: sessions 10; enrollment 23; total attendance 163, average 16; classes 2; officers 4. E. W. Nunley, superintendent; J. W. Sherrill, secretary. Texas Central, for four months ending February 4: Sessions 7; enrollment 38; total attendance 196, average 28; classes: Bible 1, primary 3, total 4; officers 4; total collections 35 cents; balance in treasury 80 cents; *Hopes* taken 3; hour of meeting ten a. m. F. C. Gough, superintendent; W. G. McIntosh, secretary. Bethel, for five months ending February 24: Sessions 3; enrollment 12; total attendance 36, average 12; classes: Bible 1, primary 1, total 2; officers 2; average collection 35 cents; balance in treasury $1.60; hour of meeting ten a. m. J. T. Hobbs, superintendent; A. Kiney, secretary. District treasurer reported: Received since last report $1.75; paid out $1; balance on hand 75 cents. Resolved that a collection be taken up from time to time for the benefit of the association. A. J. Moore was appointed delegate to General Association. Adjourned to Shady Grove, Texas, July 7, at eight p. m.

DECATUR.

Convention convened at Lamoni, Iowa, February 25, 1893; J. A. Gunsolley superintendent, A. M. Chase associate, F. E. Cochran secretary. Number of schools reporting 9; schools represented 6; delegates present 24; schools in district last report 10; present number 10; total membership of district last report 711; present membership 741; gain in membership 30; amount on hand last report $23.92; received since $13.41; expended $4.86; on hand $32.47. Resolutions: Whereas, We believe that the interests of the Sunday school work could be greatly advanced by frequent meetings of the Sunday school workers who will be gathered at the coming General Conference, and that the good which would accrue to the Decatur district and to the work in general from such meetings would justify us in making due provision for them, therefore, Resolved that we request our district officers to confer and coöperate with officers of the General Association in providing for such meetings during the Conference. Believing that the interests of the work in this district could be better served by four meetings in a year than by two, therefore, Resolved that two meetings be held the coming year in addition to our regular meetings, the character, time, and place of such meetings to be left to the discretion of the district officers. Seventy-four delegates were chosen to the General Convention, those present to cast the entire vote of the district. J. A. Gunsolley was chosen superintendent, A. M. Chase associate, and F. E. Cochran secretary. Adjourned to Pleasanton, Iowa, August 26 and 27, 1893.

HOW TO PREACH.

A LITTLE observation ought to teach any preacher to talk to an audience, large or small, rather than declaim. In the presence of a man who shouts, screams, and declaims, the people are restless, look out the windows, and otherwise show their want of interest. After him another preacher arises, and in a familiar, conversational style makes clear statements of fact and doctrine, and the attention is profound. Men wish to be taught something in a sensible way. When the preacher does not get and hold the attention of his congregation he is to blame. Plainness of speech in an earnest, conversational style is what the people want and what they need. —*Texas Standard.*

Miscellaneous Department.

BYER, Ohio, Feb. 1.

Editors Herald:—In *Herald* of December 13, 1892, I made an appeal to the Saints and friends of the latter-day work, in behalf of Sister West, who had her foot amputated on the 3d of November last, desiring the contributions to be sent in to aid her. I have received to date, as follows:—

Flora B. Coon, Lima, Ohio	$ 25
Elizabeth Goodrich, Byer, Ohio	50
Jonathan Trexler, Jackson, Ohio	25
Jane Williams, Wellston, Ohio	25
Thomas Williams, Wellston, Ohio	25
V. M. Goodrich, Byer, Ohio	25
Isaac True, Canton, Ohio	1 00
Sue M. True, Canton, Ohio	1 00
J. A. Newlin, Viola, Iowa	1 00
John Davis, Glen Roy, Ohio	25
Ruth A. Burlingame, Cumberland Hill, R. I.	30
Sarah Muncy, Byer, Ohio	50
S. J. Jeffries, Arbaugh, Ohio	1 00
Thomas Matthews, Syracuse, Ohio	50
Robert Ervin, Vinton, Ohio	25
Annie Ervin, Vinton, Ohio	20
James Moler, Limerick, Ohio	50
Edward Allen, Vales Mills, Ohio	25
L. M. Kincade, Vales Mills, Ohio	25
Susan Tyler, David City, Neb	1 00
M. G. Chaplan, Kirk, Neb	25
Fannnie Bowman, Dayton, Va	50
Noah Bowman, Dayton, Va	50
Benjamin Bowman, Dayton, Va	35
Hannah Bowman, Dayton, Va	25
Total to date	$11 60

Thanking the friends for their assistance, and invoking the blessings of God upon their sacrifices, I remain,

Yours in gospel bonds,

J. L. GOODRICH.

APPOINTMENT OF BISHOP'S AGENTS.

INDIAN TERRITORY AND NORTHERN TEXAS.

Pursuant to advices of Bro. A. J. Moore, missionary in charge, and recommendation of brethren in territory named, Elder T. J. Sheppard, of Oscar, Indian Territory, has been appointed Bishop's agent for southern part of Indian Territory and Northern Texas. The brethren who have been at the disadvantage of being so far from an agent in this Territory may contribute of their tithes and offerings by paying to Bro. Sheppard. It is expected that in his work during the year the agent will call upon all the Saints who do not call upon him. May he find each watchful and mindful of the gospel interests. Trusting that the Lord's blessings may visit all,

I am respectfully,

E. L. KELLEY, Bishop.

NORTHEASTERN KANSAS DISTRICT.

Bro. Hiram Parker, former agent of the Northeastern Kansas district, having resigned the position of agent, Bro. James B. Jarvis has upon recommendation of Saints and due notice of the president and secretary of the district, been appointed Bishop's agent for said district. The Saints will please remember that the name of the new agent is James B. Jarvis; address, box 116, Scranton, Kansas. May the Lord bless him in his newly appointed work.

We take pleasure also in extending to the retiring agent, Bro. Hiram Parker, the thanks of the Bishopric for his faithful services to the church in his financial work.

Invoking in behalf of all his Saints the blessings of the Master, I am, in the hope of the gospel, your fellow worker,

E. L. KELLEY, Bishop.

SOUTHERN MISSOURI.

Upon the recommendation of Bro. I. N. White, submissionary in charge, and request of the Saints in the territory mentioned, a Bishop's agent is hereby appointed for Southern Missouri, for the counties of Greene, Webster, Wright, Texas, Christian, Douglas, Taney, Ozark, Howell, Oregon, and Shannon. Bro. Henry Sparling, of Burnham, Missouri, is the

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duly authorized and appointed agent for Southern Missouri of the Bishopric, to whom the Saints may properly hand tithes and offerings for the care of the poor and the preaching of the gospel. May the Lord bless with his Spirit richly, the agent, and the faithful doer of the word. In behalf of the spread of the gospel work, I am, faithfully,

E. L. KELLEY, Bishop.

SOCIETY ISLANDS—TAKARAVA DIVISION.

Elder Petero Derriens, having resigned the office of Bishop's agent in the Society Islands, in order that he might more fully prosecute other missionary labors, upon recommendation of the missionary in charge, Bro. L. R. Devore, Elder Hotu, of Manihi Isle, is hereby appointed Bishop's agent for the Bishopric of the Reorganized Church of Jesus Christ of Latter Day Saints, for the Takarava division of said Islands, Elder Metuore for the Tahiti division, and Elder Hotu for the Takarava, will, until further appointment, represent the interests of the Bishopric in the entire Islands. Commending these brethren before the Lord, and invoking his blessing upon them to guard and qualify them in his work, I am, in the interest of the publication of the gospel to all, very respectfully,

E. L. KELLEY, Bishop.

NOTICES.

To all whom it may concern:—Being unable to ascertain the whereabouts of the following members that are still enrolled on the Pittsburgh branch records, I request any who may know any of said members to inform me of their whereabouts, and thereby confer on me a great favor: Henrietta Robertson, Thomas A. Lathrop, Dr. Moses Madison, Ida Alvina E. Udick, Theo. Cummings, Mary Whiteman, George Henderson, Patrick Mack, Anna Henderson, Aaron Morehead, Mary Eaton, Annie Jane Farrell, Thomas Hurst, Evan G. Davies, and Amelia Davies.

FRANK J. REESE, clerk.
310 Bissell Block, Pittsburgh, Pa.

GENERAL CONFERENCE RATES.

The committee on General Conference has decided on a rate for board of three dollars per week. Members of the committee will be at each incoming train, and wear a *red badge*. Parties who expect to come, and have not already arranged for a boarding place, are requested to notify some member of the committee as soon as possible, that preparations may be made for them. Visitors from the north, east, and west should arrange to reach Chariton, Iowa, in the forenoon, as the only train to Lamoni leaves Chariton at about noon of each week day. J. A. Gunsolley, D. F. Nicholson, A. M. Newberry, A. M. Chase, W. Hudson, committee.

Dear young Saints, and all interested in the movement in behalf of the organization of a society for the young, Greeting:—Your committee to draft a plan of organization and government for this society, and to call a meeting for the purpose of taking into consideration the matter of effecting such an organization, hereby announces that a plan has been formulated, and that a meeting will be called for the purpose specified as soon after the convening of General Conference as practicable. Let all who feel any interest whatever in the movement, whether you favor or oppose, be present, that we may profit by the application of the principle, Where there is a multitude of counsel there is safety.

Your brother in the gospel,
J. A. GUNSOLLEY, Chairman.

REUNION FOR 1893.

The committee of arrangements for the Reunion of 1893 have fixed the time of commencement for Friday, October 6, 1893.

W. R. DAVISON, Sec.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association Convention, to convene at Lamoni, Iowa, April 4, 1893.

MONDAY EVENING, APRIL 3.

Teachers' meeting in charge of Bro. R. S. Salyards, assisted by Bro. William Clow, of Independence, Missouri. This is the regular Teachers' Meeting for the purpose of studying the lesson, which will be the lesson for April 9, as found in the *Quarterly*.

This will be followed by the Teachers' Training Class, in charge of Sr. Anna Stedman.

TUESDAY, NINE A. M., BUSINESS SESSION.

Reports of General Officers and Districts.

1: 30 P. M., BUSINESS.

Constitutional amendments.
Question of continuing the *Quarterlies*.
Miscellaneous.

EVENING.

Song, by congregation.
Prayer.
Music.
Address, "The Art of Teaching," Dr. J. H. Hansen.
Music.
Address, "Temperance," Joseph Luff.
Music.

WEDNESDAY, NINE A. M., TRAINING CLASSES.

Lessons from *Gospel Quarterly*.
First Primary in charge of Sr. Lucy Lyons.
Second Primary in charge of Sr. Viola Blair.
Music.
Intermediate, in charge of Sr. Minnie Nicholson.
Senior, in charge of Sr. E. L. Kelley.
Song.

1: 30 P. M.

Unfinished business.
Election of officers.
Experience meeting.

EVENING.

Song, by congregation.
Prayer.
Music.
Address.
Music.
Address, "The Minister and the Sunday school," E. L. Kelley.
Doxology.

The blanks for music and the third address will probably be filled in the next issue.

E. A. BLAKESLEE, Supt.,
GOMER R. WELLS, Sec.

SECOND QUORUM OF SEVENTY.

Will the members of the Second Quorum of Seventy send to my address, Lamoni, Iowa, by or before April 4, 1893, brief accounts of their ministerial labor for the past conference year. State the number baptized, and if prepared to continue in the field, not omitting to give your permanent post office address.

Please be prompt.

C. SCOTT, Pres.

FIFTH QUORUM OF ELDERS.

Brethren:—Do not forget to report your labors. No matter if you have preached but once, administered but a few times, let us know the number, that will be a basis for our faith in you. If you say we have done nothing, but will do better next year, we can only *hope*. "There must be no sleeping soldiers" in the Fifth. Let us keep in the front rank.

WILLIAM WATERMAN, Sec.

SECOND QUORUM OF TEACHERS.

The notice in last *Herald* over my signature was intended for the Second Quorum of Teachers. All members of the second quorum are requested to send written reports to Bro. John Weedmark, our secretary, addressing him at Lamoni, Iowa. We want to make a good report to General Conference, and in order to do so it will be necessary to receive an early report from each member. Please be prompt; state what you have done and what you expect to do in the coming year.

Fraternally,
NORMAN W. SMITH, Pres.

BORN.

THOMPSON.—To Bro. Thomas E. and Sr. A. Thompson, Beeler, Kansas, November 28, 1892, a daughter, and named Iva Blanch; blessed January 29, 1893, by Elder R. W. Davis.

DIED.

WHITE.—At Plano, Illinois, February 21, 1893, Sr. Hattie M., wife of Bro. Seth R. White, aged 40 years, 9 months, and 25 days. Death came to her as a relief. She was a useful member in the church, especially in the Sunday school work. She was baptized April 11, 1881, by Elder F. G. Pitt, who also preached the funeral sermon, in the stone church, at Plano, February 23, to a large congregation of Saints and friends. She leaves a husband, mother, two daughters, two half sisters, and two half brothers, who well may mourn the loss of a loved one.

BOWER.—At the home of his son, D. P. Bower, Plano, Illinois, February 20, 1893, Bro. D. Nelson Bower, aged 80 years, 9 months, and 16 days. He leaves a wife, the companion of nearly fifty-three years, three sons, and a daughter to mourn their loss. He united with the church about 1844, and with the Reorganization in 1866, at Fox River. While he was not one who made an outward show of religion, yet his name was not known in quarrels or slanderous reports, and loved to speak of the church. Funeral services at the stone church, February 22, Elder W. Vickery officiating, assisted by Elder F. G. Pitt.

JUDSON.—At San Jacinto, California, February 23, 1893, Bro. Ithamar Judson, aged 59 years, 7 months, and 13 days. He was born July 10, 1833, in Ohio township, Indiana; came to San Bernardino, California, in 1851, and obeyed the gospel in 1864. He afterwards became estranged from the church for a season, but on September 19, 1876, again renewed his covenant, being baptized by Pres. Joseph Smith, at Newport, California. He had been failing for a number of months, and seemed willing to go, and is doubtless resting in the paradise of God, awaiting a glorious resurrection. He leaves wife, son, and married daughter to mourn his departure. Funeral services conducted by Elder W. P. Pickering.

ITEMS OF INTEREST.

President Cleveland and the members of the Cabinet were duly inaugurated and installed at Washington, on Saturday, March 4. Ex-President Harrison left the same day for the West. He will resume the practice of law.

ST. PETERSBURG, March 4.—Advices received from the Province of Astrachan in Southwestern Russia, adjoining the Caspian Sea, are to the effect that a strange epidemic of a character as yet unrecognized is killing thousands of people in the transcaspian region. It was partly by this route that cholera entered Russia last year. The news has created great consternation on the European shores of the Caspian Sea.

In Western Russia and Eastern Germany enormous loss of property from floods is reported. In Hungary also the rivers are overflowing their banks, submerging villages, and sweeping away thousands of cattle. The small river Raab has swollen to three times its usual size and has wrecked some three hundred houses in the city of Raab and the surrounding districts. More than fifty thousand acres of agricultural land have been laid waste. Near Orvina a small mountain stream overflowed during the night and swept away two woodmen's huts. Two men, two women, and seven children were drowned.

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VIENNA, March 4.—The Austro-Hungarian army is likely soon to experience the introduction of the two year term of service. The object of the change which the War Department practically has resolved to recommend is to increase the army rather than to relieve the recruits. The plan is to introduce 162,000 recruits annually, and to have them serve regularly with the colors. The peace strength then will be some 324,000. This force, together with the force to be placed at Emperor William's disposal by the German army bill, will raise the peace effective of the triple alliance to 1,250,000.

ST. PETERSBURG, March 4.—A bill has been introduced in the Council of the Empire permitting Jews to reside permanently within a zone fifty versts broad on the western frontier, the expulsion of Jews from the zone thus created to be stopped.

HAMBURG, March 4.—The commission to prevent the spread of cholera has given notice that a fresh case of cholera has been discovered here.

The terrible destitution prevailing among the poor in and around Claremorris, County Mayo, Ireland, is being to a great extent relieved by church charities by the Covenant of Our Lady of Mercy of Mount St. Michael. Contributions are being received from the United States, but further aid is asked by the sisters of the convent.

VIENNA, March 7.—A serious conflict has occurred between troops and peasantry at Gonashitza, Servia. The peasants appear to have risen against the authorities on account of political agitation and troops were summoned to suppress the disorder. The peasants seized the municipal building and offered an obstinate resistance to the soldiers, who only succeeded after a desperate struggle in driving the peasantry from the building. Ten of the peasants were killed and seven wounded in the fight.

A riot similar in character occurred at Szoboszlo, Hungary, yesterday. The rioters were charged by gendarmes and dispersed after an obstinate attack. Three of their number were killed.

PARIS, March 6.—News of a hurricane at Tamatave, on the east coast of Madagascar, February 22, has been received to-day. The wind came from the sea and first struck the vessels near the mouth of the bay. The Alsimo, a French ship, was stripped almost instantly of masts and rigging, and a few minutes later went to the bottom with all on board. Five coasting vessels anchored within the harbor foundered almost simultaneously, and but ten men of their crews were saved. Four other coasters sank before the storm passed. In Tamatave the streets were swept clean of people and vehicles in a minute. Twenty-two of the best buildings in the place and a large number of huts were wrecked. The roof of the customhouse was carried away and the walls were crushed in. The British consulate was demolished, and four sugar factories were leveled to the ground. Many lives were lost.

ZANZIBAR, March 6.—Alibin Said, Sultan of Zanzibar, is dead. The British promptly installed his successor, preserving order, and preventing the seizure of the throne by another claimant.

Campidan Valley, Guatemala, has been flooded. Six villages have been swept away and hundreds of people are reported drowned.

Revolutionary armies are in the field in Honduras and Nicaragua. Revolutionists have been crippled in Brazil.

A cablegram dated Rome, March 5, expresses the opinion that if the German General Von Loe had a mission from the Emperor of Germany to the Pope, to secure his influence among German Catholics in favor of the army bill, it was a failure.

LONDON, March 5.—Two hundred houses, comprising almost the entire town of Sandsgate, Kent, were destroyed by a landslip. The sea had undermined the cliff that supported the land upon which the town was built.

ATLANTA, Ga., March 4.—A cyclone struck the town of Greenville last night and left not a single building standing, but, strange to say, the only man killed was a negro who had no house in which to live. The reports which have been coming in to-day give many instances of casualties involving loss of property and life. The cyclone entered Georgia south of Columbus, and followed two tracks throughout the State. The Village of Rock reports five deaths in that neighborhood. The cyclone prevailed in Georgia, Alabama, and Mississippi. Twenty persons were killed and many towns were badly damaged.

NEW YORK, March 5.—Mrs. Margaret Fox Kane, widow of the famous Arctic explorer, lies ill and practically uncared for in the otherwise deserted apartment house No. 456 West Fifty-seventh street. Mrs. Kane was one of the three Fox sisters who earned notoriety by their so-called spiritualistic manifestations. She was married to Dr. Kane by Quaker rite, and her claim to his property was disputed after his death. She was finally acknowledged, but Dr. Kane's estate was small. Mrs. Kane is now destitute.

Another bridge is to be erected over the East River at New York, crossing Blackwell's Island in three spans, reaching the Long Island shore. The spans will be 150 feet above water level. Trains will run over the structure at forty miles an hour. It will cost about $10,000,000.

President Mont, of Chile, has sent a message of greeting to President Cleveland expressing the good will of the Chilean people and stating their hope for friendly relations between the two republics.

Representative Hatch's antioption bill was defeated in the House of Representatives.

TRENTON, N. J., March 7.—About thirty of the Catholic priests of the State met here again last evening with a view to making a second effort to secure the introduction of the bill attacking the State school funds in the interest of the parochial school. The act provides, "That it shall be lawful for any private school corporation to file with the State or any county superintendent a certificate of incorporation, with a declaration of the willingness of the corporation to have the school used for a free public school. The county superintendent is then to appoint the president, secretary, and treasurer of the corporation a board of school trustees. Such schools shall be subject to the general school laws of the State and all the teachers shall have regular school certificates. The school trustees are to make reports of their number of pupils attending these additional 'free public schools,' the act calls them, to the State School Superintendent, and on the basis of that census the State is to assign out of its school fund to such additional free public schools the same money per child that it cost the State in the preceding year for each child within the school age in the public schools in the State."

BERLIN, March 2.—Emperor William failed to make the sensational speech expected of him at the banquet of the Brandenburg Diet last evening. He spoke with unwonted earnestness and animation, but gave utterance to no such surprising sentiment as that expressed by him a year ago concerning the emigration of all malcontents in the empire. Part of his speech was as follows: "The living generation is fond of comparing the monarchical traditions of the past with the present *regime* to the disadvantage of the latter. This is a fruitless task. Let us look back upon the splendid past without useless regret. Let us endeavor to become worthy of our ancestors' deeds. I myself hope to establish a state of things with which all Germans who desire to be content will be content. I hope that the good will of my people will strengthen my resolution, although I know that it will be impossible to satisfy everybody." The Emperor made no direct reference to the army bill, but spoke emphatically of the hearty accord in which he found himself with his Chancellor, Count Von Caprivi.

ROME, March 7.—Two dynamite bombs were discovered to-day in the house of Sig. Brin, Minister of Foreign Affairs. Another bomb was found in front of a local prison.

Dr. Charles A. Briggs is filling the chair of systematic theology in Union Theological Seminary until another professor can be found to fill the vacancy.

There are now twenty-seven royal families in Europe which have about 460 members. Of these twenty-seven families eighteen are German.

DAY OF FASTING AND PRAYER.

The Presidency hereby acknowledge the receipt of the following petition:—

To the First Presidency, Dear Brethren, Greeting:—We the undersigned, members of the High Council, having a deep solicitude for the cause of gospel truth, and the prosperity of the church, would most respectfully suggest that you at a date sufficiently early to reach the entire membership of the church, by a notice in the *Herald*, set apart a day of fasting and prayer, that the body of Christ in unison may importune our heavenly Father, the giver of every good and perfect gift, for a blessing, guidance, and revelation, at the General Conference of 1893.

In the bonds of peace and everlasting truth, we remain your fellow labors in the grace of Christ.

NAMES.

1. W. H. Blair,	7. David Chambers,
2. Charles Derry,	8. J. A. Robinson,
3. David Dancer,	9. Asa S. Cochran,
4. J. C. Crabb,	10. Robt. M. Elvin,
5. J. H. Peters,	11. F. G. Pitt,
6. Wm. Anderson,	12. C. A. Beebe.

In compliance with the foregoing, and seeking the good of all; and with a full reliance on the goodness and mercy of God; the Presidency hereby appoint Sunday, April 2, 1893, as a day of Fasting and Prayer; and request that the respective branches of the church, and the scattered members thereof, do observe the said day, in such way, and on such hours, as shall by them be deemed best calculated to secure the coöperation of all for the end desired.

Acknowledging the guiding hand of the Master, we are in bonds, your servants for his sake,

JOSEPH SMITH,
W. W. BLAIR,
Of the Presidency.

LAMONI, Iowa, March 11, 1893.

THOSE who do not pay close attention to the development and advance of religious methods have probably failed to notice the decided improvement in the standing of the Salvation Army in this country. To many people this organization is more or less grotesque and fanatical, but the sober truth is that it is getting the respectful attention, and even the cordial commendation, of some of the ablest of the church leaders. For instance, when it is publicly indorsed by such a man as Bishop Phillips Brooks and when it is attracting such workers as the rich daughter of a New York bank president it is time for people to quit scoffing and to treat it with consideration.

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Vol 40. Lamoni, Iowa, March 25, 1893. No. 12.

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No man will ever lose his soul because God did not give him light enough.

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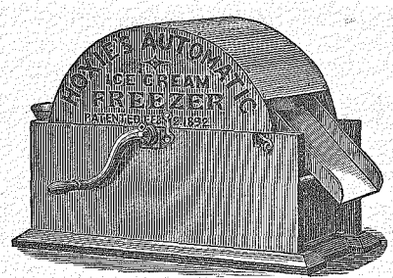

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, March 25, 1893. No. 12.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, March 25, 1893.

CONTENTS:

EDITORIAL:
A Hint to the Wise....177
Bishopric—Duties and Authority....177
Items of History....179
MOTHERS' HOME COLUMN:....182
LETTER DEPARTMENT:....184
ORIGINAL ARTICLES:
Necessary Development in Organization....187
CONFERENCE MINUTES....190
MISCELLANEOUS:
Second Quorum of Seventy....191
Ministry Blanks....191
To the High Council....192
First Quorum of Priests....192
Items of Interest....192

A HINT TO THE WISE.

THE teaching of the leading men among the eldership, and the rule held and practiced in the Reorganized Church, in regard to the officers of a branch of the church are substantially as follows:—

The presiding officer chosen by the people who are members of the branch, recognized by the church, whether that officer be a high priest, an elder, a priest, teacher, or deacon.

If a high priest, or an elder is chosen, he has the right to take charge and preside in all meetings held by the branch, when he is present. If he is absent, the priest who has been duly chosen by the branch as presiding priest is the next in prerogative, and has the right to take charge and preside at all meetings when the presiding elder is not present. If the presiding elder and priest are absent, then it is the regularly chosen teacher who has the right to take charge; and if elder, priest, and teacher be absent the deacon has the right to take charge.

If more than one priest has been chosen, then in the absence of the presiding priest the oldest of the other priests has the right to take precedence; the same rule holds in regard to both teachers and deacons.

There is now and again one in some branches who does not like this rule, and who holds that the law in section 17, Doctrine and Covenants, specifically states to the contrary of the practice of the Reorganized Church. To these we suggest, that section 17, paragraphs 9 and 10, apply to the church specifically where no branch organization has been effected; but where branch organization has been effected the organization holds control.

Some few in places have been so tenacious on the point, and so unwise in their zeal, that they have made, and are still making themselves obnoxious, and are constantly irritating the members of the branches where they hold membership, and are stirring up strife and vexation for the general officers of the church; for which course there is no just excuse. We hereby request all such members, no matter how much experience they may have had in the "old church," or how much they may think we are wrong in this rule, to cease from causing trouble by their opposition to the order of the church. Such constant nagging and irritation are unbecoming in any; and if the practice to which they object is wrong, the branch is not the place, nor are turbulent members the ones to correct it there. Correction can only be made in the conference, or the general assembly of the church.

The rule works well in all branches where the members are wise enough to be "peaceably entreated;" and makes no confusion in any place, only where some one sets himself up to disregard the teaching and rule of the church. In no place where the principle stated by Jesus Christ in the words, "Let him that would be greatest among you, become servant of all," prevails, will there be any difficulty in regard to who shall take charge of the meetings, or who shall preside in an organized branch. We are getting tired of hearing of this factious opposition to the order of the church and think it time it should stop. Until such time as the rule is changed it must be observed.

Wisdom and courtesy both indicate that in every case where it is an officer's right to take charge and preside, if there are other officers of the church present, either of the same grade of office as his own, or higher, who may be perchance more able than he is, or whom he may think more able, he should request such a one to take the chair of office, or to lead the meeting, notwithstanding it is his right to do so. Courtesy as well as scriptural teaching require men in the church to honor the injunction "in honor preferring one another." A man loses neither dignity, nor the respect of his fellows and coworkers by being modest and diffident of his own powers. The man who is covetous to rule and tenacious of his priestly authority does not receive the cordial support of his colleagues or his flock, as a rule.

JOSEPH SMITH,
For the Presidency.

BISHOPRIC—DUTIES AND AUTHORITY.

AFTER the First Presidency, in point of time in the order of their calling, came the Bishop and his counselors, officers who were appointed to have charge and direct administration of the temporal and financial affairs of the Church, under the counsel and general supervision of the First Presidency, the High Council, the conferences, and the immediate word of revelation. Many items of revelation and history used in our article on the First Presidency confirm this position, and we therefore may not in this paper introduce some of those texts there used, but will see as we proceed.

Bishops are first mentioned in Doctrine and Covenants section 17: 16; and February 4, 1831, the Lord said to the church:—

> And again, I have called my servant Edward Partridge, and give a commandment that he should be appointed by the voice of the church and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him in my laws, in the day that I shall give them.—D. C. 41: 3.

The Lord commanded the elders, February 4, 1831, as follows:—

> Hearken, O ye elders of my church whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of faith ye shall receive my law, that ye may *know how to govern my church and have all things right before me.*—D. C. 41: 1.

On the 9th of February, 1831, five days after the giving of the above revelation, the Lord reveals these items of law concerning the Bishopric:—

> If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.
>
> And it shall come to pass that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeably to my commandments; every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.
>
> And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and

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receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests, who are appointed to assist the bishop as counselors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned, or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counselors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services, in the church.—D. C. 42: 8, 9, 10, 19.

In March following, the command was given that the work of gathering the Saints should be appointed "by the Presidency and the Bishop of the church, according to the laws and commandments which ye *have* received, and which ye shall hereafter receive." —D. C. 48: 2.

In May, 1831, a very strict and explicit commandment was given for the instruction of the Bishop and great responsibility laid upon him in respect to organizing the temporal affairs committed to his trust, and he was warned in these words:—

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge and give unto him directions; for it must needs be that he receive directions how to organize this people, for it must needs be that they are organized according to my laws—if otherwise, they will be cut off.—D. C. 51:1.

From the above quotation we learn, that the proper administration of the Bishopric is a very important matter, involving grave conditions, and that the law and order given of God *must* be strictly complied with to secure the blessing and approval of God, and that failure to faithfully carry out that law and order will result in harm and disaster.

Further information as to the authority, duties, and jurisdiction of Bishops was made known August 1, 1831, in these words:—

And whoso standeth in his [a Bishop's] mission is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto his children, and to judge his people by the testimony of the just, and by the assistance of his counselors, according to *the laws* of the kingdom which are *given by the prophets of God.*—D. C. 58: 4.

August, 1831, the word of the Lord by the Prophet Joseph said:—

And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine elders.

By this text, as well as those in section 42:8, 9, 10, 19, before quoted, it is manifest that the Bishop is the proper custodian of the properties of the church, and that he and these counselors are the immediate agents and administrators in the distribution thereof.

December 4, 1831, the following items were given by revelation in Kirtland:—

The word of the Lord, in addition to the law which has been given, making known the duty of the bishop which has been ordained unto the church in this part of the vineyard, which is verily this: to keep the Lord's storehouse; to receive the funds of the church in this part of the vineyard; to take an account of the elders, as before has been commanded; and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay, that this also may be consecrated to the good of the church, to the poor and needy; and he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands; and the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion; thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard, a certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer; otherwise he shall not be accepted of the bishop in Zion. And now, verily I say unto you, let every elder who shall give an account unto the bishop of the church, in this part of the vineyard, be recommended by the church, or churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my church have claim for assistance upon the bishop, or bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth, that they also may obtain funds which shall benefit the church in all things, that they also may render themselves approved in all things, and be accounted as wise stewards. And now, behold, this shall be an ensample for all the extensive branches of my church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.—D. C. 72: 3, 4.

In Doctrine and Covenants 104: 8, 32, 33, 34, given March 28, 1835, it is revealed that, "The Bishop is the presidency of the Aaronic priesthood;" also that bishops must be "called and set apart and ordained . . . by the hands of the presidency of the Melchisedek priesthood;" and, that "the office of a Bishop is in administering all temporal things, . . . and also to be a judge in Israel, to do the business of the church, to sit in judgment upon transgressors, upon testimony, as it shall be laid before him, according to the laws, by the assistance of his counselors," he being "a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where be shall be set apart unto this ministry," and also "to act in the office of Bishop independently, without counselors, except in a case where a president of the high priesthood, after the order of Melchisedek, is tried, to sit as a judge in Israel."

In January 19, 1841, some of the duties of the Bishopric are repeated in these words concerning George Miller:—

I seal upon his head the office of a Bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord.—D. C. 107: 8.

We now appeal to the history of the church for testimony as to how these laws of the church were interpreted and applied under the direct administration of Joseph Smith, the Prophet and President of the church. June 25, 1833, the First Presidency, in Kirtland, wrote to Bishop Partridge, in Missouri, in respect to consecrations, thus:—

The matter of consecration must be done by the mutual consent of both parties; for, to give the Bishop power to say how much every man shall have and he be obliged to comply with the Bishop's judgment, is to throw Zion into confusion and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power between the Bishop and the people, and thus harmony and good will be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must show reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them. —*T. S.* 6: 801, *M. S.* 14: 450.

John Smith was tried before a Bishop's court, found guilty of misdemeanor and had his "authority in the church" taken away, and on appeal to the First Presidency, the latter, "as presidents of the High Priesthood," gave their "sanction" to the judgment of the Bishop's court under date of July 2, 1833. (*T. S.* 6: 802, *M. S.* 14: 451–2.)

When President Joseph Smith organized and set in order the High Council of Zion, in Clay county, Missouri, July 3 and 7, 1834, in view of the instructions then given "Bishop Partridge stated to the [High] Council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the President [D. Whitmer] and his own councillors." — *T. S.* 6: 1109, *M. S.* 15: 109.

August 28, 1834, at Kirtland, "the High Council assembled, according to the direction of Bishop Whitney, to try Bro. Sylvester Smith, charged with a misdemeanor" by President Sidney Rigdon. (*M. S.* 15: 170.)

In June, 1835, President Joseph Smith published the following concerning Zion:—

The High Council has been expressly organized to administer in all her Spiritual affairs, and the Bishop and his Council are set

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over her temporal affairs.—*Mess. and Advo.* 137, *M. S.* 15: 284.

In a Grand Council of the authorities of the church including the Presidencies of Kirtland and Zion, the Twelve, the High Councils of Zion and Kirtland, the Bishops of Zion and Kirtland, the Presidency of the Seventies, etc., assembled in Kirtland, January 13, 1836, "Elder Vinson Knight was nominated by the Bishop, and seconded by the Presidency, . . . as a Counsellor in the Bishop's Council in Kirtland," was chosen by vote, and "was then ordained under the hands of Bishop Newel K. Whitney to the office of High Priest and Bishop's Counsellor."—*M. S.* 15: 581.

In Far West, Missouri, April 7, 1837,—

At a meeting of the Presidency of the Church in Missouri, the High Council, Bishop and Council, it was resolved that the city plat of Far West retain its present form, etc., etc.—*M. S.* 15: 850.

The Bishops should travel abroad among the Saints as follows:—

At a conference of the authorities of the church, and of the Saints, in the House of the Lord at Kirtland, September 17, [1837,] Bishop N. K. Whitney said the time had arrived when it became necessary for him to travel, and he necessarily must have an agent to act in his absence agreeable to the provisions made in the revelations, etc., and nominated William Marks, who was elected agent to the Bishop by unanimous vote.—*M. S.* 16: 85.

At a conference held in Far West, April 7, 1838,—

Bishop Partridge represented his Council and the lesser Priesthood, and made a report of receipts and expenditures of church funds which had passed through his hands.—*M. S.* 16: 132.

In Far West,—

The Bishop and High Council assembled at the Bishop's office, April 12, 1838. . . . Also voted by the High Council that Oliver Cowdery be no longer a committee to select locations for the gathering of the Saints.

May 12, 1838, at Far West, the High Council "instructed the Bishop" to provide for the temporal wants of the First Presidency. (*M. S.* 16: 151–2.)

July 18, 1838, at Far West, the Lord declared (as is provided for in D. C. 42: 10) that "the Bishop and his Council," in connection with the First Presidency and the High Council, should administer in "the disposition of the properties tithed," etc. (*M. S.* 16: 183.)

On the 26th of July, 1838, the Bishop, by the above-mentioned joint council, received further and explicit instructions in carrying into effect the revelation of the 18th inst. (*M. S.* 16: 204.)

Bishop Partridge was addressed by Presidents Joseph and Hyrum Smith, from Liberty Jail, Missouri, in respect to the business concerns of the church and other incidental matters. (*M. S.* 17: 52, 84.)

June 13, 1839, Bishop E. Partridge, then at Quincy, Illinois, reported to President Joseph Smith at Commerce (Nauvoo) concerning business matters of the church. (*M. S.* 17: 276.)

July 2, 1839, Bishops Whitney and Knight accompany First Presidency and others "to visit a purchase lately made by Bishop Knight as a location for a town." (*M. S.* 17: 294.)

December 1, 1839, Bishop E. Partridge, by vote of the High Council at Nauvoo, was authorized to "publish a piece in the *Times and Seasons*, informing the brethren in the West that it is improper to remove from the West for the purpose of locating in Kirtland, Ohio." (*M. S.* 17: 452.)

June 3, 1840, the High Council in Nauvoo,—

Resolved, That the funds of the city Plat shall not be taken to provide for the Presidency and clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them.—*M. S.* 18: 8.

March 1, 1841, Bishop V. Knight, by "proclamation" in *Times and Seasons*, called on the church for tithes and offerings. (*T. S.* 2: 341.)

In *Times and Seasons* the Twelve reminded the Saints that in caring for the interests of the church, "the President and Bishops loaned [borrowed] money and such things as could be obtained, and gave their obligations in good faith for the same."—*T. S.* 3: 768; *M. S.* 19: 323–4.

March 21, 1841,—

The lesser priesthood was organized in the city of Nauvoo . . . by Bishops Whitney, Miller, Higbee, and Knight.—*M. S.* 18: 432.

August 20, 1842, ten Bishops were assigned, in Nauvoo, to as many wards, by the High Council.—*M. S.* 19: 727.

The foregoing texts and extracts serve to show the authority, duties, responsibilities, and administrations of the Bishopric, also its relation to the First Presidency and High Council, as set forth in the law and order of the church under the immediate administration of Joseph Smith the Seer. But upon the death of Joseph and Hyrum, the bold usurpation of Brigham Young and his fellows changed the foregoing order of things and deprived the Bishopric and the High Council of rights and authorities conferred upon them by revelation and uniform usage from the early days of the church. Here is a specimen:—

Let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and *pay it into the hands of the Twelve;* or into the hands of such Bishops as have been, or shall be *appointed by them* to receive the same, for the building of the Temple or the support of the priesthood, according to the Scriptures, and the revelations of God; and let them continue to pay in a tenth of their *income* from that time forth, for this is a law unto the church.

Signed, BRIGHAM YOUNG,
President of the Twelve.

NAUVOO, August 15, 1844.

—*Times and Seasons* 5: 619.

THE following is noteworthy as indicating the better sentiments growing among men. May the "new era of good feeling" lead up to the era when a man will be strictly nonpartisan when principles require his action; when presidents, vice presidents, senators, representatives, etc., will not be in any sense such of political parties when the country's good demands impartiality in the framing of public opinion, or in action:—

Vice President Morton's speech at the banquet given to him by the members of the Senate without distinction of party was another great contribution to "the new era of good feeling." How brightly this little rhetorical gem shines out in it: "That I have served the Senate acceptably (and I am fain to believe so from the earnest recognition you have given me here and elsewhere) has been because of the generous aid and unselfish support received by me from all the members of the body, without distinction of party and without bias from political affiliations." Our public life is the better and the two great parties are the stronger because of the exchange of these courtesies and amenities. They mark the end, we hope forever, of the factional savagery that has obtained in the past.—*New York Recorder.*

ITEMS OF HISTORY.

THE following will be of some interest to many of the elders and members of the church. We clip from the Deseret Weekly *News*, of February 28, as follows:—

A correspondent at Coalville, Summit county, sends the subjoined communication, to which an answer is requested through the columns of the *News:*—

In E. D. Richard's and J. A. Little's Compendium it is stated that "The Bible, Book of Mormon, Book of Doctrine and Covenants, Pearl of Great Price, and Sayings of Joseph, the Seer, are our guides in faith and doctrine. The first four have been adopted as such by a vote of the Saints in General Conference."

Would you please give the date of the Conference when this was done? Would you also be kind enough to answer the question Should not the Pearl of Great Price be on the stands of the meetinghouses of the Saints along with the other three books mentioned?

On the last day of the General Conference which convened in this city October 6, 1880, the books mentioned were submitted to the vote of the members of the church. The minutes of the proceedings were published in the *Deseret News* at the time. The general authorities of the church were first unanimously sustained; then President George Q. Cannon said:—

"I hold in my hand the book of Doctrine and Covenants and also the book The Pearl of Great Price, which books contain revelations of God. In Kirtland, the Doctrine and Covenants in its original form, as first printed, was submitted to the officers of the church and the members of the church to vote upon. As there have been additions made to it by the publishing of revelations which were not contained in the original edition, it has been deemed wise to submit these books with their contents to the Conference, to see whether the conference will vote to accept the books and their contents as from God, and binding upon us as a people and as a church."

President Joseph F. Smith said, "I move that we receive and accept the revelations contained in these books, as revelations from God to the Church of Jesus Christ of Latter Day Saints, and to all the world."

The motion was seconded and sustained by unanimous vote of the whole conference.

In accepting the Doctrine and Covenants and Pearl of Great Price as containing the word of God to his people, the Bible and Book of Mormon are also accepted, for these works are expressly indorsed as inspired writings in the revelations given to the church. One

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quotation will suffice to make this clear. In a revelation given in April, 1830, the Lord says:—

And gave him power from on high . . . to translate the Book of Mormon . . . which was *given by inspiration*, and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the *Holy Scriptures are true*.—D. C. sec. 20: 8–11.

This is an inspired testimony to the inspiration and divine authority of the Book of Mormon and the Bible, accepted by the church in the conference above referred to. The statement in the Compendium is perfectly correct.

As to the second question, it follows from what is already said that the Pearl of Great Price should be found among the other standard works of the church in our meeting-houses. The authorities of the church have repeatedly expressed themselves to that effect.

It would be interesting to know just which edition of the Doctrine and Covenants it was that Pres. George Q. Cannon held in his hand on that occasion. There was one edition published in 1835, at Kirtland; one in 1846, at Nauvoo; one at least in Liverpool in 1854; one at Islington, in 1869, and one in Utah in 1876. Which of these was it that President Cannon held in his hand, and the people by vote accepted.

We are of the opinion that there was also a Liverpool edition of 1854, but are not sure.

All of the foregoing editions except the one of 1876, contain the article on marriage adopted by the church on August 17, 1835; while the one of 1876, evidently published by the order of Pres. B. Young, has that article eliminated from it and the so-called revelation on celestial marriage inserted in its stead; together with several other additions of various natures.

It is a little striking that the *News* should assert that in adopting the Doctrine and Covenants and the *Pearl of Great Price* containing the word of God to his people they have also accepted the Bible and Book of Mormon, for the reason that these works are indorsed as inspired writings in the revelations given to the church; a very peculiar method of getting rid of the fact presented in the failure to accept both the Bible and the Book of Mormon specifically.

It would have been a very easy matter for Mr. Cannon to have "held in his hand" a copy of the Liverpool edition of the Doctrine and Covenants, the one in most common use in the Utah Church up to 1876, and we presume still the one most largely used by their elders; and if he did, to subsequently save himself from some troublesome inquiries by saying, Well, it was the European edition of the Doctrine and Covenants that was presented and adopted as a standard work for the church, and it does not sanction plural marriage.

If, on the other hand, it was the edition of 1876 which Mr. Cannon held up before the people and Joseph F. Smith moved to sustain the revelations contained in them as revelations from God, it was a very singular and inefficient way to secure the voice of the people upon the subject of a revelation which comparatively changes and sets at naught the teaching of both the Bible and Book of Mormon on the subject of the domestic relation, and nullifies the express statements to be found elsewhere in the Doctrine and Covenants in revelations, accepted as from God, on the same subject.

BRO. I. N. W. COOPER, of Lamoni, has been laboring in the Central Iowa district, and writes of his field thus:—

Noble Saints kindly ministered to our wants while we were in their neighborhood before their baptism, and I trust the Master will abundantly bless them with his Holy Spirit, and all that makes life endurable here, and in the hereafter with immortality and eternal life.

We think a number of others have been convinced of the truth of our claims in other places and counties in which we have labored, and we would suggest to whoever has the supervision of Central Iowa in the future, that Story, Hardin, and Wright counties be not overlooked, as the Lord has many there who would embrace the work in time.

We are greatly indebted to Bro. and Sr. Hardy in Story county, for their kindness in meeting our wants, with whom we spent about two weeks and tried to "preach the things of the kingdom" in their locality during the stormy holiday season.

Bro. and Sr. Geo. C. Houck have for many years stood alone near Radcliffe, in Hardin county, and we trust they will ere long have more labor done in their neighborhood. For their kindness and hospitality we cannot expect to render them adequate returns; therefore we commend them and theirs to Him who notices even the sparrow's fall.

The Saints at Boonsboro and Head Grove, where it was our lot to be cast, we can but poorly recompense at present, for their many considerations for our comfort while we labored in their localities; and for their untiring zeal in assisting us in meeting our appointments in the severe weather. To all, both Saints and friends who have so generously met our needs, uncalled upon, with both money and the necessaries of life, we return our deep and lasting gratitude.

I would notice still further that the Saints of Head Grove can congratulate themselves on the generosity of a true friend, who expects no doubt sometime to make his spiritual home with the Saints, for the proffer of a neat and substantial church house for the mere expense of moving it to Head Grove. We trust the Saints will very early avail themselves of this magnificent offer and fully appreciate the nature of the sentiment and the value of the donation.

The *Republican*, newspaper, notices his labors thus:—

Elder Cooper, of Lamoni, Iowa, of the Latter Day Saints, was in town last Friday, and tried to get a church in which to preach a half dozen sermons, but alas! for the rarity of Christian charity, he was not able to secure a place, yet in their articles of belief they differ but little from other societies, the only difference we noted was that they hold that men will be punished for the sins they commit, but not for Adam's little apple episode, and they also favor a full plunge in baptism. We are in no way interested in Mr. Cooper's theology, but still we are sorry that he could not have had a hearing, as he seems to be a bright, talented man, in every sense a gentleman, whom we are satisfied would not have preached anything damaging to the morals of the community.

The Wright county *Democrat*, published at Clarion, gives this favorable notice of his effort, with Bro. Hand:—

COMMUNICATED.

The Church of Jesus Christ, commonly known as the Latter Day Saints' Church, has been represented in Wright County, for the last month by the two elders, C. E. Hand, from Tama County, and I. N. W. Cooper, from Lamoni, Decatur county, this State, the headquarters of the church. These men have been laboring in the vicinity of Head Grove, Woolstock, and White Fox, on the old apostolic plan, going "without purse or scrip" or any salary from any source, counting it sufficient reward to garner up precious souls in the kingdom of God. In this they have been measurably prospered by adding to their church on last Saturday by the solemn rite of baptism by immersion (for the remission of sins), six souls, all heads of families, from the neighborhood of White Fox. They report a number of others in their fields of labor, as being ready for the ordinance of baptism when the weather moderates.

The church that these energetic men represent, cannot by any means be confounded with that spurious offshoot of the original church, now and for many years past, having their headquarters in Salt Lake City, Utah. Any attempt to so confound these two bodies, would be a manifest acknowledgement of unpardonable ignorance, or a willful misrepresentation of historical facts. It is also one of the pleasing prospects of the Saints to have a neat and commodious chapel at Head Grove in the near future.

EXTRACTS FROM LETTERS.

Bro. Robert Warnock, writing from Farmington, Iowa, March 8:—

I am trying to preach here almost every Sunday. Some are believing who say they will obey the gospel. I am confident they will do the church good as well as receive good themselves. The gospel seems grander and more glorious as the years go by. What a blessing to be permitted to live in the Eternal Heaven's light, unfettered by the treacherous creeds of men.

The following is received from Bro. A. H. Smith, March 1. Good news:—

Now a few lines of what I have been doing lately. Last week on Thursday I went south to Sandy. Met Bro. Wm. Summerfield who had secured the ward meetinghouse at Union Fort for my use on Friday night. When time came we repaired to place of appointment and met Bishop Phillips, who was all kindness and affability. The house filled up; the choir sang for me; Bro. Summerfield led in prayer. The Bishop introduced me; I thanked the Bishop and choir for house and music in the opening of service, for I mistrusted something might be said ere I got through that would injure the feelings dominant in beginning of service. Then I sailed in on succession, etc., citing for every claim made to the law and record, so much so, there was scarcely a loop-hole for anyone who might feel inclined to criticise. When I got through and turned to sit down expecting Bro. S. to arise and dismiss, the Bishop sprung to his feet and began to roast me finely; but I arose and asked that he find a quotation he made, as from the book of Doctrine and Covenants which he refused. I then asked him if he did not grant me the house? He said, Yes. I then told him it was my meeting and that he ought not to spring a debate in that manner. If he wanted a debate, if he would name the place and date I would accommodate him. No, he did not want to debate; I had had my say, now he wanted his; and that when I sat down, I yielded the meeting. I told him, No, sir; it was my meeting till I dismissed it. He appealed to the house if

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this was their understanding; and without a sign from the audience still insisted in talking. I saw that I had gained a point, yet I told him he could call his own meeting and review me. He objected to that as I would not be there to hear him. I told him if he would notify me I would be on hand. No he wanted to talk then. Like a wave of light, I had the testimony that what he would say would not injure my cause, and I told him to go ahead, and sat down.

I had quoted Brigham's saying that the books were of no more consequence to the church than the ashes of a rye straw. He charged me with willfully misquoting, or quoting to mislead and denied the saying. Said that if it was said, it was qualified; that is, that the books without the living oracles to administer the law were of no use. At this a lady in the audience shouted, "That's not so; I heard Brigham Young say it in the tabernacle at Salt Lake City." Then a brother spoke up and said, "So did I." The Bishop looked confused and said, "I believe I have the floor." He ahem'd and stammered along a little while, and then began to read the closing hymn. His counselor in the meantime, sitting near me, asked me how David's health was; as he had heard he was very sick or dead. I then told the Bishop I wished to speak a word about David. He was afraid to let me have the floor again, but I told him good-naturedly that I would not review his remarks. He saw (I think) the audience was against him, so yielded. I then told them of David's condition, etc., and told them that any of his friends could see David if they would apply to the proper authority. I then stepped in front of the Bishop and dismissed the meeting, the Bishop giving a loud amen.

The next day (Saturday) Old Bro. Smith went to the post office to get his mail and found a crowd there talking over the meeting, all condemned the Bishop and indorsed my conduct; saying that I had said nothing offensive and had proved my points from the record. However much they disagreed with me in faith, I had made a good talk and acted the gentleman. I went back to Sandy and occupied the hall there Saturday night; had a good congregation in spite of a snowstorm. I gave them another "good talk" and something to think of. Sunday morning I went down to Provo and arrived in time to occupy the courthouse, a large audience; and at night again, to an overflowing audience; the large room would not near hold all who came out, twenty-five or more standing just within the doors. Just before my opening I had a slip of paper handed to me with some questions on but no name. I asked if the party asking the questions was present? If so, did he wish the questions answered in public, or in private. There was no response. I stated that I wished to know who my questioner was. Still no response. I then read the questions, and answered them briefly, and during my talk answered them more in detail.

Ques. 1st. Now that polygamy has been given up (since the issuance of the Manifesto) what is in the way; or what is there to prevent the Josephites from joining what is commonly called the Mormon Church?

2d. Do you claim that Joseph Smith, (the President of your Reorganized Church,) receives revelations the same as his father did from God? And was he called by revelation to the position he now holds as president of your church?

I had no trouble in answering those questions, but I failed to find out who asked them. As near as I could learn, a son of Bishop A. O. Smoot handed them to Bro. Phelps and he to me. Monday evening H. N. Hansen baptized four men, Scandinavians. We reorganized the branch with twenty-seven members, sixteen of whom are new members, and more ready and nearly ready for baptism. Bro. H. O. Smith writes me, that on last Sunday he succeeded in organizing a branch at Ogden, Bro. Eli Dobson president, and that God approved it.

Bro. E. DeLong wrote from Wallaceburg, Ontario, March 4:—

We were pleased to meet Elder J. H. Lake in Chatham, and to hear him preach. He delivered two discourses; first from Job 21: 15, What is the Almighty? Second, on the Book of Mormon. Both were soul stirring, and we rejoiced. Since writing you last I came here and have preached eleven times; baptized two, confirmed three.

THE Richmond, Missouri, *Republican*, of March 9, has this to say of the debate between Bro. James Thomas and Elder Grissom, of the Church of Christ, lately held at that place:—

The debate between Elder Thomas of the Church of the Latter Day Saints and Elder Grissom of the Church of Christ ended Thursday night last. To say that both men sustained their ground well would be about the proper thing. Elder Grissom is an old man, seventy-three years old, and this debate was his twenty-seventh one to engage in. While Elder Thomas is a much younger man, he is none the less shrewd and posted. Both gentlemen covered the entire ground in the cause they espoused, and were each honest in their convictions and for one to follow the example and teachings, in our opinion, he would not be out of line of Christianity. The debates had a tendency to work a revival of thought in the minds of the hearers for good and we don't think such discussions can do harm.

EDITORIAL ITEMS.

THE Church Secretary wishes us to call the attention of district officers to the necessity of their making out credentials at an early date and sending them in, so that a complete roll of delegates and of the votes to which each district is entitled may be made before the conference convenes. There appears to be a negligence on the part of some, even where their conferences were held some months ago. Put the names of all delegates on one sheet, and give membership of district, if you can, and forward to Bro. H. A. Stebbins, Lamoni, Iowa.

Bro. A. H. Parsons sends us a paper containing a lengthy programme rendered by our young people and their friends of the Catholic, Baptist, and Methodist Churches of the City of Brotherly Love, in aid of our cause in that city. The world moves, surely. We evidently have good and capable workers there.

In a letter dated Honolulu, Hawaii, February 28, Bro. G. J. Waller reports our people there as well and happy in the work. Bro. J. C. Clapp was making arrangements for Sr. Clapp to join him. The natives were still very much opposed to the anexation of their kingdom, being hopeful that their queen would be restored to them.

Reports from Bro. John Smith, of Avenue City, Missouri, and others, indicate that the debate between Bro. James Thomas and Elder Grissom, of the Church of Christ, at Richmond, Missouri, has been followed by good results. It is asked that Bro. Thomas be returned to that field.

By letter from Bro. M. P. Madison, of the Nodaway, Missouri, district, we learn that the late visit of the Bishop and the Editor to that district was productive of good, strengthening and comforting to the Saints and allaying prejudice among them without.

Bro. Arthur B. Phillips writes from Norwich, Connecticutt, that the work done in that vicinity by Bro. G. W. Robley, has been effectual for good.

Sr. Ida Hocknell, who wished to meet Saints of South Bend, Indiana, may be found at No. 219 Pearl avenue, that city.

Bro. Norman Bates, of Kilkenny, Michigan, asks to be remembered in prayer that he may be healed of long standing sickness.

Bro. A. H. Wiltsie reports the work as onward at Whittemore, Michigan. Bro. F. M. Cooper had preached the word there with good results.

We have received the first and second numbers of the *New Age to Come Herald*, published in Cambridgeport, Massachusetts, by George Boyson. The chief points advocated thus far are those that relate to the gathering of the Jews and the second advent of Christ. We bid it success on those lines.

Bro. Alexander H. Smith is home from the Utah mission. He arrived on the 13th *via* St. Joseph. He is well and in good spirits.

Bro. F. M. McDonald, writing from Mt. Pleasant, Iowa, March 10, states that he thinks that all the Saints should quit the use of tobacco. He is of the opinion that one that is resolved to do so, can quit its use. He used it for twenty-five years, (from a boy nine years old up,) and for the last ten years used an average of ten cents worth per day. He had seen the folly of its use and quit. Here is an object lesson: Ten cents worth per day amounts to seventy cents per week and $36.50 per year. This sum will furnish any family of six members, father, mother, and four children, (large or small,) with flour and leave a margin for the father a hat and the mother a pair of shoes each per year. In ten years, (simply stating the sum paid out, without interest,) makes a figure of $365.00, a sum sufficient to build quite a comfortable small house; much better than some poor men occupy, who are using more tobacco than that, with a touch of beer and whisky thrown in for good measure.

The Herald Office has lost one of its late compositors, Bro. Albert Ackerley, who has now taken up the more independent profession of farming; not, however, until he had persuaded one of Lamoni's best girls, once Sr. Lois Walker, to become Mrs. Ackerley, and to share the joys and sorrows of pastoral life. All wish the worthy couple much happiness and success.

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Bro. Columbus Scott reached home on Monday, the 13th inst. from Council Bluffs, Iowa.

Bro. E. A. Stedman arrived home from Minnesota on the 15th.

Lamoni weather has been of the blizzardy kind of late. We hope to see spring, gentler, if not gentle spring, by conference time.

The Herald Office needs copies of the first number of the HERALD for the preceding year—No. 1, January 2, 1892. Persons who may have them, who do not keep files of the paper, would oblige us by sending this number.

Bro. A. H. Parsons reports the conference of the Philadelphia district, held at Brooklyn, New York, on the 11th and 12th, to have been "the best for years." Brn. Short and Peak were present, *en route* to their homes. Bro. Parsons was to return to Philadelphia for a time.

The following decision by an Indiana court is a good one. Men who do evil always want to be screened from the light:—

GREEN CASTLE, Ind., March 7.—In the Circuit Court to-day Judge McGregor sustained the city in a suit brought by E. J. Champer to test the validity of a screen ordinance passed by the City Council several weeks ago. The ordinance provides for the removal of all screens, blinds, or stained glass from the front of saloons at all hours of day or night, so that a clear view may be had of the interior. In order to test the law the saloons kept up their screens for a test case. Champer was fined before the Mayor, then appealed to the Circuit Court, where the Mayor's finding was sustained. The case will be appealed to the Supreme Court.

SLANG IN THE PULPIT.

THE Christian pulpit is associated with whatever is pure, elevated, and of good report. The message is divine, and as such, should ever be clothed in language suitable to the thought. The preacher's lip, as well as life, should be adjusted to the standard of propriety. Slang, as the dialect of the vulgar, should be rigidly excluded. Its tendency is to educate the congregation downward. The language is only secondary to the matter of the pulpit. For the message of the gospel, the language of the street and the club room can never be an adequate vehicle. The intense preacher, intent on producing popular effect, is liable to catch up some of the expressive words and phrases from the market place, and use them to emphasize the great truths of our redemption. But we are not to forget that such terms impress only the less refined persons in the congregation. To those of better taste they are invariably repulsive. —*Zion's Herald.*

The proportion of Hebrews in the population of England has more than doubled in twenty years without counting immigration.

England is worth $43,600,000,000.

Mothers' Home Column.

KAUKURA, Dec. 7.

Dear Home Column:—At the close of the April conference on Anaa, and after a long tedious journey battling with contrary winds, waves dashing on deck, and sometimes "calms," and hindered two days by enemies, stopping at two different islands for the crew to visit *fetiis* (which is relations)—for time is nothing to a native—after stopping one week with the branch at Makemo and two weeks at Taega, we arrived at Raroia, May 19; troubled with seasickness all the way, lying on deck day and night, exposed to sun and hot winds by day, and dampness at night. My husband was taken sick immediately, and was near death's door. I was spared to take care of him until he was able to care for himself. I was then taken the same way, with an addition of a severe cough which was prevailing on the island. After repeated administrations, the last by two white and two native elders, relief came instantaneously, with the knowledge that our Father recognizes the office of a native the same as if he were white. From that time we felt the strength and health we had before was gone. The intention was to go on from there to Haw and three or four other isles which needed looking after badly. Many boats came and went, as there were several diving bells in the lagoon raising shells, which drew the attention of the traders. Efforts were made to secure a passage to Haw, but without avail. Then as the time was nearing for us to go to Tahiti the 1st of November we tried to come in this direction, but all in vain. Two white men had the courage to tell us it was because a white lady was one of the number, and the vessels were not prepared to accommodate a white lady, and they would not take one on board to be treated as a native. I answered them that I was willing for the sake of the work we were engaged in to put up with any hardship, lie on deck, and be as little trouble as it was possible for a woman to be, only to be treated with respect. But it was all in vain. A letter had been written by the president of the division for us to hire passage on any vessel we could and come to the October conference, and they would pay our way. After being there about four months a Jew offered to take the four of us to Manihi for $95 "if we would rough it," while $25 or $30 would have covered all expenses. There was barely room on the cabin floor for us two to lie down, and the folks stepping over us to get around, while the two brethren roughed it on deck, only coming down in the cabin during the squalls of wind and rain. The sea was very rough and the trip lasted near three days. Of all the trips taken that one did me the most harm as regards health. We were received with marked kindness by the Saints on Manihi, and the passage fare was paid over at once by the Bishop's agent, Hotu. After one day's rest I was overtaken for a few days with seasickness and sick headache, passing through the same in mind and body as on the boat. In about two weeks four boats were ready to start to conference at Takaroa, the winds were high and sea rough, and all felt a little fear to start. However, on September 26 two boats started, and on the 27th two more at five p. m. The larger one being owned by the governor of the island, his only son being the captain, in this we were permitted to go and one bunk given to us, the other one to Bro. Hawkins and children, and the space between occupied by from three to four persons, as they could crowd in. The deck was full of men, women, and children. During the night we lost sight of the small boat, and something got wrong with the mast of ours, so that she could not bear up against the wind, but went whithersoever the winds took her. All day we drifted before the wind. Land was seen before dark, and we dropped anchor at nine p. m. at an isle not inhabited, but plenty of cocoanuts. The name of the island is Tovau, near Niou in this Tahitian division, where their October 6 conference was to be held. We were now much farther from Takaroa than when at Manihi. We all prepared to sleep the best we could on the boat, for those on deck had been drenched time and again by huge waves dashing overboard, even coming down in the cabin and on the bunk, and on my head and clothes. Morning came, and almost all went on shore. Some of the brethren went fishing immediately, and by noon all had partaken of refreshments of fish, bread, cocoanuts, and coffee. As the wind continued to blow almost a hurricane outside, we began to make preparations to abide there till it abated. A few slept on deck, the rest put up little three-cornered *niou* houses. (*Niou* is the name of the leaf of the cocoanut tree.) We had sought and found a leaning tree with thick foliage where we thought with umbrellas we could be mostly sheltered from rain, which was frequent; but the brethren would not permit it, but put us up a three-cornered house of poles and covered it with a sail, laid down dried *nious* for carpet, so we were quite comfortable in our *new* home. After remaining three nights and two days, and our few eatables almost gone (it now being Saturday morning), my husband made a request of them that we all go to Niou island (three hours run before the wind) and remain over Sabbath, to which they would not agree unless he would go on with them to their own division conference to start on Monday; the promise was given, and sails set with gladness—only a short run, but the imposition of hands and prayer to the God of heaven only saved my existence in this world. The whole island received us with gladness, and made us all comfortable and at home. The Sabbath was spent in a pleasant and profitable way. The branch authorized the president of the branch and secretary of the mission, Pohemite, to give us a pressing invitation to remain until after conference there which would convene on Wednesday, the 6th. The winds were still contrary and high, so we concluded to stay. The conference passed off satisfactorily to all, and they were ready to start to the other division conference, as they knew it would not be held till our boat arrived, for on it was the missionary and his interpreter, and the president and secretary of the division. But I was too sick to go to brave seasickness and tempest. After counseling it was thought best to leave me and my inter-

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preter, to assist in the schools there, and the first opportunity to go to Kaukura to meet Brn. Devore and Hawkins on their return. They left on Thursday morning the 7th, and were seven days in reaching Takaroa, beating against the winds.

The little boat which started with us from Manihi went back. Of the two which left the day before, one was blown to an island near Manihi, and returned to Manihi. The other was blown to Aritiki and remained until the winds abated somewhat. Vessels going to and fro and not seeing the one we were on, all concluded we were lost, and the governor of Manihi and wife were nearly wild over the thought of their son and family being lost. Three days after we left the uninhabited island two other boats drifted in there; one of them from Anaa, on which was Elder Petero Derrien and wife. They examined the houses we had left and found some scraps of newspapers in the one we occupied. Petero knew enough of English to know that it was probable we had been there, and by some vessel sent word to Manihi, which comforted them. On the arrival of our boat at Takaroa there was great joy, as the brethren had not yet left. Conference convened on the 17th instead of the 6th, immediately after which Brn. Devore and Hawkins returned to Kaukura. The morning they left Niou I was quite sick, and by evening was much worse. Different ones came in and offered me some native medicine, but I said, "No; let three elders administer to me, with a couple of sisters to be present." But they have a way of their own. In about two hours the majority of the branch, and some who were not members, came. They sat for a long time, as it seemed a great cross for them to administer to me. I became very impatient, and thought the administration would do me no good. Finally the sisters sang a hymn and three elders prayed. One of them anointed, and laid his hands upon my head, and the other two placed their hands upon my shoulders and all three prayed again, after which they gave me a tablespoonful of oil inwardly, then pronounced the benediction. I was instantly relieved from all pain and misery. I ate a little and retired to bed with a sweet, calm, peaceful spirit, and a thankful heart. From that time until the present I have felt better than for nine months before. The schools began Sunday night. They were about to take a vote for me to take charge of the entire school and teach the priesthood as well as the sisters, but I requested my interpreter to stop it, saying that it was not my place to teach the priesthood; that the sisters and children were my charge since April conference.

On Monday a boat arrived from another island, but too late for conference. It had been hindered by high winds; and on Tuesday another. The schools continued nightly until Friday, then we left and came to Kaukura. Schools began there the evening we arrived, and have been kept up ever since. Bro. Devore has contracted a cold, and has a severe cough, which renders him unfit for a part of the duties devolving upon him.

We have been defeated in getting to Papeete, as the brethren have been out of work for some time, and there have been no trading vessels calling in. As a consequence there is scarcely any food on the island but cocoanuts and fish. We have enough to last us a few days. We do not relish the nuts, hence cannot eat them, unless we had nothing else, but hunger might make them palatable. We have no hope of a boat to carry us to Papeete soon.

Dec. 26.—Papeete, Tahiti.—We feel thankful we are here. A brother on Aratua called at Kaukura and brought us here. We arrived on the 21st. Received five months' mail from many parts of the United States. We hardly knew what to read first. Our joy is indeed great, seeing the boat fund growing so rapidly, for we had nearly abandoned all hope. Being deprived of mail so long we knew not what was being done. We fear it is too late for us ever to use, but we hope to see the day when other missionaries from America will sail out in it from this place to look after and strengthen the work on every island, and widen the field. The needs of the mission and the cries which have come to us and our helplessness to reach them have weighed very heavily upon us. It reminds us of horses hitched to a wagon, loaded down until strive as they may they can only move it a little, but impossible to move off with it. But we thank God there is hope of the burden being lifted. An effort is being made, and we believe at a sacrifice. And now together in the deep feeling of our heart we do thank you all. Not for ourselves, for, because of the condition of Bro. Devore's health for the last few months we never expect to take a trip in it, but for the sake of the mission. May God bless and prosper you many fold, both temporally and spiritually. While we were on Taega Island in May a vessel from Tuboi called and two men came to our house with an urgent request for Bro. Devore to go there in November, promising to meet us here the first of that month, as they desired him to dedicate their new church on New Year's Day. They would not take no for an answer. Neither they nor us knew that Elder Tapuni had lost a chance to go there on his mission. By and by we heard he was there and had baptized over one hundred. We heard of Brighamite elders arriving in Papeete, and in October the news came that one James Brown who had been here years ago had gone to Tuboi and was leading some away from Tapuni as a white man has more influence than a native. We thought we could get here from Kaukura in time, but to our bitter disappointment and sorrow, we could get no boat. The Tuboi vessel came according to promise, but we were not here. Brown came back, leaving one of his elders there. They have now gone to Takoroa and baptized all who claimed to be Latter Day Saints, but would not accept the Reorganization through Bro. Smith, neither could we while there get their ears to hear, nor could we even get a private talk with their presiding officer. At this late date we are trying to get an opportunity to yet go to Tuboi. May the peace of heaven abide with you all, is my prayer. Amen. As ever,

ELLA R. DEVORE.

[WE are advised by the Bishop that should Bro. Devore's health compel him to return to the United States other missionaries will be sent to these islands. And when the Saints read this account of how the work has been hindered through the want of a little money which could have been furnished long ago, we trust your souls will be stirred within you and that not one copy of Afterglow will be left unpurchased. Bishop Kelley tells us that Bro. Devore does not feel able to superintend the building of the boat, but others will be sent who will be intrusted with the work. Now is the time to prepare that funds may not be wanting when the time comes to use it.—ED.]

GOSPEL BOAT FUND.

Amount to date, Feb. 16		$1,281 31
A Sister, Neb	$5 00	
Ardeen Starkey, Cal	3 00	
Emily Davis, Cal	50	
L. M. Herrick, Va	2 00	
Addie Grant, Mich	1 00	
Kate Cunningham, Kan	1 00	
C. W. Dillon, Ia	50	
M. J. Ryerson, Ia	2 00	
Julia A. Thomas, Me	1 00	
Lucy A. Horn, Mo	50	
Elsie Fyrando, Ia	1 00	
Lucien B. Richmond, Kan	1 00	
Hannah Richmond, Kan	1 00	
A Friend, Ind	3 00	
Mary Clark, Ia	90	
James Clark, Ia	1 00	
Henry M. Richelson, Mo	50	
Alice Carson, Ark	75	
Mary C. Hart, Ia	2 00	
D. R. Jones, Nev	10	
Wm. F. Frost, Mass	1 00	
Mary Ann Lewis, Ia	1 50	
Laurie M. Bronson, Ill	25	
Ellen Blowers, Pa	2 25	
L. M. Sollenberger, Pa	2 00	
Ola Johnson, Utah	50	
C. Scott, Ia	08	
Eliza Wilson, Utah	1 00	
		36 33
Amount to date, Mar. 15		$1,317 64

HOME COLUMN MISSIONARY FUND.

Amount to date Feb. 16		$4,612 85
Hannah Loveland, Wis	$1 00	
Emily Davis, Cal	50	
Dora Cann, Ill	25	
Hannah Jones, Io	2 00	
Anna Martin, Okla	68	
Mary E. Bickford, Ill	75	
Erma Moore, Mont	35	
Mabel Moore, Mont	25	
Frank A. Moore, Mont	25	
Ellen Cameron, Mich,	1 00	
P. C. Taggart, Mich	2 00	
Aca Clement, Kan	10	
Mary Ann Richards, N. Mex	1 00	
Ola Johnson, Utah,	1 00	
Cheltenham Prayer Union, Mo	3 00	
		$14 13
Amount to date, Mar. 9		$4,626 98

THE questions of the value of the canal to commerce and of the feasibility of its consruction may be regarded as settled. The advantages of government aid by a guarantee of bonds, if not by a direct investment in the shares, are obvious, apart from the international considerations. Both parties are virtually pledged to some measure of government aid and protection, which would necessarily imply government control in some form. The time is made still more propitious for promoting the project by the disastrous failure of the French scheme at Panama and the exposure of the scandals connected with it, and by the menace to American interests in the foreign control of the Panama railroad.—*New York Times.*

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Letter Department.

PERSIA, Iowa, March 7.

Editors Herald:—The quarterly conference of Little Sioux district, held in Magnolia, March 4 and 5, was well attended. The Spirit of peace and unity prevailed throughout its sessions, the strength and grace needed was received, for which we are thankful. Each one having a duty to perform did it in the fear of God. The singing and music, in charge of Bro. S. B. Kibler and Sr. Hattie Fallon, was good. The preachers—Brn. McKiernan, Mintun, and Derry—did well, and all felt well under their teachings. The outlook is promising for more laborers. Several young men in this district are being moved upon to prepare themselves for the work of the ministry, and I believe ere long will be called to take part in the same. I rejoice to see the young brethren and sisters moved upon to take an active part. Oh! what a power they will be for good among the men of the world.

Bro. McKiernan commences a series of meetings to-night at Persia, and I hope for much good to be done. Yours in hope,

D. CHAMBERS.

CLINTON, Mo., March 9.

Editors Herald:—I left Clinton the third inst. for Veve, Missouri, to attend the district conference. I arrived at Schell City and took dinner at Sr. Gee's. This sister is one among the "good" Saints. We hope to see her husband in the church soon. Bro. Reuben Glick, of Veve, came to take us out to conference. It was snowing and blowing almost like a blizzard, so the ride was quite a cold one; however, by evening it had let up some, and a goodly number of Saints and friends were out for preaching. We talked to them the best we could. On Saturday morning the sun rose shining bright and the day was a pleasant one. At ten a. m. conference convened and the brethren began to roll in from different branches. All seemed to be cheerful, and we had a grand, good time, I think one of the best conferences this district has had since it was organized. Bro. E. T. Atwell, though lately ordained, preached us two able discourses; they were full of thought. May the Lord bless this young man in his labors for he is in a position just where he can do the work much good, if he can only give his full time to the ministry.

We were rejoiced to meet with Brn. Emsley Curtis, Lloyd, Keck, and a few others who are doing so much for the Master. Brn. A. White and E. Curtis remained at Veve to continue the preaching for a few evenings, and will open up at Schell City, on Saturday evening, March 11. Brn. E. T. Atwell and F. C. Keck were to hold forth at Walker for a week or more. Elder I. N. White preached at Clinton on the fifth inst. and went from Clinton to Lowry City on business, and goes this Saturday to Independence to attend district conference on the 11th and 12th insts.

Brn. A. and I. N. White and families are preparing to move in about one week to Independence, Missouri. We will miss them from this branch. May God be with them and bless them in their life work for the Master, Sr. M. A. Christy leaves this week for Sioux City, Iowa, to spend the summer. We shall miss her in our Sunday school. Bro. John D. White will remain in Clinton in the real estate business and assist us in keeping the gospel work going. I am giving my time every Sunday to the preaching of the word, and am now looking forward to the time when I can give near all of it to the work. May the Lord bless all those who attend the General Conference and may the *Herald* continue carrying the message of truth to the world.

Your brother,

D. C. WHITE.

STOCKTON, Cal., Feb. 25.

Editors Herald:—Since my last I have been, most of the time, in this city of mud, rain, and windmills. It is by no means a desirable place to spend a winter, but there is great need of some one being here all the time to help those who are trying to be Saints, and lead the few who are seeking the narrow way. Both classes are few indeed, in this city. The branch here is not in a good condition, owing to various causes; chiefly for the want of an efficient leader in the past, one who could give time and ability to it; and this may be said of nearly all our branches; as soon as a man manifests any ability he is ordained, and sent out, and the branches are left to plod along, which often means to go down; but we look forward to a time when this will be remedied. Another reason of the difficulty here is that so many depend on the fact that the work is true and being able to testify to the same, forgetting that the truth of the system will never save them unless they are true to it: "Whosoever *doeth* the will of the Father," not he that knoweth but doeth nothing. We think this a good argument to use with the world; why not it be equally as good when applied to ourselves? How often we see Saints condemning others who are doing more for what thay *believe* to be right than the Saints are for what they *know* to be right! It may do here, but it will not do in the day of reckoning. Too many Saints rest on their knowledge of the truth. I am satisfied that one reason for this is, because our people are not sufficiently taught to give. The religious world beg so much that our elders have gone to the other extreme, and the elders often refrain from mentioning the subject for fear it might be supposed that they were personally interested, and are thus fearful to declare the whole counsel of God.

To illustrate this thought: the elder who presides over this branch lives some thirty miles from it, and earns his living by his daily wages. He has many times been called from his home and employment to administer and look after the interests of the branch, without being assisted to a cent, not even his expenses paid by the branch, all the members of which know that his time is capital; and and this elder is universally respected by the Saints. He is making this sacrifice cheerfully and never once have I heard a complaint from his lips; but can the Saints for whom he is so acting expect to be blessed? I fear not; his labors will not benefit them as he desires. If the work is all on one side, the reward will surely be the same; and it must not be supposed that there are no good Saints in the branch who are able to assist some, for there are; such neglect is mostly the result of thoughtlessness, there being so little said about *doing* and *giving*, that many forget that there is anything for them to do, but listen to the elders, and testify. May God help the Saints to realize that if they would wear a crown they must first bear a cross.

I am attending union meetings in the city where all are allowed to toot their whistle. Mine does not sound like the others, and it attracts considerable notice; quite a favorable notice upon the part of the congregation, but not quite so with the leaders, who evidently regard me with suspicion. They seem to realize that I am another kind of a fish, one they cannot name; but I make myself pleasant and friendly as I can, and am careful not to antagonize them, but just simply tell my own piece and let theirs alone, trusting our hearers will see the difference; and if I may judge from what I hear, they readily do so, and to those who are likely to read, give tracts, quietly. Of course a racket like this will not last long, but I am getting some truth before them anyway.

But O, the foolishness of the world is astonishing, the Christians are geting farther away from the truth all the time! A leader of these meetings said, "I am asked, 'Out of several hundred churches, how are we to tell which is right?' I answer, 'It is none of your business which is right; all you have to do is to give your heart to Christ.' We do not want any doctrines, we want Christ." In fact that seems to be the main effort of the Christian world, to do away with all doctrine; such is the avowed object of the "Young People's Society of Christian Endeavor"—to do away with all creeds. The organization is widespread, and will in the future accomplish its object. Houses of worship are largely places of amusement, religious theaters, where people go to be amused, and the minister who cannot amuse them is not long favored with their presence, a fact well known to the mininstry. As with the ministry, so with the laity.

Our conference convenes in a few days, after which I am in hopes of getting out the tent for a summer's work. If we could harvest goats we could soon have the garners full, but sheep in this country are extremely scarce and shy. May our Father soon "Hasten his work," is my prayer. In waiting,

HIRAM L. HOLT.

WILLIAMSDALE, E. N. S., Mar. 3.

Editors Herald:—Since last writing I have been engaged in opening up a new field in the town of Amherst, Cumberland county. I was well cared for at the house of Freeman Quigly, who, with his wife, stood by me nobly in my endeavors to plant the work in one of the most religious towns in Nova Scotia. I think I may say that the effort was a success. I enjoyed the best of liberty all through, and quite a number of the thinking ones are investigating. It was said that Amherst had learned more Bible doctrine in two weeks than in two years before, with all their churches, etc. The work is left in good

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hands for a time; those who are interested are the kind that can and will talk and defend the right. May the good Lord bless them in so doing. My expenses were somewhat heavy, but the friends about carried them for me. My endeavors in this place will be of short duration, as two ministers of the M. E. Church are booked for a week's revival meeting in the place where we preach. I will proceed to Oldham. In bonds,

H. J. DAVISON.

CHIPPEWA STA., Mich., March 8.

Editors Herald:—The work of the Master seems to be prospering in this part of the vineyard as well as in other parts. I left Sanilac county a few days ago, and came to this place. Things looked dark at first, but now prospects are better. There is a man here from the State of Maine who seeems to be greatly interested. I thought he was a minister when he first came to my meetings, and I really did not know what to say, but left it with the Lord, and spoke as the Spirit directed. He liked the sermon, and told me he did not belong to any church at all. Last evening I opened up in Sears for the first time; had quite a good many out, and they seemed to be quite interested. I believe they were disappointed, for they expected to hear a Mormon, but did not. Surely the God of Israel is blessing his servants and his people. I hope and pray that he will hasten the day when we shall see eye to eye, stand face to face, and know as we are known. Dear brethren, let us all pull together and we will move the cause wonderfully.

F. C. SMITH.

VEVE, Mo., March 7.

Editors Herald:—I left Kibbie, Illinois, on February 17, and arrived home on the 18th and found all well. I remained until last Saturday, when I came here and met with the Clinton district conference. I think the work at Kibbie is on solid footing. Many of the Saints there are very zealous in the cause. Since leaving there I received word from the Saints that Reverend Collins, of Chicago, my opponent, was dead. He died from a stroke of the palsy.

I was truly glad on my arrival here to meet so many of the Saints to whom I had the pleasure of first breaking the bread of eternal life. This is in the vicinity of the Keck schoolhouse where I was egged some five years ago, at which time the work met such wonderful opposition; but through the efforts of many of the brethren and myself, together with the power of God, the feeling of the people is fast changing in our favor; we now have a branch here to the number of seventy-five, and last fall they went to work and commenced the erection of a new church which they have near completion. The conference was a time of rejoicing with the Saints by reason of the outpouring of the Spirit of God in tongues and interpretation, and in the preaching of the word by Brn. E. Atwell, D. C. White, and the writer. The conference was presided over by A. and D. C. White; all the Saints seemed to be highly edified, while many of the outsiders are almost persuaded to accept the gospel. Bro. A. White had held forth for over a week before conference, and he and I are continuing the meetings. We shall continue until the last of the week, when we shall go to Schell City and commence a protracted effort.

I hear good reports from various directions; I am glad to see the work on such a firm basis. Bro. Floyd Keck and A. Floyd tell me they are ready for the field. It does me good to see men who have a willingness to sacrifice the comforts of home and the things of a temporal nature for that which is spiritual, for truly the harvest is fully ripe. O, who will come and reap the golden grain!

Yours for the right,

EMSLEY CURTIS.

PROVO CITY, Utah, Mar. 8.

Editors Herald:—I came back to this place on the 22d of February, found the Saints rejoicing in the Lord and feeling thankful for his truth. I have been here since and preached as often as wisdom seemed to require. Bro. Alexander H. Smith was with us and preached on Sunday, the 26th, in the courthouse, to large congregations; at night many were turned away who could not even find standing room. The best of order and attention was paid to the word preached, and Bro. Smith presented the situation in a plain, forcible manner. The lovers of truth rejoiced and were pleased, while they who are determined to hold to their theories, whether in harmony with the revelations of God or not, felt sore, and were even heard to groan during the meeting.

On Monday night following the Saints met at the house of Bro. S. A. Wannberg and the organization of a branch was effected. The writer was chosen president, S. A. Wannberg priest, and A. O. Anderson was chosen and ordained teacher. Bro. Smith gave some good and timely instructions to the Saints, who all seem to feel blessed under the influence of the Spirit of God. During the last two weeks fifteen have united with the church by baptism, so our branch now numbers over forty members, with prospects for further increase. We trust that He through whose aid the work has been revived here will continue to watch over the same, that the Saints may receive strength to endure in faithfulness, and that the officers may be blessed with the spirit of their calling, and possess the needed wisdom to guide and direct all to the further upbuilding of the church and to the glory of God.

I think I can see that the strong hold of the leaders upon the people here is weakening. Their sermons and public statements indicate that they feel it, and I do not believe they will permit themselves to be brought under the yoke as in the past, even if Statehood should soon be granted to Utah. I found on my travels south from here quite a change from what it was years ago; the people are gradually becoming more liberal, and where we could then hardly find a stopping place, we now find open doors and an invitation to come again. The principal trouble in this mission is that the people are tending towards infidelity; after being so greatly disappointed they are slow to believe in religion at all. We can truly see among this people a striking fulfillment of the Savior's words, when he said: "Because iniquity shall abound, the love of many shall wax cold." May the Lord take pity upon the honest in heart, and save them from their dangerous condition; and to this end may we as children of the kingdom both labor and pray.

In gospel bonds,

H. N. HANSEN.

CLARKSBURG, W. Va., March 1.

Editors Herald:—An "observer" sends a letter to you from Goose Creek, West Virginia. A good letter too, and on a great question. Those who write letters "casting reflections on the State and people of West Virginia" are generally not worthy of notice; and as to the Saints in West Virginia, we know that many of them prove to be worthy of the name, but not all; so it is in every State. "Saints comparatively poor." The "poor have the gospel preached unto them." Because they are poor, is no reason why they should not have the gospel. A gospel that is only for those who pay well, is a spurious one. The Saints in West Virginia have never refused to pay tithing; the trouble has been, they were poor, and only a few of them eligible. Those who were eligible did not understand it, because the way was made crooked at first. "There has been but little work done by the elders in this State for some time," is given as one of the reasons why the temporal law has not been obeyed. There has been enough preaching at Goose Creek to have taught all the laws of the Bible, and I would almost be willing to risk the thought that the Goose Creek and "Bear Run" folks are well posted on the temporal law. In the last eight years Brn. Devore, E. L. Kelley, Beatty, Matthews, Moler, Griffiths, Williams, Brown, W. H. Kelley, and still another elder, of moderate capacity, have all labored there. Did none of these teach the temporal law, Bro. Observer? If after so much work by the elders in one branch, besides the teaching in the *Herald* and other publications, the Saints do not observe to do all the commandments of the Lord, is it any wonder that elders should feel discouraged? Other branches have done the same, and is it any wonder that Observer has heard the remark "they won't pay," etc.? We know who Observer is, and that he is a fair and noble Saint in many respects. (A man may be recognized by his words, as well as by his face, if you are well acquainted with him.) Does Observer think that the one who made the unguarded remark above quoted voiced the sentiments of all the elders? If so, Observer is under a mistake.

But why did not my brother explain what this elder meant by saying they would not pay? Strangers are given room to infer that elders of our church want pay for preaching. The elder referred to meant only that they would not pay his expenses. How often the elders spend a dollar getting to your branch (which may be fifty to a hundred miles away), which dollar he may have borrowed to enable him to fill his call from you; and when he leaves you, he only gets one dollar to pay his fare back, or perhaps to the next branch or appointment. How will he ever pay back the borrowed dollar? Remember your text,

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Observer, please: "It is harder to correct one wrong than to make two mistakes." Let the wrongs be corrected, and then elders will do more work in this State than they have "for some time." Elders are anxious to labor, but they feel that when their expenses of travel are not met fully and promptly, and with a free will, that they are not among the disciples of Christ; for he said, "By this you may know my disciples."

"There are more complaints than when the elders took their grips on their backs and walked." Did you ever, my brother, since you have been a disciple of the Lord, see an elder take his grip on his back and start from your hospitable door to the mud-bound regions of Calhoun county to preach the gospel of a "free salvation"? Do you remember one such instance, and that too without a complaint? If you have, you have not forgotten the old saying, that "a burned child dreads the fire." If they never had tried this "mode of conveyance," perhaps they would not complain for fear of the "fire's" return. The branches in West Virginia are far apart. It is seventy miles from this, our branch, to the Goose Creek branch, thirty odd more to the Calhoun branch, seventy-five to one hundred to the Jackson county branch, and about two hundred miles from here to the Wayne county branch; but does Observer think elders can accomplish a great deal if they undertake to "foot it" with their grips on their backs, from one of these points to another? Would it pay to walk when railroad fare is only seventy-five cents for a ride of sixty-six miles? Fifteen good disciples could pay this at a nickle apiece; besides all this, elders have to open new places. Where there are no disciples to pay a nickle until a few are converted to the faith, "there," says Observer, "is where the elders make a mistake in not first 'implanting' in the mind the law of tithing;" and yet the elders should take their grips on their backs and make it a free salvation without complaining of the "mode of conveyance." The elders have "been there;" Observer has not. The laws of tithing would block the way. The first principles have to be taught first. None but persons who believe these can bear those, and many of the Saints themselves stumble at the tithing law: "Strong meat belongeth to them that are of *full age*, even those who by *reason of use* have their senses exercised to discern both good and evil."—Heb. 6: 14. "Not leaving the principles of the doctrine of Christ, let us go on unto perfection," etc. The first principles are here enumerated, and stated, and the tithing law is not among them; therefore it must come before, or else further on in the Saints' life. I say it must either precede these principles or follow after them, and as we see nothing of it before, and whereas, experience teaches us that it comes in more easily and naturally afterward, we conclude that it is wrong to present it with the first principles; neither should anything to the contrary be taught. The people of West Virginia are just like other people; they are "clever," industrious, and frugal in their domestic life; but look out when you draw upon their finances, or object to their "chewing" and "smoking"! Not many of the Saints, however, are of this sort.

But, in conclusion, dear Bro. Observer, I say, let us correct the wrongs and bring the West Virginia district to the front without a complaint, a murmur, about *costly salvation*, "mode of conveyance" or other inconveniences; and as we are all "comparatively poor," let us value *gospel grace* of greater interest than *tobacco juice* or "filthy lucre." We now have a district organized in the "little Mountain State." What is this for? The object is the preaching of the gospel throughout the State. Elders cannot travel without means. Every branch should gather a fund, even by littles, to meet this exigency. West Virginia is quite a territory and can soon be opened for the work. Points already opened for the work are quite distant from each other. Let us first meet the wants of the work *at home* before we contribute to the work in the South Sea Islands. It is good to help on the Gospel Boat, but West Virginia wants a gospel ship of some kind. "Charity begins at home." Will the church send missionaries to the far-off islands of the sea, and draw both the men and means from a field as promising and as needy as West Virginia? This the church has not yet done very largely; but shall we neglect the work by failing to contribute the littles required to bring and send the laborers throughout the length and breadth of our State, and at the same time send money to help the cause in distant fields? "Let us not be weary in well doing," but shall we not "arise and shine" in the new district as other districts, and outstrip them if we can? "Let us lay aside *every weight*, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. . . . Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12: 1, 12, 14.

THADDEUS.

ST. JOSEPH, Mo., March 3.

Editors Herald:—As it is nearing the end of the conference year, it may interest many of your readers, and especially those in the Far West district, to hear from me as to the progress of the work. Our progress is not very great, yet we have been steadily improving in additions and also in a more determined purpose on the part of the priesthood and members to do their whole duty; this is the end we have been trying to accomplish, and we feel sure that our efforts have been supplemented by the divine Spirit.

I am very much pleased to note a marked improvement in the local ministry and that an awakening has been had for good. Their work in the branches is, to my mind, all important; they are the feeders of the flock, and as such should be sustained and supported. Also the lesser priesthood should be encouraged by each presiding officer. Stand them up in your pulpits, brethren, and give them your hearty support, faith, and prayers, for on them will roll the responsibility ere long; and no matter if they should not handle their subjects as well, or be as eloquent as you, or as the traveling ministry, remember that they toil hard for the bread that perishes and do not have as much opportunity to study as others to show themselves workmen; but God will make of them mighty men in his own time, and ofttimes he chooses the weak things of this world to confound the wisdom of the mighty. I am glad to note an improvement in this direction, and will merely advise that our watchword be, "Honor to whom honor is due," in all the appointments of God.

The branches of the district are officered by efficient men, and they are each striving to build up their respective branches. The De Kalb branch, the oldest of the district, is presided over by Bro. David Powell; Bro. P. Peterson is priest, and both are faithful men, striving to do what is in their power for the good of the branch. Of Pleasant Grove branch, Bro. A. W. Head is president, Bro. C. P. Faul priest. These two brethren are well mated and are a host for their branch; are energetic workers, giving their time and means to forward the cause, and always ready to give a helping hand for the spread of the truth aside from their own branch; and from the untiring efforts of these brethren the branch has grown and prospered during the past year. The German branch is presided over by Bro. T. T. Hinderks, Bro. Casper Hinderks priest. These brethren have worked hard in their branch, and have steadily added thereto, and their walk and conversation are worthy of emulation. They have at their own cost succeeded in translating and publishing a fine collection of our hymns into the German language, and with this, their Sunday school work, and preaching, their time has been fully occupied. The Stewartsville branch is presided over by Bro. Ben Dice, Bro. Charles Householder priest. These brethren are energetic workers, and full of faith and zeal for the cause, and we are glad to note an improvement in the branch under their administration; and while they have battled aginst odds and the fight has been hard, the light is dawning and a brighter day is near. The Delano branch, presided over by J. C. Elvert, John Constance priest, is a joy for the weary missionary, and a spiritual feast is spread. One is kindly cared for, and encouraged by the energy displayed in holding up the banner of truth and living near to the cause we love so well. The Edgerton branch, with Bro. F. M. Mauzey president and Thomas Mauzey teacher, is improving and gaining in numbers. The Mauzey brothers are energetic men, and will do all in their power to forward the work; and they love to tell the story, and their testimony is that "Nearer the law the greater the blessings." The Kingston branch is presided over by Bro. A. J. Seeley. It has been reaping a harvest of late of which you have been fully notified, in the building of a very pretty chapel. The efforts of all the brethren concerned in its erection are, to my vision, like apples of gold in pictures of silver, and the rewards will surely follow. The St. Joseph branch, Uncle Mark at its head, is doing wonderfully well, enlarging its borders and supplying most every ward in the city with missions for Sunday schools and preaching places. Uncle Mark's efforts are well supplemented by a corps of workers, young and old,

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who are earnest and very zealous in the work, and are sacrificing time, means, and ability to forward the interests of the church, notably among which are Brn. Krahl, Whitehead, Ennis, Burlington, Blair, Bear, and others; also Srs. Krahl, Gardner, Whitehead, Hall, Clay, Burr, and others.

The general condition of the branches is good; there is not a case of litigation within the district; no adjustments to be made between brethren, and so far as I am informed, nothing but love, peace, and harmony prevailing; and all the brethren mentioned, with others, love to tell the story of salvation, and their voices are to be heard in defense of the truth in different localities throughout the district. Every shepherd is loved and respected by officials and members. We do not feel to give anyone credit for our splendid condition only our heavenly Father. He has worked in and through us all to do his good pleasure, and so we say, Steady, brethren, all along the line; stand to your posts, watching self, loving each other, obedience to the law both temporal and spiritual, and then the palms of victory, the crowns of glory, and the grand triumph in immortality shall be ours.

In bonds,

T. W. CHATBURN.

COUNCIL BLUFFS, Ia., Mar. 2.

Editors Herald:—I have been sick six weeks, some of the time very sick; but I am getting better. I suppose the Lord chastises those he loves. I will try and bear it, though I feel like the wounded soldier on the battlefield, when I read of the conflict going on in the front. Let me congratulate you on the position you have taken on the calling of the First Presidency and his counselors.

The letter in *Herald* for March 4, from Detroit, Michigan, dated February 14, sounds strange to me, when speaking of receiving of members in a branch on account of social standing. This sounds to me like sectarian pride and vanity. Strange, if the brother's theory is correct in regard of importing a few cultured families into the cities, that the Lord has not commanded it before now. This may be the reason that Council Bluffs has not been converted. Now I think such a letter has a tendency to weaken the faith of those who are poor, who are trying to overcome. I have been told many times that pride was creeping into the Reorganized Church, that the rich were honored more than the poor. We do not say this is so in a general sense, but I have seen that which made me feel bad and hurt to the very heart. I have met elders whom I knew when they were local elders, common elders, who when they were called to be apostles or seventies, as the case may be, after years of separation and meeting those brethren, and in the impulse of my heart I reached my hand to welcome them as a brother and friend, to meet a coldness that indicated to my mind that there had come a change. This is very trying to some; but I have learned by the past that calling a man to a high office in the church does not make him perfect. Such things should admonish us to take heed to this: "Let him that thinketh he standeth take heed lest he fall." As the brother in his letter has mentioned city mission work, I will give my opinion, as I have had some experience in that line. If the city has a branch of the church in it, it will not be hard for a minister to get a hearing, providing the branch is alive and doing right. Now, I do not believe it is necessary for the members to join any league to introduce the work; the main thing is for the minister to be a man of God, full of the Holy Ghost, and for the members to uphold him in faith. Nor do I believe it altogether necessary for the minister to be eloquent, or a great orator. The Holy Ghost and faith are the means by which the Lord will reprove the world, and of judgment to come. This is my view of the matter.

In bonds,

D. K. DODSON.

PHILADELPHIA, Pa., March 6.

Editors Hevald:—I send you a programme of our entertainment which passed off pleasantly and was pronounced a success by all. It netted us, as near as I can learn, about seventy dollars over and above expenses. This is the first effort of this kind ever made by our people in this city, and to be assisted by Methodists, Baptists, and Catholics is an unusual occurrence. Although it stormed all day and the wind blew exceedingly cold and continued away into the evening, yet the hall was filled at a quarter past eight. If it had been a nice evening we could not have found room for the audience.

A. H. PARSONS.

DOW CITY, Iowa, March 3.

Editors Herald:—There was a good representation at our conference from the different parts of the district, and until the storm set in on Sunday the attendance was unusually large. A most enjoyable time was had, the Spirit of peace prevailing throughout, and, as some of the brethren remarked, it was the most cheerful conference they ever attended. All that reported had labored as they could and spoke hopefully of future prospects for the work in the district, and manifested a willingness and desire to still continue to labor, with a hope and assurance (if faithful) of gaining the promised reward.

JOHN PETT.

NURSING IN CONGESTION.

There are few diseases in which the nursing is of more importance than in this. The sufferer should be kept in a warm, well-ventilated room at an even temperature of 70° regulated by the thermometer. The window must be open from the top; a strip of flannel can be tacked across the opening to prevent draughts. Pure air is indispensable. The lungs cannot take in as much as usual, therefore the quality of that supplied to them must be above suspicion of impurity.

When poultices are ordered they should be made of flax seed meal stirred into boiling water until it is a smooth, soft paste, rather softer than oatmeal porridge. Spread this on a large piece of cotton, turn up the edges like a hem, covered with a single thickness of cheese cloth, and lay it on the chest, covered with oiled muslin or several folds of newspaper, to keep in the heat and protect the nightdress.—*Sel.*

The Church of All Hollows in London still possesses an income originally given it for the purpose of buying faggots for burning heretics.

Original Articles.

NECESSARY DEVELOPMENT IN ORGANIZATION.

"BEAUTIFUL for situation, the joy of the whole earth, is mount Zion." So wrote the poet prophet concerning the place of the blessed home of God's children, the home so splendid in all its attachments and adornments that the grandest words of inspired prophets fail to clearly portray it in all its resplendent glory. And it is being prepared of God for his people, and in a great measure he uses human instrumentalities in its preparation; at the least we may say he uses such in preparing the inhabitants for a dwelling place there. In the beginning God said, "This is my work and my glory, to bring to pass the immortality, and eternal life of man." For this purpose, to accomplish this work, God sent "his only begotten Son;" and he has used the worthy men and women of all ages to assist in this work. Men were and are giving heed to principles of error, often supposing that they are true. To rectify this, and as the main work in preparing people for Zion, the Savior came with the whole list of truths to be taught to men, by which they should be able to live eternally; and to accomplish this teaching, to lead men back from error to truth, from darkness to light, from sorrow and suffering to glory and peace, he gave his Son; he sent to man his holy angelic messengers, inspired good and holy men; and as prophets, seers, and revelators of God's will, they came to their fellows with words of life everlasting; and the Savior through these men called, ordained, and sent forth among men other holy, honorable men; all this for the one purpose of leading men to God, to truth, to accomplish his purpose of giving eternal life to man. For this purpose he builded his church, and set in it apostles, prophets, evangelists, pastors, and teachers; for this purpose he has given his church line upon line, precept upon precept, leading men nearer to himself and his truths; and therefore all the officers in the priesthood, with all their endowed or acquired powers, all the gifts of the Holy Spirit in all their wonderful workings, were ordained of God for that pupose. Our Savior did not come into the world nor leave his Father's glory only to make display in church building, calling and ordaining apostles, qualifying prophets, or working miracles; these were not the ends aimed at, but were means used to bring about the true end, the immortality and eternal life of man. And we may have a more correct understanding of our duties as Saints, assisting in whatever capacity we may in this great work, if we will keep these things in mind.

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We may be quite sure that God intended the selfsame thing when in 1830 he began to rebuild his church on earth. For this purpose he again set in the church apostles, prophets, evangelists, etc.; for this purpose he endowed his church with the wondrous gifts of the Holy Spirit, with its miraculous powers, and in line upon line gave instruction in organization, responsibility of the ministry, their privileges and powers; and thus again the beautiful structure, the Church of the living God, is reared in our land, and mortals are enjoying its privileges, powers, and blessings as formerly.

The Lord from the beginning took men into his confidence and made them colaborers in the grand work he is to accomplish, with power to assist him; but he never has given up his position as supreme Director of his work, but uses man as far as man will allow himself to be used. Occasionally the kind and gentle reproof is sounded in our ears from our Lord, as once "Come up higher" caused a thrill of joyous expectancy to pass through his church, as we realized we were not where we ought to be, and so we would strive harder in the future to be and to do better.

Among the principal things the Savior ordered his church to do was to assign to the ministry their several parts or fields of labor in the great work. And although some of the quorums are not filled, yet all of the quorums have been represented in the Reorganization, with possibly one exception—the Patriarchate. And as to the ministry was assigned the duty of seeing that the gospel should be preached in all the world, there was also placed in their charge sufficient measures and means to do so; or at least they were under obligations to do so as far as measures and means permitted them.

So in ordering his work and making men colaborers with him he called a Presidency, a Twelve, a Seventy, to whom should principally be allotted the work of spreading the truth over all the earth, with high priests, elders, priests, teachers, and deacons to care for the flocks; and the Bishopric, with aid from the membership, having the providing watchcare over all from least to greatest, no avenue open to good being left unprovided for. This, the grandest of all organizations known to men, is perfect in its adaptability to the work to be performed; and each member of the church, officers included, have their individual responsibility resting upon them, which no other can take, and from which nothing can exonerate them. Especially is this so with the ministry, and particularly so with those whose duties are of the more extended order —the higher quorums of the church; so the counsel and reproof of our Savior was, "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things." And also speaking of the ministry to the church, as well as to others, he says, in effect, "If they reject you, they reject me." What a wonderful responsibility rests upon people regarding their receiving or rejecting Christ's servants; and also what great responsibility rests upon the ministry, that they so honor their Lord as to continue worthy to be received and not rejected as the Lord's servants! But of so many matters in which all are equally interested and in which God has made all colaborers, he has said, "Let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work intrusted to all."

It seems needful that all should be working together, and interested equally, and represented in carrying out the work allotted to all; and so conferences were ordered, or at least recognized, as places where all might work together for the common good or advancement, and assist in business or in whatever way needed to accomplish the work; and from this desire of the officers and members of the church, to use all the talent of the church, of both men and women, for the advancement of the work, they were invited to conferences where by voice and vote they might express their views as to the best methods of carrying on in their districts the labor allotted to all. Then came the General Conference, so needed in the early days of the church, which has done so much in steadying the church over its troubles and in its prosperity, and has nearly, if not quite, finished the measure of its creation. The little church planted in Zarahemla, or later in Amboy, has extended its borders so far, lengthened its curtains so extensively that the oceans have not been able to encompass her; and in other nations and other lands her devout votaries worship. And it is practically impossible for them to be represented in the councils of their brethren in General Conference; and this condition of affairs will increase. To get the best results men must be brought into touch and direct contact with the labor to be done by their aid; must be recognized as colaborers, and their assistance sought and work recognized, not only in branch, district, and tithes, but also in a more extended form. The General Conference has hitherto provided this, and it has proved an excellent, a very important and necessary help in the progress of the church; but on account of the extension of the church over the land, which will surely be more extensive yet, it is impracticable for one assembly to gather into its fold the membership of the church and bring them in touch with the work. And as the earth is gradually conquered by the church, some means should be devised by which the membership may receive the benefits it formerly received from the General Conference.

When the whole earth is occupied by the ministry, there will be the following order, which,—in comparative order,—should exist in the church now. The First Presidency presiding over all the earth, over all the church; the second presidency, the Twelve, presiding over all the church under the direction of the First Presidency, probably the church portioned into twelve parts, presided over by the Twelve, one to each part; then the third presidency, the Seventies, presiding over portions of these parts or missions, under the direction of the Twelve; these three quorums being a first presidency instituted of God for the express purpose of assisting in the redemption of man, by propagating the gospel in all the earth, to every nation, kindred, tongue, and people. No one conference can possibly do business for the church under such circumstances, therefore there must be conferences in each mission under the direction of the apostles, each in his own mission. The only question which seems to me can be raised in reference to exchanging the one General Conference for twelve mission conferences is, Does the necessity of the work require it *yet?*

The brethren, perceiving several years ago that the General Conference was not a representative body in fact, devised the representative delegate system; and that the church has outgrown this is apparent to all who will for one moment consider the question of distance and time required for delegates from a distance. For instance; from Australia not less than three months would suffice for the trip to and from conference at an expense of five hundred dollars for each delegate. While the Saints far away were few in number this was not so much noted as at present; and probably the number of Saints attending the General Conference will decrease, comparatively, each year. At first, from 1852 on, most of the members could attend; but now probably not more than one fifteenth of the membership attend; and this difference must increase yearly, and in a few years but one of fifty can attend, and if they could, the expense would be too great; probably not less than twenty thousand dollars would be needed to pay the expense of the last General Conference.

The business usually done at the General Conference could be better done at mission conferences, such as receiving the reports of the ministry,

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assigning fields of labor, etc. Certainly the business of distant missions could be more intelligently attended to in the mission than in a conference at a great distance away; in fact, each mission conference would be to that mission as the General Conference was to the church from 1852 to, say 1875, where the Saints were in touch with the work direct, and each felt the responsibility upon them of aiding in carrying out the measures which they personally assisted in passing. And each mission sending to the *Herald* a *resume* of the reports of its ministerial labor and of the advancement of the church, the church everywhere would have at least as good an understanding of the condition of the whole church as it now does, far better, I think.

As to receiving communications from the First Presidency, Twelve, or others, and acting upon them. Now about two thousand members or less receive them for the thirty thousand or more; but if necessary to have the quorums assembled to receive them, let that be done; then the General Assembly would be established, the only legal body qualified to properly do the business for the church. But in mission conferences a much larger proportion of members could be present, and such documents presented there, after having been presented to the leading quorums of the church by correspondence.

If any change should be desired in mission presidents, the First Presidency could effect this by correspondence. If any of the Seventy had better be changed to other fields, the Twelve could by correspondence do that also; and if needed, the Twelve and Seventy could meet annually, or from time to time with the First Presidency, for the consideration of church matters; and so of all business which is now done in the General Conference; much of it is of that character, which being provided for elsewhere, can only be legally done in such manner; some before the School of the Prophets, the General Assembly, the High Council, the Council of the Presidency, the Twelve, the Seventies, the presidents of missions, and missions; all this is now done by a small minority of the membership (a large majority of the leading quorums present at great loss of time, means, etc.) in the General Conference; and while that body arrogates to itself these rights properly belonging to those other bodies, such work is not properly done, and consequent injury results to the body at large.

"The 'hastening time' has come," therefore the time has come that the church should be divided into twelve fields, with one of the Twelve over each as president, with the Seventies as assistants in enlarging her borders; with high priests as a High Council of traveling high priests abroad, and as presidents of districts and large branches, with elders, priests, teachers, and deacons as their assistants; and a bishop in each mission, with agents in large branches and districts. (This would make a storehouse possible, in which tithing in kind could be collected and used, and funds be sent to the Bishop of the church, who should preside over the temporalities of the whole church, in a measure, as the First Presidency does over the whole church, temporalities and spiritualities.) And evangelists or patriarchs, who should be ordained in all large branches of the church by the Twelve, who should, of course, perform such work for all the officers of his mission. If this was done—and God should command it so — there would be more stability in the work felt throughout all the church; and the First Presidency, the Twelve, the Seventies, the High Council in Zion, the High Council of traveling high priests abroad, with all the ministry would be more honored in their very important labors; more unity and interest would exist, and better evangelistic work be done.

Thus over all the earth would be a presidency consisting of three quorums; the First Presidency of three, who are presidents over all the church in all the world, assisted by the quorums of the Twelve and Seventies; and to care for the churches are three orders of ministers; high priests, elders, and the ministry of the Aaronic priesthood; three orders of high courts, the High Council in Zion and in her stakes, the High Council of traveling high priests abroad, and the Bishop's court; and three lesser courts, elder's courts, appointed by mission conferences, district conferences, and branches; three heads of authorities, the First Presidency, presidents of missions, and presidents of districts; and in branches three officers in spiritual affairs, the elder, priest, and teacher; in temporalities the Bishopric of three (the Bishop and his counselors), the mission bishop, and his agents or branch deacons.

In the more important missions, or wherever important measures were to be presented, the First Presidency could be present, and also the Twelve and Seventies if desired.

If these changes were effected the First Presidency would be brought into closer relationship with the membership abroad; the Twelve, as presidents of missions and their conferences, be brought into direct contact with their charges; and all the ministry and other membership feel a personal interest and responsibility which will give an impetus for good to the work everywhere. Thus will Zion arise in her beauty and shine over all the earth, and all the nations of men will learn of her glory, and grandeur, and worth.

JOSEPH F. BURTON.

SAN JOSE, California, February 16, 1893.

Selected Articles.

INVOLUNTARY PHOTOGRAPHY.

A THOUGHT FOR PARENTS.

IN his "History of the Conflict between Religion and Science," Professor Draper alludes to the registering of impressions upon the nerve centers. He illustrates it by examples from inorganic nature. If a wafer is laid upon a cold, polished metallic surface, and the metal is then breathed upon, and, after the moisture of the breath has disappeared, the wafer is removed, and the metal again breathed upon, the image of the wafer will come plainly into view. The metal may be carefully put aside, and kept for many months, after which, if it be brought out, and again breathed upon, the shadowy image of the wafer will again come forth.

Following out this subject, the accomplished Professor declares that a shadow never falls upon a wall without leaving thereupon a permanent trace,—a trace which might be made visible by resorting to proper processes. The processes of the photographic art afford illustrations of this. The specter is concealed on the silver or glassy surface until it is summoned forth into the visible world. So, "upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, —silhouettes of whatever we have done."

To the same purpose talks the Autocrat of the Breakfast Table: "There is nothing that happens, you know, which must not inevitably, and which does not actually, photograph itself in every conceivable aspect, and in all dimensions. The infinite galleries of the past await but one brief process, and all their pictures will be called out, and fixed forever. We had a curious illustration," he continues, "of the great fact upon a very humble scale. When a certain bookcase, long standing in one place, for which it was built, was removed, there was the exact image on the wall of the whole, and of many of its portions. But in the midst of this picture was another, —the precise outline of a map which had hung on the wall before the bookcase was built. We had all forgotten everything about the map until we saw its photograph on the wall."

The thought of our private walls becoming picture-galleries of our lives is not an altogether pleasing or com-

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fortable one. When we go to have our "picture taken" at some "studio," we are careful to array ourselves beforehand in our bravest and most becoming apparel, and the magic process is not permitted to take place until we have assumed an attitude and aspect that exhibits us to the best possible advantage. But this being photographed continuously, whether we like it or not, and without having due opportunity to "fix ourselves," is an altogether different affair. Well, perhaps it is only a speculation of the philosophers, after all, and, anyway, the chances are a million to one that there never will arise an inventer equal to the task of developing these invisible negatives, and exposing our hidden life.

Yet stay! Comfort not yourselves thus, good friends, prematurely. The producing of photographs upon the walls may be a mere curious speculation; but how about the human cameras around us, whose "gelatine films" or "dry plates" are ever catching impressions with a swiftness and fidelity no Kodak may rival? There is no speculation in their case. They are the most indisputable of realities, and the question is not as to their existence, but as to the kind of pictures they are recording.

The special significance of this thought lies in its relation to parents. As such, they have always about them the most sensitive of cameras; and the figure of the photographer's camera fails to carry all the way, because, while it is uninfluenced by the impressions printed upon its plates, the little human cameras are being influenced to all eternity by the pictures they are taking.

And not only so, but, while the photographer's camera takes note only of the face and form, the camera of the child's mind photographs the soul as it is expressed in words and acts utterly beyond the reach of any mechanical process.

Suppose now we were in some way situated so that, by a marvelous combination of photographic and phonographic appliances every outward expression of thought, every word, look, and gesture, were instantaneously recorded. With what painful, precise, calculating circumspection should we conduct ourselves! How carefully every word and action would be weighed! How rigorously every look and gesture controlled!

This we readily admit, and yet, perhaps many of us have never stopped to think that in the child at our side there is just such a combination of camera and phonograph. "Tonfound it!" exclaimed a little tot, stamping her tiny foot upon the floor in expression of disgust at something amiss. "My dear, you mustn't speak that way," said the mother reprovingly. "Well, father says 'Tonfound it!'" was the prompt and unanswerable reply.

When the father was told this, how heartily he congratulated himself that it was not his habit to use stronger expletives, and how firmly he resolved that not even "Confound it!" should be scattered freely about! Mr. Toole, the famous English comedian, was some years ago convulsing his London audiences by a farce in which he was constantly exclaiming, with tone and expression of irresistible exaggeration, "No—No—Not before the boy!" and there is a subtle moral lesson in the utterance which no parent may pass by unheeded without consequences of infinite import to the boys and girls committed to their charge.

It would be easy to multiply illustration and application, but what need to do so when the truth is so plain? We have only to take it to ourselves to keep ever in mind the fact of these human cameras, with their keen eyes directed at us, and for their sake to put such restraint upon our actions that no harmful impressions may be recorded to work out sad results in after days. Neither let us forget the brighter side of the argument. The child-camera, like the photographer's, impartially receives whatever passes before it. A kind or inspiring word, a beautiful action, a loving look,—to these it is no less sensitive than to their opposites. To repress the disagreeable, the discreditable, is only to do half one's duty; the other half is to give amplest expression to the agreeable and the honorable. Thrice fortunate is the child whose memory is a gallery filled with pictures of lovely words and deeds. To confer this good fortune upon their children, is the precious privilege of parents. Good friends, are we living up to our privilege?—*J. M. Oxley in S. S. Times.*

ON THE RAILROADS.

THERE is an army of men employed upon the railroads of the United States, an army of 784,000. They are not engaged in idle maneuvres, dress parades, barrack drills, or preparations for warfare, but by their diligence, energy, and toil contribute immensely to the wealth, well-being, and development of the country, the interchange of its products, the diffusion of information, and the prompt transportation of vast numbers of passengers with a remarkably low percentage of casualities. The number of passengers carried last year was 530,000,000. The number of passengers killed was 293.

SINCE the formal abandonment of the great strike in Homestead not more than five hundred of those engaged in it have, it is said, been reinstated in their old positions. As a consequence, not having longer the benefit of the strikers' fund, those who have been unable to secure work are in actual destitution. This is the distressing result which almost surely follows great strikes that through violence have been lost to the strikers.—*Philadelphia Ledger.*

THE Supreme Court of Mississippi has decided that alcohol is not a beverage.

Conference Minutes.

MASSACHUSETTS.

Conference convened at Dennisport, Massachusetts, January 4, 1893. F. M. Sheehy president, M. H. Bond associate; G. H. Gates clerk, Geo. W. Robley assistant. Reports read from missionary in charge W. H. Kelley, district president F. M. Sheehy, Elders M. H. Bond, W. E. Peak, N. C. Eldredge, R. Bullard, J. Smith, and N. R. Nickerson. Priests: G. W. Robley, E. F. Vickers, O. A. Vickers, G. H. Gates, S. Ashton, and C. W. Young. Branch reports received from Providence, Cranston, Little Compton, Dennisport. Boston, Brockton, North Plymouth, Plainville, New Bedford. Bishop's agent reported receiving tithes and offerings from New Bedford $150.25, Providence $33.50, Cranston $18, North Plymouth $9.50, Boston $58.50, Plainville $167.20, Fall River $13.65, Dennisport $2.50. Geo. H. Gates chosen clerk, R. Bullard treasurer, also sustained as Bishop's agent. F. M. Sheehy was sustained as district president. Delegates appointed to General Conference as follows: W. H. Kelley, F. M. Sheehy, W. E. Peak, M. H. Bond, G. W. Robley, E. H. Fisher, M. T. Short. Priests: G. H. Gates, and G. W. Robley were recomnended to the Providence branch for ordination to the office of elder, by unanimous vote. Preaching by Elders Warren E. Peak, M. H. Bond, F. M. Sheehy. A resolution requiring branches to be represented by delegates to district conference on the basis of one vote for every ten members, to take effect at next conference, was laid on the table. The district president was authorized to appoint two-days' meetings as deemed advisable. The spiritual authorities of the church were sustained. Adjourned to Providence last Saturday in October, 1893.

LITTLE SIOUX.

Conference met at Magnolia, Iowa, Saturday, March 4, D. Chambers president, Jas. McKiernan assistant; A. M. Fyrando secretary, J. F. Mintun assistant. Elders reported: D. Chambers, W. Chambers, F. Hansen, J. McKiernan, J. F. Mintun, W. C. Cadwell, P. Cadwell, W. R. Davison, C. Derry, L. Merchant, D. Maule, W. Goreham, H. Garner, I. Shupe, A. Johnson, A. M. Fyrando, J. Donaldson, R. Farmer, and A. Baker. Priests: W. T. Fallon, Mark Jensen, and S. C. Diggle. Teachers: S. B. Kibler and Geo. Shearer. Deacon Chas. Kennedy reported. Bishop's agent reported: Moneys and land received $916.70; expenditures $861.92; balance $54.78. Audited and found corrrect. Milton Daughherty was recommended by his branch for ordination to office of elder; Chas. Kennedy as teacher, David Goodman to office of deacon. Matter of ordinations was referred to a committee: they reported favoring ordination C. Kennedy as teacher and David Goodman as deacon. They were so ordained. In matter of M. Daugherty they recommended that the matter be deferred. Conference sustained report of said committee. Branches reported: Logan; Little Sioux, loss 16 (loss of 12 was result of former errors of branch record); Magnolia; Spring Creek, gain 1; Unionburg, loss 1; Woodbine, gain 16. Resolved that we instruct our delegates to request General Conference to acquiesce in request of Galland's Grove district in changing boundary line bebetween Galland's Grove and Little Sioux districts to east line of Harrison, Monona, Cherokee, O'Brien, Osceola, and south and east line of Ida county, giving these counties to Little Sioux district territory. It was decided to elect district officers yearly, at the session of conference previous to General Conference. D. Chambers was reëlected president, choosing A. M. Fyrando and Jos. Seddon as his assistants; A. M. Fyrando was reëlected secretary. Silence placed upon an individual by district president was sustained by conference. David Chambers, J. F. Mintun,

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Henry Garner, William Chambers, and A. M. Fyrando were appointed delegates to General Conference, those present to have power to cast full vote of district. Tent and tent work of district was placed in charge of district president and missionary in charge. W. C. Cadwell was recommended to his quorum for general missionary work and General Conference appointment. Bishop's agent D. Chambers, missionary in charge Jas. McKiernan, and J. F. Mintun as General Conference appointee were sustained. Local mission work of former appointees of district conference was sustained; E. R. Lamphere and P. Cadwell in present field, and authorized to call to their assistance as necessity demanded. Wm. Chambers was sustained in Six Mile Grove mission. Officials of Magnolia branch were continued in charge of Missouri Valley mission, and the district pledged itself to assist in defraying expenses incurred by them in procuring a place of meeting. Preaching by Elders D. Chambers, Jas. McKiernan, J. F. Mintun, and C. Derry. Adjourned to Moorhead, Iowa, first Saturday and Sunday in June.

INDEPENDENCE.

Conference met at Independence, March 11, at ten a. m., R. May president, Gomer Wells clerk. Branch reports: Independence 777; 9 baptized, 9 received, 16 removed, 1 died. Armstrong 159; 5 baptized, 3 received, 1 died. First Kansas City 79; 6 received, 1 expelled. Knobnoster 47; loss by letters to form two new branches 47. Holden 38; no change. Lee's Summit 15; no change. Pleasantview 12; first report. The usual ministry reports were read. Bishop's agent, R. May, presented report, which, audited, reads: December 11, 1892, balance due agent $12.79; collected $899.64; paid out $808.52; on hand $78.33. Report from Independence District Sunday School Association: Number of schools 9; total enrollment 500. By informal ballott twenty delegates to General Conference were elected as follows: Joseph Luff, J. C. Foss, W. T. Bozarth, H. H. Robinson, J. H. Thomas, J. A. Robinson, J. H. Wells, R. May, Gomer Wells, John Johnson, A. Allen, Mrs. B. C. Smith, Mrs. A. A. Horton, Miss Belle Robinson, J. J. Harvey, Thos. Newton, W. N. Robinson, A. L. Newton, Martin Cain, and John Weir. The number present are to cast the entire vote. Delegation was instructed to invite General Conference to hold its next session in Independence, as per invitation of Independence branch. Preaching by Elders W. J. Smith and I. N. White. Adjourned to Armstrong, June 10 and 11, 1893.

WESTERN WISCONSIN.

Conference convened at the Closson chapel, near Excelsior, February 4 and 5, at 2: 30 p. m., W. A. McDowell president, F. L. Sawley secretary. Elders reported: W. S. Pender baptized 5, W. A. McDowell baptized 7, J. W. Peterson baptized 2, A. L. Whiteaker baptized 1, F. L. Sawley, C. W. Lange, and E. M. Wildermuth. Priest Henry Wood reported. On account of bad weather but one branch report reached us; Evergreen 71. Bishop's agent's report audited and found correct: On hand last report $11; received $27; paid out $38. W. A. McDowell, Bishop's agent. Brn. W. S. Pender, F. L. Sawley, W. A. McDowell, J. W. Peterson, A. L. Whiteaker, and F. Hackett were chosen delegates to General Conference. Resolved that the committee appointed at the fall conference to solicit means to purchase a tent for the district be continued and report to the next conference, with directions that as soon as the committee solicit funds sufficient they purchase the tent so as to begin work as soon as the season opens, all funds received to be forwarded to S. E. Bellscamper, Flora, Grant county, Wisconsin, treasurer of said committee. Resolved that we recommend Bro. F. L. Sawley to the missionary in charge and General Conference for appointment to Wisconsin or elsewhere as the work may demand. The submissionary in charge and district president were authorized to reorganize the Excelsior branch. Resolved that the submissionary in charge use his influence in regard to A. V. Closson, of Lamoni, receiving an appointment to Wisconsin from General Conference. Resolved that the delegates use their influence and vote that the General Conference is not to be held but once in two years, and not longer than once in three years. Preaching by Elders W. S, Pender, A. L. Whiteaker, and J. W. Peterson. Adjourned subject to call of president.

NODAWAY.

Conference convened at Union Church, February 25 and 26, 1893, M. P. Madison president, J. N. Byergo, secretary. Elders reported: D. M. Rudd, H. Kemp, J. Curtis, J. Moore, J. Hawley, J. Smith, J. L. Gunsolley, O. Madison, and F. W. Curtis. Priests: A. Jensen, R. Hill, and A. Hailey. Teachers: H. Froyd and T. Cochran. Deacons: Bro. Vanduzen, and R. Nelson. Branch reports: Platt 97; Stanberry 15; Ross Grove 34; Sweet Home 32. Preaching by Elders Joseph Smith and E. L. Kelley. Conference well attended and a good feeling prevailed; one baptized. Two ordinations; Rasmus Lornsen to the office of priest, Joseph Powell to the office of deacon. Delegates chosen to General Conference were C. Williams, J. L. Gunsolley, W. Woodhead, D. M. Rudd, J. Hawley, M. P. Madison, and Mary A. Madison. Adjourned to Sweet Home, May 27, 1893.

KEWANEE.

Conference convened at Canton, Illinois, March 4 and 5, J. W. Terry president, Alma Whitehouse secretary. Reports were received from Kewanee, Millersburg, Henderson Grove, and Buffalo Prairie. Bishop's agent, J. Chisnall, reported: For the year received $536.35; on hand $6.56. Rules of representation for the district were adopted, and copies ordered printed and distributed in each branch. Elder John Chisnall was elected president of the district. A vote of thanks was tendered Elder Terry for former services in this office. Alma Whitehouse was sustained secretary. Five delegates were chosen to represent the district at General Conference. Adjourned to Kewanee, the first Saturday in June, at ten a. m. Preaching by Elders Stafford, Pitt, and Holmes.

NORTHEASTERN KANSAS.

Conference convened at Netawaka, March 4, 1893, Elder J. T. Davis presiding, J. A. Davis secretary. All the branches in the district reported. Elders reported: J. T. Davis, J. A. Davis, D. Munns, H. Parker, D. Williams, H. Green, W. Hopkins, J. Jarvis, P. Adamson, A. Dodd, C. E. Guinand, J. Buckley, J. McDougal, and W. Thatcher. Bishop's agent reported: No money on hand last report; received $34.30; paid out $24.30; on hand $10. J. T. Davis was sustained president of the district, H. Green chosen secretary. A communication from Scranton was presented suggesting the holding of conferences three times in the year. J. M. Terry, of St. Joseph, Missouri, reported labor done in the district. The authorities of the district and the church in general were sustained. Elder J. T. Davis was chosen delegate to General Conference, and his expenses to be paid by the district. Adjourned to Atchinson, at the call of president.

WE have the right to insist upon the proper degree of intelligence and education, and upon the possession of a reasonable amount of means by immigrants. But that is not all. It were better to have a hundred absolute paupers land on our shores than one red-eyed, long-haired fiendish Anarchist, who comes here to work out the evil purposes of a morally perverted and debased nature.—*New York Advertiser.*

Miscellaneous Department.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association Convention, to convene at Lamoni, Iowa, April 4, 1893.

MONDAY EVENING, APRIL 3.

Teachers' meeting in charge of Bro. R. S. Salyards, assisted by Bro. William Clow, of Independence, Missouri. This is the regular Teachers' Meeting for the purpose of studying the lesson, which will be the lesson for April 9, as found in the *Quarterly*.

This will be followed by the Teachers' Training Class, in charge of Sr. Anna Stedman.

TUESDAY, NINE A. M., BUSINESS SESSION.

Reports of General Officers and Districts.

1: 30 P. M., BUSINESS.

Constitutional amendments.
Question of continuing the *Quarterlies*.
Miscellaneous.

EVENING.

Song, by congregation.
Prayer.
Music.
Address, "The Art of Teaching," Dr. J. H. Hansen.
Quartette, "One sweetly solemn thought."
Address, "Temperance," Joseph Luff.
Music.

WEDNESDAY, NINE A. M., TRAINING CLASSES.

Lessons from *Gospel Quarterly*.
First Primary in charge of Sr. Lucy Lyons.
Second Primary in charge of Sr. Viola Blair.
Music.
Intermediate, in charge of Sr. Minnie Nicholson.
Senior, in charge of Sr. E. L. Kelley.
Song.

1: 30 P. M.

Unfinished business.
Election of officers.
Experience meeting.

EVENING.

Song, by congregation.
Prayer.
Quartette, "Nearer my God to thee."
Address, "The Model Superintendent," F. G. Pitt.
Vocal solo, "Come unto me."
Address, "The Minister and the Sunday school," E. L. Kelley.
Octette and duo, "Good night."
Doxology.

The blanks for music and the third address will probably be filled in the next issue.

E. A. BLAKESLEE, Supt.,
GOMER R. WELLS, Sec.

SECOND QUORUM OF SEVENTY.

The members of the Second Quorum of Seventy are requested to make their annual report to the president, Columbus Scott, Lamoni, Iowa. Send a complete report of your labors, baptisms, confirmations, administrations, and blessing of children, also ordinations; also what capacity you have been acting in. State your wishes as to entering the ministry another year, also the number in family, if any.

T. W. WILLIAMS, *Sec.*

MINISTRY BLANKS.

Blanks for reporting on to the General Conference of 1893 have been sent to all those who received appointments from the session of 1892, excepting to Elder J. B. Lytle, whose address I have not been able to find. If he will send word to me I will forward blanks. Any others who fail to receive theirs by reason of their being absent from regular address will be supplied on sending card. Please fill out and return to me by April 1, if possible.

H. A. STEBBINS, Church Secretary.
LAMONI, Iowa.

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TO THE HIGH COUNCIL.

There having been a matter in controversy between the Providence branch and Eld. F. A. Potter, appealed to the High Council the papers in which case so appealed have been filed in the office of the Secretary of the church, March 16, of the present year, and the Presidency having examined the said appeal and the reasons assigned for the request that the issue joined between the parties may be tried before the High Council, do consider the reasons for such request sufficient and the case of enough importance to be put before the High Council for final determination.

We therefore do hereby request the several members of the High Council to convene at Lamoni, during the ensuing April session of conference, which will convene Thursday, April 6, when the said matter in controversy between the said Providence branch and the said F. A. Potter, aforesaid, will be laid before them upon the appeal of the said F. A. Potter, by his counsel, John Smith and Thomas Whiting, for consideration, trial, and final adjudication.

JOSEPH SMITH,
W. W. BLAIR,
Presidents of the Church.

Done at Lamoni, Iowa, March 18, 1893.

FIRST QUORUM OF PRIESTS.

Please send your reports to Bro. Henry A. Stebbins, Lamoni, Iowa. You will again be called upon to elect a president, as our president chosen by your body last April has been set apart and ordained to the eldership. If circumstances do not prevent, I will attend the General Conference. I hope those who come will bring the Spirit with them, so that we may have wisdom in choosing a president. Hoping to hear from all of you, I remain, your colaborer, CHARLES P. FAUL, Sec.

CLARKSDALE, Missouri, March 11, 1893.

NOTICES.

Notice having been published in *Herald* for one Seth A. Robinson to appear at the Saints' new church on March 4, we, the undersigned elders composing said court, believe that said brother knew nothing of the time set for said court. We therefore notify said brother to appear in person or by counsel at the Saints' new church, near Burnham, on Saturday, May 20, at 9:30 a.m., to answer to charges of unchristianlike conduct brought against him by Fletcher G. Hill and Ida E. Hill.

HENRY SPARLING,
C. J. SPURLOCK.

The following named members of the Texas Central branch, Texas, are respectfully requested to report to the branch as to their whereabouts, at once; if not, the same will be placed on the scattered roll: Bethel J. Varner (priest), Elizabeth Varner, Mary E. Yarber, Lafayette Chadwick.

W. G. MCINTOSH, Clerk.

The Saints of the Chatham, Ontario, district will please address all mail intended for me to No. 100 Huron street, Detroit, Michigan, instead of Chatham, Ontario, until further notice.

RICHARD COBURN, Bishop's Agent.

MARRIED.

ACKERLEY—WALKER.—At the home of the bride's mother, Lamoni, Iowa, on Wednesday evening, March 8, 1893, Bro. Albert L. Ackerley and Sr. Sarah Lois, youngest daughter of Elder Samuel Fry and Sr. Marietta Walker, Priest F. M. Weld officiating, assisted by Elder H. A. Stebbins. A large gathering of friends witnessed the ceremony, extending to the happy couple the sincere wishes for their welfare entertained toward them by all their friends, and participating in the pleasant season of social enjoyment that followed. Many valuable and useful presents were received from friends of Lamoni and elsewhere, grateful acknowledgment of which is hereby made.

ITEMS OF INTEREST.

PARIS, March 10.—The *Figaro* states that it has received grave news from Buda-Pesth. It is in effect that Emperor Francis Joseph of Austria is about to abdicate in favor of his brother, the Archduke Charles Louis. Should this prove to be true great changes are impending in the world of European politics as the new emperor is strongly in favor of an alliance with Russia.

ST. PETERSBURG, March 13.—The Chinese authorities in Kashgar are, it is stated, preparing to seize the portion of the Pamir region occupied by Russia and to which China lays claim. With a view to defending Russian occupation two battalions of Russian infantry and two batteries of artillery have been ordered to start in April to reinforce the troops now wintering in the Pamirs, and to resist any Chinese force that may attempt to drive the Russians out. The Chinese are said to be indignant at what they call the violation of Chinese territory.

PEKIN, March 9.—The Board of Censors, through the Superior Censors, Houai Ta Pou and Soun Chin Nai, have presented to the Emperor charges of a most serious character against Houng Tchun, who was formerly Minister to Russia and Germany, and who is now a member of the Tsoungli Yamea, or Council of Foreign Affairs. Houng Tchun is accused by the Censors of treason and corruption in having renounced the rights of the Chinese Empire to portions of the Pamir region and transferred the same to Russia, to the great injury and loss of China. The Censors demand that the punishment of death be inflicted upon Houng Tchun. The charges have caused much excitement in the Chinese court, Houng Tchun being a man of great influence and being under the protection of the surviving Empress dowager, Tsou Hsi, commonly known as the Western Empress, who, although she has lately withdrawn from power, still possesses a most influential voice in the affairs of the imperial government. The Russian aggressions in the Pamir region have excited great irritation in Pekin, and there is a disposition to deal severely with all who have afforded any pretext for those aggressions. It is said that for this reason Houng Tchun has been marked out as a victim by the Board of Censors in order to satisfy public clamor.

CALCUTTA, March 14.—The British have had a severe battle with the tribes beyond Chitral, where they have for some time been endeavoring to strengthen the Indian frontier against the possibility of Russian encroachment. The British recently occupied Chilas, beyond Chitral, with a garrison, and fortified the place with the intention of holding it permanently. The mountain tribes took offense and made an attack on the fort, which was bravely defended by the British. The conflict was desperate and sanguinary, and the natives were at length driven off with a loss of 200 men. The British then took the aggressive and marched against the intrenched villages of the hostile tribes. Owing to the mountainous character of the country this expedition was extremely hazardous, but the British troops acquitted themselves gallantly, storming village after village under the command of Maj. Daniell, who was himself shot through the heart while leading his men in an assault on one of the villages. Every point occupied by the hostile natives was carried, the British losing twenty-three killed and thirty wounded in the fighting. The tribesmen, finding themselves unable to resist any longer, submitted to British authority. The result of the struggle greatly strengthens the British position at what was considered its weakest point in the vicinity of Hindu Kush.

MADRID, March 8.—In the parliamentary elections the advanced Republicans secured only twenty-seven seats in Spain and two in Cuba. It is estimated that the government party in the Cortes will number 306 and the opposition 131. The government has ordered that a rigorous censorship be exercised over all telegrams, domestic and foreign, tending to foment Republican agitation.

HAVRE DE GRACE, Md., March 12.—The Susquehanna rose above its highest flood mark here and at Port Deposit last night. Every house along the water front on both sides was flooded, and the foundations of a number of them were undermined. At Port Deposit the women and children were removed in boats to places of safety, and the men worked all night carrying out furniture and household effects. A break in the gas pipes left the town in darkness. The ice is gorged twenty feet high at the Baltimore and Ohio railroad bridge. The break water at the Philadelphia, Washington, and Baltimore railroad drawbridge was torn away by the drift ice. Considerable damage has been done to this town. Many poor families on the low lands lost everything. The poor of Port Deposit are in sore distress, and many are ill with pneumonia and other diseases brought on by the cold and exposure. To-day the river was filled with ice for miles above Port Deposit and the water was four feet deep in the streets.

PORT DEPOSIT, Md., March 13.—The breaking of the immense ice gorge at McColl's Ferry, twenty miles above here, last night was followed early this morning by the giving way of the frozen mass at the railroad bridges near Havre de Grace, and to-night the Susquehanna is running at the rate of twenty miles an hour. The worst of the flood is now over. The damage here will reach $60,000.

The reports of damage done by floods, given above are samples of what are reported from many points in the States of New York, Pennsylvania, Michigan, Iowa, Illinois, Wisconsin, Missouri, Nebraska, and Mississippi, in all of which the damage was too great to be noted in detail. One of the severest blizzards of the winter raged over Northern Wisconsin, Northern Michigan, Minnesota, and the Dakotas, on March 13.

BOSTON, Mass., March 10.—A fire in this city to-day destroyed $6,000,000 to $8,000,000 worth of property. Four persons are known to have lost their lives; twenty-one were injured.

President Cleveland is reported to have stated, that in the appointment of United States Consuls to foreign countries men would be selected who had exceptional business qualifications, and who possess sufficient trade instinct to recognize an outlet for American merchandise, and the ability to aid in working up a market for the productions of American manufactories and farms. By this policy he hoped to see a materially expanded trade between the United States and foreign countries, especially with the Central and South American republics.

Rahway, New Jersey, experienced a well-defined earthquake shock March 10. It did considerable damage, buildings being swayed by the shock "which was like the long, undulating motion of a sea swell." New York and Long Island City also experienced the shock.

ROME, March 11.—It is reported the Pope has decided finally that Archbishop Satolli shall reside in Washington. The pecuniary result of the Papal jubilee is a gain to the coffers of the Vatican of £250,000, in addition to gifts of plate and other valuable articles valued at about £200,000.

Mgr. Satolli has restored to W. S. Bowen of West Chester, Pennsylvania, his pew in the church which was taken from him six years ago because he refused to send his child to the parochial school.

ALBANY, N. Y., March 9.—The Association for the Protection of Stage Children was incorporated with the Secretary of State to-day. The objects are to protect and care for children who are employed upon and about the stage of theaters and opera houses, and to see that such children are educated and not exposed to immoral, vicious, and unhealthy surroundings. Among the directors are Joseph Jefferson, A. M. Palmer, Daniel Frohman, and Henry E. Abbey.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, April 1, 1893. No. 13.

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Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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CAYENNE PEPPER AS A REMEDY.

ALLUDING to the subject of medical botany, which has been referred to recently in your columns, I will tell you a little circumstance. I was getting rock for the Provo tabernacle about ten or eleven years ago, when a section hand came to me and greeted me by name; I knew him, but could not place him. He asked if I remembered a person at Preston, England, when I was on a mission there, who had had bleeding of the lungs, and whom I told to take a quarter of a teaspoonful of cayenne pepper every day for a week or two. He continued: "I am that man, and it cured me."

I knew then who he was. There were a few scattered members of the Sheffield and Leeds conferences in and about Preston as coal miners. When I was appointed to take charge of the Leeds conference I organized a branch there. The young man that had the bleeding of the lungs attended our meetings, and some months after he joined the church, as did also his mother and sister. The three and several other families from that branch are in Utah county.

On the use of cayenne pepper, I call your attention to the following which I wrote for the *Independent*, and which was printed last week:—

Botanical remedies are in harmony with nature's laws of life and health. I will enumerate some of the uses of cayenne pepper. It is a natural stimulant, acting quickly on the system, creating free circulation and healing many afflictions of the body; half a teaspoonful with half a teacup of warm water will cure any case of nose bleeding. I have seen this remedy used many times and it never failed of good results in one minute. During the last holidays I had the pleasure of visiting friends in Salt Lake City, and there met an aged lady friend who had been taken with a severe attack of bleeding. A doctor was called who plugged the nose, and put a cold stone to her back, and in this uncomfortable position she was left. Having had time for reflection she thought of my advice in the use of cayenne pepper; she had the stone and plug removed; her nose bled profusely, she took one teaspoonful of cayenne and was immediately cured. Cayenne is also good for hemorrage of the lungs. I can name a number of cases permanently cured by its use. It is also a certain specific for pleurisy. I have seen it tried often, and twice upon myself when taken with this dreaded complaint I obtained relief and a cure in less than twenty-four hours. For treatment of pleurisy take one teaspoonful of cayenne and bathe the feet in hot water with mustard and cayenne added to hot water. Should the first application not give relief, repeat the dose as occasion may require.

In times past professional men held to the idea that in the diseases above named bleeding and leeching were the remedies; however it is now universally admitted that such practice is injurious to health.

General Washington's motto was, "save life." Botanical science is, "save the blood," a pure and free circulation being the true source of life and vigor. I will conclude by adding what the great discoverer of circulation, Dr. Harvey, says: "It cannot be told in fewer words than that health is a free circulation, and sickness an obstructed circulation of the blood."—*Thomas Child in Deseret News.*

There are many fruits that never turn sweet until the frost has laid upon them; there are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them; and there are many elements of life that never grow sweet and beautiful until sorrow touches them.

An expedition will shortly be equipped by Sir Thomas Elder to explore the interior of the Australian Continent.

GENERAL CONVENTION PROGRAMME.

Programme of the General Sunday School Association Convention, to convene at Lamoni, Iowa, April 4, 1893.

MONDAY EVENING, APRIL 3.

Teachers' meeting in charge of Bro. R. S. Salyards, assisted by Bro. William Clow, of Independence, Missouri. This is the regular Teachers' Meeting for the purpose of studying the lesson, which will be the lesson for April 9, as found in the *Quarterly*.

This will be followed by the Teachers' Training Class, in charge of Sr. Anna Stedman.

TUESDAY, NINE A. M., BUSINESS SESSION.

Reports of General Officers and Districts.

1: 30 P. M.; BUSINESS.

Constitutional amendments.
Question of continuing the *Quarterlies*.
Miscellaneous.

EVENING.

Song, by congregation.
Prayer.
Music.
Address, "The Art of Teaching," Dr. J. H. Hansen.
Quartette, "One sweetly solemn thought."
Address, "Temperance," Joseph Luff.
Music.

WEDNESDAY, NINE A. M., TRAINING CLASSES.

Lessons from *Gospel Quarterly*.
First Primary in charge of Sr. Lucy Lyons.
Second Primary in charge of Sr. Viola Blair.
Music.
Intermediate, in charge of Sr. Minnie Nicholson.
Senior, in charge of Sr. E. L. Kelley.
Song.

1: 30 P. M.

Unfinished business.
Election of officers.
Experience meeting.

EVENING.

Song, by congregation.
Prayer.
Quartette, "Nearer my God to thee."
Address, "The Model Superintendent," F. G. Pitt.
Vocal solo, "Come unto me."
Address, "The Minister and the Sunday school," E. L. Kelley.
Octette and duo, "Good night."
Doxology.

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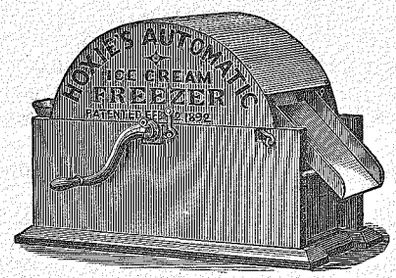

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, April 1, 1893. No. 13.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, April 1, 1893.

CONTENTS:

EDITORIAL:
Local Priesthood Meeting.....193
A Retrospect.....194
High Priests and High Council.....196
Fasting.....199
MOTHERS' HOME COLUMN:.....200
My Redeemer.....200
LETTER DEPARTMENT:.....201
ORIGINAL ARTICLES:
To Aged and Young.....205
SUNDAY SCHOOL ASSOCIATIONS:
Independence.....205
CONFERENCE MINUTES.....206
MISCELLANEOUS:
Card from J. L. Gunsolley.....207
Young Poeple's Society.....207
Items of Interest.....207
Where is thy Faith.....205

LOCAL PRIESTHOOD MEETING.

IT is the policy of the HERALD to furnish the ministry and the Saints such reports of matters of interest at home and abroad as will prove of use to all interested in the work of God. We notice with pleasure the general sentiment everywhere prevailing among the brethren, and the sisters too, and among the young people—all, to impart to each what in their experiences and observation is found to be of good to the household of faith, and to their fellow men—the race. This is the spirit of the gospel—the Christlike spirit of building each other up in the most holy faith, and of drawing others within the pale of the Father's house.

With the view to present what may aid other districts in carrying out the evident intention of the law of God—that every man should learn and do his duty, we present the following:—

In response to a call from Bro. William Anderson, missionary in charge and president of the Decatur, Iowa, district, the local ministry of the district, elders, priests, teachers, and deacons, those not under General Conference appointment, met at Lamoni, on Thursday evening, January 5, last, to consult and agree upon a plan of work with a view to perfecting a method by which each local officer of the church in the district would be brought into active service, either in preaching, accompanying and assisting those who would preach, distributing tracts, or performing such work as he could. Quite a number were present, all of whom made statements of what they had been doing and what they were willing to do. The general sentiment was in favor of a campaign of steady, persistent effort, the object being to finally reach every neighborhood and to occupy every meeting-house and schoolhouse that could be secured. The young men of the district who had been laboring in the Sunday school work also reported. They are priests, and have been aiding the outlying schools, organizing new schools, and preaching at various points in connection with, in addition to their Sunday school work.

Some arrangements for ministerial work at various points were then made. The president was requested to formulate a plan of action and report at the next meeting, to invite President Joseph Smith to address it, when adjournment was had subject to call.

On Friday, March 3, the brethren met again at Lamoni in response to the call of Bro. Anderson. President Joseph Smith was introduced, and addressed the assembly. He said:—

I am pleased to meet with you, and to note your efforts to reach an improvement in methods, in duties, and in work. I hardly ever like the word *duty*. It is a hard word; it means that which a person is under imperative obligations to perform. A sacrifice of self is necessary to bring the spiritual exaltation that makes duty a pleasure. I have long since learned that the man who takes no pleasure in duty will prove to be an unprofitable servant. We are told in the word that every man must learn his duty.

I am aware that the idea of priesthood has been rendered improperly, and thus discredit thrown upon the word, making it sometimes obnoxious to the ordinary hearer. Priesthood is but delegated authority to act, and a man can neither confer power nor honor upon any office to which he is called, by investing it with himself; he can however increase in any calling which God points out to him and make himself honorable in it. The conferring of priesthood does not in itself endow a man with power that is innate in himself, and it cannot be exercised only in the purview of its mission.

There are in the church two priesthoods, and in them lie all the duties, prerogatives, and labors that men can do for their fellow men at the command of God. I believe that the secret power, the real force and vitality of the priesthood, lies in the statement made by the Savior, that he who would be the greatest should become the servant of all. Joseph Smith, the first president of the church, in a letter written from Liberty Jail, in Missouri, makes use of the expression that when a man undertakes to lord it over God's heritage, or to exercise the functions of his priesthood in any degree of unrighteousness, farewell to that man's priesthood—his functions as an officer in the priesthood then cease. I have drawn conclusions from these two statements, the one of the Savior and that of the Seer, that have been profitable to me; I have concluded this: that in the exercise of any of the functions of my calling, unless the absolute necessities of the case required it, it was not profitable to urge the fact of authority before the brethren. Where a man is fond of parading his authority, he makes himself obnoxious, and destroys the effect of his teaching and influence. This admonishes me that the teaching of self-abasement is like the Apostle Paul's of charity, which vaunteth not itself, is not puffed up, etc. Real worth in a man is soon discovered and recognized, and if he shows himself conscientious and worthy he will have little or no trouble in securing reverence and respect in the exercise of his authority as occasion demands it.

The primary object of our work is to preach the gospel. Many are and have been too anxious to know about the coming of Christ; where, when, and how he is coming—how it is to be, and all about it. We forget the statement that the time of his coming is with God and that no one knoweth the day nor the hour. I believe that one reason for this is that man is so constituted that if he knew the hour he would be very diligent and careful and more from the thought of fear than from love of his appearing, and, men are to be saved as free men, and perfect love casteth out fear.

There is a tendency in our gathering together to defeat the object we have in view. I apprehend that you are in this gathering striking a blow to the overcoming, or counteracting this tendency.

The priesthood makes a preacher of every officer in the church, and the priest, teacher, and deacon have the privilege to teach; and I have no doubt from the experience of the past that we have put these men in the background, or suffered them to fall to the rear, from the errors of the past; for my researches into early history and past records show that branches were presided over by priests and sometimes deacons, and by teachers also. I think one reason for this backwardness in this in the past has been the practice of ordaining men to the office of deacon or priest, then afterward ordaining higher. And it has resulted also from the endeavor to put our best foot forward to the world.

My observation has shown me that we are most effective in our work when we are consistent with our faith. For this reason when a man is careless in his life, in the principles of courtesy, kindness, etc., he makes a poor impression. I was once in a region of country where three of our ministers had been laboring. I heard comments upon them, and I learned that the man who had made the best impression on the outsiders was the slowest and least impassioned of the three there. His work out of the pulpit had been courteous, and in the pulpit he made no effort to pull down other sects, but taught the truth affirmatively, while others had acted differently in their work in this respect. I suggest this because at the present we are regarded with considerable attention and there is a strong tendency to become better acquainted with what we really teach; and I have no doubt that this will increase; it must increase.

I would suggest that you quietly let the sectarians alone; that is, that you do not by name and direct assault antagonize them. It is easy to point out defects, but not so easy to point out the remedy for them.

I used to read of the method of some men in days past in making friends; it was said that the best way was, if you saw a man out in the street, rush out, knock him down, and then apologize for it. The vigorous treatment and apology made him a friend. Show to men who differ from you in belief that you consider them to be honest, as you claim to be, and if you would ask them to respect you, you must respect them. All sects have some truth. During my late trip I listened to the preaching of a

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Christian minister; he preached faith in God, repentance, and baptism—some of the principles of the doctrine of Christ, though he did not teach them all. So far I could go with him and give him credit for the truths he did teach.

I would also suggest that you get all the force in the field that you can. Let the teachers and deacons develop, going with others, making efforts to get all the openings you can, and if an evangelist is developed from these men, let the church have the benefit of it. I am not altogether in harmony with the idea that men must have experience before they are to be trusted. We are told in the Scriptures that men are to be called of God. When men are called of God (and I believe all should be), let them have a chance to develop, and in nine cases out of ten the conditions that surround them will give them wisdom. In some cases men will never get wisdom; it is not in them. There is one young man that I know of who is now presiding over a district, who is becoming one of the wisest and most efficient officers we have. We sent Brother Heman C. Smith to Texas as an inexperienced man; we have so sent Brethren J. W. Wight and C. A. Butterworth to Australia, and all of them have developed wisely and well.

I have made no studied effort to address you from the books on the law. You have all read the law; and each of you feel that you have just as good a right to render it as I, and if I give you my opinion, would feel at liberty to go over it, to form your own opinions. I believe the deacon is the proper custodian of the local finances of the church; that he is a preacher, and has the right to preach, teach, and invite all to come to Christ.

The teacher is a police officer, and may be sent upon missions of mercy to reconcile brethren, to make peace, and conserve it; and he should give notices to the brethren; he is the man to do this work. He is not a visiting officer; the priest is the visiting officer, and should do it; and it does not imply that he is to do this when the membership are in church. And he is not to make himself an officious man in stirring up trouble; and he is not to be a busybody. He is not to listen to idle stories, and if he is asked to listen, he should ask if brethren have tried to settle their difficulties between themselves as the law requires and commands; otherwise he is not to listen to their complaints and stories. One of the most effective deacons this church has ever had was Bro. Samuel Chambers, of Nauvoo. This man would never hear a case, would not listen to it, unless the complainers would first talk with the offended parties. This should be a rule with the Aaronic priesthood. There is an obvious need of them being free from these things, only as the law requires them to act concerning them, in order that they may keep themselves free and untrammeled, and preserve their influence and power to act for the best interests of the people.

The eldership comprises the entire body of the Melchisedek priesthood. It is said that the office is an appendage to the Melchisedek priesthood. If so, the office of an apostle is an appendage. The reason why the apostle exercises special prerogatives is because of the peculiar requirements of his calling, by the voice of the body, and by the voice of God. The elder may under peculiar circumstances do as important work where there are no restrictions in the law; he is required to do when sent where that sort of work is to be done. While not required by the law to travel all the time he may do so. The Seventy should travel all the time, and when so acting are apostles—those sent. We have many apostles not of the Twelve. Bro. J. W. Wight, and others like him are practically acting as apostles except where in the law some things are reserved for the apostle to do, as special prerogatives.

There should be no conflict between the High Priests and the Seventy. High Priests should preside over districts, while a seventy can decline to so preside, and do his special work. All are necessary in their places. To me the conflict between men in regard to office has always seemed an unseemly one. In thirty years there have been very few instances in which I have been compelled to exercise dictatorially the authority of the office of President of the Church. I attribute this largely to the willingness of the people to recognize the authority, and I being a man who did not hold myself in reserve, and not being an unduly dignified man, in my apparent simplicity being of easy approach.

In the few years of the past I have not been in such a condition of health as to be much with you, and I present these few thoughts without special preparation. I came here to-night to keep my word. Of all the men beneath the shining sun who should keep their promises, the ministry should.

The ministry should keep their promises and fill their appointments faithfully and promptly. My experiences in trying to do this in over thirty years of an active ministry have been that I have been favored in so doing. The men who do so will be favored of God.

The minister should remember that the good effect of preaching is not from the length of an effort; it is what you say that does the work. It is not the loudness and the length of what you say, but the merit of the subject matter that you present, the truth of it. One brother that I know of, a man of bright mind too, is wearying people, wearing them out because they can't stand his long sermons. Good as the gospel is people cannot stand two hour sermons. It is the short, pithy discourse that gives satisfaction and tells for good. Henry Ward Beecher once said that the average sermon to be real good ought to have a piece taken out of the beginning, a chunk off the end, and a good piece out of the middle. And brethren, don't be afraid of what the world may think of or say about you. Tell them what is true and right, and let it take its chances.

There is another thing I wish to speak of: This church is becoming overcareful in requiring that men be too closely examined before being sent forth. I believe that God is moving upon men who are of the seed of the church and directing them toward us to help in the forwarding the interests of the gospel among the nations. Let us take them. While in so doing we may make some mistakes, they will be few in comparison with a too rigid policy. Of late there has been a Baptist minister in the South who is charged with heresy because coming across some of our works he has recognized the truth they teach concerning the organization of the church, and has had the courage to teach it. It may be that like Sidney Rigdon, of whom it was said that he fell from his horse and cracked his head, that he has by some means become acquainted with greater light—the true light. If the fall made Sidney Rigdon an able, eloquent preacher, all well and good.

Bro. Smith's address was closely listened te. It was decidedly encouraging to all who desired to work. Brethren who were not present at the previous meeting then stated what they could do. Some who had teams offered to take others to their appointments.

Bro. Anderson then reported the following statements, as requested at the preceding session.

The object of these district priesthood meetings are:—

1. To arouse to activity all the local priesthood in this district.

2. To systematize our labors so that we will work where we can do the most good without interfering with one another.

3. That we may meet together once a month and report whatever is necessary; new openings for preaching, if any, and receive appointments if not already engaged.

4. To consider the propriety of and arrange for distributing tracts wherever it may be thought necessary.

5. To instruct and receive instructions, as we may agree upon, relative to our duties in our several callings in the priesthood.

6. To consider any questions that may be thought necessary to be considered by the brethren assembled at these meetings.

The plan of action was unanimously adopted. The meeting then adjourned.

The foregoing indicates what the brethren mean to do in this field. It will readily be seen that a force like this at work in the districts would accomplish much. Systematic, persistent work, and unity and concert of action will bring results to the church that will tell for good and accomplish much.

We have the truth, we have the blessing of the Lord in presenting and living it, we have also a goodly number of preachers and workers, with others constantly coming to the front. All we need is to work, to be alive in our work, to stick to it faithfully and wisely, and success will result to the cause and good to the various communities and to ourselves.

We suggest to the brethren to whom such applies, that they organize and work in systematic unity of effort as the Decatur district brethren have begun to do.

A RETROSPECT.

IT is sometimes a delightful, sometimes a pitiful, and sometimes a necessary task to take up some items of the historical past and read them with the light of the present thrown upon them. Of the latter sort the following will be found.

In 1871, Bro. David H. Smith was doing missionary work in Utah, and in July of that year was holding meetings in Salt Lake City, in what was know as The Liberal Institute, a building erected by H. W. Lawrence, W. S. Godbe, E. L. T. Harrison, W. H. Shearman, E. W. Tullidge, and others, who had revolted against what they thought to be unnecessarily oppressive ruling on the part of the dominant church there. Of course these meetings attracted much attention; and pretty nearly all classes attended them. After one of them, the following appeared in the Salt Lake *Tribune* of July 16, current year.

THE JOSEPHITE PREACHING AT THE INSTITUTE.

Editor Salt Lake Tribune:—As young David is creating such a stir at the Institute by lecturing on the subject of successorship to the Prophetic office, and other subjects, I beg the privilege to express a few thoughts through the columns of your paper. He lays no claims to the position himself, but labors in the interest of his brother Joseph; of course "fellow feeling makes us wondrous kind." He also assumes to have no personal interest in coming here other than the gratification of seeing the people of this Territory liberated from the "bondage" of Brigham Young. Now,

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I ask, who can be so willfully blind as not to see that there is a crusade being waged against the man who, for a quarter of a century, has governed this people, and made them what they are; a crusade, too, for no other purpose than to controvert the claims of President Young's sons when their father shall pass away. It is said in scripture that where the carcass is, there the eagles will gather together. These boys under the inspiration of a set of old apostates are fulfilling that text. They look forward to the demise of President Young with all the carnivorous intensity which characterizes that bird of prey, not, probably, to devour his dead body, but rather his living substance, which he holds by virtue of his office. Were they to effect their purpose the result is obvious. Joseph becomes Prophet, Seer, Revelator, and President. His two younger brothers, as a compensation for their labors, assume the positions of first and second counselors. This must be a foregone conclusion in the minds of all thinking people. Admitting for argument sake that young Joseph has the right by virtue of heirship. he possesses none of the qualifications which alone adapt a man for the office to which he aspires. Here let me ask, Is he a prophet? If so, show me his predictions. Is he a seer? Where then is the record of his visions? Is he a revelator? What has become of his revelations? If none of these are forthcoming, in what way is he qualified, provided nothing could be urged to controvert his claims by heirship?

In order to establish his right, it is assumed that the Mormon people are "in bondage," and that Joseph is the man spoken of in a revelation given to his father, referring to a man who should lead the Saints out of bondage with power, even as Moses led the Israelites. In the first place the assumption is wrong. Were the people in bondage, there is ample chance for them to escape without the assistance of a prophet, but there was a time when the people who composed the Mormon Church were in absolute bondage, oppressed by the nation as Israel of old were by the Egyptians, and they were led out of that condition, and brought into the wilderness by a man as much of the Mosaic type as the circumstances of the times and educational influence would permit to exist. It may truly be said that we were led into the wilderness, but our land of promise lay in the redemption of the soil from sterility, instead of a land of spontaneous growth. This, however, can be easily accounted for by the difference of our geographical location and the consequent difference in climate. It may be urged, if Brigham, Jr., who by right is the successor of his father, were to take his place, *that he is no prophet*, but it must be remembered that he legally holds the priesthood and apostleship already, and were he to be ordained to the position of his father the spirit of his office and calling would rest upon him, and qualify him for the duties appertaining thereto. This young Joseph cannot get except he obtain it from those holding the authority to confer it.

There is not a Mormon Elder that ever attempted to address an audience who could not fire up an audience and make more impression on their minds of the importance of his mission than can any of the sons of Joseph. What, then, is the cause? Simply this: they are destitute of authority, and without a mission. Indeed, they do not claim to be sent. Taking this for granted, what claim have they on this people? They are no better than the Methodists: they come to preach either for hire or worldly honor. If for the latter I think it would have been far more honorable for the boys to have adopted another religion rather than disgrace their father by exposing him and destroying his works.

NOT A JOSEPHITE.

Right after it, as clearly appears from the date, the same paper published a reply to "Non Mormon," and a curt notice of the point made by that writer on heredity.

REPLY TO A "NON-JOSEPHITE."

SALT LAKE, July 16, 1871.

Editor Salt Lake Tribune:—In your issue of this morning, a "non-Josephite" assumes to ventilate the aim and purpose of the mission of Elder David H. Smith to the people of this valley, and gives not only him, but his brothers and co-workers, "particular fits," because, forsooth, Joseph has not defiled himself by coming into the Kingdom of Brigham, partaking of his meat and wine and worshiping the image of adultery which he has set up.

Now, as I happen neither to be a "Brighamite" nor a "young Josephite," and never have been, I may be presumed to be able to speak impartially if I endeavor to vindicate young Joseph from the foul designs which are imputed to him.

The quotation, "Where the carcass is, there will the eagles gather together," would be vastly more appropriate as applied to Brigham than Joseph, for surely the "dignitaries" here seem to me like birds of prey, or like the adversary we read of, that goeth about seeking whom he may devour. That quotation surely cannot apply to Joseph, for he never has counselled his followers to gather unto him; never has asked for tithing; never robbed them of their gold and silver; never required the sacrifice of their fair daughters to gratify sensuality. Never, to my certain knowledge, has he caused to be transported over the river of death these whose honest convictions of duty caused them to differ from him in thought or feeling.

I am somewhat personally acquainted with Elder Joseph Smith, and I am proud to declare that he does not desire to come into any relation with the Mormon people merely for the sake of exercising authority, or for obtaining place and power.

If the "living substance" to which our friend alludes is the decomposed "carcass" of polygamy, Joseph does not want it and *would not touch it.* His highest ambition is to do all that lies in his power to promote the happiness and prosperity, both temporal and spiritual, of those who look up to him, not only as a "prophet, seer, and revelator," but as a guide or teacher, one who in imitation of our blessed Redeemer desires to spend his life in doing good, and helping his followers to rise to a higher plane of noble self-sacrifice and devotion to the good of the whole human race.

How incomparably more beautiful and to be desired are the aspirations of such a leader than those which control this would-be potentate of Salt Lake. His aim to gratify sensual lust, his victims, the fair, the beautiful olive plants reared by loving hands, and sealed to a destiny more to be dreaded than death itself. The despotism which Brigham has inaugurated in this beautiful valley is without a parallel in the world's history. It is no wonder that Brigham and his devotees began to quake in their shoes, for so sure as there is a God in heaven, so sure will retributive justice overtake those who wantonly abuse the power they have so unjustly attained and held for a period of years.

MRS. HARRIET F. CADWELL.

Editor Salt Lake Tribune:—I notice in your People's Column an article headed, "Josephite Preaching." Why a Mormon crowds himself into your columns to provoke other Mormons is left to inference.

In the main I like the article, but the statement nicely, craftily worked into the columns of the *Tribune*, instead of elsewhere, "that Brigham Jr., WHO BY RIGHT is the successor of his father," is a libel on all the past, present, and future of the principles of the gospel of Jesus Christ.

No man will ever rule this people under a claim of "hereditary right." Any Mormon's son had better ponder deeply before he courts the issues of his claims by hereditary rule. This people will never be led, ruled, or blessed by any such claim or man.

Our President must be elected under the influences of the Spirit of God and sustained by the esteem of the people.

No such thing as hereditary right to govern this people exists.

Respectfully,
A CAREFUL LOOKER-ON
AND HONEST MORMON.

These clippings are received from Bro. Phineas Cadwell, of Logan, Iowa, whose wife, Mrs. Harriet F. was, and who consents to their republication over her full name, the initials only having been used in the original. Mrs. Cadwell has been dead some two or three years now; and it is a pleasant thought to Bro. Phineas, that his wife though not united with him in faith, was yet of sufficient strength of principle and purpose to resent a wanton attack on the church and its defenders.

Bro. David Smith labored faithfully while he was in the Utah mission, and undoubtedly stated the conditions as they existed; but his advice and exhortation were alike unheeded. Both the party then called the Godbeites and the Brighamites were of the opinion that the Reorganized Church was simply the spasmodic effort of misguided personal ambition, of which Bro. David Smith was but an eloquent echo; and that the whole system must go by the board sooner or later. It does seem however, that the fates, or the good Lord has ordered things otherwise; for the Reorganized Church has not only remained, but has made fair progress in both spiritual increase and numbers and moral prestige; while the effort made by the Godbe brethren has failed in a large degree; and the conditions forced upon the Utah church have resulted in compelling the abandonment of plural marriage, in a very peculiar and gravely erattic manner; which may seriously be questioned as undefensible from the ethics of the latter-day movement.

"Nothing succeeds like success;" and the fact that the Reorganized Church now faces the world on the platform of original Mormonism, pure and simple, is challenging the attention and respect of the world—and over Utah church contemporaries as well.

THE HERALD has received from the Lamoni town authorities the following, with the request that the expected attendants upon the April session of conference be informed of the facts in the case.

Editors Herald:—It is thought advisable by the Town Council that those attending General Conference be notified that there has been some cases of diphtheria in the past, (but none at present) and that a mild word of caution might result in good to the public.

Yours respectfully,
V. WHITE, Town Recorder.

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"AMONG the Pueblos," a lengthy article descriptive of the Pueblo Indians of Arizona and New Mexico, published in the Chicago *Tribune* for March 12, contains the following, which strongly supports the statements of the Book of Mormon concerning the origin, migrations, and history of the aborigines of America:—

Who are the Pueblos if they are not really one race of the true American Indian? There is a theory, based on some old tradition or other, that they are of Asiatic origin; that hundreds—perhaps thousands—of years ago, when certain parts of Asia became overpopulated, many of the people were set adrift in boats to go—the Lord knows where—and rid the country of its superabundance of human beings; that some of these outcasts finally landed on the shores of the New World, where, forgotten by their countrymen, they multiplied and became of themselves a great nation; that by internal strife and disease they became depleted and weak, and built for themselves places which should serve as dwellings and fortresses alike; that they practiced the arts and retained, to some extent, the civilization which they had brought with them; and that, after centuries had elapsed, they finally, hundreds of years before the present day, became what are now known as the Pueblo Indians of New Mexico and Arizona.

THE House of Bishops of the Protestant Episcopal Church of America met in special session at New York, March 2, and passed upon the following consistent and Americanlike resolution:—

Resolved, That the House hereby reaffirms the conviction implied in the action of the Board of Missions at the last session in Baltimore, that it is not competent to the Government of the United States under the provision of the Constitution to make nor of any religious body to accept appropriations for the maintenance of missions or schools, and that the Bishop's desire especially to commend to the support of the people and clergy of this church those schools and missions under its care on behalf of which the church has declined to accept government appropriations.

"GLADSTONE'S Crowning Triumph," is the heading to the following tribute to the "grand old man," who is admired by his friends and acknowledged by his enemies to be a wonderful combination of mental and physical manhood. He is an inspiration to those who would continue clear in mind and useful to the end of life. He has solved the problem of how to grow old gracefully; is another illustration of the possibility of retaining great intellectual vigor at an advanced age. It is evidently true in the philosophy of human life that a man's last days should bring to him the comfort, the satisfaction, and the happiness of a life well spent in noble deeds and moral and spiritual developement—these preserved in a well cared for, a sound body:—

GLADSTONE'S CROWNING TRIUMPH.

The impression of physical and mental power which Mr. Gladstone gave to the crowded House of Commons when he made his great speech on home rule the other day is indicated by the following extract from a report in a London journal: "The clock marks one hour and a half of continuous speech and continuous development of a scheme as complex as a demonstration in advanced mathematics, from the period of his opening phrase. He is to go on for three quarters of an hour more. When he successfully achieves his peroration I come away with the thought that I have witnessed an extraordinary display of human faculty which no age that comes after me will be able to surpass." The speech seems to have been the crowning triumph of an old man's long life of triumphs. By it Mr. Gladstone answered the sneers of his foes about "senility" and "decrepitude" as effectually as Sophocles convinced the Athenian court of his sanity, when past eighty by reading before his accusers scenes from his latest and greatest play.

THE *Press*, newspaper, of New York City has in its issue for March 5, the entire letter of Bro. T. J. Martin, of Detroit, Minnesota, taken from a late number of the *Saints' Herald*, with the following excellent commendation of charity added as an editorial comment. Truly, things done in secret are blazoned abroad in the highways:—

"Charity in New York is said to be cold, but the above shows that in Iowa, in a blizzard, and the thermometer 40 below zero, it is warm. A prominent feature of the G. A. R. is that it knows no religion or politics, and anyone who wears the button honestly and worthily is always entitled to consideration. This, the poor elder experienced, but had his lines been cast in some other place where that regard is not accorded the veteran to which he is entitled, it might have been very different, even with all his faith. It was lucky for him that he struck it out West, for had he struck many places North and East forty cents short, he might have put up with a police station or an areaway. This lesson of true charity should not be lost upon our comrades, and it should not freeze even at 40 degrees below, and when the comrade is forty cents short."

IN our notice of the Decatur district conference session at Lamoni, we named Keb as one of the branches of the district. Our attention to our error is called by the following card. We beg pardon for our mistake and insert the card cheerfully, being thankful for the correction.

MONTROSE, Iowa, March 17, 1893.

Editors Herald:—Failing accidents the Keb branch will report at conference of Nauvoo and String Prairie district to-morrow, being a member of said district and not of Decatur Conference as per *Herald* of date. Keb is in line with her duty. Respectfully,

WM. WATERMAN.

LIEUTENANT PEARY, the arctic explorer, is lecturing with the object of providing funds for another polar expedition. He said, in a late interview:—

"My explorations of the arctic regions are by no means completed," said Lieut. Peary yesterday. "I shall fix up an expedition at Philadelphia and New York, and we shall probably sail north in June. The vessel will be a small steam whaler, and I shall take ten picked men with me. We shall go direct to Bowdoin Bay, which is 77.45° north latitude by 70″ west longitude, being about eight hundred miles from the north pole. Here our party will be left by the ship, which will return for us in two years. The winter will be spent in surveying the country, and in the summer of 1894 we shall start for the extreme north and begin the work of exploring. The trip over the ice will be made with sledges drawn by dogs. Finding the north pole is not our chief object. There is a land north of Greenland of which nothing is known beyond the fact that it is there. It is divided from Greenland by a strait, which we shall cross, and push our explorations as far as we can. I have not determined whether Mrs. Peary will accompany me on this trip."

HIGH PRIESTS AND HIGH COUNCILS.—No. 1.

MODERN society has been so filled and corrupted with the intoxicating, bewildering "cup" of "Mystery Babylon the Great," that the thought of Priests,—High Priests (Chief Priests) in the Church of Christ, is treated as antichristian and basely heretical, notwithstanding the fact that this class of officers were always found among God's people (as may be seen in the Bible), and notwithstanding the further fact that the prophecies teem with evidence that, in the last days, also during the millennium and after, the Lord's "priests" will abound in the midst of his people, as see Ps. 132: 9, 16; Isa. 24:2; 61:6; 66:21; Jer. 31: 14; Ezek. 42:13, 14; Joel 2:17; Rev. 1:6; 5:10; 20:6; Heb. 5:1, 5, 10; 6: 20; Ex. 40:15; 25:13; 1 Peter 2:5, 9, etc, etc. And to these texts may be added valuable historical proofs from the Book of Mormon, as see Mosiah 11:14; 13:6; Alma 2:1, 5; 9:6; 10:1, 2; 11:3; 16:3; 21:6; Helaman 2:6, Moroni chapters 2 and 3, etc., etc., all of which should be carefully studied by those interested in these matters.

When the word *priest* is stripped of the mystery and bewildering witchery thrown around it by uninspired and unauthorized teachers, and is understood in its proper and original meaning, it is not surprising that the priesthood with it different officers and grades of authority should be found among God's people in all ages according to the conditions and needs of that people and the nature of the work intrusted to them. The word *priest* signifies *minister*, as see Young's Anal. Con. 772, with Joel 2: 17 and Isa. 61:6, etc., etc. Smith's *Dict. Bible*, *Art. Priest*, informs us that Saalschütz, a noted author, allows that "the primary meaning of the word" is the equal of *minister*. Both Buck and Webster say that "the word *priest* is a contraction" of the word *presbyter*, and is "of the same import with *elder*."

With the foregoing facts before us we may now consider the order in respect to High Priests and their High Councils introduced by Joseph Smith the Seer, the chief founder, organizer, and builder of the Lord's Church in these latter days, bearing in mind the essential fact that in every age the Lord gives instruction to his people

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suitable to their conditions, surroundings, and the nature of the work committed to them.

In the Doctrine and Covenants, the first mention of High Priests is found in section 17:16, 17, and afterwards in sections 42:8; 68;3; 83:10; 85: 85:39; 99:1, 11, 12, 13; 104:5–7, 11, 28, 32; 107:42; 117:3, 8, and 120:2, 9. The standing High Councils are mentioned in sections 17:17; 42:10; 99:1–10; 104:14, 15, 35; 107:41; 120:2, 9.

"The traveling High Council, composed of the twelve apostles," is mentioned in Doctrine and Covenants sections 99:13; 104:11, 12, 13, 14, 16, 17, 30; 105:5–12; 107:40; 114:1; 116: 3; 117:4, 9; 119:1; 120:1, 3, 4, 7, 8, and is the quorum mentioned in section 16:5, 6.

"The High Council of traveling High Priests abroad" is mentioned in Doctrine and Covenants 99:11, 13. It is probable that one of this order assembled in Missouri, March 26, 1833 (*T. S.* 5:738 and *M. S.* 14:387), eleven months before "the High Council of the Church" (D. C. 42:10; 99:1–15) was organized; also that a similar one met in Clay county, Missouri, June 23, 1833 (*T. S.* 6:804–5; *M. S.* 15:86), over a year before the standing High Council of Zion was organized in the same county. (*T. S.* 6:1109, and *M. S.* 15:109.) And inasmuch as the law provides that "High Priests, after the order of Melchisdek, have a right to officiate in their own standing, under the direction of the Presidency, in administering spiritual things" (D. C. 104:5), the Presidency has the authority to direct the organization of that Council and its administrations.

High Priests are designed to be "standing presidents or servants over different stakes scatted abroad" (D. C. 107:42), also over "districts" and large "branches" (D. C. 120:23), and to travel and preach the gospel when not otherwise engaged (D. C. 17:16; 83: 10, 22), and also sit in council when occasion requires. Church History records that they did so. Warren A. Cowdery was by revelation appointed "a presiding High Priest" over the "Church in the land of Freedom" in New York, "and the regions round about" (D. C. 103:1). See also *M. S.* 15:849.

High Priests were first ordained in Kirtland, June 6, 1831 (*T. S.* 5:416; *M. S.* 14:67; *Herald*, Feb. 15, 1879, page 52); and Joseph the Seer informs us they will finally number 144,000, gospel ministers, in fulfillment of Revelation 7:3–8. See *Concordance of Book of Covenants*, pages 31, 32. *T. S.* 5:595 and *M. S.* 14:132.

High Priests grade higher in priesthood authority than Elders or Seventies, and their duties differ widely in some respects, for the former are designed chiefly as presiding officers while a Seventy is a traveling Elder to do missionary work. President Joseph Smith decided in a General Conference at Nauvoo, April 6, 1840, that the Seventy are "Elders and not High Priests," and could not officiate as High Priests. *T. S.* 1:92.

In a Council of the official members of the church, at Kirtland, April 6, 1837, he decided thus:—

> The Seventies are to be taken from the quorum of Elders, and are not to be High Priests.—*M. S.* 15:849.

"The High Council of the church," mentioned in Doctrine and Covenants 42:10, and "the council of the church" composed of twelve High Priests over which the First Presidency presides (D. C. 104:35, 36), is "the High Council of the church" as organized and provided for in Doctrine and Covenants 99:1–15, and "is the highest council of the Church of God, and a final decision upon controversies in spiritual matters." Doctrine and Covenants 104:35. In this High Council: "In cases of difficulty respecting doctrine, or principle, (if there is not a sufficiency written to make the case clear to the minds of the council,) the president may inquire and obtain the mind of the Lord by revelation" (D. C. 99:10); and of this council it is also said that, "The President or Presidents of the seat of the First Presidency of the church shall have power to determine whether any such case as may be appealed, is justly entitled to a rehearing, after examining the appeal and the evidences and statements accompanying it."—Par. 14.

Touching the importance and the need of the High Council of the church, the Lord said April 17, 1888, in Independence:—

> There is necessity for a High Council, not only in Zion, but also among Zion, the pure in heart, that the church may be prepared for matters that cannot be attended to by the traveling High Council. It is acceptable that such High Council be organized.

The High Council mentioned in Doctrine and Covenants 42:10, and 104:35, 36, is "the High Council of the seat of the First Presidency" (D. C. 99:11, 14; 104:35), and was organized in Kirtland, Feb. 17, 1834, as see D. C. 99:1–15; *T. S.* 6:993–5, and *M. S.* 15:13, 14, 17.

The High Council of Zion was not organized in Independence, nor in Jackson county, but in Clay county, Missouri, after the pattern of the High Council in Kirtland, July 3, 1834, as see *T. S.* 6:1109–10, and *M. S.* 15:109. Other High Councils were organized in due time at various stakes of Zion, of which we may speak later on. The latter ones had jurisdiction within the respective stakes, and were subject to General Conferences and higher councils.

The authority, duties, jurisdiction, and powers of "the High Council of the church," may be seen in Doctrine and Covenants 17:17; 42:10; 99:1–15; 104:35, 36; 120:9, and also in the authentic reports of its administrations from 1834 to 1844, during the presidency of Joseph Smith the Seer as found in his history of the church.

The first cited passage relates to ordinations of chief officers, and reads thus:—

> Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council, or general conference.—D. C. 17:17.

The second cited passage relates to the financial and business affairs of the Church and reads thus:—

> And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore the residue shall be kept in my storehouse, to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people. —D. C. 42:10.

The third passage cited says that "important difficulties which might arise in the church," also matters "respecting doctrine or principle," are subjects over which this Council has jurisdiction, and for which it is responsible to act when occasion demands. Read the entire section, including the caption.

The fourth passage cited relates to church government, including "spiritual matters," and reads as follows:—

> Again, verily I say unto you: the most important business of the church, and the most difficult cases of the church, insomuch that there is not satisfaction upon the decision of the bishop, or judges, it shall be handed over and carried up unto the council of the church, before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the presidency of the high priesthood and its counselors, shall have power to decide upon testimony according to the laws of the church. And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies, in spiritual matters.
>
> There is not any person belonging to the church who is exempt from this council of the church.—D. C. 104:35, 36.

The fourth cited passage relates to organizing the council more fully that it may be "prepared to hear matters of grave importance when presented to them," and reads thus:—

> Those who were presented by the High Priests for ordination to their number, if approved by the counsel of the High Priests now present, and the conference, may be ordained; and from their number there may be selected by a committee of conference composed of one of the First Presidency, the president of the Twelve and one other to be

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chosen by the Council of Twelve, the president of the High Priests and one other to be chosen by that council of their number, a sufficient number, to fill the vacancies now existing in the High Council, that the High Council may be properly organized and prepared to hear matters of grave importance when presented to them. And this committee shall make these selections according to the spirit of wisdom and revelation that shall be given unto them, to provide that such council may be convened at any General Conference when emergency may demand, by reason of their residing at or near to places where conferences may be held.—D. C. 120: 9.

With the foregoing items of revelation and church law before us, we will be the better prepared to understand and receive the authentic facts of church history concerning the administration of "the High Council of the church" under the presidency of Joseph the Seer and his colleagues up to the year 1844. Doubtless the Seer understood thoroughly the work committed of God to him, as may be gathered from 2 Nephi 2: 2, 3; Book of Nephi 9: 11, 12; Book of Mormon 4: 2; D. C. 19: 1 -3; 87: 2; 104: 42; 105: 6; 107: 18, and 109: 2; and hence it is not surprising that he claimed to set in order the Church and its quorums in the manner shown to him of God (*M. S.* 15: 632, 643, etc., etc.), and that he said, later on (Sept. 3, 1837), when the order he had established was criticized, ignored, and opposed by even some of the leading men of the church:—

Though we or an angel from heaven preach any other Gospel, or *introduce an order of things, other than those things which ye have received*, and are authorized to receive from the First Presidency, let him be accursed.—*M. S.* 16: 75.

Paul taught similarly, as see 1 Cor. 3: 10–15; Gal. 1: 6–12; Rom. 16: 17, 18; and so did Alma, see Mosiah 9: 9; 11: 12, and Alma 3: 9, etc., etc.

The following facts of church history will show the manner in which the High Council of the Church exercised its authority, performed its duties, and met the responsibilities laid upon it from 1834 down to the death of the Seer. We have already seen, in our article on the Bishopric, that the law of the Lord (D. C. 42:10, 19; 48:2, etc.), makes the High Council and the First Presidency the "counselors" of the Bishopric in the administration of the financial and temporal concerns of the church, also that President Joseph Smith published to the church in June, 1835, concerning Zion, that "the High Council has been expressly organized to administer in all her spiritual affairs; and the Bishop and his council are set over her temporal matters."

Here are pertinent items:—

Kirtland Feb. 20, 1834. The High Council met this evening to determine concerning the Elders going out to preach etc.—*M. S.* 15: 18.

The following relates to personal misconduct: "Kirtland, Ohio, August 28, 1834. This day the High Council assembled according to the direction of Bishop Whitney, to try brother Sylvester Smith" for refusal "to submit to the decision of a Council of the High Priests and Elders of the Church . . . in a case of difficulty between said Sylvester Smith and Joseph Smith, Jun."—*M. S.* 15: 170.

September 24, 1834, the High Council convened in Kirtland, "Joseph Smith, Jun., presiding, assisted by Sidney Rigdon and Frederick G. Williams, Counselors," and the President decided that,—

Sylvester [Smith] stand no longer a High Counselor, but that he retain the office of High Priest, and continue to lift up his voice in the name of Jesus in preaching the gospel,—to which the Council assented. . . . The Council then proceeded to appoint a committee to arrange the items of the doctrine of Jesus Christ, for the government of the Church of Latter Day Saints, which Church was organized, and commenced its rise, on the 6th of April, 1830. These items are to be taken from the Bible, Book of Mormon, and the revelations which have been given to the Church up to this date, or shall be until such arrangements are made. Counselor Samuel H. Smith nominated Joseph Smith, Jr., O. Cowdery, S. Rigdon, and F. G. Williams, to compose said committee, which was seconded by Counselor Hyrum Smith. The Counselors then gave their vote in the affirmative, which was also agreed to by the whole Conference. The Council then decided that said committee, after arranging and publishing said Book of Covenants, have the avails of the same. The Council then decided that a notice be published to the Churches and Conferences abroad, that High Priests be ordained, hereafter, in the High Council at Kirtland, and receive license signed by the Clerk of the Council.—*M. S.* 15: 183.

November 10, 1834, on "serious complaints" presented against George James, of Brownhelm, Ohio, "by order of the High Council" Presidents Joseph Smith and Sidney wrote him, saying:—

You are suspended from acting in the authority of the office to which you have been previously ordained.—*M. S.* 15: 184.

September, 1835, in Kirtland,—

The High Council met for the trial of Gladden Bishop on a charge preferred by the Twelve, for advancing heretical doctrines, which were derogatory to the Church. . . . An attempt was made in the foregoing Council to criminate the Twelve before the High Council for cutting off Gladden Bishop, at their Bradford Conference, but the attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the General Council of the authorities of the whole Church, according to the revelations. —*M. S.* 15: 343.

A case of appeal to the High Council is mentioned thus:—

The High Council met on the 29th [Sept., 1835], and heard a charge against Elder Allen Avery, on an appeal case from an Elder's Court in Zion, who took away his license for rebelling against their decision. Brother Avery frankly and readily complied with the requisition of the Council, and the President decided that he be restored to fellowship and receive his license.—*M. S.* 15: 344.

The following is worthy of note:—

October 3, I [Joseph] attended the High Council, to investigate charges preferred by Reynolds Cahoon against Elder John Gould "for making expressions calculated to injure the cause we have espoused, and manifesting a strong dissatisfaction against the teachings of the Presidency;" also against Dean Gould for speaking unadvisedly against Elder Rigdon and other elders.—*M. S.* 15: 369.

December 25, 1835, Almon W. Babbitt was prosecuted and convicted before the High Council for "traducing" the character of President Joseph Smith. (*M. S.* 15: 549.)

The case below relates to covetousness:—

The High Council assembled in the Lord's House in Kirtland on the 16th of June [1836], Presidents S. Rigdon and F. G. Williams presiding, to investigate the charge of "a want of benevolence to the poor, and charity to the Church," which I [Joseph] had previously preferred against Brother Preserved Harris and Elder Isaac McWithy. After a full and lengthy investigation, the Council decided that the charges were fully sustained against Preserved Harris, and that the hand of fellowship be withdrawn from him until he shall see that the course he is pursuing is contrary to the gospel of Jesus.—*M. S.* 15: 743.

In Far West, June 11, 1837,—

At a meeting of the High Council, . . . David W. Patten requested that the church pay his debts, and take him for security, that he might go forth and preach the gospel. Resolved that Elder Patten's request be granted, and that David W. Patten, and Thomas B. Marsh, receive each a lot, in the town of Far West, free of charge, and that the Bishop, if he approve, give a title.—*M. S.* 16: 12.

The following is noteworthy:—

Far West, December 6, [1837]. The High Council and Bishop and Council appointed Elias Higbee, Simeon Carter, and Elisha H. Groves, a committee to consider the propriety of proposing to the church to pay the council for their time while engaged in council.

Bishop Partridge, John Corrill, and Isaac Morley were appointed a committee to report upon the subject of raising a revenue to defray the expenses of the church.—*M. S.* 15: 109.

Saturday, May 12, 1838, Presidents Joseph Smith and Sidney Rigdon presented to the High Council, for their consideration, their pecuniary affairs, and requested relief; whereupon the Council "appointed three of their number, viz., George W. Harris, Elias Higbee, and Simeon Carter, a committee to confer with said Presidency," and provision by the council was duly made. (*M. S.* 16: 151–2.)

Thursday, July 26, 1838, as provided for by revelation (*M. S.* 16: 183),—

The First Presidency, High Council, and Bishop's Court, assembled at Far West, to dispose of the public properties of the church in the hands of the Bishop.—*M. S.* 16: 204. See also *Herald* for the 11th inst., page 147.

EXTRACTS FROM LETTERS.

Bro. E. McGurk, Somerville, Victoria, Australia, February 20:—

I may state that through the kindly and persistent efforts of Bro. Butterworth and others the old prejudice is fast breaking down and many seem friendly towards the doctrines presented by us. Bro. Butterworth is living in his own house near us, so that we can often enjoy the society of himself and wife. They are an honor to the cause they represent, and are loved by those within and respected by those without.

Bro. Joseph C. Clapp wrote from

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Honolulu, Hawaii, March 7, in the following cheerful vein:—

We are doing well here just at present; prospects are very bright; our meetings are attended by a good class of people. Bro. Waller is a true and faithful man, and the Lord blesses his ministrations. Love to all. May the Lord meet with you in the coming conference. I have sent for my family, and am going to stick to this mission until I bring hundreds to a knowledge of Christ's salvation, unless the church moves me from it. I never felt better in the work nor more determined to speed the gospel plow.

WHAT constitutes a "day of fasting and prayer?" Is it abstaining from food one, two, or three meals?

As we understand it, "a day of fasting and prayer" is a day spent in abstaining from food and drink, and in meditation upon spiritual things, and in prayer service at stated times, in the places where prayer is accustomed to be offered. The number of meals abstained from during the day, may be regulated by the conditions and circumstances surrounding the persons fasting. It should be made a season of rejoicing and prayer.

SAN BERNARDINO, Cal., Mar. 13, 1893.

Editors Herald:—When in your editorial instruction concerning the "respective authorities and duties" of officers, you present revelations which have never been offered to the quorums or Church for acceptance, and consequently never had this needed indorsement, for instance that purported revelation of July 18, 1838, (*M. S.* 16:183,) how do you intend for it to be received? Should we accept it as law binding upon the church today? Should we consider it authoritative without the privilege of examination as to its authenticity and genuineness? Please answer through *Herald* and oblige.

Yours for truth and right,
HEMAN C. SMITH.

P. S.—Is there any difference between *recommending* that a man be *ordained* a Bishop, and "*appointing*" him a Bishop?

In quoting from any work, or document, in all instances where the citation is so given as to designate the original article, or book quoted from, so that it may be identified and traced, we intend to place it before our readers as being worth just what the quotation, itself, with its connections, surroundings, circumstances of time, place, and authority may make it. It is not our intention to give it fictitious value; nor to insist upon a forced construction of it. So far as any quotation may be in keeping and in harmony with other accepted doctrines, theories, usages, rules, or customs; we believe it should be accepted as equally of value, other things as to time, place, and circumstance being equal.

Of the document referred to in the question: It appears in the published history of the church, and evidently formed a basis for action in regard to the matters named in it; and is quoted to show, 1. What is stated in it. 2. When it was ostensibly received. 3. That it was received at the time as a direction to be followed. 4. And that it was taken as a basis for action, by those of the early church to whom it came.

We think this legitimate; leaving any other question in regard to it to be determined by proper inquiry.

Precedents become settled laws of procedure when successive men following a common purpose agree in them. They sometimes take the place of law in the absence of specific provision; but cannot set specific laws aside. If the document referred to became a precedent it is worthy of attention, and if found in harmony with specific accepted law should be received as corroborative, or directive rule in the matters involved in it.

Whether there is a difference between recommending a thing and appointing it, depends on the conditions of the case. In a general sense to recommend is not to appoint. To recommend a man for an office may imply that the one recommending has only the privilege of so naming one to that office, or has assumed the privilege to so name; whereas to appoint a man to an office implies that the privilege, right, or prerogative to so appoint rests in the person, or persons so appointing. At the same time where by rule of law, or precedent an appointment is to be made by any certain person, or persons, a recommendation, or naming of the one to be so appointed is in effect an appointment.

To recommend is, primarily, to commend to the favorable notice, or favor of another; to commit to another with favorable presentations for acceptance. To appoint is to fix with power, or firmness, to establish; or mark out. To direct, to designate; to ordain; to determine; to arrange.

A Bishop may be called, chosen, and set apart (ordained) to act in his office without the use of either of the words *recommend*, *ordain*, or *appoint*, being used; but the Bishop, may appoint Bishop's agents without using either of the words *recommend*, or *ordain*.

It is the usual presumption that the recommending of anyone to be set apart to act in a given office, presupposes that the right to ratify such recommendation by appointment, choosing, and ordaining, rests in the person, or body to which the recommendation is presented; while the appointing of anyone to office presupposes that the right to so appoint rests in the one making the appointment. Branches recommend persons to district conferences, for ordination to the office of elder; districts recommend persons to the Bishop to be appointed as Bishop's agents. In the first instance, the district conferences, or missionary in charge ratifies the recommendation by ordination of the persons named, or refuses to accept the recommendation to so ordain; in the latter instance, the Bishop may accept the recommendation and appoint the persons or refuse to appoint, as he may decide from his knowledge of the persons and the circumstances and necessities of the case. The Bishop nominates the persons who shall compose the Board of Publication, and thus appoints them subject to the ratification of the conference. The man who nominates another for any position in the gift of the conference, by such nomination recommends him for appointment; but when the conference by resolution provides for a committee without specifying how that committee shall be named, the presiding elder of the session appoints the members of that committee. In cases where by provision of the law it is the privilege, right, or duty of any person, or persons to appoint another to office, the naming, designating, or recommending that such person shall be ordained to such office is the direct equivalent to an appointment; and without cavilling about the technical meaning of words and phrases should be so considered.

FASTING.

IN order that there may be a degree of uniformity in the observance of the day of fasting appointed for April 2, we suggest that the fast begin after the evening meal on Saturday, the first, and continue until the evening meal on the 2d. We further recommend that those of too delicate health, whom fasting may make sick, and those sisters who are nursing children be not held to too strict an observance of the fast, in the sense of abstaining from all nourishment during the time allotted to fasting.

EDITORIAL ITEMS.

BY letter from Bro F. M. Cooper, Bay City, Michigan, March 16, we learn that the Saints are being united and made happy under genial gospel influences. Social troubles have been and are being composed under an excellent feeling for better union and progress; and, it is expected, no unforeseen evil occurring to prevent, that a new house of worship may be put up this ensuing season. We are pleased with the good news from Bay City. It is a strategical point, and ought to be held; though the adversary will prevent if he can.

We regret having to leave out quite a number of excellent letters this week; all for the plain reason that we have not room for them all.

Bro. H. Lytle wrote from Little Sioux, Iowa, March 16, that there was quite a revival of interest there among the church members; and that their prayer meetings were better attended and more spiritual than they had been.

Sr. Corda Teakle, of Runnels, Iowa, writes of the labors of Brn. Shimel

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and Hilliard whose preaching was well received by Saints and others. There is a flourishing branch and Sunday school at Runnels.

Bro. R. H. Atwood, of Leavenworth, Kansas, died suddenly at the home of Bro. E. L. Kelley on the 25th ult. He retired the night previous complaining of but slight indisposition, but passed away in the morning, death being caused by heart failure. He leaves no family.

A Brother Ford reports a request for preaching from Hartley, O'Brien county, Iowa, address Mr. George Clyde.

Bro. Marce Sorenson reports "all well and moving along nicely." He wrote from Aalborg, Denmark, March 3.

Bro. John Hill, at the Soldiers' and Sailors' Home, Grand Island, Nebraska, reports that point as a good opening for preaching. Some are already interested, who are related to or acquainted with our people.

Brn. W. T. Bozarth and James Thomas who have been preaching in Ray county, Missouri, and vicinity, are reported as accomplishing much for the work, which is becoming more firmly established in that part of the field. So wrote Bro. H. T. Curtis, from Richmond, the 14th inst.

Bro. S. D. Payne, sends us a brief statement of the White-Popplewell debate, the substance of which has been noted.

A sister writes us asking that we make request for prayers of the Saints in her behalf that her desire may be granted.

Sr. Addie Robinson, Starns No. 1, Springfield, Illinois, thirteen miles from Springfield, reports an opening for preaching and requests some of the ministry to call there. She would also like to meet Saints who may live near by.

Bro. Dr. J. M. Seagrass, writing from Beetown, Wisconsin, states that the work done by Brn. Pender and Peterson in that region has been effective of good; and the brethren are well liked and reported well of by the people. Good, that is as it should be.

ERRATUM.—In HERALD for March 11, page 149, middle column, last paragraph, for Noah read Jonah.

General Conference arrivals up to the 25th ult., are Sr. Catharine Salisbury, and Brn. P. P. Kelley, Joseph Luff, M. H. Forscutt, R. J. Anthony, A. B. Moore, F. M. Smith, V. D. Baggerly, Charles Sheen, J. H. Lake, and R. C. Evans.

Lord Salisbury is in better health. Mr. Gladstone was so well recovered yesterday that he drove to the House of Commons.

Streams in the San Joaquin Valley and throughout Southern California are swollen to overflowings by heavy rains.

Mothers' Home Column.

MY REDEEMER.

I love the holy Son of God,
Who once the vale of sorrow trod,
And bore my sins, a heavy load,
On Calvary's gloomy mountain.
There on the cross he mournful hung,
The sport of many a lying tongue,
While pains immense his nature wrung;
Then streamed life's crimson fountain.

The sun could not behold the scene;
Around was thrown night's sable screen;
Nature was dressed in mournful mien,
And sighed when Jesus suffered.
But O, his persecutors stood,
That cruel, wicked, viperous brood,
Unmoved to see his gushing blood,
And shocking insults offered.

O, was there ever such distress,
And such amazing proof as this
Of mercy, love, and tenderness,
As our Redeemer's given?
Not one among the hosts above
Could comprehend such matchless love
That did within his bosom move
And bring him down from heaven.

How ardent ought my love to be
For him who's done so much for me!
My service constant, faithful, free,
And all my powers employing.
I ought his cross with pleasure bear,
And place my all of glorying there;
In his reproach most gladly share,
In tribulation joying.

—*Selected by Mary Ruby.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A brother who is in deep distress and anguish of spirit because of domestic trouble, entreats your faith and prayers on his behalf that the Lord may be merciful to him and grant him the desire of his soul.

MEADVILLE, Pa., May 15.

Dear Sisters:—Once more after a long absence I come among you; and although many of us are strangers to each other in the flesh, yet we are one in spirit. That which is uppermost in my mind at this time is the training and educating of our children. I have just finished reading "Why is it," in the *Autumn Leaves* of May. In it is found these words: "A child that has been taught as is required in the gospel law will as surely obey that law as a vine will climb a pole, and with proper care will reach the top or go as high as mental powers will permit." Never were truer words written as I can bear witness from our experience in our own family as well as many others. May the day soon come when every child will be taught the first principles from the time it is three years old. Little children seem to take to it so easily and naturally before their young minds are poisoned by error.

I was very agreeably surprised when last winter our youngest child, although not baptized, spoke out so boldly for the truth when one of her schoolmates whose father is the superintendent of the Methodist Sabbath school in Greenville, was asking questions in regard to our faith. Our eleven year old Alice answered her well and to the point, much to the surprise of her older sister who was present at the time. We had feared least she would not take kindly to the church of her parents' choice and one of our lambs would be left out of the fold. After this her father and I made it a matter of earnest prayer that she might be made to feel it her duty to be baptized. Our district conference was near at hand, and we hoped to have the important duty attended to while there. We talked to her about the way that our Savior would have us go, and then left the matter between her and the Master, praying that she would willingly follow him. We locked up the house and took all the children with us to Pittsburg, where the conference was held. There we were made glad by the sight of Bro. Blair with many others of the humble followers of Christ; and while we were there the Holy Spirit was with the Saints in much power, so that our dear child made up her mind to follow her Savior into the waters of baptism, for which we praised the Lord.

We have been reading Bro. Blakslee's address to the Sabbath school convention at Independence. He states in one place that there are sixteen thousand [The number was much larger than this. We have not the figures at hand.—ED.] children in the church or whose parents belong to the church. Think of it, mothers and fathers! In from ten to fifteen years from now this army of children will be grown up to manhood and womanhood. It remains for you to settle this all-important question whether they shall be lawabiding members of Christ's kingdom or wanderers from the fold of God,—feeding upon husks when they might be walking in the light,—going in and out and finding pasture, such as they need to bring them to the measure and the statue of men and women in Christ. What more noble calling could we ask for our dear children? Mothers in Zion, do not neglect to read our church publications. Some things therein are written under the inspiration of the Holy Spirit, and are some of the lines and precepts upon which we can lay hold if we will, to help us in the all-important work of training our children in the right way. How easy it is to bend the twig when it is young and tender.

Dear Sister Lora Rathbun, whom I met at the conference, do you remember the promise we made to each other that we would write to the Home Column and do some little towards keeping up that department, especially when we think how much good we receive from it every week? When we open our *Herald* of course we cannot afford to miss any part of the news; but this precious little corner is doubly dear to us because in it we find so much that comes in touch with our home life, wherein we find our highest and noblest work. Dear sister, I know you are good at word painting, so I have left it to you to describe the sign of the cross at the setting of the sun which we saw the evening before we reached the conference. I long to see a description of that beautiful sight from your pen, as well as of many grand things seen and heard at the conference meeting. Do not disappoint us, please.

Dear Sister Lawrenson, how shall I describe the disappointment of myself and companion when we found you and Bro. L. had gone

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home just the day before our arrival? We went straight to the church remaining to the prayer meeting and also preaching. I fear I was rather rude, for every time the door opened I could not resist the desire to look around, fully expecting to see your familiar faces. At last I determined to forget about it until the time of dismissal came, expecting then to grasp your friendly hand, when upon inquiring we were told that you had gone home. What a disappointment! "So near and yet so far." But I must tell you that although we came late to the feast we were not turned away empty. We were truly refreshed in spirit as also in body, and enjoyed so much our intercourse with our brethren and sisters. Since that time we have had sickness in our family. Our eldest daughter had the typhoid fever, being confined to her bed for nine weeks, but, thanks to the good Father's care, is now almost well. These things have delayed the finishing of this letter, which was partly written last May. Is it better late than never, or not?

Your sister,

EMMA GARRETT.

Letter Department.

PITTSBURGH, Pa., Mar. 15.

Editors Herald:—I arrived in this my native city on the 20th of last January, and upon traversing this and Allegheny City find that many changes have occurred during the intervening years of our absence.

Have visited the "old homestead" where about forty years ago we saw the smoke-bedimmed sky of the Iron City. Have visited the school building where first we attended, and looked into the A. B. C. room, and solemnly thought of the teachers, Mrs. Eaton and Miss Andrews, who taught the "tots" of thirty-five years agone, and how the latter once took a towel, and covering two fingers, dipped them in water, rubbed thoroughly with soap, and washed a poor boy's mouth, filling it with suds, because she thought he had lied about some one in the school; and the understanding we then had of the gospel was, if she had done so unto the writer he might have *lightly* brought down his teeth onto those dear correcting (?) fingers whate'er the result; but the opportunity was evaded.

Andrew Carnegie some few years ago gave to Allegheny City a large building, occupying one square block; that is, siding on four streets. In it may be found a reading room, a free library, a music hall, lecture hall, etc. Each Saturday afternoon from three to five o'clock an organ concert was given to the public by the city organist, H. P. Ecker, interspersed with selections of other sort, and is largely attended.

As in other cities, so we find it here, churches abounding upon every side, to which the worshipers wend their way each Lord's day to praise and pray. Among the thronging multitudes may be found a few humble worshipers of "peculiar people, zealous of good works," who are "not of the world," but "contending earnestly for the faith once delivered to the Saints," fully conscious, we trust, of the *more* than passing import of gospel truth that teaches mankind the high importance of humanity to man. A nominal acquaintance with "the truth" will *not* suffice for an eternal assurance; we are to become intimately inured therewith, that the lifegiving essence may permeate our being and actually form an integral part of our life powers. Thus may we acquire an *unfailing* interest in divine things, and clothe ourselves with the *spirituelle* of Christ, and live in an atmosphere of nobler, intelligent devotion, and profounder condition of soul than otherwise might be possible under extremely finite surroundings. Flippancy of life, standing in contradistinction with solidity of Christian purpose, causes the latter to stand out in such full outlining, showing to the reflective mind its attractiveness of value and the worthlessness of the former. McCauley wrote: "Experience of many ages proves that men may be ready to fight to the death, and to persecute without pity, for a religion whose creed they do *not* understand, and whose precepts they habitually disobey;" hence what we have already observed is very necessary.

We are living in an age of great doubt, when much reflection of a discreditable quality is being cast upon Bible history and doctrine. It is passing for "higher criticism," a phrase of "cunning craftiness" formed by "the sleight of men, whereby they lie in wait to deceive," all unconscious, it may be, of its disastrous results. You will find some of the "higher criticism" in the writings of Bolingbroke, Renan, Strauss, Paine, things that earlier theologians *strongly denounced*. An effort to eliminate the *miraculous* from Bible statement is one to reduce all alleged divine transpirations to a common level of *human* comprehension; and when this is done, you have a human guide for humanity's cause, and *destroy* the divine principle unmistakably essential as an ever-needful admixture with finite affairs! How else in the spirit—moral—realm shall man be able to recognize "the guiding hand of the infinite?" Shall we relegate to the past the expectancy of divine interception?

If we are to begin to distrust the fishermen's narrations of the Nazarene, and cast the terms *myth*, *allegory*, and *superstition* at Old Testament or New Testament instruction or relation of what Jesus did and said, we begin to "let down the bars" for doubt's invasion, and to blur the spiritual perception. Latter Day Saints cannot be too careful on these matters. If we are to permit so-called "scientific deductions" and "nineteenth century enlightenment" to influence our minds in *opposition* to the miraculous in Christianity, then we begin to assume our judgment to be all-knowing, our reason all-wise, and our discrimination all-seeing; and no one is sufficiently imprudent to so do, I hope, in *our* ranks. The writer does *not* prohibit investigation, by any means; but we should bear in mind that of some of the enlightenment—that referring to theological matters, and in some respects to natural phenomena's interpretation—of "the nineteenth century," God has said thereof: "Darkness shall cover the earth, and *gross darkness* the minds of the people." Anyone who wishes to use the light that comes from that state of affairs for "higher criticism," and to free themselves from alleged superstitious ideas, are welcome to it; we prefer our light from a faith that walks not by sight, and yet is by *no means* blind.

The history of this church is a history of miracle, and every intelligent member therein whose experiences contain anything of spirual significance cannot but attest to the act of peculiar, divine interposition, after an inexplicable manner, in numerous instances. Our *life* is a momentous miracle, and no unreasonableness of the "how existence is maintained" feature is claimed therefor. Why aim at the claimed for miraculous in the Bible, and pass by, as a *matter of course*, the many things of ever-mysterious presence that daily confront us? God told us, that the things *revealed* belong to man, the secret things belong to God; then why spend time in speculating over "secret things?" I'd rather spend five minutes in talking of a thing *known*, than a week talking of things *unrevealed*, hence *un*known, and *at present* unknowable. It was that kind of would-be wisdom that swamped several thousand not long ago, and is doing it daily all over the world; it is a picture of the absurdity of people trying to to enter a place where the sign of "no admittance" has not yet been removed. People who desire to spend time in trying to find the, at present, *not be found*, are privileged, by all sense of universal courtesy, to so confuse their minds and lose time that might be occupied by more pleasurable pursuits. It is not always an evidence of existing intellect to question the validity of what we fail to comprehend. Let us be content with what God has revealed fearing no attack from "the wisdom of the world [that] is foolishness with God."

Ever desirous for Zion's weal,

J. F. MCDOWELL.

COUNCIL BLUFFS, Ia., Mar. 8.

Editors Herald:—I would like to invite the attention of the Saints and friends of the cause generally to the Items of Interest column of the *Herald*, and its importance. It is an important feature of our authorized church paper, and to my mind adds materially to the *Herald's* merits. Just think of it, a digested, and therefore brief but justly intelligible weekly glimpse of most of the important events of *the world*, at this its intensely interesting period; and with it we are enabled to keep posted right up to the times. It is a selection of the best, most important historical events now agitating the forces of and shaping the destinies of the nations. It is better than spending our money for so many dailies, and buying so much sporting news of a low order, and so much scandal that you do not wish your children's minds corrupted with, and spending so much valuable time poring over them to no real profit to anyone, but to their detriment. Another thought: a weekly report of the world's history compiled as the Items of Interest are, is more reliable and trustworthy than much that is crowded into the dailies. We are not sold out so cheaply by the sensational and the untrue,—the "fakey." And this, no doubt, is true of most worthy weekly journals. Most any

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metropolitan weekly paper will post us quite as perfectly regarding the markets and other important matters as most dailies. By noticing their tables you can see that not many of them set up their type on such subjects more than once or twice weekly.

Saints, consider; such matter as compares the *Herald* Items of Interest form the base (or help) of reliable, historic knowledge. At history's base is where we desire our children and young people to begin to acquire a knowledge of history. This history, too, frequently has a relation to the forces now moving the religious masses; and this ought to be intensely interesting to us. No one who thinks of this subject aright will dispute that the Items of Interest, well canvassed by the family and discussed at leisure intervals during the week, will at the end of the year find us much more richly endowed with real, trustworthy information than the usually hasty sifting reading of the leading daily. It is that that gives solid, reliable growth in knowledge that we wish. Added to this is the fact that in the "items" we have the judgment of experienced editorial ability as to the appropriateness of their qualities; and this judgment, too, is thoroughly permeated with deep and mature, but unbiased religious convictions—an element of moment in this connection. Saints, all who can, take the *Herald!* Interest your children in its historic lessons, as well as it religious teachings. Preserve it, and have it bound; study it, and leave it, a rich heritage, to your children and future generations. Who may not rise up in the ages to come and call you blessed for your labor herein?

However often we take meals, we do not consider that we have been rightly served if bread be lacking. The divine "word" is our religious bread, even the *principles* of the doctrines of Christ. Drink, of pure water, revives and freshens; meat makes fat and muscle, but bread makes bone and nerve. All together give life and sustain it. Meat and drink spiritual give and sustain spiritual life; without it, death results. Are there many perishing for the lack of this meat and drink? Is not our *Saints' Herald* one of our principal avenues of reaching the souls of those perishing ones with the bread of life? Our able elders used to adorn its pages with gospel food as a well-set table; Saints in those days were lively and active, and many others were led to the fold by those efforts contributed to the *Herald.* Do not misunderstand me, as though insinuating that the *Herald* is not in most religious journalistic characterictics in advance of the time, for I think it is; but could not our leading thinkers, for the sake of our increasing army of new and old *Herald* readers, find a leisure hour now and anon to contribute a live, sprightly gospel sermon, all glinting with truth from God's revelations, as the stars twinkle from the ether dome, to renew the hope of the weary, groping ones? "Understandest thou what thou readest? How can I except some man guide me?" I trust the necessity for a renewal of the bright lines on the first principles of the gospel will be keenly felt by the elders and other members of the church. The *Herald,* from its free and untrammeled position and policy, should shine with undimmed luster among the journalistic planets of the times. No grander opportunity was ever presented to men in this regard; no theme so great and encouraging as the gospel restored. Give to the Saints, through the medium of the *Herald,* this issue that *lives* forever, to circulate among the people everywhere. Shall the church fail in this duty? Gospel truth will not die though dealt out by "the weak things of the world," but will "accomplish that whereunto it is sent." Elders, to you it is given to enable the Saints, through the *Herald* and the "literary concerns" of the church, to "buy the truth and sell it not," Herald the truth abroad; let your written sermons be heard by the thousands who may read now and *in years to come,* while your orally delivered ones are heard only by the few, comparatively.

What a mighty influence the Apostle Paul and others have had through their letters to the churches of olden times! The rudimentary lesssons of the gospel are a *necessity* to all who are yet to learn the gospel that can be supplied from no other source in the universe. Do we realize or appreciate our opportunities? The *Herald* is church property. Will the church seek in every laudable way to enhance its value to itself and the world? Such a course to me seems but sane; to me it seems all-important. Nor let anyone for one moment presume to even think that any man has, in any way, prompted me in this matter, no one has.

Our anticipated discussion at Blair, Nebraska, with Elder A. Adams, of the Age to Come Adventists, to have been held in February last, has not yet been held. I went to Blair on February 20, met and talked over the subject with Mr. Adams, but we could get no suitable place in the city in which to hold the debate at that time. The larger churches were occupied with revival meetings, the smaller being unsuited for the occasion; and the managers of the opera house wanted eight dollars per session, or twelve dollars per day for that building. This we were unable to pay. Mr Adams agreed however should we be unable to get sufficient means by solicitation at Blair to enable us to hold the debate before, that as soon as the weather would permit of tent services, he would set up his tent there, and the debate would be held in it. The questions proposed by him for discussion are, that man is wholly mortal and is wholly unconscious in death or we to affirm our belief relative to the spirit of man after the death of the body; that the kingdom spoken of in Daniel 2: 44, is yet future, and will be set up at the second advent of Christ, or we to affirm that it is now in existence; this is the substance of the propositions. Many at Blair were greatly disappointed at the failure of the debate to go on, but I am sure I could not help it; it was not of my seeking. The challenge to debate and the propositions for debate, with rules to govern the discussion and the set time for its occurrence, originated with the opposite side. They were all virtually accepted by us, and we shall try to be ready to meet the issues on time, if the Lord will.

The work in the Potawattamie district gives evidence of moderate but steady growth. Saints are moving along and holding the gospel banner aloft; new openings for preaching are being made by the district president and local ministry, numbers are investigating, and some additions to the church are being made. The younger members at no distant day will no doubt greatly aid the cause onward (as they can do) by a more persistent effort, tempered well with holy trust, a humble and meek spirit. A move is now being inaugurated in this city by our young people, in the nature of mutual improvement in moral and spiritual as well as in social planes, and our earnest hope is that their effort will succeed to the utmost.

I had the pleasure of a brief visit to Little Sioux from February 20, to March 2. I preached a number of times while there, and was blessed with good liberty, while Brn. J. F. Mintun, G. M. Scott, and local officers assisted. On one occasion, Bro. Mintun, in opening the services, for some reason prayed that the divinity of our mission might be made manifest to the audience, and unusual liberty was given while telling of the mission of the great latter-day work. Some not of the faith gave us cordial encouragement at the close of the meeting. I felt very thankful for such a signal recognition of one so unworthy, but must not forget to observe that from the way I (though unconsciously to myself) monopolized the space allowed me on that occasion, Bro. Mintun thought I "must surely be a *traveling* elder!" Bro. Mintun is surely doing a good work in that district, and Bro. McKiernan is well received.

I baptized two persons at Council Bluffs on the 5th inst., two the 12th, and others there are investigating and are near the door of the kingdom. There seems to be a good interest there and in the adjacent vicinities, and I believe the interest now prevalent should be maintained by the church's effort and help supplied. There are many reasons too numerous to mention here, why a permanent, strong stand should be made at this great national "gateway" between the East and the Northwest.

May I be pardoned for referring at this time to another subject of general interest or that at least should be; that is, the use of our Sabbath School *Quarterlies* in the families of the Saints as well as in the schools. Their importance in the family circle cannot be appreciated until tried. They, like every other feature or help of the work, fill a place and answer a purpose not occupied or reached by that of any other work or help connected with any other religious society. A few of our people begin to realize the great benefit to be derived from the use of the *Quarterlies,* not only in the schools, but in the private family studies as well. The study of Scripture texts in their relation to *subjects* enables us to see the light and to gather the import more readily than otherwise; and the texts of the Inspired Translation arranged in juxtaposition with those of the Common Version, is an advantage nowhere else obtained, so far as their relation to fundamental facts of the Christian religion is concerned. And thus they greatly aid us in being armed from childhood for the great warfare. Let us all consider this subject, and act wisely and

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promptly in maintaining them. With the aid of the *Quarterlies*, families living in a scattered condition, and whose children have not the advantages of our Sabbath schools may keep posted on the subjects treated, and thereby be the better enabled to represent, as well as defend, the work. By sustaining the *Quarterlies* more generally on the part of our people, their own interest and advancement will be enhanced, and the Sabbath School Association, already becoming a great power for good, will be greatly extended, its influence among the young extended, and its success assured, the salvation of many souls secured, and the glory of God made to redound.

Sincerely desiring the success of the various interests of the great latter day work.

C. SCOTT.

PHILADELPHIA, Pa., Mar. 7.

Editors Herald:—I arrived here the 25th of October, and at once set about to look up scattered Israel, visiting from house to house. I found some few discouraged by past experiences, so much so that they thought it hardly worth while trying to resurrect the work here. However, Sunday came, and about eight met at Sr. Cameron's house, where I dispensed the word. None knew the feelings of the speaker on that occasion but those who have passed through the same ordeal: in a city of one million inhabitants with a record of forty-four members of the Church of Jesus Christ and only eight or ten to listen to the maiden effort.

However, the speaker survived. The following week was spent in trying to rally the forces, and on the following Sunday about sixteen greeted the speaker. After the discourse a Sunday school organization was effected and announcements were made for regular preaching services every Sunday, and Sunday school; and prayer meeting Thursday evenings from house to house. The hall was not suitable and there was no organ or piano, so on the first Sunday in December we commenced work in Columbia Hall where we had the promise of an organ, but it was no good, having been worn out. I said to some of the Saints, Why not purchase an organ? Some thought it a big undertaking. One brother said, "I am willing for you to try, but I doubt your success." Let it suffice to say that a subscription paper was passed around, and thirty-six dollars and twenty-five cents was subscribed, and that week an organ was purchased, the balance required to pay cash down being furnished by a good brother, and on the following Sunday our young sister, May White, presided at the organ, aiding largely in making the service a success. During the time intervening our social song service had increased in numbers and interest so that the singing was entertaining. In this we were and have been assisted largely by those not members of the church.

An entertainment and supper was proposed, the proceeds to go towards paying for the organ. This received a hearty indorsement, and the result was, the best and most successful entertainment I ever witnessed. The provisions for the supper were donated by Saints and friends. I never saw apparent strangers to the work take a deeper interest than was manifested here by quite a few. The talent was of principally outsiders; some were Baptists, Methodists, and Catholics. I doubt if such an occurrence was ever known before in the City of Brotherly Love, where so many of different faiths joined together and entertained an audience, while the proceeds were to build up another church so much different in faith from the popular churches. However, it was pronounced a grand success by all present. It netted somewhere near seventy dollars, sufficient to finish paying for the organ, with a few dollars over. Bro. Harrison, the deacon, looked after the tract and bookstand, which occupied a conspicuous position at the door. Many strangers were furnished tracts and cards with the hope that some good will result therefrom.

In all, considering the severe winter, I think the work is on the upward tendency; but a great deal of labor will have to be done before much can be expected in way of returns for labor already done, and an energetic man should be sustained here. Among a million people ought to be a field large enough for one; at least I have found plenty, and more than I could do, and as the work opens up the demands on the elder's time will increase correspondingly. If it is worth while to resurrect the work, it will surely pay to continue the effort. To my mind it is not all in making converts to the faith, but in keeping them in a growing condition by breaking unto them the bread of life and giving each as they need in a way that they may digest it. Most anyone who has obeyed the gospel can preach the first principles, but to my mind that is but a very small part of the gospel, in its practical benefits to the child of God. I here refer to the principles such as faith, repentance, baptisms, and laying on of hands, in an abstract sense. I am aware of the fact that the idea is quite prevalent, "Get them into the church, and they will take care of themselves;" but in my observation where this rule has obtained it has been disastrous to the spiritual growth of those thus left. If Christ's statement, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," is to be considered of any worth to us, it certainly demonstrates the necessity of a wise and judicious minister who has had some experience being placed in charge to guide and guard the babes of the flock from the attacks of seen and unseen forces. Good generalship in church work is just as much a necessity for its success as in a regular, equipped military force; both are dependent on their leader and will approximate to the standard rule governing either in proportion to the executive ability of the one in charge. Jesus said: "The children of this world are wiser . . . than the children of light," for they in church work left no stone unturned wherein they could manipulate the opportunities offered for the establishment of the work at hand. Wise and judicious ministers were placed over the flock to guard it against vile, unscrupulous men and devils. In this they opened up no larger field than they could care for. Gospel work is somewhat like a man going into a new country and taking up land. He must first break the sod before he can expect to sow and reap, and a wise man would not break up more than he could cultivate and keep clean of weeds and in good growing condition, and observation teaches us that when farmers seed more land than they can till, the weeds take the growing crop and they meet a great loss. How is it about the ministerial work? if a minister covers more territory with his sowing than he can cultivate properly, is there not just as good reason to believe he will meet a loss in his crop of gathering souls, as there is for the unwise farmer losing his expected crop? I believe there have been mistakes made in this direction in the past, not intentionally, perhaps, but by overanxiety to cover a large territory, because the idea has become so prevalent with some that if an elder is not in about seven States a month and baptizing every few days, he is not doing much. Paul an apostle tarried two whole years in one city with his assistant. If his example is of any use to us, I firmly believe that less running and more studious work would be better for the elder, the church, and the world at large; and I am satisfied that it would relieve the Bishop of quite an expense and give better results in the end.

I could heartily indorse Bro. Caffall's statement as to the expense attendant upon General Conferences. I believe that every two or four years would be sufficient for General Conferences. The law provides for extra sessions if necessity requires, hence no necessity for conference appointed from year to year. Why not curtail some of the expenses and use the money thus spent in more thoroughly establishing the work? I know it is said by some that it is necessary to have General Conference once a year because the business would accumulate in two years so that it would occupy too much time. I doubt if it would consume any more time otherwise; there would be about as much business every six months, if the conference convened that often. That has been demonstrated in district conference, where they used to hold it every three months, but now, once every six months they do the business of the district in just as short a time as when they went through the routine every three months. I do not suppose there is anyone that enjoys attending conferences better than myself, but my gratification is not the most important feature; but the question is, Does it serve the best interests of the work at large? That should be the first and last thought in the consideration of this and all problems of life's work. It is not only attended with expense, but it calls the ministry from their various fields where they have just about had time to get acquainted and get the ins and outs of the work so as to work advantageously, and in many cases a new field is outlined for another year, while the territory worked the year before must be worked by a new man who has the same thing to go through as his predecessor, and much labor for the general good of the work is a total loss.

It may suit some to be on the move from one field to another, but I must confess that I am not so organized; and it may be the duty of a seventy. If so, have never received the spirit of that office and calling, con-

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sequently, while I may submit, it is under protest. I believe more effectual work would be done if the understanding would obtain that a minister should locate his family in his field and inasmuch as he made himself proficient for the work in that locality, that he would be sustained for five or seven years at least. If an elder takes an interest in the work he is engaged in, it is discouraging (at least to the writer) to be changed from one field to another every year. It has a tendency to cultivate a disposition to not care whether you do much or not in organizing and making new openings just to be left and go back for the want of attention. It is no small task to resurrect the work when it has been depleted for years; it is much easier to go into the world where they have never heard of the gospel, and build up a church; but that is useless unless it is to be cared for and sustained. I know the cry is sometimes heard, "You missionaries, get out from among the Saints, for its not your place to be operating among branches;" but as a general rule these very parties are as ignorant of the law of the church as the heathen who never heard of it. And talk about converting heathen in a far off country; better tarry and consider the statement of Paul, in effect, that if we provide not for our own we are worse than the infidel. Is there a better field for a prudent and judicious elder than right there? Such statements as cited generally arise from the fact that some are afraid others will do something that they will not get the credit for. The overzealous cannot and sometimes will not apparently do anything themselves, nor do they want anybody else to do. Such spirits are dangerous, and need rebuking at first appearance. In hope,

A. H. PARSONS.

WASHINGTON, Ind., Mar. 8.

Editors Herald:—That which is unusual being counted news, it may be opportune to write you. As I have not done so for some time, it will not be an encroachment, unless, as is so often the case, for want of room it may still be.

The unusual thing I was thinking to write when I began is, that I have not baptized one this conference year, and yet I have toiled earnestly and faithfully. In other years I have only ranked average as to baptizing; but to make a blank, was less than my ambition, I confess. If the number baptized is the true scale with which to measure work, I should be retired, unhesitatingly.

The reactionary effects where the work begins with rapid strides is among the causes of no reaping this year, in this county (Daviess). The present status and outlook are quite an improvement on the past; numbers state they will obey soon, such too as will lend material strength to the work; prejudice is wearing away rapidly.

The local ministry need to increase upon the share of responsibility taken in keeping the work before the people. I am glad to note a tendency to this end. May it move steadily on.

The debate of last March is by no means forgotten. Its echoes have reverberated from far away Idaho, just recently; while all around this region it is referred to, often conducive of good to the message of truth.

The law of compensation seems to operate in Indiana as well as elsewhere. F. W. Jacobs' chief manager, I. B. Dunno, who supposed all Mormons would recant, or of necessity vacate the locality, has succeeded only in his own ejectment from a large landed estate, where me and many others (some of whom are Latter Day Saints) are renters. Digging a pit for another and falling in one's self seems "toiling in vain," with interest added; but then, there is a beautiful motto, "Labor has its sure reward," and how could it remain true if the pit was left empty? Justice, sometimes slow, but sure, puts the digger in.

I had the pleasure of coöperating with Elder L. F. Daniel some days of late, who is a sunny disposed and genial fellow, pleasant to be with. He has improved nicely since last we met, and will have done still more so when he can refer to other faiths, churches, and people, in terms that are pleasant. "Revile not again" is still in fashion with those who keep in style according to the gospel.

Still toiling on,

R. ETZENHOUSER.

SAN BERNARDINO, Cal., Mar. 6.

Editors Herald:—I would not again write had you not misrepresented me. 1st. In stating that "there was no caption to the brother's article of Dec. 20, last." Look again, and see if you do not find the simple caption of "*Query*," for which you substituted, "An Editorial Mote," with the motive as we now learn, "to tone down the gravity and seeming asperity of the complaint." (*a*) 2d. In claiming that I objected to the *words* you used. I objected to the ideas you conveyed by placing words in their wrong connection, and in all your floundering you have not presented a parallel case in which the word *chose* has been used in connection with the approval of selections made by revelation. I spoke of Hyrum Smith's selection as a choosing because he had not to my knowledge previously been called by direct revelation. 3d. To convey the idea in speaking of D. C. 99: 6, that I had made an "attempt to explain it by small talk to mean that the two other presidents are *not* appointed by revelation" is a gross misrepresentation. I stated my position in positive terms as follows: "I believe, however, that the counselors to the president, as a rule, should be specially *named* and *directly called* by revelation." Let me inform you, right here, that I am as ready as you are to meet the Brighamites or anyone else, on that proposition; nor will I throw down the bars there, but with as much earnestness will contend that the Twelve Apostles should also be called in the same manner. I would maintain that the choosing of Hyrum Smith to the Presidency without direct revelation was not the rule, but an exception to the rule, and also that the choosing of some to be apostles without direct revelation did not establish a rule. I would defend my position on the broad ground that I have before stated, viz., "That where authority is not delegated it is reserved," and that therefore no High Council or other body of men are authorized to name the men for either position, but God has reserved that right to himself. This, so far as it applies to the Twelve, is the issue I raised in this controversy, and I stated it definitely when I said: "The *distinction* you seek to make *as to the manner of calling*, is, therefore, in my opinion, farfetched and unwarranted." Then why attempt, by small talk, to shift the issue, and place me before your readers in a false light?

When I questioned the fairness of your reasoning regarding the manner of calling the counselors and the Twelve, I did not mean that the character of evidence by which you proved that the Twelve may or may not be called by revelation would prove the same for the counselors, but that the character of evidence by which you proved that counselors should be called by revelation, would prove that the Twelve should be so called. You should have understood me in this, for in connection with it I said: "I believe however that the counselors to the president, as a rule should be specifically named, and directly called by revelation; not because of any specific provision made in the law to that effect, but because it is safe to assume that where authority is not delegated it is reserved; and therefore where God has not delegated to anybody the right to name them he has reserved that right to himself. But what is true of the two chief counselors, in this regard, is true of the twelve traveling counselors." 4th. You have misrepresented the issue, when you present the "main question in issue," as being: "That the counselors to the President of the church are 'appointed after the same manner that he himself was appointed;' namely, by revelation." I have never discussed that issue or anything like unto it. I have simply referred to what I considered a possible exception to the rule. My position briefly stated is this: There is vested in no conference, council, quorum, assembly, or individual by virtue of the law, delegated authority to select men to fill positions in either the Quorum of First Presidency or the Quorum of the Twelve.

If you have matters in hand of so great importance that you cannot squarely meet this issue, by yourself invited, for consistency's sake do not spend your valuable time in discussing issues which in this controversy have not been raised. I do not think it necessary to add any evidence or argument to strengthen my former positions, but simply ask for the publication of this to correct misstatements concerning my position, and here let the matter rest. I do not charge that these misrepresentations have been intentional. I prefer to believe otherwise. With respect and kindly feelings for all, and with earnest prayer for the welfare and peace of Zion's cause,

I am, respectfully,

HEMAN C. SMITH.

[(*a*) The brother's article alluded to was really a letter only, with the word "Query" placed below the signature of place where and date when written, and just to the right of the words "Editors Herald." It is probable whoever prepared it for the printers did not think it to be a caption, but simply a question sign, and so struck it out with pencil. We

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have fortunately preserved the dead copy.

To the remainder of the brother's letter we reply that, we would scorn to misrepresent anyone, and will make needed reparation when conscious we have done so. The readers of his articles or letters will judge as to their merits and the pertinence and fairness of our replies. We have reëxamined them with care and trust those of our readers having an interest in them will do the same. —EDITOR.]

Original Articles.

TO AGED AND YOUNG.

"LET not the middle-aged and the old forget the gladsomeness of their youth and let them aid and assist so far as their cares will permit." The above quotation is from a revelation given April 11, 1887. While it is in connection with the subject of music directly, it can without contortion be adapted more extensively and apply to matters akin to music, all of which tend to amplify the powers of being and proper functions of life. Among the things noticeable in what our heavenly Father reveals, is anticipation. He, seeing what is ahead of us in our pathway, enables us to prepare so that no sudden or abrupt turn come upon us when we are alive to the spiritual concerns, but if we become deadened thereto, then cometh sudden destruction, etc.

The church recently came to a place on her grand highway that attention was necessary towards Sunday schools. This class of work, which comes under pastoral work, was foreshadowed in the revelation at Lamoni. The Sunday school work has fitted in nicely like the stones of Solomon's Temple, without a jar or sound of hammer. Its growth and results are astonishing to its most sanguine admirers. Previous to the effecting of the general organization there were scattered district organizations and Sunday schools in most of the branches. The general organization has brought them together, systematizing and unifying, thereby bringing better results, "for in union is strength."

There are other organizations among us of a somewhat different nature, but tending towards the end of helpfulness for the young. They assume the form of Mutual Improvement Societies, Religio-Literary Young People's Meetings, etc. A movement was inaugurated last spring during General Conference time to get them together in order to bring about better results in that line of work. A committee was appointed to draft a constitution and devise ways and means. They are to report this spring and will doubtless issue a manifesto or "call" in due season. Like all advance movements, it begets opinions adverse as well as friendly, which is not at all a discouraging symptom. "Obstacles are to be overcome," necessitating energy and action. The peculiar complexity of our age and civilization must be recognized as we work along, the church adapting herself to present demands, meeting every proper requirement for the development of mind, all of which can consistently come under the head of helps, as suggested by Paul. There doubtless were certain matters, societies, and the like peculiar to the time when Paul lived that we find traces of in the New Testament which we do not have among us now. They were means used by those early saints suited to their age and time. The rapid unfolding of human powers and possibilities in the last fifty years has made necessary many things that the young of fifty years ago had no use for, but that the present youth cannot dispense with unless they fossilize, which of course cannot be, and they remain in gospel life.

The question of looking after the young of the church is one of stupendous importance and will continue to grow as the church advances. This article suggests that "the aged forget not the gladsomness of their youth and let them aid and assist as their cares may permit." Why not take hold, encourage, advise, and counsel them? Effort is now being put forth on the part of the young to provide, in a legitimate way, means for their growth on proper lines. Our young will get together as the law of our social nature demands. Proper objects, purposes, and methods are now in order. If proper ones do not obtain, improper ones will. Meetings for the study and enjoyment of such topics as temperance, archæology, history, music, and all such things as will beautify and round out character are now needful. A general organization will bring together in harmony what is now somewhat chaotic, with benefit to the whole. Cannot the older ones aid the movement, giving the benefit of their gravity and wisdom?

F. M. SHEEHY.

BOSTON, Mass., March 13, 1893.

ARCTIC EXPLORATIONS.

Frederick Jackson, who was planning to make an expedition this summer to the North Pole by way of Franz Joseph Land, has completed his preparations. He is going to take only ten men with him, the dogs, sledges, and food for about three years. Jackson's belief is that Franz Joseph Land extends to the eighty-fifth degree, or within about 300 nautical miles of the pole. This is based on the vast icebergs that are found in the adjacent seas and the continental size of the glaciers which have been observed upon it. This will make three expeditions which will start this spring for the north. Lieut. Peary will push on his work begun in Greenland. Dr. Nansen will try to float across the pole from the west to the east, and this of Jackson overland by Franz Joseph. It is a question with geographers whether much of general value will be obtained by any one of them.

Selected Poetry.

WHERE IS THY FAITH?

O where is your faith, my brother?
Above you the sky has grown dark,
Around you the storm has lowered,
And is fiercely tossing your bark.
Are you trusting in Jesus now?
O remember he sails with you,
And doubt not his love nor his power,
You will prove his promises true.

O where is your faith, my brother
Now your night of sorrow has come.
The grave has closed o'er a loved one,
And has desolate left your home.
Of the cup you've been given to drink,
You may not on earth understand,
But wise love prepared it for you,
It was mixed by a Father's hand.

O where is your faith, my brother?
When the trials of life you meet,
And the road seems dreary and long
And is rough to your tired feet;
Press closer beside your Master,
He will smooth a pathway for you;
He'll never leave nor forsake you,
But will daily your strength renew.

O where is your faith, my brother?
Distrusting and doubting your Lord,
When with joy your heart might be filled,
If you truly believed his Word.
Doubt him no longer, my brother,
Though your path grow dark as the night,
Jesus in safety will guide you,
To his beautiful home in light.—*Sel.*

Sunday School Associations.

INDEPENDENCE.

Association convened in Independence, March 10, 1893, at 2:15 p.m. Wm. Clow superintendent, Mrs. A. A. Horton secretary. School reports for the last three months: Mt. Zion, Independence: Sessions 13; enrollment 212; average attendance 194; classes: primary 8, intermediate 5, Testament 4, Bible 1, Book of Mormon 1, Doctrine and Covenants 1, Compendium 1, total 20; officers 9; *Hopes* taken 125. Total collections $42.98, average $1.96; collection for association $6.00. H. R. Mills, Supt., Frank Mills, Sec. Armstrong: Sessions 12: enrollment 89; average attendance 62; classes 7: officers 7: *Hopes* taken 25, total collections $7. 84; average 65 cents: in treasury $6.21. R. J. Parker, Supt., Dora M. Berg, Sec. Kansas City: Sessions 13; enrollment 48; average attendance 40; classes 4; officers 11; *Hopes* taken 20; total collection $7.11; average 55 cents; in treasury 69 cents. A. Allen, Supt., Minnie Outhwaite, Sec. Walnut Park: Sessions 12; average attendance 33; classes 3; officers 5; total collection $2.62; average 21 cents; in treasury 60 cents. Wm. Clow, Supt., Emma Tousley, Sec. Pleasant View: Sessions 13; enrollment 30; average attendance 30; classes 3; officers 4; total collections $5.17; average 40 cents; *Hopes* taken 7. Elijah Baggs, Supt., Minnie M. Shepherd, Sec. Knobnoster, for six months: Sessions 26; enrollment 35; average attendance 23; classes 4; officers 5; total collections $7.28; average 28 cents; collected for the association 70 cents; in treasury $5.28; *Hopes* taken 15. A. E. Weidman, Supt., Virginia A. Hankins, Sec. Zion's Summit: Sessions 12; average attendance 18; classes 3; officers 3; total collections $1.88; average 15 cents; in treasury $3.13. Ida A. Layton, Supt. and Sec. Holden: Sessions 12; enrollment 18; average attendance 13; classes 4; officers 4; total collections $1.71; average 14 cents; in treasury 80 cents; *Hopes* taken 15. Mrs. Watson, Supt., John Johnson, Sec. Burtville: Sessions 1; enrollment 16; classes 3; officers 4; in

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treasury $4.35; *Hopes* taken 12. Frank Nace, Supt., Mary Clear, Sec. Above reports were read and accepted. Report of committee on Literary Exchange was read, and adopted, showing that during the last quarter there was sent out 222 *Heralds*, 112 *Hopes*, and 212 *Ensigns*. It was thought by some that this should be considered a truly missionary work, and that it should be sustained financially by a *per capita* tax or otherwise as may be suggested by those interested; by others, that the work should be enlarged, and our literature distributed in places where the public could have the benefit of it. The report of the treasurer as follows was read and accepted: On hand December 9, 1892, $15.07; received $6.70; paid out $3.35; on hand March 10, $18.42. The four schools organized within the past few months have paid in no tax; remainder have paid *in full* with one exception. Resolved that this association shall meet semianually, instead of quarterly, as heretofore. Resolved that our schools be represented by delegates casting one vote for every ten members or fraction thereof of the schools they represent. The following were chosen delegates to General Association: Brethren A. Allen, R. May, G. R. Wells, Wm. Clow, E. Etzenhouser, A. L. Newton, J. H. Wells, Robt. Parker, J. A. Robinson, Chas. Williamson, Thos. Newton, and Sisters Amy James, E. E. Smith, Belle Robinson and W. N. Robinson. Delegates present to cast full vote of the district. The following were elected officers for the ensuing year: G. R. Wells, superintendent; R. May, assistant superintendent, and Mrs. A. A. Horton, secretary and treasurer. The officers of the association were appointed a committee on program for our next convention. After the evening's entertainment consisting of music and short addresses on Sunday school interests, the convention adjourned to the Friday previous to convening of district conference, at two p. m. at the place of conference.

Conference Minutes.

SOUTHERN NEBRASKA.

Conference convened at the Saints' church in Brownville, Nebraska, February 26, at eleven a. m., J. W. Waldsmith president, J. L. Diefendorf secretary. Elders reported: J. Caffall, J. W. Waldsmith, R. M. Elvin, C. H. Porter, J. Armstrong, A. J. Myers, P. C. Peterson, D. R. Baldwin, F. J. Chatburn, G. W. Shute. Priest F. L. Tucker and Deacon J. H. Drury reported. Bishop' agent's report: On hand last report $53.73; received $1,346.95; paid out $1,217.85; balance $182.83. J. W. Waldsmith agent. Brethren J. W. Waldsmith, F. J. Chatburn, G. W. Shute, J. Armstrong, and J. W. Holenbeck were elected to represent the district at General Conference. District officers were sustained. Preaching by Elders J. Armstrong, R. M. Elvin, and F. J. Chatburn. Adjourned to meet with the Palmyra branch, the last Sunday in June, 1893.

NORTHERN CALIFORNIA.

Conference convened at San Francisco, March 3, 4, and 5, J. F. Burton president, Hiram Holt assistant; C. A. Parkin, secretary. Elders reported: G. S. Lincoln, C. A. Parkin, H. Holt, S. B. Robinson, A. Haws, G. Harlow, T. Daley, W. O. Skinner, S. Weldon, W. Hart, W. MacLean, Vernon, and J. F. Burton. Priests: J. S. Higgins, J. A. Anthony, Bro. Smith, and J. G. Young. Teacher: C. Monckom, and Deacon S. Stivers reported. Branch reports: Alameda Creek 39; San Francisco 90; Alma 27; Stockton 83; Santa Rosa 55; Mountain Home 37; Oakland 89; Sacramento 153; Walnut Creek 19. Bishop's agent's report audited and found correct: On hand March, 1, 1892, $208.99; received $1,684.-01; paid out $1,193.84; on hand $699.16. Brn. H. C. Smith and Thos. Daley were chosen delegates to General Conference. Resolved that all ministerial reports be made in writing. The Prayer Union was sustained in all holiness. A committee consisting of Brn. C. A. Parkin and S. B. Robinson and Sr. M. L. Douglass were appointed on Sunday school work, to report at next conference. Bro. Geo. W. Harlow was chosen district president. Preaching by Elders S. B. Robinson, J. F. Burton, Thos. Daley, and H. Holt. Adjourned to Oakland, March, 1894.

KENTUCKY AND TENNESSEE.

Conference convened with the Haley Creek branch, February 25 and 26. T. C. Kelley president, A. S. Snow secretary. Branch reports: Farmington 67; Haley Creek 18; Foundry 28; Memphis 16; Eagle Creek not reported. Elders reported: P. B. Seaton, S. Reed, J. H. Adair, J. H. Scott, W. H. Griffin, T. C. Kelley. Priest C. L. Snow and Teachers R. Jones and A. S. Snow reported. Bishop's agent's report: On hand last report $10; received $60.40; paid out $45; balance $25.40. P. B. Seaton was released as president of the district; W. H. Griffin was chosen to preside. T. C. Kelley was chosen delegate to General Conference. Brn. J. H. Adair, A. S. Snow, W. H. Griffin, M. L. Lory, J. H. Scott, and J. W. Pritchard were chosen to raise funds to purchase a tent, P. B. Seaton to be chairman of said committee. Will the brethren be prompt, and report to P. B. Seaton, at Helen, Henry county, Tennessee, by May 1, 1893. Adjourned to meet with the Farmington branch, at Brush Creek, July 29 and 30, 1893.

NORTHERN MICHIGAN.

Conference convened at Coleman, Michigan, October 8, 1893, at two p. m., E. C. Briggs chairman, J. J. Cornish assistant; R. E. Grant secretary, F. M. Cooper assistant. Branches reported: Buel Center, Chase, Forester, Applegate, St. Thomas, Freesoil, Pigeon River, Bay Port, Coleman, Mill Creek, South Arm, and Juniata. Elders reported: W. Bowker, J. J. Bailey baptized 2, C. G. Lewis, A. Barr baptized 3, W. J. Smith baptized 2, E. C. Briggs, J. J. Cornish baptized 28, R. E. Grant, W. Davis, L. Phelps baptized 9, R. Davis baptized 3, J. H. Peters, and F. M. Cooper. Priests: F. C. Smith baptized 16, F. S. Brackenbury, G. D. Washburn, D. Smith baptized 2, J. K. Soper, F. H. Brooks, E. J. Martindale, and J. A. Grant baptized 2. A. Barr, Bishop's agent, reported: Received since last report $764.68; expenditures $618.72; on hand $145.96. Audited and found correct. Report of committee on petition of West Bay City branch, and report of elder's court were received. The West Bay City branches were declared disorganized, and those holding the records instructed to deliver them to the district secretary, the church furniture to be placed in charge of F. M. Cooper to be used in Bay City until further instruction. The recommendation of committee relative to Cyrus Smith was referred to F. M. Cooper and his former ordination was declared not valid. The Northern Michigan district was divided, and the following counties were set off to be known as the Eastern Michigan district: Huron, Sanilac, Tuscola, Lapeer, and St. Clair. The resignation of J. J. Cornish as district president was accepted. A committee consisting of W. J. Smith, F. M. Cooper, and J. A. Grant was appointed to draft a petition asking the Southern Michigan district to give the following counties to the Eastern district: Oakland, Macomb, Wayne, and Genesee. R. E. Grant was appointed president of Eastern district, and J. A. Grant secretary; A. Barr Bishop's agent. E. C. Briggs, F. M. Cooper, A. Barr, F. H. Brooks, L. Phelps, J. A. and R. E. Grant were appointed delegates to General Conference, those present to cast full vote. Conference of the Eastern Michigan district was appointed for June, 1893, at Juniata, at call of president. J. J. Cornish was chosen president of Northern district, J. Cole Moxon secretary. J. H. Peters was recommended to the Bishop for appointment as Bishop's agent for Northern district. J. H. Peters, C. G. Lewis, J. J. Cornish, Joseph Shippy, and F. C. Smith were appointed delegates for Northern district to General Conference. Resolved that the districts raise a fund to pay one delegate's expenses to General Conference. J. A. Grant and F. C. Smith were ordained elders by Elders E. C. Briggs, F. M. Cooper, W. J. Smith, and J. J. Cornish. A vote of thanks was tendered the Coleman Saints and friends for their kindness. Adjourned to Hersey, in June, 1893, at call of president.

SPRING RIVER.

Conference convened at Webb City, Missouri, March 3 and 4, I. R. Ross president, G. W. Hobart clerk. Branch reports: Indian Creek 15; Keighley 17, loss 1; Weir City 54, gain 9; Columbus 48, loss 1; Angola 57, gain 1; Webb City 110, gain 4; Pleasant View 112, gain 1. Elders reported: E. A. Davis baptized 2, W. S. McCrea, I. R. Ross, E. E. Bradley, A. C. Hart, D. S. Crawley, A. H. Herke, S. Maloney, J. H. Thomas, W. S. Taylor, G. W. Hobart, W. F. Clark, O. Baumgartle. Priests: I. J. Young, W. Lees, and Z. Decker. Teacher W. H. Martin, and Deacon D. J. Bradford reported. Decision of the First Presidency read and approved, as touching the Weir City branch. Resolved that this district adopt the delegate system of representation as provided in Book of Rules. Deleware branch was declared disorganized. Resolved that all reports of the ministry be handed to clerk ig written form. Resolved that the Sprinn River district hold a reunion in the fall of 1893, and that president appoint committee on location, which committee report to next conference. E. E. Bradley, W. S. Taylor, and A. C. Hart were appointed. General Conference was petitioned to return Bro. E. A. Davis to this field. Missionary in charge was petitioned to labor for the appointment of Bro. W. S. Pender, and the reappointment of W. S. McCrea. Resolved to issue elders' license to Brn. Otto Baumgartle and C. M. Fulks. Bro. E. A. Davis was appointed delegate to General Conference. A committe was appointed to investigate the affairs of the Weir City branch. Upon recommendation from the Webb City branch, R. M. Malony was ordained an elder. Church authorities were sustained. E. E. Bradley was chosen president, A. H. Herke clerk. I. R. Ross treasurer. Adjourned to meet June 23, 1893, with the Pleasant View branch.

FREMONT.

Conference convened with the Plum Creek branch, Saturday, March 4, 1893, at ten a. m. H. Kemp president, T. A. Hougas secretary. Reports from all branches read and received. Elders reported: H. Kemp, D. Hougas, A. Badham, W. Leeka, J. Calkins, A. T. Mortimore, E. Benedict, S. Orton. W. C. Matthews, T. A. Hougas, H. Hershey, and N. L. Mortimore. Priests: S. J. Roberts, H. F. Durfey, E. Garrett, Bro. Comstock, and L. C. Donaldson. Teacher, J. F. Comstock reported. Blanks were sent to a number of officials who did not report. Report of Bishop's agent read, and on request of agent, Wm. Leeka, a committee of two was appointed to audit the books, who reported same correct.

The delegates to the General Conference were: Bro. and Sr. T. A. Hougas, Bro. and Sr. D. Hougas, H. Kemp, Wm. Leeka, Bro. and Sr. M. W. Gaylord, Bro. and Sr. Frank Redfield, and Sr. Blanch Andrews. Those present to cast full vote of district. Conference granted Brn. T. A. Hougas, A. Badham, and Wm. Leadingham elder's licenses. The Quorum of the Twelve was requested to return Bro. H. Kemp to this district. Bro. D. Hougas was chosen as district president, and Bro. T. A. Hougas secretary; Bro. Wm. Leeka sustained Bishop's agent. Moved that the various branches proceed to raise means to send Bro. H. Kemp to conference. Preaching by Elders D. Hougas and W. W. Blair. Bro. J. B. Cline was ordained an elder.

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GALLAND'S GROVE.

Conference convened at Dow City, Iowa, February 24, 25, 26, 1893, C. E. Butterworth and W. W. Whiting presidents, J. Pett and A. Z. Rudd clerks. Branch reports: Galland's Grove, 258; Mason's Grove 124; Boyer Valley 107; Salem 75; Union 61; North Coon 48; Coalville 38; Camp Creek 34. Elder's reported: J. M. Baker, S. Jordison baptized 2, A. F. Rudd, J. T. Turner, J. Pett, C. J. Hunt baptized 4, J. R. Simmons, J. McKiernan, J. R. Rudd, I. A. Goff, W. A. Carroll, and G. Hawley. Priests: J. Pearsall, D. Brewster, J. Cross, J. Dobson, W. Bullard, and R. Wight. Teachers: L. Butterworth and G. Salisbury. Bishop's agent's report: Balance due agent last report $14.40; received $382.20: paid out $283.20; on hand $99. J. Pett Agent. Report audited and found correct. The delegates to General Conference are Benan Salisbury, J. Pett, C. E. Butterworth, W. W. Whiting, and J. McKiernan. A two days' meeting, to be held at Auburn, was appointed, Brn. C. J. Hunt and J. T. Turner in charge; also a two days' meeting at Galland's Grove, Brn. J. M. Baker and R. Wight in charge, time to be set by brethren in charge and presidents of branches. The spiritual authorities of the church were sustained, also missionary in charge and district authorities. After the close of the Sunday morning prayer service Bro. John Rounds was ordained an elder by recommendation of the Mason's Grove Branch. Bro. George E. Salisbury was ordained a priest, and Bro. Hayvilla M. Spurgeon was ordained a teacher, by recommendation of the North Coon Branch. Preaching by Elders W. W. Whiting, J. McKiernan, and C. J. Hunt. Adjourned to Deloit, June 2, 1893, at 10: 30 a. m.

POTTAWATTAMIE.

Conference met as per adjournment, C. Derry president, C. A. Beebe assistant; T. Scott secretary, J. C. Jensen assistant. Branches reported: Council Bluffs 210; Cresent City 133; Hazel Dell 71; Wheeler's Grove 90; North Star 101. Elders reported: C. Derry, C. A. Beebe, R. McKenzie baptized 2, S. Butler, D. K. Dodson, A. Jensen, J. Carlile, J. P. Carlile, H. Peterson, C. Carsterson, J. J. Christerson, F. Peterson, and B. Harding. Priests: T. Scott and J. Evans. Teachers: S. V. Pratt, I. Carlile, H. Liles, R. Kirkwood, and A. Madison. Deacon C. Lapworth reported. C. Derry, C. Scott, S. Butler, C. A. Beebe, J. P. Carlile, J. C. Jensen, R. McKenzie, and F. Peterson were appointed delegates to General Conference. Church and district authorities were sustained. Resolved that all elders, priests, and teachers who have not received appointment from the conference and who are ready for labor, report for duty to the district president. Bishop's agent's report: On hand last report $114.10; received $861.65; disbursed $701.50: on hand $160.15. Adjourned to Wheeler's Grove, last Saturday in May, 1893.

CORRECTION.—In last report, in elders' reports, it should read, J. Evans baptized 3.

EASTERN MAINE.

Conference convened at Jonesport, March 4, 1893, Elder A. W. Kelley president, J. N. Ames clerk. Elders reported: A. W. Kelley, N. W. Crowley, and J. Lakeman. Priest J. S. Walker, Teachers J. N. Ames and J. M. Alley, and Deacon C. H. Hinkly reported. Branch reports: Olive 74; May 24. Bishop's agent's report: Received $72.63; balance due church $36.43. J. Lakeman was chosen president of district. President was instructed to labor with all the delinquent officials in the district, and if they refuse to labor in their office and calling, to demand their licenses. A resolution against dancing and card playing was passed with only one dissenting vote. U. W. Green and M. F. Gowell were chosen delegates to General Conference. Preaching by Elder A. W. Kelley and J. Lakeman. Adjourned to Indian River, at call of clerk.

FAR WEST.

Conference convened with the St Joseph branch, Saturday and Sunday, March 10, 11, 1893, T. W. Chatburn president, C. P. Faul secretary. Missionaries from other fields and visiting brethren were invited to take part. Branch reports: Stewartsville 67; DeKalb 61; St. Joseph 258; Edgerton Junction 31; Pleasant Grove 68; German Stewartsville 70; Kingston 53. No report from Delano branch. Elders reported: J. M. Terry, R. Archibald, F. C. Graham, T. Nutt, R. A. Marchant, W. Hawkins, M. H. Forscutt baptized 9, J. Lampert, R. H. Attwood, T. W. Chatburn baptized 4, A. W. Head, J. T. Kinnaman baptized 4, D, E. Powell, B. Dice, A. H. Smith, J. Davis, D. R. Rudd, and H. C. Bronson. Priests: F. M. Mauzey baptized 4, E. Moorman, H. D. Ennis, P. Peterson, C. Householder, H. Fisher, and C. P. Faul. Teacher, W. N. Booth, reported. Delegates to General Conference: T. W. Chatburn, M. H. Forscutt, R. H. Attwood, C. P. Faul, D. J. Powell, J. T. Kinnaman, A. W. Head, M. J. Head, Thomas Nutt, J. Lampert, B. Dice, William Haden, J. R. Wedlock, R. Winning, Gracie Gardener, D. J. Krahl, Gilbert Whithead, J. M. Terry, H. D. Ennis, Wm. Lewis, D. E. Powell, C. Householder, F. M. Mauzey, and Sr. Wm. Summerfield. Delegates present are to cast the full vote the district is entitled to by the rules of representation. The officers together with the Bishop's agent were sustained for the coming quarter. The quorum of Twelve and General Conference were petitioned for the return and appointment of M. H. Forscutt, Thomas W. Chatburn, R. H. Attwood, and Thomas Nutt, to this district.

The auditing committee appointed at our last conference reported the Bishop's agent's account correct, from June 1, to December 16, 1892. Report was adopted, and committee discharged. Bishop's agent's report: On hand and receipts $388.10; expenditure $207. Report was received and committee appointed to audit same, and report to next conference. Preaching by Elders D. M. Rudd, J. Davis, and A. H. Smith. Adjourned to German Stewartsville, Friday, June 23, for Sunday school work, conference to commence Saturday, 24th, at 10: 30 a. m.

TEXAS CENTRAL.

Conference convened with the Texas Central branch, near Hearne, Texas, February 25, at ten a. m., E. W. Nunley, president, F. C. Gough, secretary. Branches reported: Cook's Point, 35; Central, 51; Elmwood, 56, loss 2. Elkhart referred back for correction. Elders reported: W. W. Squires, E. W. Nunley, S. R. Hay, and J. W. Bryan. Priests: C. A. Schuster, F. C. Gough, and T. L. Veale. Teacher W. G. McIntosh and Deacon J. T. Hobbs reported. Bishop's agent's report referred back for an itemized report. Sunday school association report read and adopted. A collection was taken up to defray the expenses of secretary amounting to $2.75. Preaching by Elders Veal, Nunley, and Hay. Adjourned to Cook's Point, July 8, at nine a. m.

THE SCHEME DIDN'T WORK.

The people of Rio de Janeiro have been trying an experiment which ought to interest the followers of Mr. Bellamy. They have been taking a hand in business as a municipality. Their venture grew out of the many complaints made against the private companies which controlled the city's supply of fresh meat. As a result, the Municipal Council was induced to take this business into its hands. They have just had a reckoning and find that there is no appreciable improvement in the meat, no reduction in the prices, and, what is not the least unpleasant feature, a loss of $650,000 to the city between April 12 and Oct. 6, with $500,000 of unpaid accounts in addition. Evidently the presence of Mr. Bellamy is needed in Rio de Janeiro, or his theory will fall into disrepute.—*Boston Journal.*

Miscellaneous Department.

SAINTS OF THE SOUTHERN INDIANA DISTRICT.

Some have spoken to me of late in reference to purchasing a tent, suitable for church purposes, to be used by the ministry in opening up the work at such places where meetinghouses are not attainable, and hall rent is high. I, with others, have felt the painful need of such. Think of it, brethren and sisters, and come prepared for action at the June conference. M. R. SCOTT, Dist. Pres.

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CHURCH LIBRARY.

We thank Sr. Abbie A. Horton, Independence, Missouri, for an old relic of the rebellion. It consists of a *fac simile* of one page of the Daily *Citizen*, printed on the back of wall paper. The place of publication was Vicksburg, Mississippi, and the date Thursday, July 2, 1863, the day before the surrender of the town to General Grant.

JOHN SCOTT, Librarian.

CARD FROM J. L. GUNSOLLEY.

SHERIDAN, Mo., March 18,

Editors Herald:—I have been informed that sometime last fall there appeared in the county papers of Harrison county, Iowa, a statement that there had been a divorce granted to me; and that this report had been peddled in the vicinity where I formerly resided to my injury, no doubt, as a gentleman and a Christian man. I take this means to notify the Saints and all others that the report so published is a base *falsehood*, without the least foundation in truth. I have not applied in person, nor counseled with, or authorized anyone to secure a divorce for me. Those acquainted will understand.

YOUNG PEOPLE'S SOCIETY.

The meeting for the purpose of taking into consideration the organization of a society for the Young People will be called Friday, April 14, probably in the evening. Let all who are interested in the movement be present.

J. A. GUNSOLLEY, Chairman Com.

MARRIED.

UNGER—GILLILAND.—At the home of the bride's parents, near Leeland's Grove, Shelby county, Iowa, on Wednesday, March 1, 1893, Mr. Dixon B. Unger of Carroll City, Carroll county, Iowa, and Miss Bertha M. Gilliland, Elder J. W. Chatburn officiating. May peace and happiness be theirs to enjoy.

ITEMS OF INTEREST.

SIDNEY, N. S. W., March 20.—March 6 a destructive hurricane swept over the New Hebrides Islands and New Caledonia, destroying many villages and causing great loss of life. Large numbers of the natives are said to have perished. New Caledonia forms with neighboring islands the most important penal colony of France, and particulars are anxiously awaited, as to the destruction of life and property at Noumea and other points. The New Hebrides have but few white inhabitants. Among these are missionaries from America and Europe. The hurricane was the worst ever experienced in the region. It raged incessantly for three days, and the rainfall was enormous. Half of New Caledonia is flooded. In Tchio alone ten persons were drowned. The loss of property was at least $600,000. Most of the settlers were ruined.

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LONDON, March 15.—The Rome correspondent of the *Standard* says that Mr. Gladstone has agreed to restore diplomatic relations with the Vatican on the condition that the Pope use his influence in favor of the home rule bill. An internuncio will be sent to London to negotiate a final agreement with the government. He will not be received at court.

VALPARAISO, Chile, March 19.—Gen. Tavarez, leader of the revolutionists in Rio Gradde do Sul, routed and put to flight yesterday the army of 3,000 which the Government of Brazil sent against him under command of Gen. Tellos. The revolutionists also captured Uruguayana, the proposed western terminus of the railroad to Porte Alegre.

CHRISTIANA, March 17.—The Storthing has passed, by a vote of 64 to 50, a resolution asserting the right of Norway to a separate Consular Service abroad and complete autonomy at home in all matters not described in the act of Union of 1814 as pertaining to the union of Norway and Sweden. A repetition of the Cabinet crisis and the deadlock of last summer between King and Parliament is imminent.

ST. PETERSBURG, March 21.—The commission appointed to investigate questions connected with the Bering Sea fisheries advises that the territorial waters around the Bering Sea Islands be regarded as extending thirty miles from land. Off the coast of Kamschatka the territorial waters should be regarded as extending ten miles from land, since the female seals were wont to swim out ten miles to obtain food for their young. As regards the seizure of British ships in the Bering Sea the commission appointed by the Foreign Office says the position of the Russian authorities was justified by the irregularity and evasiveness of the entries in the logs of these vessels.

ST. PETERSBURG, March 15.—An Anabaptist fanatic has been arrested at Latrig, Government of Saratoff, for having murdered a girl of fourteen years. He had been preaching before a room full of people in a private house concerning his power to raise the dead. At the end of his sermon he strangled the girl with the consent of her parents in order that he might demonstrate his pretended ability and bring her back to life. After his prayers and exhortations had continued for two hours, the parents of the girl became convinced that he was an imposter and complained to the authorities, who locked him up.

BRUSSELS, March 19.—The General Council of the Labor party in Belgium, composed of delegates from workingmen's societies throughout the country, have resolved unanimously to proclaim a general strike in case Parliament should not vote universal suffrage. The Council has passed a similar resolution before, but never has put them into effect.

PARIS, March 19.—Jules Ferry, the celebrated French statesman is dead. His remains were placed in the coffin to-day, and to-morrow will be removed to the great hall of the Senate, where they will lie in state on Tuesday.

LONDON, March 19.—The great Hebrew banking firms throughout the world are taking curious measures to prevent the persecution of Israelites in Russia. The London Russo-Hebrew committee, of which Sir Julian Goldsmith, M. P., is the chairman, issued a circular to every Hebrew banker, bank director, manager, and stock broker throughout the world, calling upon them to boycott Russian loans and securities, and to refuse to do any Russian business. Nearly all the larger firms have stopped lending money to Russia, and this last attempt promises to make matters more unpleasant than ever for some of the Czar's people.

MADRID, March 19.—The Senatorial elections have resulted in a sweeping victory for the Monarchists.

BERLIN.—The committee of the Reichstag on the army bill has rejected the second reading of the bill. The committee then adjourned until after Easter. This vote is another blow to any hope that remained to Chancellor Caprivi of the ultimate passage of the measure.

The Lower House of the Prussian Diet has passed to a third reading a bill to reform the present complicated system of elections in Prussia.

LONDON, March 19.—It is stated that the Unionist Alliance proposes before Easter to send five hundred British workmen to Ulster to become impressed with the antagonism there against home rule. Three thousand in all will be sent at different times during the next few months.

A bill has been introduced in the Nova Scotia Legislature to extend the provincial franchise to women.

Mr. McCarthy's resolution calling for a reform of the tariff was defeated in the Canadian House yesterday by a vote of 64 yeas to 116 nays.

ROME, March 19.—A French Anarchist named Barnard was arrested here to-day. He is suspected of having caused the explosions at the Palazzo Antici-Mattei and the Palace Altieri.

BERLIN, March 18.—Germany is likely to reject the Russian commercial treaty. This is stated on the authority of Dr. Miguel, who is likely to become the successor of Chancellor Capriva.

Caprivi yesterday, after the second reading of the military bill in commission, repeated to the Kaiser that it could not pass except with modification. The Kaiser replied: "Aut Cæsar, aut nullus." The Kaiser has shown great courage in his conduct in not screening himself behind any minister, but asserting his personality in the matter and shirking no responsibility which may ensue. If we are to believe what courtiers say, it does not end there. The Kaiser considers that his personal wishes would turn elections in giving a large majority in favor of the military bill, and therefore he has at present under consideration the issuing of a royal proclamation, followed by an appeal to the electors. There is another section which insists that it is the Kaiser's intention to withdraw the bill without comment. This latter course seems doubtful, for lately the Kaiser intimated that he intended to make no precedent of the education bill.

GUTHRIE, Okla., March 19.—Governor Seay, of Oklahoma, has announced that he will give seed free to all settlers who are fearful that they cannot get in a sufficient crop to carry them through. Several hundred of the new comers are having a hard time getting through this severe winter and will come out in the spring penniless. Prairie fires have been raging. At the town of Evansville several houses were burned.

CARSON, Nev., March 19.—Nevada's crops this year will be heavy in all parts of the State. Spring will be late and cereals and fruits will escape the frosts. Great quantities of snow and rain have fallen in the mountains, and storage reservoirs are filled.

READING, Pa., March 19.—Robert Springer, born a slave in Newcastle, Deleware, in 1774, and consequently 119 years old, died near Morgantown, this county, last night.

MEXICO, Mo., March 17.—The city authorities arrested George Hardin of this place to-day for vagrancy. He was tried and ordered sold to the highest bidder next Tuesday. Hardin is a negro and will be the first one sold in this portion of Missouri since the war.

ST. PAUL, Minn., March 21.—By a vote of 31 to 19 the Senate to-day passed the bill giving full suffrage to women. A similar bill was passed in Idaho, in February. The House passed a bill providing that residents of villages may vote directly upon the license question.

The Hawaiian annexation question remains unsettled. The Government has sent a special commissioner to Honolulu to make examination of the question. The administration will defer definite action until his return. Japan and England are reported as being opposed to annexation of the Hawaiian kingdom by the United States.

A Berlin item states that opposition to Jewish residents is continued by assertions in the Reichstag, in effect that the Government has been defrauded at large sums by Jewish financiers and speculators.

WASHINGTON, March 19.—The State Department is investigating complaints made by the American Board of Foreign missions against the Turkish Government, which is charged with failing to protect American missionaries from mistreatment.

ROME, March 19.—It is stated that Sig. Crispi acted in Italy for Baron de Reinach's firm from 1866 until the time of his accession to power and that Baron de Reinach in 1891 begged Crispi to resume the position and at the same time paid to Crispi arrears of fees due for former services. These statements are regarded as a sufficient explanation of the Paris *Rappel's* revelations in the Panama scandal.

YUMA, Ariz., March 19.—Work has been commenced in earnest on the great South Gila Canal in the Valley of the Gila River, in Yuma county. The canal will be 125 miles in length, 50 feet wide, and will carry eight feet of water, and irrigate 300,000 acres of rich valley and mesa lands, adapted to the growing of the orange and lemon. The dam will be solid masonry, 1,400, feet long and 50 feet high. The reservoir will be fourteen miles long and three miles wide. The contracts are let for the work, which will cost $2,000,000.

CITY OF MEXICO, March 19.—The decree of President Diaz removing all import duties from corn, cornmeal, and beans introduced into Mexico after March 15 has called for a protest from several states, where good corn and bean crops were raised the last season. During the last three months of 1892 there were several million bushels of corn imported to Mexico from the United States. Nearly all this corn went to the cities of San Luis Potosi, Zacatecas, Durango, and the City of Mexico.

WASHINGTON, D. C., March 21.—The Bureau of Statistics has completed a statement of exports and imports for the month of February which shows the total exports to be valued at $59,943,886; imports, $79,639,148; excess of imports over exports, $19,688,262. For the twelve months ended February 28 the exports were valued at $879,249,993; imports, $911,502,805; excess of imports over exports $32,253,814. For the same period of last year the excess of exports over imports was $171,636,280. The statistics show a balance of trade against the United States for the year of $32,000,000, against a balance of $171,000,000 in favor of the United States for the previous year. The exports of gold for February were valued at $14,245,607; of silver, $3,105,284; imports of gold $1,257,539; of silver, $2,112,977; excess of exports of coin and bullion over imports for the month, $13,980,375; for the twelve months ended February 28, $95,784,002. For the similar period last year the excess of exports over imports was only $45,000,000. The immigration of February aggregated 12,568; for the same month in 1892, 26,068; for the twelve months ended February 28, 216,925; for the corresponding period last year, 309,484.

SAN LUIS POTOSI, Mex., March 18.—There is no indication of a decrease in the suffering among the poorer class of people of this city. Although charitable associations have lent every possible assistance, the failure of crops for four years in succession has driven the pastoral people into the city by the thousands and they have adopted the vocation of begging on the streets and eking out a miserable existence from the alms they secure. Several hundred of these destitute people were recently sent to Yucatan to work on sugar plantations. The free eating-houses established here several months ago supply food for a comparatively small number of the hungry hords who throng the city.

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JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.

By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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Vol. 40. Lamoni, Iowa, April 8, 1893. No. 14.

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ON "THE DUALITY OF LIFE."

PROF. M. M. MANGASARIAN, after an illness of several weeks, yesterday morning delivered a lecture before the Ethical Society at the Grand Opera House. He spoke on "The Duality of Life." He took for his text the words of the ancient Persian poet, "It is a long time that I have been waiting for myself." In substance he said:—

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"It is a long time that I have been waiting for myself." There is in us a self that is waiting and a self that is waited for. We are reminded of this duality in a thousand ways. There is the soul and the animal. You start to read an interesting book, finally you are turning the leaves mechanically but you know nothing that is in the pages, your other self has flown. Again, you are confronted with a task to be accomplished and in the effort you fail because your higher self was not in the undertaking. You endeavor to perform the duty without the other self and the beggarly result was inevitable. When the higher self deserts us or is purposely not invoked we find the other miserably dragging along. The parable of the prodigal son is perhaps one of the most suggestive that ever fell from the lips of that great Teacher. Reduced almost to a level with the swine he herded, he suddenly remembered his father and he immediately arose and regained the better self he had thrown away. We only get what we look for. What are you waiting for? What is the ideal you are looking up to? What you have acquired is no longer an ideal. There is a line that divides the ideal from the real, what we are from what we ought to be. Every day the ought-to-be should become the *is*, but with more to conquer. Our rational faith should ennoble our aims and engage our interests for finer and fairer issues. "A soul occupied with great ideas best performs small duties."

NEW VIEWS ON HELL.

ST. GEORGE MIVART, the naturalist professor of biology in the Roman Catholic University College, at Kensington, London, England, has come out in rather a startling paper in the *Nineteenth Century*. He maintains it to be the true Catholic doctrine that souls even in hell are not so very unhappy; that on the contrary, the banished to the regions of the damned are happier even in their direst suffering than people on this earth are. Hell, according to the Catholic doctrine, he tells us, is simply a state in which men are deprived of the beatific vision. That vision makes them so full of unspeakable bliss that to be without it is ever after torture of the keenest. But those who never had it do not miss it. The moderately good, respectable people who die unbaptized, if they are free from deliberate mortal sin, will be very happy and content, even though they are in hell—that is, shut out from the beatific vision. Never having known it, however, they won't miss it. They will have the things they most desire. Even when mortals have been guilty of deliberate mortal sin there is so much excuse to be made for them in the way of heredity, environment, ignorance, etc., that we are to believe they, too, the "positively damned," will meet with souls like themselves and enjoy a certain harmony on their own low plane. At any rate, nobody in sheol will ever be in such torture that he longs to kill himself to get out of it, as often happens to persons on this earth, and at its very awfullest sheol will be a much pleasanter place of residence than this world is.—*St. Joseph Gazette, Feb., 1893.*

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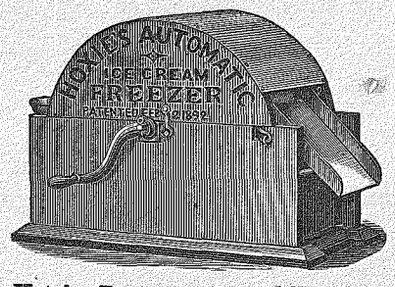
CAPACITY  UNLIMITED.

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Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, April 8, 1893. No. 14.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, April 8, 1893.

CONTENTS:

EDITORIAL:
What is the Reason for it? 209
High Priests and High Council No. 2....210
Winter at Jerusalem 212
The "Midnight Hour." (?)....212
MOTHERS' HOME COLUMN:....213
The Woman in Calico....213
The New Year....214
LETTER DEPARTMENT:....215
ORIGINAL ARTICLES:
Priesthood Gradation 218
Bible Readings for the Home Circle..219
SELECTIONS:
The Fight for a Clear Brain....220
Time Reckoning of the Mayas....221
The Star of Bethlehem....221
CONFERENCE MINUTES 221
St. Louis....221
Northeastern Missouri 221
Des Moines....222
Eastern Iowa....222
Nauvoo and String Prairie 222
SUNDAY SCHOOL ASSOCIATIONS:
Little Sioux....222
MISCELLANEOUS:
Items of Interest....223

WHAT IS THE REASON FOR IT?

THE Deseret *News*, of Salt Lake City, Utah, for March 14, has the report of the services held in the Tabernacle, Sunday, March 12, and among other things a short talk by Elder Brigham Young, from which we quote as follows:—

Many changes have occurred the last two years and a half during which time I have been absent from your midst, and it does me good to be with you again. It produces a happiness—not of an external character but—such as comes from the heart where God has planted it and from where it cannot be wrested by man. Our Elders are sent out to-day without any great hope of converting the world. Not many converts are made to-day as compared with the work done in that direction years ago. Yet a few choice spirits still accept the truth.

A kindlier spirit is now being kindled in the hearts of honest men towards us as individuals and as a people. The Gospel of the Son of God circumscribes the universe, the creations of God everywhere. . . . I spent five years in the ministry from 1862 to 1867. The field was full of missonaries. I became well acquainted with them. During my last few years of missonary work I never met one of them. What is the reason? I cannot account for it. Those who go on missions to-day are inexperienced.

The points noticeable in the foregoing are these; there is a kindlier spirit being manifested in the world toward them; yet their elders go out without any hope of converting the world; not many converts are made, compared with the early periods of the work; and that during the last few years of the elder's missionary effort he had not seen one of the former field full of missionaries, for which he could not account.

We have at various times in the past tried to point out some of the reasons for the condition of things which this elder in Utah speaks of and deplores; but, neither he, nor his fellow churchmen have seemed to think what we suggested to be worth attention. We are not discouraged, and shall try it again.

The preaching of the gospel by the elders of the latter-day work, for the fourteen years between April 6, 1830, and June 27, 1844, was done in the full freedom of the authority delegated of Christ Jesus, in the same sense as it was done at the time he said to his disciples so long ago: "As my Father hath sent me, so send I you," "Go, preach the gospel to every creature; he that believeth and is baptized shall be saved."

At the death of Joseph and Hyrum Smith so successful had been the bearers of the message, that nearly two hundred thousand souls had heard and obeyed and were enrolled in the ranks of the great evangelical movement of the period; preëminently the great religious work of the last days. But the seeds of disruption and apostasy had been sown, and soon after the restraining influence of Joseph and Hyrum Smith was removed, the plants from the seeds that had been sown began to appear, and the fruit from them was very bitter.

How early the seductive doctrine of plural marriage began its paralyzing work it is somewhat hard to tell; but, the decadence of missionary effort and the spiritual influence of the elders sent out to preach began soon after the accession of President Brigham Young to the leadership of the church, and by the time that polygamy, plural marriage, or celestial marriage was publicly declared by Pres. B. Young to be a tenet of the Mormon Church, a rapid retrogression in spiritual power and progress took place, until thousands upon thousands in Europe and the United States had revolted, and were surnamed apostates by the Utah Church. The missionary elders were at the outset a bold, aggressive sort of men. They had been promised the aid of the Spirit of Christ and received it. While it was with them, a word, an exhortation, a sermon won hundreds to the belief of the gospel. They realized that the faces of Jacob's children did not wax pale; and so they went joyfully, angels going before them, the Spirit with them, and the blessings of the poor, who had the gospel preached to them, followed after them. All this became changed. Instead of open-faced, frank boldness, the missionaries went in shame-facedness, and half-hearted zeal to carry a message emasculated of its attractiveness; and it is no wonder now that hundreds of sermons have to be preached to make one convert. Again in those early days apostles were missionaries abroad, among the moving "field full of missionaries;" but, in the altered conditions brought in by the seducing dogma of spiritual marriage and celestial increase, apostles became petty sovereigns, building up temporal kingdoms, absorbed in money getting, property holding, caring for self, and selfish interests. The new country reclaimed from the wilderness at immense expenditure of labor, was parceled out to apostles, high priests, and bishops, including human servitors, who were ruled with a rigorous hand, under the guise of spiritual control—President Young the chief example. And if anyone doubts this, let him obtain a copy of the will of President Brigham Young, in which he will find that in the disposition of this world's goods with which time and opportunity endowed him, he utterly forgot the church, the people over whom he had made himself the overseer. We do not write this in envy, or to speak evil of the dead; but when a descendant of the man makes such a statement as this that he "cannot account" for the terribly changed conditions of things now to what they were when thousands were being converted through the preaching of the elders, it rises like a significant token pointing unmistakably to the reasons which the son of the man is unable to see.

It is most astonishing that otherwise astute men could not see the condition which, must inevitably result from such a change of procedure, from that of the early church to that of the church that settled the Rocky Mountain fastnesses from 1845 to 1890. The very fact stated by Elder Brigham Young that there is now an apparently kindlier feeling shown to the representatives of the Utah Church abroad, is certainly traceable to the supposed fact that there has been an abandonment of the dogma of plural marriage, and by so much a return to the basis of the work done from April 6, 1830, to June 27, 1844, and should it not be plainly discernible, that if the rumor

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founded on the action taken by the conference in Utah in which the "Manifesto" was indorsed, has wrought a better feeling with the people among whom the ministry labors, then a full and perfect abandonment of the dogma and the practice, together with the spirit which accompanied the practice for the nearly forty years of its existence, will not only give the ministry a still more kindly reception, but will in fact be productive of a much more spiritual feeling in the elders themselves. It has seemed to us for many years that the only way for the people of Utah to properly serve God, was to retrace their steps fairly and faithfully acknowledging their error and undoing it. We think so still; and commend the suggestion to their consideration.

HIGH PRIESTS AND HIGH COUNCILS.—No. 2.

OCTOBER 5, 1839, a General Conference, held in Commerce (Nauvoo), Joseph Smith, Jr., presiding, provided a High Council for that stake, (and also one for Iowa, at a point opposite,) and "referred the business [of the conference] not gone into, to the High Council."—*T. S.* 1: 29–31.

The High Council at Nauvoo expressed, officially, "their entire disapprobation to any and all . . . detentions of moneys intended for either the press or any other use in the church," and "lament their poverty in not being able, as agents for the church, to sustain the press with funds necessary to effect a work so interesting and needful. . . . Done by order and vote of the Presidency and High Council, at Nauvoo, Illinois, January 26, 1840."—*T. S.* 1: 56–7.

The *Times and Seasons* for June, 1840, page 127, records that, "By the High Council at Nauvoo, it is ordered to be published in the *Times and Seasons* that they disfellowship any and all persons" interfering with the ferry franchise, "or who shall knowingly suffer or allow any animals, subject to their control, to destroy any crops, fruits, or plants, to the injury of the owner thereof. Also that, whereas, in times past, the house of Joseph Smith, Jr., had been much thronged with crowds of visitors, to the great inconvenience of his family, it is by this Council thought advisable that, in the future, he be exempt from the burthen and inconvenience thereof."

May 22, 1842, the High Council in Nauvoo sent forth an epistle "to the Saints scattered abroad," giving instruction concerning the gathering, exhorting them to "observe the statutes and commandments of the Lord," warning them of "men of corrupt minds, reprobate concerning the truth, who will evil entreat you, and unjustly despoil you of your property and embarrass you in pecuniary matters;" also reproving "some who have not done lawful and right, but have designedly done injury to their neighbor or creditor by fraud, or otherwise, thinking to find protection with us in such iniquity," and closing with a request that said "epistle be read in all the branches of the church as a testimony."—*T. S.* 3: 809, 810, and *M. S.* 19: 440.

Fellowship was withdrawn from Brn. Wm. and Alfred Young on a charge of "teaching false and erroneous doctrine, etc., in Tennessee," and "the High Council of the Church of Jesus Christ at Nauvoo," on examination of the case, notified "the Saints abroad that they have made satisfaction to the High Council . . . and are restored to their former standing and fellowship in the church."—*T. S.* 4: 80.

In March, 1844, "the High Council of the Church of Jesus Christ of Latter Day Saints, at Nauvoo," addressed an epistle to the Saints in that "Stake" by way of admonition, reproof, instruction, and encouragement, also warning them of a class who "manifest their wickedness by trifling with and bidding defiance to all and every good rule, regulation, and law set forth for the guidance of all Saints;" and saying further that,—

> One singular trait of their depravity is frequently manifested by their going to some excluded elder and getting re-baptized into the church, not having first made the legal satisfaction (as was required), to such as they have injured. We have to say that baptism in such case is not valid, and cannot profit. We here continue to say, let such expelled persons first be reconciled to his injured brother, and bring forth fruit meet for repentance; or in case of dissatisfaction with our decision, take an appeal and reverse it if found wrong. . . . We would also remind the elders that it is improper for them to re-baptize such expelled persons while they remain thus obstinate as aforesaid, and that it will subject them to censure and bring them to trial before a proper tribunal of the church. —*T. S.* 5: 458–9.

September 8, 1844, after the death of Presidents Joseph and Hyrum Smith, "The High Council organized themselves with Bishop Newel K. Whitney at their head," seven of the quorum of the Twelve being present, when Brigham Young said that, "the President [Sidney Rigdon] can be tried before a bishop and twelve High Priests, or the High Council of the church. . . . We here have before us, this morning, the High Council, and Bishop Whitney at their head, and we will try Sidney Rigdon before this Council." (*T. S.* 5: 647-8.) And true to that word "we," Brigham and his fellows did "try Sidney Rigdon" after their fashion, but utterly contrary to the law and order of God, it being managed, dominated, dictated, and engineered generally by Brigham and his fellows till President William Marks, under a keen, profound sense of the wrongs being perpetrated under the guise and pretense of the law and order of God,—

> Arose and said he felt disposed to say a few words in defence of Elder Rigdon. There has been a strong team against him. They all seem to speak against him and there is nothing said in his favor. I feel to take up the opposite side of the question and say something in his defence, for I have always been a friend to Elder Rigdon. It has always been the case before this High Council, that there are two sides to the question: there are some to speak in favor of the accused; but there seems to be only one side to this subject. There has been many things said which I know nothing about. But as it has always been the case before the High Council that some should speak in defense of the accused, I feel to volunteer to speak in his behalf. It is no more than right that both sides should be represented. I don't wish to justify any man in an error, but there is a trial before this Church and Council. . . . The Twelve and the High Council both know that my mind differs from theirs respecting the organization. I had always been taught that the First Presidency would remain and always be with the Church. I had always understood that the Church would be imperfect without a quorum of three to stand as a First Presidency, and I cannot find any law to say that this quorum should ever be dropped. I laid my hands on Brother Sidney with Brother Joseph and he ordained him to be a "prophet and a seer and revelator," and to be equal with him in holding the keys and authority of this kingdom. I have known this for two years, and according to my understanding he has not lost it through transgression. I still feel that he is a member of the quorum of the First Presidency, and I always expected that the quorum would be filled up the same as at the commencement. I always felt that there was a power and responsibility in that quorum which did not exist anywhere else.—*T. S.* 5: 665–6.

Brigham Young, replying to Brother Marks, said:—

> Brother Marks has endeavored to soft soap the people. I have known that Brother Marks "had no evidence but the written word." But if this people have no evidence but the written word, it is quite time to go to the river and be baptized for the remission of sins.—*Ibid.*

What a perversion of justice! What a ridiculous corruption of order!

The High Council of Zion, as we have already seen, was organized by President Joseph Smith, July 3, 1834, in Clay county, Missouri, and not in Independence or Jackson county, as some have supposed. Joseph records in his History of the Church that he organized it—

> Agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council [who then resided in Missouri.—ED.]. David Whitmer was elected President; and W. W. Phelps and John Whitmer assistant Presidents [over the Council of twelve High Priests]. . . . I gave the Council such instructions in relation to their high calling as would enable them to proceed to minister in their office agreeably to the pattern heretofore given; read the revelation on the subject, and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord [in organizing said Council—ED.], and that I had done my duty in organizing the High Council [of Zion], through which Council the will of the Lord might be known on all important occasions in the building up of Zion and establish-

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ing truth in the earth. . . . Bishop Partridge stated to the Council that a greater responsibility rested upon him than before their organization, as it was not his privilege to counsel with any of them except the president, and his own councilors, and desired their prayers that he might be enabled to act in righteousness.—*T. S.* 6: 1109; *M. S.* 15: 109.

This High Council, be it remembered, was organized especially to attend upon and do "important business" in and for Zion in Missouri. This High Council was afterwards located in Far West.

Some of the "important business" in which the High Council of Zion took a leading part is seen in the following:—

August 5 [1837], the Presidency, High Council, and all the authorities of the church in Missouri, assembled in council at Far West, and unanimously resolved to go on moderately and build a house unto the name of the Lord in Far West [as commanded previously], as they had means, and appointed Edward Partridge treasurer.—*M. S.* 16: 54.

In his history of the Church for March 29, 1838, Joseph Smith the Seer says of affairs in Far West and vicinity:—

The difficulties of the Church had been adjusted before my arrival here [Far West], by a judicious High Council, with Thomas B. Marsh and David W. Patten who acted as Presidents *pro tempore* of the Church of Zion, being appointed by the voice of the Council and Church, W. W. Phelps and John Whitmer having been cut off from the Church, David Whitmer remaining yet.—*M. S.* 16: 130.

December 19, 1838, it was—

Voted by the [High] Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the quorum of the Twelve, when the came forward and received their ordination under the hands of Brigham Young and Heber C. Kimball.—*M. S.* 16: 663.

At a conference of Elders and members of the church at Adam-ondi-ahman, in Missouri, June 28, 1838,—

President Joseph Smith, junior, was called to the chair, who explained the object of the meeting, which was to organize a Presidency and High Council to preside over this Stake of Zion, and attend to the affairs of the Church in Daviess county.—*M. S.* 16: 181.

A Stake was located in Iowa, opposite Nauvoo, a "High Council of Iowa," composed of twelve High Priests, and a Presidency, of three, also a Bishopric, as in other Stakes, was established, to do all the important business of said Stake.—*T. S.* 1: 31; 2: 485; 547, and *M. S.* 17: 471, 615 etc., etc.

January 8, 1840,—

The High Council at Nauvoo voted to loan all the moneys possible for the relief of the poor Saints.—*M. S.* 17: 582.

January 19, 1840,—

The High Council at Nauvoo voted to donate a city lot to brother James Hendrix, who was shot in Missouri, also voted to buildhim a house; also donated a house and lot to father Joseph Knight. *Ibid.*, page 583.

February 23, 1840,—

The High Council of Nauvoo voted, that the notes given into the hands of Bishop Partridge, by certain individuals, as consecrations for building the Lord's House in Far West, be returned to the same by him.—*M. S.* 17: 613.

Joseph the Seer wrote, that March 16, 1840,—

The High Council met at my house in Nauvoo, and resolved that Robert B. Thompson write a letter to Judge Higbee at Washington, approving his course [in seeking redress from Congress in behalf of the Saints].—*M. S.* 17: 630.

April 12, 1840,—

The High Council of Nauvoo, met at my [Joseph's] house, when I proposed that brother Hyrum Smith go east with Oliver Granger to settle some business transactions of the church, which the Council sanctioned, and voted "that President Joseph Smith, junior, make the necessary credentials for Oliver Granger and Hyrum Smith.—*M. S.* 17: 711.

June 20, 1840, by the High Council at Nauvoo,—

Alanson Ripley [a bishop] was appointed steward to see that all the necessary wants of the First Presidency be supplied, as well as to provide suffcient means or appropriations for a clerk or clerks to aid President Joseph Smith, junior, in his important work.—*M. S.* 17: 791.

Joseph's History of the church has this, dated Monday, August 17, 1840:—

Met with the High Council of Nauvoo, at my office, also the High Council of Iowa. John Batten preferred many charges against Elijah Fordham. After the testimony, and the Counselors had spoken, I addressed the Council at some length, showing the situation of contending parties; that there was in reality no cause of difference; that they had better be reconciled without an action, or vote of the Council, and henceforth live as brethren, and never more mention their former difficulties; and they settled accordingly.—*M. S.* 18: 103.

January 21, 1842,—

The presidents of the different quorums met with the High Council at brother Hyrum's office, to receive instructions, according to the appointment of the Council on the 18th. —*M. S.* 19: 24.

January 28, 1842, "The High Council of the church of Jesus Christ" published an epistle officially to the Saints in Nauvoo in regard to moral conduct, church government, financial matters, and church fellowship. *M. S.* 19: 39.

February 5, 1842,—

Elder Daniel Wood, who had been silenced by Presidents Smith and Young, on a complaint for teaching false doctrine, came before the High Council at Nauvoo, and proved that he had not taught false doctrine, but had been complained of by those who had prejudice and hardness against him, and was restored to his former standing in the Church. —*M. S.* 19: 87.

March 11, 1842,—

Elder [Francis Gladden] Bishop appeared before the High Council of Nauvoo on complaint of having received, written, and published or taught certain revelations and doctrines not consistent with the Doctrine and Covenants of the church. . . . President Joseph [Smith] explained the nature of the case and gave a very clear elucidation of the tendency of such prophets and prophesyings, and gave Mr. Bishop over to the buffetings of Satan until he shall learn wisdom. After a few appropriate observations from Patriarch Hyrum [Smith] and some of the Council, the Council voted unanimously that Francis Gladden Bishop be removed from fellowship of the church.—*M. S.* 19: 151.

March 17, 1842,—

The High Council withdrew the hand of fellowship from Elder Oliver Olney for setting himself up as a prophet, and took his license.—*M. S.* 19: 211.

Joseph the Seer wrote in an editorial, "Try the Spirits," April 1, 1842, in regard to the above trials,—

Mr. Bishop was tried by the High Council, his papers [revelations] examined, condemned, and burned, and he cut off the church. . . . Mr. Olney has also been tried by the High Council and disfellowshipped, because he would not have his writings tested by the word of God; evidently proving that he loves darkness rather than light because his deeds are evil.—*T. S.* 3: 748, and *M. S.* 19: 279.

May 21, 1842,—

I [Joseph the Seer] spent the day with the High Council of Nauvoo, investigating the case of Robert D. Foster, Chauncey L. Higbee, and others.—*M. S.* 19: 439.

Tuesday, May 24, 1842,—

Chauncey L. Higbee was cut off the church by the High Council, for unchaste and unvirtuous conduct.—*M. S.* 19: 441.

August 20, 1842,—

The High Council, in session, "Resolved that the city of Nauvoo be divided into ten wards, according to the division made by the Temple Committee, and that there be a Bishop appointed over each ward; and also that other bishops be appointed over such districts immediately out of the city and adjoining thereto as shall be considered necessary."—*M. S.* 19: 727.

In *Times and Seasons*, 4: 303, we read:—

This is to certify that Elder George J. Adams has been honorably acquitted by the High Council in Nauvoo, from all charges heretofore preferred against him from any and all sources, and is hereby recommended as a faithful laborer in the church.

Now that the church was commanded in 1890 (D. C. 120: 9) "to fill the vacancies now existing in the High Council, that the High Council may be properly organized and prepared to hear matters of grave importance when presented to them," in harmony with its authority, duties, jurisdiction, rights, and responsibilities, as is set forth in the unrepealed law of the Lord to the church and in the authentic precedents and usages thereunder, as understood and applied under the administration of the "Choice Seer," the "man like unto Moses," it seemed needful to present to the ministry and the membership what we have hereinbefore set forth touching High Priests and their High Councils, that all may be found walking in unity by the light of God's word and the guidance of the Holy Spirit, thereby preventing friction and contention in the household of faith and also fulfill this very important commandment: "Now let every man learn *his* duty, and to act in the office in which *he is appointed*, in all diligence," thereby avoiding the peril and condemnation embraced in these words:—

He that is slothful shall not be counted worthy to stand; and he that learns not *his duty*, and shows himself not *approved*, shall not be accounted worthy to stand.—*D. C.* 104: 44.

Unless the church is organized and builded according to the law of the Lord and the righteous precedents found in her history, in all its depart-

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ments, the Lord will not accept and bless the work. This has been the teaching of the church from the first. Joseph the Seer states it thus:—

God will not acknowledge that which he has not called, ordained, and chosen. . . . The power, glory, and blessings of the priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies, then, that the ordinances must be kept in the very way God has appointed: otherwise their priesthood will prove a *cursing* instead of a blessing.—*M. S.* 18: 165.

Every officer in the church should humbly seek his own office, to magnify it; and he should not aspire to nor enter upon the office and duty of others. Then the Lord will bless and prosper him, and the work of the Lord will flourish in unity, in peace, in power, and in glory.

IT is with regret that we record in this issue the death by accident of a son of our Brother Thomas Burch, of Pleasanton. It may be a warning to the Saints and their sons if we state the particulars of this sad event.

The lad was fond of using firearms, of which his parents were fearful, and sought to restrain. A few days before his death the boy purchased of a neighbor's boy a few years older than himself, one of the ordinary nickel plated self-acting revolvers, pretty much worn out, the purchase and possession of which he kept from the knowledge of his parents. On the day of the accident the two brothers, Willie and Eugene, were sent by their father on an errand some little ways from their home; on the return at a point where the road turned toward the town, Willie left his brother to go to the office for the mail, Eugene going towards home. Willie had not gone far when he heard a shot which came from the direction his brother had taken. He supposed that his brother had fired his revolver at some bird; saw one that he thought was hit and secured it, and called to his brother that he had caught it. His brother called back for him to come, that he had shot himself. Willie went back and found Eugene lying on the ground, who told him that he had shot himself in the stomach and was going to die; and asked him to tell Mrs. Tye, a neighbor close by, to come to him and then go for a doctor. This Willie did. Mrs. Tye went to the boy's side, and at his request prayed for him. He complained of being cold, and she took off some of her own clothing and wrapped him in it. The doctor and the lad's father came, took him up, placed him in the doctor's buggy, and took him home, where all was done that could be for him, but he died in about an hour from the time of his being wounded.

The manner of his being hurt was about as follows. The pistol was worn and rusty, and the cartridges a little large; one had not been pushed home in the cylinder and extended a little way out preventing the revolving of the cylinder. The boy had taken the cylinder out of the frame, and holding it in his hand the open end towards his body had endeavored to drive the cartridge down by striking it with the barrel or butt of the frame, thus exploding the cartridge, the bullet from which struck him a little to the right of the lower end of the breast bone entering the body in a downward direction into the stomach. It was very careless and the boy paid the penalty by the loss of his life; and it is to be hoped that it will prove a lesson to all the youths of the neighborhood, and to the readers of the HERALD as well, warning all of the folly and danger in permitting the handling of firearms unnecessarily by the young and inexperienced boys.

WINTER AT JERUSALEM.

THE past winter seems to have been remarkably severe in all parts of the world. In the usually genial climate of Palestine, the snow has fallen to an unusual depth.

On January 24, snow fell at Jerusalem, as noted in advices, to the depth of twelve inches or more, remaining upon the ground but a short time however. At the time of the snow the country was green and the hills and plains variegated with abundance of flowers. According to this, the old objection urged, that it was not possible for the shepherds to have been watching their flocks upon the fields the last of December, the time fixed for the birth of the Savior, is not well taken. Indeed in the rigorous climate of Iowa, it would occasionally be found a possible thing; much less in the mild and salubrious climate of the country lying upon the east of the Mediterranean. Whatever other objections may be plausibly urged against the 25th of December being set down as the day of Nativity, it is certain that the "dead of winter" argument, to say the least, is captious.

To this may be added the following extract from a letter written from Jerusalem, January 1, 1893, by Father Stockman, of the Catholic Church, and published in the Weekly *Courier*, San Bernardino, California, in its issue for February 11, and sent us by Bro. Heman C. Smith.

The climate of Jerusalem resembles the climate of the Pacific slope. As it rains only in winter, people in Jerusalem, Bethlehem, and many other cities have to dig cisterns to catch all the rain water. There are but a few scattering olive trees around Jerusalem, and as there is no coal near by roots of some kind of sage brush and charcoal are brought on camels to the city. Very little fuel is used. The hills of Bethlehem and Jerusalem are rocky and nearly barren. The earth on the hillsides formerly cultivated in terraces has been washed off by the rain, and the whole country, from the rich valley near the Mediterranean to the fertile valley of the Jordan, has the aspect of a desert. As long as the Turkish tax gatherer extorts from 40 to 60 per cent of the crops raised, the Arab farmer is not apt to improve his land for the benefit of licensed thieves and extortionists.

I conclude by correcting a statement made in my last letter. Speaking of the government of Egypt, I was made to say that the Arabs of Egypt are governed somewhat like we are in our states, but I meant to say that the government of the Khedive is still essentially theocratic and resembles the government exercised in time past by Brigham Young and his bishops in Utah. My statement about the way foreigners are governed in Egypt was correct.

THE "MIDNIGHT HOUR." (?)

PROF. TOTTEN, from whom the HERALD readers have heard before on the question of the end of all things, has come to the front in the manner and form following, taken from the St. Louis *Republican* for March 13, sent us by a wide awake Saint in that great city:—

NEW YORK, March 12.—Prof. Totten stated to-day, in an interview, that he had not a shadow of a doubt as to the general accuracy of his chronological work, nor as to its particular accuracy within the necessary personal equation of all human efforts. He maintains that the race is actually in the "midnight hour" specified in the parable of the ten virgins. "The clock," said the Professor, "is still striking. The tenth stroke will end its sounding at the coming March equinox, the eleventh of June, and the twelfth, or final stroke, at the September equinox of the current year. After that none of the virgins need be in further doubt as to the 'time' or as to 'what, or who, is at hand.'

"Many facts," he continued, "assure me that we are at the midnight hour of the Christian dispensation and I am sure that the seventh angel of our Savior's revelations to St. John is soon to sound the seventh and final trumpet which lifts the veil from the mystery of God, but which is not to be confused with the 'final trump,' as is commonly understood. In spite of misrepresentations to the contrary, I do not anticipate the end of the world, but the beginning of a new and better dispensation. I anticipate a crisis 'tomorrow,' and the millennium 'the day after.' I expect the first resurrection very soon, but not the second until 1,000 years of golden age have sped away."

EXTRACTS FROM LETTERS.

Bro. C. G. Lewis, East Jordan, Michigan, March 17:—

Bro. G. D. Washburn baptized one at Boyne City, Michigan. All goes well.

Sr. A. P. Lacey, Shelton, Buffalo county, Nebraska, March 25:—

Send us an elder if possible; we have an opening. I have been here for fifteen years without the sound of the gospel.

Bro. Henry Kemp, Independence, Missouri, March 27:—

I have been greatly blessed in my labors the past year. God has truly been with me in power in all my ministrations. Some have been miraculously healed, others greatly benefited. The Saints in our field are rejoicing in the truth. Our many friends in the district are more enlightened, and nearer the kingdom, and we are fully satisfied that many will obey the gospel and obtain the crown of eternal life, which may God grant.

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Bro. R. Etzenhouser reports by card from St. Louis, on the way hence:—

I chanced to be at conference here the 25th, which was a peaceful and good one. The Sunday services were largely attended, and a spiritual time had. The situation here is by far the most promising I have seen it: quite a working force is being developed; outposts are being occupied. The second Sunday school under the management of Bro. Dawson is growing as also the first with Bro. Crawford leading.

BY the courtesy of Mr. Clarence E. Young, Secretary of the World's Congress Auxiliary, we are invited with all other men of the press of the United States, possibly of the world, to attend a sitting of the congresses of the Department of the Public Press, to convene in Chicago during the World's Fair beginning May 22, next.

We are quite in sympathy with the movement, and if all other things favor, including disposition and desire, we may attend; but having a partial knowledge of what inconveniences attend an ordinarily large crowd in a big city, we doubt the feasibility of much comfort in the city of Chicago, during the Fair.

EDITORIAL ITEMS.

SOME who have written articles for the HERALD ask when such will be published. We cannot say just when they will appear. We endeavor to give each one a hearing, subject, of course, to the merit and timeliness of the matter presented, and the amount of space at our disposal.

See Bro. Porter's "correction" in the letter column of this issue.

A private letter from Bro. Stephen Maloney, of Webb City, Missouri, dated March 27, reports the baptism of five at Blendville, near by, whom Bro. M. confirmed. He and other brethren were holding meetings at various points in the vicinity, and were blessed in their labors.

Bro. I. N. White was holding meetings at Schell City, Missouri, on the 23d ult. One had been baptized; others were almost ready.

Bro. C. W. Pyle, of Rhodes, Iowa, writes of the substantial satisfaction received by uniting with the church. Himself and wife were baptized at Des Moines, Iowa.

Bro. James Knox, of Mecca Mills, Indiana, has preached and awakened a good interest at that place, being assisted by Bro. R. Etzenhouser of late. He asks that ministers of that field lend him aid. Mecca Mills is a mining town fifteen miles north of Terra Haute.

Vera Ava, supposed to be Ann Odelia Diss Debar, the noted spiritualist who has attracted so much attention in various parts of the country by her swindling operations, was convicted of crookedness in money transactions and sentenced to two years imprisonment in the penitentiary, at Galena, Illinois, March 24. The public and the courts have not spared dishonest and deceptive mediums and others of like character of late, nor should they be shielded from just censure and punishment.

Bro. O. Elefson, of Woolstock, Iowa, reports the baptism of ten at that place. A Mr. Lewis had presented the brethren with a church building formerly used by the Baptists, on condition that they repair it.

Bro. R. M. Elvin reports the baptism of four at Brownville, Nebraska, where he was holding the fort against determined opposition of ministers who had resorted to a canvass of the town to secure pledges from the people to attend their meetings.

Bro. J. Emrich, of York, Steuben county, Indiana, reports additions to the branch there and much interest awakened among the people through the labors of Bro. I. M. Smith, whom he commends as an able and energetic worker. Since January 1 fifteen have been baptized, two others have asked baptism, and others are near the door.

Later General Conference arrivals are Brn. Heman C. Smith, W. H. Kelley, James Caffall, G. H. Hilliard, G. W. Johnston, and Bro. and Sr. John Chisnall, Srs. Liddy and Claus, of Detroit, Michigan, Brn. J. J. Cornish, U. W. Greene, F. M. Sheehy, G. W. Robley, and Duncan Campbell.

BRO. WM. HAWKINS, of St. Joseph, Missouri, writes us in reference to the Doctrine and Covenants having been publised in England as follows:—

In *Herald* of March 25, under the caption of "Items of History," I see uncertainty expressed as to the issues of the Book of Doctrine and Covenants in Liverpool, England. The first European edition was issued by Wilford Woodruff, Stanley Buildings, Bath St., Liverpool. The preface was written by Thomas Ward, dated June 14, 1845, and printed by James & Woodburn, 30 South Castle street. I have a copy which used to belong to my father.

WE hear occasional requests for shorter sermons. Heretofore such have come in the form of mild protests against the minister who is too lengthy in his "in conclusion." However, it seems that the imperious young German Emperor has settled the matter—in that country at least:—

New fashioned Sunday people, with ideas of their own on short sermons, have to thank the young German Emperor for siding with them. He has taken a strong personal interest in the management of church affairs, and by an imperial announcement has decided how long sermons should last. Of late ministers have been preaching only about fifteen minutes, but the Emperor declared that even this was too long, and ordered that at the inauguration of Nazareth Church, which was made a solemn ceremonial event, the sermon should not last more than six minutes. So hereafter six-minute sermons will be the rule.

Mothers' Home Column.

The discord is within, that grates so harshly in life's song. 'Tis we, not they, who are at fault when others seem so wrong.—L. H. J.

THE WOMAN IN CALICO.

THE afternoon train had just whistled, says a writer in *Missionary Tidings*, and we all rushed to the front veranda to observe the throng of newcomers as they sauntered up the path to the hotel. My attention soon turned to a quiet, dignified little woman, who wore a neat grayish calico dress and a very plain, straw hat.

"How sensible she is," thought I, "for traveling in calico such a hot, dusty day. No doubt she will put on something more dressy after awhile—something that will set off her bright, handsome face to advantage."

The next day was Sunday, and other attractions had almost crowded yesterday's interesting arrival out of my thoughts, when, as we were gathering into the great tabernacle for morning services, who should take her seat beside me, but the very same woman, in calico still, this time a very light, dainty pattern, faultless in its fit and spotless in its purity.

"I cannot forget you again for a single hour," was my silent soliloquy. "You are perhaps the only woman dressed in calico in this vast assembly. I mean to know you. I intend to discover, if I can, the secret of your self-denial."

The following morning this marvelous being was early at the six o'clock prayer meeting, and, in clear and reverent tones, quoted the words of our Savior:—

"And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Her face was so illumined with a joyous, majestic expression that I think some of the fair ladies sitting there must have taken the lesson to themselves—ladies whose costly morning wrappers would have faded into commonplace things beside the Lord's own lilies—Christian ladies whose great Saratogas were a terror to the porters and a nuisance in the hallways.

At the women's twilight prayer meeting this plain sister in calico raised her voice in thanksgiving and earnest entreaty to the good Father. It was not what would be called a fine prayer, but it was a prayer—one that we could all join in, and it warmed our hearts and melted our eyes to tears.

The Woman's Missionary Society was holding its annual convention, and when pledges and contributions were asked for to meet a need, the little woman in calico made a liberal offering, more than many who were very much better dressed.

During her brief visit I met this rare woman several times, and after each interview, though her manner was so quiet and unassuming, I felt that I had gained something—something of great value to me, and something that would cling to me always. A

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short time before her departure, a little accident turned conversation upon our dresses, she laughing about her calico costumes serving her so well.

"Was it hard for you to do it?" I asked, feeling that it was my last opportunity.

"Have I seemed to be laboring under very grave difficulties?" she queried, with a provoking, merry laugh.

"No, you have seemed to me the very happiest woman on the grounds."

"I certainly have been happy. But if I could not have responded to the calls for help to carry on the dear Christ's work, I should not have been happy. Had I worn more costly clothes, I must have given less for his cause. What will I care, when I stand face to face with him and feel that my whole past life is on review before his tender, loving, pitying gaze? What will I care then about the dresses I wore to this meeting? But, oh, I will care how I have improved these opportunities to do something for his sake! I didn't want to come to this great meeting so disturbed with thoughts of packing and unpacking clothes that I should find it difficult to obey the command that tells me to wear the ornament of a meek and quiet spirit. I wanted to come as near taking no thought for these things as possible. I wanted to give a helping hand to these sisters in their great work. I wanted to come here all in tune, so that I could join, voice and heart with them in song and prayer. I don't care if I am the only one who wears calico. I've been repaid over and over. If that means sacrifice then sacrifice is easy—it is sweet."

She paused, seeing she had touched the little group about her more deeply than she had intended. A common impulse seemed to move us to go our several ways to the seclusion of our own rooms. As I went, I wondered if Mary's love-offering was any more precious to Jesus then was this that this woman had done.—*Sel.*

THE NEW YEAR.

THIS is the last evening of the old year. I wish it were not so in some respects, and in others am glad 'tis so near an end. I would rather stay young. Don't like the idea of growing old, but still I like to see the time go, as each year brings the nearer approach of Christ's coming, which time I would like to live to see. What a glorious time that will be! What a grand reunion! It seems to me that our cup of joy will o'erflow. I think of this reunion a great deal. I have four brothers and two sisters in the spirit world. It is sad to part with those whom we love; but, oh, how much better their condition than ours! We should not wish them back in this wicked world, for when they die in infancy they are the Lord's. They nevermore have to taste of death, and Jesus said while here: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." We ought all to so live that when the messenger of death calls for us we may be ready. We should always keep our lamps trimmed and burning. I am endeavoring to so live that when the summons come for me to depart this life I may be ready and willing to go, knowing (as I hope I shall) that I have done all in my power to prepare myself for a part in the first resurrection.

I now think over the past year, and I can see a great many things I have done which I ought not to have done; but the year that is almost gone cannot be recalled, and I think that we ought to be glad that the old year is so near gone with its joys and sorrows, and hail with joy the glad new year of 1893. I trust that God being my helper I may live better, set a better example than I ever have in my past life. The Lord knows how hard it is for me. It seems, sometimes, that when I would do good something is sure to interfere to spoil all the good intended; but if we try all we can and then fail, we have done all we can, and that we will have our reward the same as though we did what we tried to do, *if* we really do try with all our might. I think this way, and I think that God will look at it in this way, that what we are punished for is what we know we ought to do, and can do, and do not. God will not punish us for what we cannot do. How glad I am that he does not judge as man judges. If he did, a great many of us would stand a poor chance of any reward. Then let us all try how much good we can do at home and elsewhere the coming year. There are none of us perfect, and I think there is a great deal of good done by writing.

Your sister in Christ,

MRS. E. D. BRIGGS.

NEBRASKA CITY, December 31, 1892.

Dear Sisters:—My interest in getting subscribers for all the church publications is far greater than my opportunities for doing so, for the reason that I live in a very out-of-the way place, and seldom go from home on account of poor health. I think that every Saint should take an interest in everything that pertains to this latter-day work, making sacrifices, and watching for opportunities to aid the work, in every way possible, be that aid ever so little, or be it much. In every branch the Saints can prove their religion true by their words and acts of kindness, both among themselves, and among those not in the church, being ever found by the bed of affliction, with willing hearts and ready hands to give comfort and aid to all who are in need. In so doing they will be setting their light upon a hill, that its radiance may shine beyond the limits of the branch, and the people will say, "Of a truth, the Lord is with them." Prejudice will be removed, and when they are offered the church literature, the honest in heart will investigate our work; and when a servant of God comes in their midst, he will have a congregation of attentive listeners.

But on the other hand, if a branch rests in its own self-sufficiency, and rocks itself to sleep with the thought, "Well, I am saved; I have obeyed the gospel, I can now rest content; I read the Scriptures, and church publications; go to branch meetings when convenient, and will lend our literature whenever people will come and ask for it, that is if they will return it as good as they get it," what hope is there of winning others or of bringing them to a knowledge of the truth? When people sit down in a self-made halo of glory, deploring the benighted condition of the minds of others, but in their self-righteousness are not willing to step out and lend them a helping hand nor yet to invite them in, is not their light (if indeed they have any) hid under a bushel? Those outside fail to see the superior goodness of these good people, and call them by the harsh name of hypocrites, and their prejudice increases. Then when an elder comes he gets but few hearers, even if he is so lucky as to get a house to preach in.

Are there any such branches as I have endeavored to picture? If there are any of the last named kind, may they by the help of God trim up their lamps, and raise them aloft, that all who come under their radiance may receive the light and warmth that may eventually lead them in to the true fold.

Sister Walker, I began this as a private letter to you, but have written more than I expected to write, and if you think there is anything in it that would remind one honest soul of their duty, publish it. There is one thing I would say to mothers; that is, instill into the minds of your children the great importance of working for the Master. Teach them in a way that will make them love to do it. Get them now and then to offer a book or paper where you have reason to believe it would be received, and as they grow older they will feel that it is a part of their life work, and they will stand undaunted before the finger of scorn. I love this latter-day work, and hope that when our blessed Savior comes I may be found worthy to stand with all those who love his appearing.

A SISTER.

OWEN'S HILL, Tenn.

Dear Sister Frances:—It has been some time since I attempted to write a word for the Column. Not because I have lost interest in it, but feeling my inability to write anything of interest I have kept silent. We have been without the *Herald* now for two or three months, and O how I miss it, for I do so much like to hear of the progress of the grand and noble work of Christ that I know is true. But when I see some who have come into the fold of Christ and have walked in the light for awhile, and have professed a knowledge of the truthfulness of the work, turn back, as it were, to the beggarly elements of a sinful world, my heart is made sad, and I often feel discouraged; but with the blessed knowledge I have of this work, and the blessings I receive from time to time, I cannot give up the race. I know I do wrong many times, and fall short of my duty as a Christian; but I hope to overcome from day to day, till my life shall be as a lamp to those around me. And dear sisters, is there no way to reach those erring ones who are straying from the fold? Can we not help them in some way to see where they are drifting, and persuade them to come back? Let us ever be willing to lend a helping hand to those in need, and do as we would like to be done by. Ever praying for the advancement of truth, I remain,

A SISTER.

BEAR this in mind: The road to heaven never runs down hill.

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Letter Department.

BBOWNVILLE, Neb., March 20.

Editors Herald:—I am still here, and the probability is that I will continue for a week or more. Never in the history of the old town has religious excitement run so high as now. It is not an open, manly opposition, but church people and outsiders are united against us. The Methodists made the first organized effort against us, but they failed and the preacher resigned, so they sent for a noted man from Topeka, Kansas. He promises to "stir up things, and have a great revival."

The Christians sent to Lincoln and got Rev. Henry, and for this week they have added Rev. Black, the State evangelist, and a "boy orator." And still I hold my congregation, with a steady increase. Yesterday I preached on baptism, at eleven a. m. and 2: 30 p. m. At the afternoon meeting the house was crowded, and many standing up. At the close of the meeting I baptized Mrs. Stroble in the font. This is the woman I told you was a Mennonite, and united with the Methodists. The past week both preacher, church people, and those not professing religion have gone to her and sought to prevent her from uniting with us. Her husband did everything he could without forbidding her. She spent last week most of the time crying and praying. She informed one and all, that if they would furnish her good and sufficient reason why she should not unite with the Latter Day Saints, she would not join them.

God wonderfully blessed her, both in her baptism and confirmation. Her husband is one of the leading merchants here. Will baptize again this evening at the close of meeting.

Pray for me, that I shall have both strength and wisdom in the cause of truth, that souls may be won to Christ and his cause.

O, how rich is our heavenly Father in his blessings to his people!

In haste,

R. M. ELVIN.

TEMPLE, Ohio, Mar. 22.

Editors Herald:—Our recent district conference held at Wheeling, West Virginia, was a good one. The business was done orderly, and an excellent social and spiritual feeling was had among the Saints. The representation was also good, and ample preparation made to entertain. All went well.

From February 25 to March 6 I was at Conneautville, Pennsylvania. The weather was severe, but we held a few meetings and visited the Saints. In the afternoon of March 1, I united in marriage Mr. Chauncey L. North and Sr. Fannie L. Holman; and on the evening of March 4, I joined in marriage Mr. Jessie D. Peck and Sr. May Holman, all of Conneautville. Each occasion was enlivened by the presence of friends, followed by well-provided refreshments. May the contracting parties continue as hopeful and as happy as on these occasions. Bro. and Sr Garrett, of of Meadville, were with us on the 5th; Bro. Garrett holding forth in the morning, and the writer at evening. A good social meeting was held in the afternoon, and sacrament service also. The Saints are doing what they can for growth and encouragement at Conneautville.

Services were held here last Sabbath, Bro. T. W. Williams preaching in the morning, the writer at evening. Prayer service in the afternoon, Sabbath school at ten a. m. Saints and friends usually well here. Bro. and Sr. Powell are at New Philadelphia; Bro. J. S. Parrish at Sharon, Pennsylvania. Bro. M. H. Bond is ailing somewhat, at home. We are all hopeful in the work.

WILLIAM H. KELLEY.

SANDY, Utah, Mar. 12.

Editors Herald:—When a heavy shower of rain falls on the parched earth, all nature rejoices; so the hearts of our little scattered branch were made glad of late by two excellent sermons from Bro. Alexander H. Smith, and the untiring, persevering efforts of Bro. William Summerfield for the past few months among us.

Bro. Summerfield in company with our aged president, Bro. William P. Smith, called on the bishop of Union ward and requested the use of their meetinghouse for Bro. A. H. Smith to preach in. The bishop received them kindly, and not only granted their request, but offered to furnish fire, lights, and choir to sing, and on the following Sunday gave out the appointment; and on Friday evening Bro. Smith faced a large and attentive audience while he preached perhaps an hour and a half on the successor in the prophetic office, and gave some of the reasons why he and his brother occupy the position they do in this latter-day work. At the close of the discourse the bishop arose and said he could not tolerate some things the brother had said, and proceeded to pick the sermon to pieces and destroy as much as possible the good influence felt by all. Bro. Alexander reminded him that it was *his* meeting, that if he wished for a debate they could make arrangements for it at some future time. We heard the next day that some of the Bishop's members censured him severely for the course he took, so we presume the result will be in our favor rather than against us.

The next night my husband and Bro. Wardle hired the hall here in Sandy, and quite a crowd met in spite of the falling snow and gave Bro. Smith good attention, and I never saw a people gaze at a speaker as did that audience; evidently the son of the prophet was a great curiosity. We have had a few meetings in our house on Sunday evenings. We look for Brn. Summerfield and Hansen here this coming Wednesday (they are in Provo to-day), and we may have a few more meetings before they return East.

Polygamy is not dead yet in this Territory as many at the East may suppose. I am reminded of a story told by a gentleman whom Bro. Summerfield met on the train, who said that when he first came to this country he was a drummer for a firm East. His clothes became shabby, and one of his fellow drummers said to him, "Why don't you get a new suit of clothes and charge it to the company; they agreed to pay all our expenses." So he bought a suit for twenty-five dollars, and charged it to the company; but at the end of the year the company refused to pay for the clothes; then he asked his companion what he meant by saying the company would pay for clothes. "Well," said his companion, "you don't know how to manage them; you should have added one dollar to your hotel bills until you had reached twenty-five dollars, and then they would have paid for your suit of clothes." So the next year he bought him a fifty dollar suit, and followed his companion's instructions; and when he presented his bill to the company they paid his expenses without complaint. Then said he to his employer, "Did you see a fifty dollar suit of clothes in that bill?" "Oh no; there is no suit of clothes in that." "Well it is there all the same, if you *can't* see it." "And," said the man, "so is polygamy here in Utah if Uncle Sam *can't* see it." Praying that the honest in heart may be speedily gathered out of this bondage and return to the land of Zion, I remain,

Your sister,

MRS. DELPHINE WOOD.

LITTLE SIOUX, Ia., Mar. 17.

Editors Herald:—I feel as though I should write and tell you of some of the good things which our branch enjoys. Our prayer meeting last Wednesday evening was a feast of good things from the table of the Lord. There was a large turnout through Bro. Mintun's efforts out of town, and with the Saints came the Spirit of the Master in such power that angelic beings were seen by some and their presence strongly felt by others. The gift of prophecy was manifested through Bro. Mintun. The Spirit bore witness to each one, of the goodness of God. There were seven prayers offered, and over twenty testimonies, interspersed with verses of suitable hymns. Some young people came with their skates, intending to go skating after prayer meeting; but the meeting was so much better that it took all the skate out of them, and they wished they could have such good meetings every night. Thus we can see, if we are enjoying the work of the Lord, that there is more pleasure in one such meeting than in anything the world can offer.

If we allow the work of the Lord to influence us, it will draw us away from the world and out from such influences as try to make us think there is no pleasure or joy in being "religious all the time." The call is, "Come out of her my people, that ye be not partakers of her sins." I feel more and more inclined to lean upon him for health and strength in this glorious work. I have proven God to be true to his promises. Whenever I have gone to him on my knees in humble prayer, or where circumstances would not permit, I have had the sweet influence of the Spirit bear witness that everything would be for my best good, whether the answer was "yes" or "no." I desire to live as a Saint should live, that reproach may not come upon the church because of my slothfulness. I love the work, and desire that all people should honor it; and so desiring, I must, as a member of it, do my part in living up to its pure principles, and by so doing gain the great reward of eternal life for myself.

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Our branch is prospering; we have a set of good faithful officers and I know of no one who does not honor them; they have our prayers. Our Sunday school is steadily increasing in both interest and membership. Bro. G. M. Scott has been superintendent for nearly three years, and has been faithful in the discharge of his duty. The branch thanks the Lord that he showed Bro. S. where he stood and aroused him to duty. The children will rise up and call him blessed for teaching them the way of life while young. "And all thy children shall be taught of the Lord, and great shall be the peace of thy children."—Isa. 54: 13. How thankful we are for the Sunday school! God speed it on its mission! Bro. Mintun is our Sunday school missionary, and we cannot estimate the good his labors have done in our school. Labor has been done in the branch in preaching by Brn. J. F. McDowell, J. F. Mintun, Charles Butterworth, D. Chambers, J. Seddon, L. and C. Scott, James McKiernan, J. C. Crabb, and others of the traveling ministry; and the fruit of their labor is being made manifest, and not only new members are being added, but the old ones are being awakened to a sense of duty. There are many things for which the branch, as a whole, has reason to be thankful.

Yours,

ELLA MILLER.

STEWARTSVILLE, Mo., March 28.

Editors Herald:—I arrived home from Utah on the 27th, and found all well, for which I am thankful. Before going on my mission I was promised a safe return, so the promise is fulfilled, thank the Lord.

Will the Saints accept of my thanks for their kindnesses to me while laboring among them. May the blessing of the Lord rest upon them and his Spirit guide and keep them from the evil influences surrounding them, that all may be saved in the kingdom of God. In bonds,

WILLIAM SUMMERFIELD.

WHEELING, W. Va., Mar. 22.

Editors Herald:—Our late conference held at this place was, I think, the best held in this district since I have been connected with it,—nearly four years. There was an excellent attendance, and a splendid interest was manifested by all. Our business sessions were well attended, and the spirit of love was present in the transaction of all the business. Our Sunday meetings were crowded; the Spirit of the Master was present with us in power and all were edified and strengthened. The morning prayer meeting was followed by an able discourse by Bro. W. H. Kelley. In the afternoon the writer had the blessed privilege of baptizing four precious souls in the chilly waters of the Ohio. At 2:30 we had an excellent meeting; those baptized were confirmed, and two promising young men of the branch were ordained. Bro. Lewis Lewis to the office of priest, and Bro. Frances Ebeling a teacher. These are both noble young men, and will be a great help to the work. The evening hour was occupied by Bro. J. F. McDowell in an excellent sermon, which was very much enjoyed by all present. The visiting Saints departed for their homes strengthened in spirit, and glad they had come, and pleased with the manner in which they had been entertained. Much credit is due the Saints of the Wheeling branch for the splendid effort made to care for and entertain the conference, and those who attended will not soon forget their kindness.

Though the Wheeling branch has a large membership, they are so scattered that on such occasions many of the members must be entertained by those who live near the church, the burden falling upon some six or seven families; but they entered into the work with a hearty good will, and all were well cared for, with room for more. If any have entertained the thought that the Wheeling branch cannot care for a district conference, they should dismiss it at once, for they are beginning to aspire to the honors of a General Conference; and if they should undertake it they would get through with it too. I leave here to-morrow for Blake's Mills and other points. In bonds,

L. W. POWELL.

WASHINGTONVILLE, O., Mar. 19.

Editors Herald:—I visited Warren, holding several meetings, resulting in the mutual edification of myself and the Saints. It is hoped that the clouds heretofore hanging over them will disperse, and they will if my prayers and counsel are availing. Next I went to Youngstown, where I was pleased to find that the Saints had a nice interesting Sunday school. It was in a private house, and reminded me of our little "old paths" Sunday school; and I was edified. The brethren there are seriously thinking of moving towards a church house. On my way here I stopped at New Springfield, where I spoke in the schoolhouse to a large audience saying "repentance, for the restored kingdom is at hand." It was well received.

Here I have done much, but perhaps not as much as I might have done. I preached three times, and attended several prayer and testimony meetings. The Spirit comforted us. I was pleased to assist in baptizing two young girls, Myrtle and Edith Ashman, aged eight and ten years respectively. Our Bro. Robson baptized, and I confirmed them. While doing so I felt that there is a life of usefulness in store for one of them. I have had more of the Spirit in preaching of late than ever. It is remarkable—I am *always* blessed of it. I praise the Master for it all. "Despise not prophesyings." Pray that doors may be opened. Next I go to Austintown, then to Farmington, then to Warren again, I hope, if the Lord will.

JOHN S. PARRISH.

FAIRFIELD, Neb., Mar. 26.

Editors Herald:—On page 172 of *Herald* No. 11, in an article written by me under the heading, "A Few Thoughts," a mistake is made in the second line from the bottom of page in the first column. The word as printed is *undeceived*. The term *undeceived* is a mistake; it should have been *undecided*. Please correct, as this materially changes the sentiment expressed. Your brother,

CHAS. H. PORTER.

FOWLER, Cal., March 10.

Editors Herald:—The work in these parts has long been neglected, there never having been any preaching done until about one year ago, when Elder J. H. Lawn spoke twice. It is quite a thickly settled place, and nearly all denominations are represented. In the city of Fresno with a population of about fifteen thousand the Adventists take the lead. The Christians are also well represented, having their churches in the different colonies, also Presbyterians and Congregationalists. Bro. G. W. Barr and family came here some two years ago, and one year ago last November my brother Sylvester and I came; and last July our number was increased one more, so that our force numbers six: and we have been trying to heed the injunction, "It becometh every man who hath been warned, to warn his neighbor."

In talking with the people upon the subject of religion, we found them quite ignorant of our faith. We have distributed a number of Voice of Warnings, together with the *Ensign*, *Autumn Leaves*, Tracts, Supplements to *Saints' Herald*, and Books of Mormon. During Lent the different churches arranged for regular services, and there was quite a revival, a number having professed religion. Bro. Barr and family attended regularly and failed not to speak of the faith of the Saints when opportunity presented itself. He was met by some opposition which necessitated a close search of the Scriptures, and it was not an unusual thing to see him carrying his Bible in the field where he was at work, where he was often met by some antagonist eager to capture a prize, who was routed by the plain and simple teaching of the word, "It is written." An interest was thus created among some. Bro. Barr's son Glaud, a promising young man of seventeen, has been doing a good work among his friends and associates, and he never fails to speak a word in favor of the cause when there is oportunity. One thing I wish to mention in this connection is the effect of example upon those of our associates. There was a neighbor of Bro. Barr's who is quite a prominent man in society, and also in the Congregational Church. He had a young man working for him who had given way to temptation until he had become a slave to strong drink, and he was often overcome and prostrated by the vile serpent that lurketh in the cup. His employer was much displeased, and disapproved of his course. He became the companion of Bro. Glaud, and was taught of the doctrine and faith of the Saints, also listening with attention to the reading of the Book of Mormon, and in this way became interested to hear more of the marvelous work. He became a changed man, and his employer now speaks of the change as the effect of the example of his companion, Glaud. We can see by the above that a good example can be made effectual; and if the young of the church, as well as those older, would make themselves leaders instead of being led, and show by their walk and conversation that they were truly walking in the light, how many could be successfully won over on the side of truth.

This young man of whom I have spoken wished to hear some preaching by some of our

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folks and accordingly a meeting was appointed at the house of Bro. G. W. Barr. Notice was given to the neighbors, and we addressed an attentive audience, speaking on the unchangeability of God and his law. When the notice was given out there was one would-be wise one who knew Joseph Smith, and who, if allowed to attend, could show the falsity of the claim we were making. He was loud in his denunciation, but when visited by Sr. Barr and the assurance given that he could have the privilege of attending, and asking any questions which might tend to throw light upon the subject, he seemed to be delighted; but lo, and behold! when the time came he was not there. He had not fled, for he never came; but his wife came and informed us that he was not feeling well; "and," said she, "I am glad he did not come."

We spoke a little over one hour, then gave opportunity to ask questions. The Congregational minister, after exhibiting a spirit of uneasiness, and being assured that he was at perfect liberty to speak, broke forth in the usual strain, "You know it is written in John's Revelations, 22: 18: If any man shall add unto these things, God shall add unto him the plagues that are written in this book." It did not take long to show the weakness of this argument, and after the close of the meeting we talked to this man and read to him the testimony of the witnesses to the Book of Mormon, and at his own request furnished him with a Book of Mormon and the Spalding Story, and he promised to read and investigate our claim. Our congregation was a mixture; Congregationalists, Christians, members of the Church of God, infidels, and some who have never united with any church, but believe. When the congregation was dismissed they still staid to hear more and were eager to catch every word, the members of the "Church of God" being the last to go; but before they went we promised to meet with them on next Sunday. They expressed themselves as much pleased, and we hope to be able to give them additional light upon this subject until they shall be able to see and obey the truth. I believe this meeting will result in good; it remains to be seen what the outcome will be. Two schoolhouses are spoken for, and if any attempt to close them against us be made, there will be trouble among themselves; for some are on our side. We told the people that if we did not have the truth we were willing that they should show us where we were wrong, and if sufficient evidence was produced to substantiate their claim, we would accept; otherwise we must insist that God was unchangeable, and that if all things whatsoever he had commanded had been observed, then we must expect that he will be with us "even unto the end of the world."

My brother Sylvester is with me, and renders me assistance that is much appreciated. We are striving to let our light shine, and wherever there is an opportunity to do so we gladly embrace it. How cheering and strengthening it is to talk of the glorious prospects of the beyond; and when cast down with trouble, happy are we when we can look through the mist of darkness and see shining on the beautiful shore our bright star of hope. There is nothing that so engages our attention as the fitting and preparing ourselves for the life beyond, knowing that this house of our earthly tabernacle must be dissolved, and we want one prepared eternally in the heavens—to say with Paul, we "have kept the faith," we "have fought a good fight," and hereafter there is "a crown laid up" for us.

We saw in the appointments of last conference some to the Central district of California. We live in this district, but have never seen any of these appointees. I think this a good field where efficient work might be done. I hope it will be taken notice of and provided for. We are praying for it, and hope to work for it. We have not written to any of the elders to come into these parts, believing they should be guided as were Philip and Paul. We live three miles north of Fowler, a station on the Southern Pacific Railroad. Saints will be welcome at our home; the branch at Tulare is the nearest,—about thirty-five miles away. We hope by the help of God to build up a branch here and in this way to lend a helping hand to the onward movement of the greatest, noblest, and best work of God, praying for the welfare of Zion and for the time when immortality and eternal life will have been accomplished.

Yours in bonds,

DANIEL GARNER.

RIVERSIDE, Cal., Mar. 20.

Editors Herald:—I read testimonies from others, and a thrill of joy accompanies them as the Spirit bears witness of their truth. I desire to add mine that I may strengthen some. Living away from a branch,—none being nearer than San Bernardino,—I have not much opportunity of attending meetings, and many times a feeling of loneliness comes on me; for I miss the association of God's people. Bro. Sellon comes in at times, and we talk of the gospel and the church.

It is very gratifying to learn of the many honest in heart who are choosing the pathway of our Lord, and it is encouraging to see that God is remembering his covenant with Israel—that the restoration has indeed taken place. I feel to thank and praise him for all this. He remembers his servants the ministry; he forgets not the prayer of even the weakest of his children. He is ever willing to bless us, then why should we grow weak? Why should we forget him, and wander away, and grow careless, until at something unexpected we suddenly remember that we have a God and how lovingly he takes us in his arms and says, If you will only keep my commandments I will pour out my Spirit upon you until you cannot contain it? O, may I ever remember my covenant with him, that I may have that word of welcome!

I get my papers every Monday, *Herald* and *Ensign*, and words cannot tell how welcome they are. I read them, and lay them down in the shop with the other papers. People can read them at their pleasure. Some do, and one asked the question, "Are you one of those?" I answered, "Yes sir." He said, "I did not think that of you." Thank God, I was baptized when eight years old, and have never regretted it. My wife does not belong to the church, but I am very hopeful that she with my three children will some day belong. She reads the church literature, and freely welcomes any of the Saints to our house. Bro. Pickering, of San Jacinto, called on us twice lately or within six months. May the work prosper and Zion flourish. Yours in hope,

LESTER BRACKENBURY.

CEDAR VALLEY, Io., Mar. 27.

Editors Herald:—On Tuesday evening the 14th inst. we preached in the city hall at Maquoketa to an attentive congregation. Since then some of the ministers of that place have taken occasion to expose Mormonism. These reverend gentlemen classed us with the Utah people or Brighamites, and then poured forth their eloquence long and loud in the way of lying epithets and false vituperation. When it came to our ears that it was the giants of our faith whose scalps they were after, we breathed easier, and could not help thinking it a good thing to belong to the men of small caliber. It is difficult to tell what the result of these lectures will be; but they will doubtless have their effect in poisoning the minds of the people in regard to our faith.

On the 15th we started for this place. After nearly a day's ride on a freight train, and a walk of eight miles in the mud, we arrived in time to fill our appointment in the evening. Since then we have filled appointments nearly every night. The inclemency of the weather and the bad condition of the roads have caused the congregations to be small. Dr. Hicks is the reigning prophet here. Everybody swears by Hicks; his weather forecasts have been closely fulfilled.

There seems to be quite an anxious inquiry after truth at this place. An elder who may find it convenient to come this way will be welcomed by the people and find a comfortable home with Bro. G. W. Taylor. To-day we go to Cedar Rapids for a short stay. From there we expect to reach several points in the northern part of this district.

Our district conference convened the third, fourth, and fifth at Clinton. Everything passed off smoothly and pleasantly. Bro. G. H. Hilliard was with us and gave a very interesting discourse on the temporal law. We are feeling strong in the faith and think the outlook is encouraging.

In bonds, yours,

JOHN B. ROUSH.

NEVADA, Mo., Mar. 23.

Editors Herald:—I have just closed a very successful debate with our Baptist brethren; our victory was complete. I baptized two, a lady and a gentleman, of different families, who are heads of families, on the 18th inst. One more, a noble young man, entered the fold on the 21st. This makes seven that I have baptized in this section in two months. Many are believing the gospel in this vicinity, and I look for a general ingathering soon. I am concurring for another discussion to be held at Sulphur Springs Grove, beginning August 1, next. I hope it can be arranged for. Much seed has been sown here and we occasionally find those who can lay down their good name for the name

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of Christ and a place in his kingdom among his people.

Stories of all kinds are on the rounds on every side, but they are causing the people to investigate, and the truth makes the enemy rage. The Saints are standing by their colors in words and works.

Yours in bonds,

E. T. ATWELL.

STUBBLEFIELD, Ky., Mar. 22.

Editors Herald:—Bro. T. C. Kelley has just closed a series of meetings at this place from which three bright souls were added by baptism, and more very near the kingdom. Bro. Kelley is a noble man and a faithful worker. I hope he will give us another call. The work here is growing, if not rapidly, I think surely. Those in charge are trying to establish it on a lasting foundation. I know this work is of God; I have been blessed with the Spirit in a marked degree. I ask the prayers of the Saints that I may ever be found faithful.

The *Herald* is a welcome visitor in our home. I have often been encouraged by its contents; I have received rich encouragement from the letters of our brethren and sisters. I hope this will be read in the same spirit in which it is written, and that by taking a retrospective view of the past we may be benefited in the future, and may continue in the good work until we all come in the unity of the faith. Your brother,

IRVIN A. WARD.

PENDER, Nebraska, Mar. 22.

Editors Herald:—Near the first of this month, while in Blair, I was requested by a Mr. King to telephone to Omaha for Elder Whitman to come and administer to Mr. King's wife who was taken suddenly with a relapse of fever; and though she was not a Saint, herself and husband seemed to have sufficient faith to warrant me in sending. I went to the office to call Bro. W., but the Lord was there first it seems, for Bro. W. had a dream ten minutes before the message arrived from me, informing him that I was calling him from Blair. He came and administered, and was requested to do so again the next day, as she was much relieved at the first ministration. He came, and in a few moments the mother of the sick one came also and in plain words requested us to pack up our grips and go. Her manner was very demonstrative. Instead of speaking words of comfort to the sick one, she began accusing her of great wickedness in sending for Bro. W. also with numerous other things. The storm passed away in a few moments and we were left unmolested. By this time Diana The Great had donned her war paint and the Saints fearing for our safety sent a friend to escort us home.

Some of the sick ones in Blair have been raised up, and the facts have been published and are well known, which, of course, makes Beelzebub and his subordinates angry.

There is a leading Spiritualistic Medium in Pender who parades her much talked of inspiration before large audiences by professedly giving instruction from dead people who, she claims in general, to be relatives of the person who arises in the audience for a reading. I have noted the examinations during her last five lectures. and of the fifty reputed departed relatives, the descriptions given correctly are not more than five. She is a fair phrenologist, but no better at guessing about dead people than any specialist who makes humanity a study. Though she places great stress on the statement that spirits cannot deceive those of her profession, it is evident to thinking people that dependence on her spirit-readings is entirely unreliable; for while describing my surrounding spirit friends, (among others of like untruthfulness,) one described himself as my younger brother, dark complexion, etc., which could not be, as I am the youngest.

Her readings are exact counterparts of the fortunetelling practiced throughout the Eastern and Central States by the Gypsies,—hearing one is hearing both.

Clairvoyance and assumed talking with dead people are of course meant as "signs" that follow them that believe, promised in Mark 16: 17–20.

There is a chance for much good to be done in and around Blair. My faith as to the truthfulness of the message taught to the world by Joseph the Seer, and by the Saints of former days on the American continent, was never so strong.

W. J. O. GRAVES.

IT IS A LARGE FAMILY.

THE human family living on earth to-day consists of about 1,450,000,000 souls, not less, probably more. These are distributed literally all over the earth's surface, there being no considerable spot on the globe where man has not found a foothold. In Asia, the so-called "cradle of the human race," there are now about 800,000,000 people, densely crowded, on an average of about 120 to every square mile. In Europe there are 320,000,000, averaging 100 to every square mile, not so crowded as Asia, but everywhere dense and in many places overpopulated. In Africa there are, approximately, 210,000,000, and in the Americas—North, South, and Central—110,000,000; these latter, of course, relatively thinly scattered over broad areas. On the islands, large and small, there are probably 10,000,000 more. The extremes of the blacks and the whites are as five to three; the remaining 700,000,000 intermediate brown, yellow, and tawny in color. Of the entire race, 500,000,000 are well clothed—that is, they wear garments of some kind that will cover nakedness; 250,000,000 habitually go naked, and 700,000,000 only cover the middle parts of the body; 500,000,000 live in houses; 700,000,000 in huts and caves, the remaining 250,000,000 virtually having no place to lay their heads.—*New York Advertiser.*

WE ARE GROWING QUIETER.

THERE is a good deal in life that is interesting, but we have to look for it. Some persons never see the most interesting things simply because they don't know what to look for. They are expecting something wonderful and astonishing, when the fact is that the most interesting things to be seen and known are the most simple and unpretentious. You know how it is with great artists and poets and actors. Their plays are the most natural, their poems the simplest, and their pictures the quietest to be found anywhere. It is not the noise, the glare, nor the stretch of canvas that charms, but the soul that speaks, that sings, that shines therein.—*Sel.*

THIS country has more than 9,000,000 men fit for military duty.

Original Articles.

PRIESTHOOD GRADATION.

IN the *Herald* for March 4, page 131, in an answer on gradation in the priesthood, we are informed that the upward steps are, 1, deacon; 2, teacher; 3, priest; in the Aaronic priesthood; and 1, elder; 2, high priest; 3, seventy; 4, apostle in the Melchisedec priesthood.

There has not been a perfect understanding among the officers of the church for some time in relation to the steps of gradation of those holding office in the Melchisedec priesthood. To illustrate: In the appointment of missions, the list usually reads, 1, apostles; 2, seventy; 3, high priests; 4, elders; 5, priests; while the reports, as a rule, usually stand, 1, apostles; 2, high priests; 3, seventy; 4, elders; 5, priests.

Some may not design in their writing to indicate the relative position or gradation of office in the priesthood, and are therefore not particular in their attempt in writing to be either in harmony with the revelations on priesthood, the usages of the church.

To avoid friction and possible ill feelings and strife among brethren, a little care and due respect for the law of God might be productive of much unity, the grace and light of the Holy Spirit, to the accomplishment of great good in extending the conquests of the gospel.

Many years ago I heard one high in authority say that the "High Priests' Quorum was a lumber house in which to cast waste material." And later one in like authority said: "High priests are not equal in office to the deacon."

Bro. William H. Kelley of the Twelve, writes in relation to the gradation of the officers as follows: "We have, then, as set out in the institution of Moses, 1, The Melchisedec and the Aaronic priesthoods, Moses being the chief apostle and high priest and prophet or *president*, supported by two aids, Aaron and Hur, 2, Twelve principals, chiefs of the tribes; 3, The seventy elders; 4, Aaron officiating in the priest's office, as the high priest of the Levitical order; 5, The lesser priests and Levites, etc. Under Christ as set out in the New Testament, there were committed the Melchisedec and the Aaronic priesthoods, with 1, Jesus as "the apostle and high priest" and prophet. 2, He was succeeded in office, in the church militant by James, 'the Lord's brother,' who was aided by two assistants, who were, in all probability, Jude and Silas; 3, the Quorum of the Twelve Apostles; 4, the Seventy elders; 5, the Elders; 6, Bishops; 7, Priests; 8, Teachers; 9, Deacons; 10, High Priests, evangelists, and pastors, set in their

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respective places, whose exact positions, in point of preferment, are not definitely set forth in the Bible."—Presidency and Priesthood, pp. 82, 83.

The author of the above being an accepted officer of the church does not make his book an authoritative textbook of the church, for the simple reason that the church has never by vote accepted or approved of the book.

Bro. William H. Kelley, in his conclusions upon revelations given to this church of Christ, on priesthood and authority from God, writes: "Thus the Melchisedec and the Aaronic priesthoods were conferred on men, and they authorized to preach the gospel and baptize those who accepted Christ and his doctrines; and in process of time the church was fully organized, by the appointment and ordination of men to the several offices of the priesthood, in harmony with the pattern given in the New Testament of the establishment of the church, by Christ and the apostles, at Jerusalem, with 1, a chief apostle and high priest, with two associate counselors; 2, a Quorum of Twelve Apostles; 3, Seventy elders; 4, Elders; 5, Bishops; 6, Priests; 7, Teachers; 8, Deacons; 9, High Priests, Evangelists, and Pastors, in their proper places and order."—Presidency and Priesthood, pp. 225–6.

The general opinion prevails that the above tabulated statement, with the words: "in their proper places and order," represent to both the outsider and member of the church the several steps of gradation in the priesthood. However, this is not correct, and perhaps Bro. Kelley did not intend to indicate as much as some people think they see in it. In the revelation on priesthood, it is stated: "And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood."—D. C. p. 225. Webster defines appendage, "An addition; adjunct, concomitant." Thus we learn that the office of elder is an accompaniment to the Melchisedec priesthood. In relation to the Seventy we learn: "The difference between this quorum [of seventy] and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."—D. C. p. 314. Here we learn that seventies are traveling elders.

The order of office in the two priesthoods as set forth in the revelation of January 19, 1841, is as follows: 1, Patriarch; 2, First Presidency; 3, Twelve Traveling Council; 4, a High Council; 5, High Priests; 6, Elders; 7, Seventies; 8, Bishopric; 9, Priests; 10, Teachers; 11, Deacons.

I am not aware that God has altered or transposed this order of the officers in the priesthood of his church, and in the last revelation obtained and accepted by the church our heavenly Father says to us: "There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and equally honorable, each in its place. The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the High Priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them under the direction and instruction of the Presidency and the Twelve."—D. C. p. 348.

I believe heartily, and fully indorse the foregoing; but unfortunately I do not understand it as some others do. They read it, and understand that the "Twelve and Seventy," hold the "same priesthood," while I understand that the "Twelve," and the "High Priests," hold the "same priesthood," and that the "Seventy" and "Elders," hold the "same priesthood." Recognizing Jesus Christ as head over all, it is no trial of my faith to believe that the highest officer in the church is the "Presiding High Priest," as recorded: "Wherefore, it must needs be that one be appointed, of the high priesthood, to preside over the priesthood; and he shall be called president of the high priesthood of the church, or in other words, the presiding high priest over the high priesthood of the church."—D. C. p. 294.

I do not wish to be a "kicker," but faithfully stand in harmony with the law of God, in the gradation of the priesthood.

ROBERT M. ELVIN.

BIBLE READINGS FOR THE HOME CIRCLE.

THE above is the title of a book of six hundred pages, published at Battle Creek, Michigan, by the *Review and Herald* office. This work is sent out by, and in the interests of the Seventh-day Advent Society. It issues forth from the center of that peculiar institution of which Mrs. Ellen G. White is the prophetic leader and visible head. That people send forth their colporteurs to canvass the broad land and push the sale of books, pamphlets, tracts, and their church and Sunday school papers.

Drovers in securing butcher stock claim that anything well bought is half sold. Logicians and philosophers know that a half-told truth is the most deceptive, hurtful, and ruinous falsehood. These wily book agents talk up this treatise, exhibit the mechanical and artistic skill, refer to standard works and well-known authors as contributors; and thus with a well-grown and lively triad of eulogy, flattery, and hypocrisy, the true animus, intent, and inwardness of the portentous fraud are kept in the background.

Because I am my brother's keeper I counsel, advise, and admonish all to look ere they leap. "This work contains one hundred and sixty-two readings on a great variety of subjects, adapted to all classes of society" is its claim. Each subject has quite a number of questions so very artfully arranged and deftly put that the answer is most surely anticipated, and lo, they are implied and virtually given! Wrested and garbled texts of Scripture are dragooned into service, notes and comments are forthcoming, while prose and poetry are graciously brought into the account. In the preface this statement is made: "If, as all Christians believe, the Bible is the word of God, consisting of that 'all scripture' which the apostle says 'is profitable for doctrine and instruction' (2 Tim. 3: 16), it is of the first importance that its teachings, pure and unadulterated, should be understood by the people." Again: "The Bible is not only our only source of information, but it is a full and sufficient guide. Its avowed object is to remove doubts, and to solve difficulties, and to create and excite a pleasant and profitable interest in the study of the Bible," etc.

This voluminous, heterogeneous admixture of truth and error, of light and darkness, tries to bolster up the theory that the Jews are all descendants of Judah, and that the Sabbath of the decalogue was in vogue two thousand years before Judah's time, or from the morning dawn of the entire race. It and the people it represents strive to maintain that the Sabbath is still and ever will be an immovable fixture. They make fires, walk miles to and from church, or drive their beasts of burden, and for all that, even Ellen G. has not, in person or by proxy, stoned a solitary violator of her hobby. That tyrannical law, as such, reached from Moses and Sinai to Christ and Calvary's cross. The Lord Jehovah's name is his memorial to all questions. We celebrate the great resurrection day in the which life and immortality were brought to light and the eternal Son was coronated with a plenitude of power and authority, hence he was then absolutely Lord of the Sabbath, or master of the situation.

To talk about "The investigative judgment," "Close the probation," "Executive judgment," the former to be in heaven, and the latter on the earth, is the lingo of Ashdod, and not the pure speech of Caanan. "Heavenly sanctuary," with time of cleansing the same as proclaimed by William Miller, the false prophet A. D. 1844, is another sample of this would-be guide; whereas heaven proper does not need

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any cleansing, for without are dogs, etc. Revelation 14: 6, 7, this book and its adherents apply to preaching some time since, by a goodly number of ministers, all moved upon about simultaneously. The angel spoken of by John, was a principle, or an outcry of men, all to get ready to meet Christ at a given time and place.

This sect, and consequently its representative literature tries in vain to prove that the fall of Babylon occurred about a half century ago, or when the humiliating bitter disappointment came to the blind fanatics that the world fell not, but tided safely over the time appointed. It strikes me that anyone that has sound theological brains, that has eyes to see, can easily behold the dragon-empowered beast with "its number," or numerous denominations, even "the mother of harlots," in full bloom, with all her apostate brood; hence the imbecile folly of one child of mother to talk and write when it is *non est.* (Revelation chapter 18.)

According to this theology the "fate of the transgressor" is to cease to exist, to become extinct, to be extirpate, to come to nothing, to be blotted out of existence to be annihilated, etc., when we look on these exterminating dogmas, and the equally absurd tenet of perpetual, conscious misery, anguish, and woe, we remember the herald angels' cry, "Peace on earth, good will to men"—good news to all people; as Paul states, that the living God is the Savior of all men. (A God of hate feeds his disciples on wormwood and gall.) All punishment is administered in mercy and tender love, therefore it is temporary and reformatory in its character.

In trying to revamp the doctrine of the Sadducees, that there is no spirit that survives the death of the body, the sleep of the soul is urged as in days of old. That in law that proves too much, defeats the object in view, and substantiates nothing. It is a forlorn case that depends on such darkened counsel as, "So man lieth down, and riseth not: till the heavens *be no more,* they shall not awake, nor be raised out of their sleep;" "neither have they any more a portion forever under the sun"; "a man hath no preëminence above a beast, for all is vanity," wrote the brutal polygamist; while St. Paul allows that normal man is a little lower than the angels. For a lucid, elaborate treatise on the origin, temporal existence, intermediate state, and final destiny of the race, the reader is referred to Bro. J. R. Lambert's work on "Man."

The terms *moral* and *ceremonial law* are some more of their own coinage, and are on a par with "investigative and executive judgment." According to their notion the earth is depopulated at the second advent, sinners all killed as dead as a door nail, the resurrected and translated saints turn Jesus back and accompany him to heaven; the Devil prowls over the dry bones; the wicked are finally raised only to be mocked with extermination, and then the earth becomes the abode of the redeemed; and thus they will ever be with the Lord! By this scheme we fail to see when the "wicked are turned into hell."

Their zeal for and veneration toward the ten commandments, and especially the fourth is very great. See p. 187: "Note.—It thus appears that the Sabbath belongs to the original, primary, or moral law, because it was instituted before sin entered into the world, and consequently before a type or shadow, or any ordinance of a ceremonial nature could have an existence."

If Moses knew what he was about the Sabbath was made known to and through him. How would "thy manservant and thy maidservant," as also "thy cattle and the stranger within thy gates" need rest from drudgery and bondage before sin entered into the world?"

The Sabbatic law and rest day is not a moral obligation, but simply a positive command. For a refutation of sabbatarian sophistries, quibbles, and error, and a vindication of the great cause of truth, light, and right on this subject, the student is cited to Bro. Columbus Scott's book on the Sabbath question. These prevaricating cavilers will acknowledge by times that the ceremonial, or typical law was abolished, and then say that on the law of love hangs all the law, and nothing has or can change till all be fulfilled.

My time and the patience of the reader will abridge and close this criticism for the present, and doubtless for all time to come. With a sincere desire for all that is good to obtain and remain,

M. T. SHORT.

CAST IRON LIQUOR LAW.

THE liquor law which is to go into force in South Carolina the first of next July will be stringent. It will prohibit the manufacture, sale, barter, or exchange, or the keeping and offering for sale, barter, or exchange, of any spirituous, malt, vinous, fermented, or other intoxicating liquors, or any compound or mixture thereof. State agents, however, will be empowered to sell liquor, but under such close restrictions as will put it out of the power of most people to buy it. Another clause in the law makes it a misdemeanor, punishable by fine or imprisonment, for any club to have liquor in its possession, even if it is not sold or given away. The State Legislature tried to pass the most cast-iron liquor law in the world, and it appears to have done so. It is, however, the opinion of many who know the situation, that while the law will be strictly enforced against "niggers," the white chivalry of the State will still be able to assuage their thirst much as usual. If this should turn out to be the case, the law will raise the moral status of the colored people and lower that of the white people.—*New York Tribune.*

Selected Articles.

THE FIGHT FOR A CLEAR BRAIN.

BY FRANCES E. WILLARD.

IN the glittering galaxy of modern thought, there is not a heavenlier star than was set there by the faithful hand of Froebel, of kindergarten fame, with his beautiful motto, "Come, let us live for our children." He was a true servant of that blessed One who said, "Suffer little children to come unto me." By the sunglass of his own bright spirit, the father of the kindergarten is to-day focusing the world's attention upon the incalculable good that comes from the culture of the observing faculties; the training of the five senses, the making of a child's plays the prediction of its future employments. This is a giant stride forward in the march of education. But nothing destroys the integrity of the observing faculties like the use of stimulants and narcotics. As Froebel's philosophy goes up, the frenzy of stimulation must go down. They cannot live side by side, and in the struggle for life the fittest will survive.

The scientific spirit, which is certain to dominate the twentieth century, also places supreme value upon the keenness and integrity of the senses. Skill and deftness in handling, nicety of touch, accuracy of record, all these are essential to success in the problem and experiment by which those results are reached which form epochs in the march of science. But the habit of stimulation is the deadliest foe of scientific accuracy.

The belief, so long ignorantly maintained, that alcohol is a food, and that it warms the system, is now relegated to the realm of outworn fallacies, behind which that lying poision can no longer shield itself. Dr. Benjamin Ward Richardson says that the work of the heart of a healthy man is equal to the feat of raising one hundred and twenty-five tons one foot in twenty-four hours, and if in that time he imbibes eight ounces of alchol, it causes the heart-work to show an excess of twenty-four one-foot tons in the twenty-four hours.

Thus the edifice of education is slowly drilling down for its foundation to the solid rock of God's written law in our members, against which the gates of hell shall not prevail. The ringing of the school bells shall be henceforth the death knell of the liquor traffic. No one understands this better than the brewers of Wisconsin and the distillers of Illinois, who compass sea and land to make one proselyte in the Legislature against the scientific temperance education bill. But Illinois has secured that bill in spite of them.

One fine organization may be as

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much affected by a cigar as another by a glass of wine, or a third by "whisky straight." The cumulative result of heredity in rendering the human organism sensitive to stimulants and narcotics will drive the people of the future to declare against all these poisons as the only alternative between them and extermination.

The total abstainer is now at a premium with life-insurance companies, because records carefully kept for thirty years prove that the risks on this class are so much less. One company states that of the moderate drinkers twice as many die in a given period as among the total abstainers. The bonus in a leading company is fourteen per cent higher to total abstainers than to moderate drinkers. It has been proved that the average life of the total abstainer is sixty-four years, while that of the drinker is thirty-five years and a half.

Brain is foreordained to dominate brawn, hence the intelligent must ultimately be the ruling class, and whatever convinces this class that the temperance reform outranks all others, helps on its evolution. The conscious presence of God in nature round about us, in our own intellects, which think his thoughts after him, our hearts that love, and our spirits which commune with him, will work mankind's final deliverance from the appetite for drink. A million forces, noble and benignant, are steadily combining to bring about this heavenly consummation; but "the expulsive power of a new affection," and that affection centered in the world's Redeemer, will alone signalize the completion of humanity's gigantic struggle, and the culmination of its most sacred hopes. The missionary is both a civilizer and a scientist; along the paths he opens up in the wilderness of ignorance and superstition shall march all the grand ideas which are the outgrowth of our gospel culture and our modern Christianity.—*Sunday School Times.*

TIME RECKONING OF THE MAYAS.

A SHORT but carefully studied article in a recent number of the *Globus* (Bd. 63. No. 2), by Dr. Förstemann, presents some striking facts showing the accuracy attained by the ancient Mayas of Yucatan in the calculation of time. His sources are the Dresden and other ancient codices, to the interpretation of which he has devoted fruitfully much study. The contents of the Dresden Codex is largely astronomical or astrological, several of its pages being comparisons of the relative times and positions of the heavenly bodies. It is clear that these sky readers had ascertained that the mean synodical revolution of Venus is 584 days, which is correct to a very small fraction. They had fixed the revolution of Mercury at 115 days, and it is probable, but not quite certain, that they had rightly estimated the revolution of Mars at 780 days. Jupiter and Saturn they did not study, or, at least, take into these calculations.

Not less surprising was the accuracy they reached in measuring the lunar month. They had by their observations reduced it to 29.526 days. This is about five minutes in the month too short, as the true synodical revolution is 29.53 days. For this difference, intercalary days would be required at certain epochs.

It is probable from this that the Mayas were ahead of any other American stock in the measurement of time, exceeding even the Mexicans; though these also appear to have discovered the length of the year of Venus. Dr. Förstemann's discussion of the subject amounts to a demonstration, and merits the close attention of students of Maya civilization.—*Science, February 10.*

THE STAR OF BETHLEHEM.

THE latest study of the Christian astronomers leads to the belief that the wonderful star-like appearance at the birth of Christ was a phenomenon wholly miraculous. With this conclusion I heartily agree, and the subject might well have been allowed to slumber were it not that no less an authority than Prof. John N. Stockwell, in a recent number of the *Astronomical Journal* revives the planetary conjunction-theory of Kepler, and attempts to show that the Bible narrative concerning the Star in the East is better satisfied by a conjunction of Venus and Jupiter than by any of the conjunctions computed by Kepler.

It seems almost a pity to criticise a theory which accords so well with the desires of the devout mind, but I cannot bring myself to regard this explanation of the phenomenon as at all satisfying the plain requirements of the Scripture history. In the first place, the wise men came from the East to Jerusalem, guided by the star which must therefore have been in the western sky. "The star which they saw in the East went before them, till it came and stood over the place where the young child was." At the time of the conjunction in question Venus had passed her western elongation, and was approaching the sun. During the time occupied by the journey of the wise men, not only would the planets have separated in the sky, but Venus would be farther east, and would be visible only for a short time before sunrise, and hence could not possibly have appeared to go before them from Jerusalem to Bethlehem, a direction nearly south. Besides, the Magi were perfectly familiar with the effects of diurnal motion, and even though the star might happen to stand over Bethlehem at the time of their arrival, they would know as well as we that it was purely accidental, and that a little earlier or later it would occupy a different position in the heavens. Here, then, seems to be an instance where we cannot eliminate the miraculous from the Bible account, but must conclude that the star of Bethlehem, like the herald angel, was a messenger directly from the realm of the supernatural.—*J. G. Porter in Astronomy and Astro-Physics, January.*

Conference Minutes.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, March 25, 1893, R. Etzenhouser president *pro tem.*, J. G. Smith clerk. Branch reports: St. Louis 224; 1 received, 1 removed, and 2 died. Cheltenham 43; 1 received. Belleville 59; 1 died. Moselle 8; 2 received. Whearso failed to report. Elders reported: J. E. Betts, A. S. Davison, J. Beaird, W. O. Thomas, and J. G. Smith. Priests: R. Archibald, I. Davies, J. G. Cole, and J. R. Brocker. Annual report of Bishop's agent, N. N. Cooke: Balance due the church March 1, 1892, $35.60; received $599.53; paid out $481.86; on hand March 1, 1893, $117.67. Report was audited and found correct. General Conference was petitioned to assign a laborer to this field. The committee in the case of Allen M. Todd reported his apostasy, and recommended he be expelled from the church. The report and recommendation were accepted. The following were elected delegates to the General Conference: J. R. Lambert, J. C. Crabb, C. H. Jones, R. Etzenhouser, W. O. Thomas, J. Beaird, and R. Hughes. Preaching by Elders Ivor Davies and R. Etzenhouser. Adjourned to St. Louis, Missouri, July, 1893, at eight p. m. in the Saint's meetinghouse, 2518 Elliott avenue.

NEVADA.

Conference convened at Fairview, Carson Valley, March 5, 1893, T. R. Hawkins president. Branch reports: Diamond Valley 37; Mottsville 32; Carson 25; North Rubly 15; Dayton 16; Elko 10. Elders reported: D. R. Jones, T. R. Hawkins, and D. I. Jones. Bishop's agent reported. He had no funds on hand since last conference; sent all moneys in his charge to the Bishop. The prospects for the future of Nevada district are encouraging, as the Lord is drawing many to investigate the truth, while some are about ready to be baptized. T. R. Hawkins was sustained president. Adjourned to meet at call of president.

NORTHEASTERN MISSOURI.

Conference met at Bevier, Missouri, March 11, at ten a. m., D. F. Winn president, J. A. Tanner secretary. Statistical reports received from Higbee, Hannibal, Salt River, Bevier, and Huntsville. Bishop's agent's report: On hand last report, $18.60; received $185.50; expenditures $197.05; on hand $7.05. Report was audited and found correct. Elders reported: D. E. Tucker, D. Campbell, D. F. Winn, T. D. Williams, R. R. Jones, W. Vincent, C. Perry, Ephraim Rowland, J. T. Williams, F. A. Evans, L. D. Morgan. Priests: J. A. Tanner, J. T. McDonald, W. Chapman, M. Surrige, J. Waltenbaugh. Teachers: J. W. Morgan, A. Rice, J. J. Morgan, J. Tanner, J. T. Richards, T. Broad, G. Booth. Deacon D. Edmunds reported. J. A. Tanner and F. T. Mussell were chosenas com mittee to see what could be done baout getting a tent. A. J. Tanner, Wm. J.

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Richards, Thomas Broad, D. E. Tucker, Duncan Campbell, Charles Perry, and Sr. Allie Thorburn and Sr. Broad were selected delegates to General Conference. Preaching by Elders Wm. Vincent, L. D. Morgan, and D. F. Winn. The authorities were sustained. The Higbee branch was re-quested to withhold the dedication of the church until district conference met there. Adjourned to Higbee, July 8 and 9, 1893.

DES MOINES.

Conference met in Newton, Iowa, March 11, at 10:30 a. m., Wm. C. Nirk president, G. M. Jamison secretary, Bro. Roe assistant. Branches reported: Boonsboro; Newton: Des Moines 118; What Cheer 21; Angus 35; Sheridan 71. The Oskaloosa, Edenville, Union, and Des Moines Valley not reported. Elders reported: O. B. Thomas, W. C. Nirk, J. S. Roth, I. N. W. Cooper, N. Stamm, C. E. Hand, W. F. Barbee, S. McBirnie, G. Shimel, N. A. Baker, D. W. Thomas, and J. X. Davis. Priests: W. Johnson, J. Coiner, and G. M. Jamison. Teachers Morgan and A. Freel reported. J. S. Roth, Bishop's agent, reported, for the last year having received $830.70; paid out $830.70. Audited and found correct. J. S. Roth resigned as Bishop's agent, and W. C. Nirk was recommended to the Bishop for appointment. Resolved that all visiting brethren holding the priesthood are invited to take part in conferences of this district. Resolved that all desiring letters of removal shall make application to their branch secretaries in writing. General Conference was requested to return and send to this district Brn. O. B. Thomas, I. N. W. Cooper, J. S. Roth, and G. Shimel. Committee on gospel tent, O. B. Thomas, continued, and he granted the use of it for a time in Eastern Iowa district. Bro. J. S. Roth was requested to have published in the *Herald* his error in reflecting upon certain parties in this district in his letter to the *Herald* since the December conference of 1892. O. B. Thomas was chosen delegate to General Conference. Preaching by Elders J. S. Roth, G. H. Hilliard, N. A. Baker, and O. B. Thomas. Adjourned to Boone, June 3, 1893, at ten a. m.

EASTERN IOWA.

Conference convened at Clinton, Iowa, March 4 and 5. J. S. Roth president, O. H. Bailey secretary *pro tem.*, J. B. Roush assistant. Branch reports: Apostolic 47; Fulton 45; Butternut Grove 36; Grove Hill 31: Jackson and Davenport not reported. Elders reported: J. S. Roth baptized 13, W. Turner baptized 2, C. C. Reynolds baptized 2, J. R. Sutton baptized 3, J. Heide, and J. Ruby. Priests: J. B. Roush baptized 2, J. B. Heide, and D. L. Palsgrove. Bishop's agent's report audited and found correct: On hand at last report $215.37; on hand $71.75. J. S. Roth was sustained as president, Warren Turner assistant; J. W. Sutton secretary. Bishop's agent, Warren Turner, resigned, and John Heide was then recommended to the Bishop for appointment. General Conference was requested to assign Grove Hill branch to this district. A committee was appointed to settle some trouble in the Fulton branch. G. H. Hilliard of the Bishopric was present during conference and delivered a fine discourse on tithing. J. S. Roth was chosen delegate to General Conference. Adjourned to Fulton, Angust 25 and 26, 1893.

NAUVOO AND STRING PRARIE.

Conference convened at Farmington, Iowa, March 18, 19, 1893, Wellington McGahen and S. J. Salisbury presidents, Fannie P. McGahen secretary *pro tem.*, and W. Waterman assistant. Branches reported: Keb 33; Montrose 95; Keokuk 49; New London 31: Burlington 84; Park Creek 48; Farmington 53. Pilot Grove not reported. Elders reported: J. S. Roth, J. C. Crabb baptized 5, W. Waterman baptized 7, H. T. Pitt, W. L. Lambert baptized 2, B. F. Durfee, C. Willey, R. Warnock, and W. McGahen. Priests: D. Williams, and D. Tripp. Teachers: H. Kestner, B. Herrick, and R. Roberts. Deacon S. Seigfried reported. Bishop's agent, J. H. Lambert reported to March 4, 1893: Balance due church at last report $10; received $32.50; paid out $23; balance $19.50. Report was received. J. S. Roth, W. Waterman, R. Warnock, Maggie Wright, J. C. Crabb, B. F. Durfee, Emerson Brown, and George P. Lambert, were chosen delegates to General Conference. W. T. Lambert was then chosen president, and Charles Willey secretary of the district for the next twelve months. The retiring officers then received a vote of thanks for their faithfulness in performing the labors in their several offices during the past conference year. Preaching by Elders J. S. Roth and G. H. Hilliard. Adjourned to Burlington, June 3, 1893, at 10:30 a.m.

Sunday School Associations.

LITTLE SIOUX.

Report from December 2, 1892, to March 3, 1893. Association convened at Magnolia, Iowa, March 3, 1893, J. F. Mintun superintendent, Nannie Seddon secretary. Number of schools reporting 6; schools represented 6; delegates present 17; schools in district last report 8; discontinued since last report 2; present number 6. Total membership of district last report 406; present membership 351; loss in membership 55. Amount on hand last report 35 cents; on hand 35 cents. Interest has continued during winter, equal to last quarter in schools continued. The schools discontinued will be reorganized soon.

Miscellaneous Department.

BORN.

ARCHIBALD.—To Bro. James and Sr. Clara Archibald, St. Joseph, Missouri, November 17, 1892, a son, and named Herbert Phineas; blessed February 19, 1893, by Elder Mark H. Forscutt.

BARGAR.—Near Memphis, Saunders county, Nebraska, to Bro. Clayton and Sr. Hannah J. Bargar, January 12, 1893, a son, and named Harry Lorenzo; blessed March 10, 1893, by Elder J. Armstrong.

MOFFIT.—Near Memphis, Nebraska, January 30, 1891, to Bro. George L. and Sr. Mary E. Moffit, a daughter, and named Ethel Iva; blessed March 10, 1893, by Elder J. Armstrong.

BURGET.—To Mr. Lambert and Annie Burget, at Forester, Sanilac county, Michigan, February 8, 1891, a son, and named Samuel Ira; blessed February 18, 1893, at Deckerville, Michigan, by Elder F. C. Smith.

BURGET.—To Mr. Lambert and Annie Burget, at Deckerville, Michigan, November 19, 1892, a son, and named William Ransler; blessed February 18, 1893, by Elder F. C. Smith.

TAYLOR.—To Bro. John and Eva Taylor, at Bay Port, Michigan, January 20, 1893, a daughter, and named Emma Bell; blessed February 26, 1893, by Elders F. C. Smith and W. Dowker.

FULLER.—February 8, 1891, to Joseph R. and Jennie Fuller, a son, and named Robert; blessed March 5, 1893, at Clinton, Iowa, by Elder J. S. Roth.

FULLER.—October 8, 1885, to Joseph R. and Jennie Fuller, a daughter, and named Blanche; blessed March 5, 1893, at Clinton, Iowa, by Elder C. C. Reynolds.

DRUERY.—At Ward, Bolter, county Colorado, October 15, 1891, to Mr. William H. and Mrs. Lizzie S. Druery, a son, and named Charles Woolsey; blessed at Brownville, Nebraska, March 26, 1893, by Elder Robt. M. Elvin.

MARRIED.

GOOD—HERSHEY.—At the Bride's home, near Tabor, Iowa, March 12, 1893, by Elder Henry Kemp, W. H. Good to Sr. Emma Hershey. A rich feast was prepared, and the pleasant home of Father Hershey was filled to overflowing with relatives and friends. Useful and ornamental presents were presented to the happy couple. Long may they live to enjoy each other's love, with all the blessings of the nuptial ties. They have the best wishes and good desires of a host of friends and Saints.

RICHARDSON—ROSS.—At the bride's home near Tabor, Iowa, March 22, 1893, by Elder Henry Kemp, Mr. George E. Richardson and Sr. Etta E. Ross. A large concourse of friends and relatives were present, the table bountifully spread with the good things of earth. The presents given to the happy couple were both ornamental and useful. They have the best wishes and the good will of the community at large, with the prayers of the faithful. Long may they live to enjoy the blessings of God. May their pathway in life be joyous and happy, and in the end gain the reward of the faithful.

DIED.

SANNEMAN.—Near Goshen, Clay county, Kansas, March 9, 1893, Rena H., daughter of Bro. and Sr. Henry Sanneman, aged 4 years and 2 months. Funeral sermon by Elder Henry Hart; text, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

ROUNDY.—Near Galland's Grove, Iowa, March 8, 1893, Sr. Sarah Roundy, aged 62 years and 14 days. Sr. Roundy, daughter of Elder Wm. Vanasdall, was born in Lawrence county, Ohio, February 22, 1831; married in 1853 to Mr. A. Roundy, who died about fifteen years ago; united with the Reorganized Church September 20, 1878. She was a loving and true wife, an affectionate mother, and a consistent and devoted Christian. One son and seven daughters are left to mourn their loss. Funeral services conducted by Elder C. E. Butterworth. The remains were interred in the Doil cemetery, by the side of her husband, father, and mother.

STEWART.—At 43 Dubois Street, Detroit, Michigan, January 5, 1893, David Earl youngest son of Bro. Wm. and Sr. R. Stewart, aged 1 year and 12 days. He was a bright and promising boy.

BURCH.—At Pleasanton, Iowa, March 22, of a pistol shot, the result of accident from careless handling of the weapon by himself, Eugene, second son of Bro. Thomas and Emma J. Burch, aged fifteen years and six months. He was buried from the Saints' chapel in Pleasanton, Sunday, March 26, at two o'clock in the afternoon; a large number of friends and citizens being in attendance. The services were in charge of Bro. Wm. Anderson, the sermon by Pres. Joseph Smith.

JARVIS.—At Xenia, Illinois, March 4, 1893, Sr. Casandra M. Jarvis. Sr. Jarvis, daughter of Starling and Mary Lewis, was born in White county, Illinois, April 12, 1835; was married to John R. Jarvis, February 4, 1852; baptized June 4, 1876, in Wayne county, Illinois, by Elder G. H. Hilliard. She lived an exemplary Saint from the time she united with the church, and was one who endeavored to make her home a "paradise," doing all she could to make all happy. Funeral services by Elders I. A. Morris and G. H. Hilliard. She leaves a husband, one son, three daughters, a number of relatives, and a host of friends to mourn their loss.

YARWOOD.—At Fall River, Massachusetts, February 17, 1893, Neil W., only son of Mr. Luke and Sr. Jane Yarwood, aged 5 years, 11 months, and 17 days. Funeral February 19, the services being conducted by Elder Warren E. Peak. Neil was a bright, promising boy. His death is a sad loss. The sympathies of many friends were extended to the bereaved parents.

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BAGLEY.—Near Lamoni, Iowa, at the home of her parents, March 9, 1893, of diphtheria, Carrie Bagley, aged 13 years, 9 months, and 4 days; and on the next day, at the same place, of diphtheria, five hours after her sister's death, Edith Bagley, aged 3 years, 5 months, and 17 days, and laid side by side in one grave. Loving each other in life, they were not separated in death. Prayer service at the grave by Elder Levi Atkinson.

Being the children's grandfather, and at home alone, three miles from the children's home, I was pleading for the lives of the children and God's help for the parents, when, in agony of spirit I cried: "O, surely I have not been deceived with my religion all my life long, seeing that now in my deepest need I call and there is no answer." The Spirit then abiding upon me, said: "Truly a very great sorrow has come unto them (the parents), but if faithful they shall overcome, and I will abundantly bless them in the coming time. Thus saith the Spirit, I have called my servant Joseph to preside over my Church, and to teach my Saints my word. Behold, I have chastened him, and he shall know and will do my will. From his heart floweth loving kindness, and his soul shall be as a fountain of tender compassion, whosoever he blesseth shall be blessed, and whosoever blesseth him I will bless."

By the Spirit of God I knew there were others in the room with me then, and one of them, speaking by the Spirit, said: "Grandpa, I called to see you as I go away." I said: "Would you like to return and still abide with us?" She answered: "I am so happy!" and the glow of her joy flowed into my soul. There was another one present, whom I knew, that had come from the paradise of God to fetch the suffering ones home.

That one gave a portion of her life, and her great wealth of love, that I might have life and joy,—my ever blessed mother. About an hour after the doctor came by with his horse and lantern, and calling said: "Carrie is dead,—died about an hour ago, at nine o'clock." The following night, we having that day buried these our daughter's children, and two more being sick, as I slept I seemed to half wake up, and saw Bro. Joseph sitting in the room. I seemed to sit down on a chair, when he drew his chair close to mine. We sat side by side, but neither of us spoke, but I felt the force of his great sympathy. When I awoke I felt that I was not forgotten, either on earth or in heaven.

THOMAS FRANCE.

CROSS.—At Stockton, California, October 19, 1892, Bro. Paul Sawyer Cross, aged 79 years, 5 months, and 12 days. Deceased was born in Plymouth, Vermont, May 7, 1813; baptized June 13, 1885, by Elder Thomas Daly; was ordained a teacher June 5, 1886. Bro Cross leaves a wife and eight children to mourn his departure. Funeral sermon by Elder Joseph Burton, assisted by S. B. Robinson, in the Saints' chapel, to a large congregation. Interment in Oak Grove cemetery, about ten miles from Stockton.

BROWN.—At Providence, Rhode Island, March 11, 1893, Sr. Hannah Brown, aged 49 years. Funeral March 14; funeral sermon by Elder John Smith, assisted by Rev. Hopkins, of the Methodist Church. "One by one we cross the river."

CLAPPER.—Jacob Clapper was born July 4, 1807, at Little Cove, Pennsylvania; died June 26, 1891, near Thurman, Iowa, where he settled in 1846. Had always been known as an honorable, good citizen, and kind neighbor.

WILEY.—At Farmington, Iowa, March 2, 1893, Sr. Rhoda Wiley, aged 68 years, 1 month, and 24 days. She became a member of the church in 1843, and lived a Christian life. She did not unite with the Reorganized Church. She leaves one daughter, eight grandchildren, four great grandchildren, one sister, and two brothers to mourn their loss. Her maiden name was Fox. Funeral services at the Saints' chapel, at Farmington, Iowa, March 5, 1893, by Elder R. Warnock.

ERWIN.—At Emerson, Iowa, February 26, 1893, Sr. Almira, beloved wife of Bro. George W. Erwin, aged 57 years. She has been a consistent member of the church for thirty-five years. She leaves a husband, one son, and three daughters to mourn her death. She was greatly respected by the community where she lived, as the attendance at funeral indicated, it being a stormy day, the Baptist church was filled with sympathizing friends, the choir of the church kindly furnishing the music. Services by Elder S. Butler.

TALBOT.—At Brighton, Colorado, March 18, 1893, Sr. Talbot, wife of Mr. R. Talbot. Though her suffering was great, she remained conscious, giving orders to husband and daughter relative to her interment. She was born May 13, 1854; was baptized in Tooele, Utah, by Elder Joseph S. Lee, when twelve years old, the daughter of Sr. Noble. Migrating to Independence, Missouri, she was elected the secretary of that branch at its organization. Subsequently she was married to Mr. R. Talbot. She had lived in Colorado for nearly twenty years. Filling the God-appointed positions of wife and mother in a most effective and creditable manner, proving a worthy and consistent member of the church, not instrusive, but never failing to defend and explain the doctrine of the Latter Day Saints, when an opportunity offered. Because of a failure of assurance, that an elder would be present, as per instruction, in such an event, Mr. Talbot solicited the aid of the Rev. I. B. Self, Prebyterian minister, who, with singers, did excellently well. The eulogy of the reverend gentleman over the lifeless remains was most inspiring to husband and friends, and especially so to the few Saints, that happened, with the writer, to be present, not knowing definitely of the sad affair until six p. m. Sunday. Funeral services on the 20th, at two p.m. By the courtesy of the minister at request of Mr. Talbot, the writer was permitted to offer a few remarks, which he thought an honor. Deceased leaves a husband and three children, with many friends. The Latter Day Saints can illy afford to lose so worthy a member. Funeral was largely attended by respectable and sympathizing friends, many of whom were kind and attentive during her sickness.

JAMES CAFFALL.

SMITH.—At St. Louis, February 8, 1893, Bro. William Smith, aged 77 years. He had been blind for some time, and felt life a burden and wished to depart. He accepted the latter-day work in England; came to America in the early days of the church; remained during the dark and cloudy day, and was among the first to accept the Reorganization, and labored to spread the work. May his household lay hold of the rod of iron, and do the Father's will that they may inherit glory.

LELAND.—At Galland's Grove, Iowa, March 5, 1893, Sr. Irena Leland. Sr. Leland was born in Chester, Vermont, February 24, 1806; was baptized into the Reorganized Church at Galland's Grove, December 1, 1878, by Elder Eli Clothier, and has lived a consistent Christian life. She was greatly loved, and leaves two sons to mourn their loss. Services on the 7th at the Saints' chapel; sermon by Elder C. E. Butterworth. Interment in the Holcomb cemetry.

PLATT.—At Denver, Colorado, March 15, 1893, of cancer and dropsy, Sr. Ellen Platt. She was born in Gloucestershire, England, September, 1829; united with the church in 1843, came to America in 1849, and settled in St. Louis, where she discovered the apostate condition of the church, and withdrew from it till the Reorganization reached her, when she renewed her covenant. A few years ago she moved to Independence, Missouri, and there decided to spend her remaining days. About three months ago she went to Denver to visit her daughter, and was taken sick on the way. From that attack she never rallied, but continued a patient sufferer till death came as a welcome friend and relieved her. She was always forward in testimony to the truth. She gave instructions regarding her funeral, and in carrying them out her remains were brought to Independence and interred by the side of Sr. Helen Smith's grave. Elder Joseph Luff preached the sermon to a large audience at the Saints' church. A husband, four sons, and two daughters are left as chief mourners.

BECKMAN.—At Unionburg, Harrison county, Iowa, February 18, 1893, Mercy Ida, daughter of Bro. John A. and Sr. Mercy Beckman, aged 1 year, 10 months, and 9 days. She was a pure-spirited and affectionate child. Of such is the kingdom of heaven. Funeral services conducted at the house, by Elder Thomas Thomas.

FORBES.—At St. Louis, Missouri, January 24, 1893, Archie Forbes departed this life. He was born September 20, 1892; blessed by Elders C. H. Jones and J. C. Crabb.

FORBES.—At St. Louis, Missouri, February 7, 1893, Sr. Rebecca Jane Forbes, aged 41 years. She was industrious, and sought to make the best of life; she leaves a husband and several children to mourn their loss.

SMITH.—At the home of Bro. Wm. Soule, St. Joseph, Missouri, Sr. Charlotte, widow of Elder Geo. C. Smith. The deceased was born at Lisbon, Maine, January 24, 1825, and died February 28, 1893, aged 68. She retired the previous evening as usual, there being no premonitory symptoms of the impending change. At 2:30 a. m., her moans awoke her daughter who arose and called for help in time only to hear the announcement, "She's gone." Afflicted for years with nervous attacks that at times both rendered her unconscious and deranged her mentally, her summons, if she realized it at all, must have been a far from unwelcome one. Her obsequies were conducted by Elders M.H. Forscutt, T. W. Chatburn. and R. A. Marchant, the former preaching the sermon.

ITEMS OF INTEREST.

ROME, March 25.—King Humbert was attacked by a religious fanatic to-day, who declared that he wanted the king reconciled to the Pope.

The present financial scandals in France, Italy, and Germany, called by some "the demoralization of Europe," are being made use of by the anti-Semites, who charge much of it to Jewish financiers.

Cholera exists among the peasantry in some parts of Russia to an extent that it is epidemic.

LONDON, March 27.—The attack on the Gladstone government by the Tories, who sought to obtain a vote of censure against it in the House of Commons, was defeated by a majority of 47. The Liberals have decided to expedite the passage of the Home Rule bill, the Parish Council bill, and other great Liberal issues.

The great Lancashire cotton strike has ended, after a fight of nearly five months. It cost $10,000,000, and brought hunger, exposure, disease, and suffering to 125,000 men, women, and children. The strike was started to resist a reduction of 5 per cent in wages. The operatives have at last compromised by taking about three per cent less. Summing it all up, the mill owners have lost greatly, the working people have lost even more and have suffered horribly, the public has been hurt, and when work is resumed on Monday matters will be in much the same position they were before the strike.

LONDON, March 22.—The government bill to establish parish councils has passed its first reading in the House of Commons. The bill proposes to form in rural parishes having a population of 300 and upwards a council, to be annually elected by ballot by men and women having the right to vote for members of the County Council. They are to take over all the existing powers of the vestry, excepting as regards church affairs and church charities. The bill has met with almost unanimous approval.

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LONDON, March 25.—It is officially announced that Sir Julian Pauncefote, Envoy Extraordinary and Minister Plenipotentiary at Washington, has been raised to the rank of Ambassador to the United States.

BRUSSELS, March 26.—Delegates from Germany, the Netherlands, Belgium, England, Switzerland, France, and Italy at a meeting in this city decided that the International Socialist Congress in Zurich shall begin August 6 and last for one week.

ANTWERP, March 26.—The unofficial referendum has resulted in the approval of manhood suffrage by 15,794 of the 18,701 men who voted. Forty-three per cent of the electors went to the polls.

BERLIN, March 24.—The cloth cuirass, invented to resist the small caliber bullet, was tested at Mannheim. Uniforms of the new cloth placed on wooden effigies were not probed by balls shot from points 100, 200, or 300 metres distant. At shorter range the wooden figures were so deeply dented that the officers concluded the force of the impact was sufficient to stun a man.

CITY OF MEXICO, March 26.—The policy inaugurated by President Diaz of establishing free public schools in every district and municipality is being carried into effect rapidly by Joaquin Baranda, Minister of Justice and Public Instruction. The compulsory school law, which recently went into effect, is being rigorously enforced throughout the country, and reports have been received by the government showing that the school attendance has largely increased during the last few months. The particular object of the free schools and compulsory law is to educate the lower classes and the Indians. President Diaz expects to see splendid results of his new policy within the next fifteen years.

CITY OF MEXICO, March 26.—Great alarm is felt by people living in the Tonolu district of the State of Chiapas over the eruption of the San Martin volcano, which has been belching forth flame, lava, and ashes for the last two weeks. The volcano is situated in the midst of a populous agricultural country and at its base are extensive coffee plantations. It has been extinct for more than a century, and gave no indication of becoming active until about three weeks ago, when there was a series of slight shocks of earthquake in that locality, followed by a blast of sulphurous smoke from the volcano. Inhabitants of the surrounding country abandoned their homes and sought refuge at a safe distance. These earthquake shocks and the condition of the crater were followed by one of the most magnificent and awe-inspiring explosions ever witnessed. It occurred at night and the heavens for one hundred miles were lighted up. The flames rose straight up to a height of nearly one thousand feet. The lava poured down the sides of the mountain in streams, destroying the crops and all vegetation at its base. The grand sight was witnessed by the people living in the city of Tuxtla in the district and the alarm was great, particularly among the common people.

BERLIN, March 28.—The *Frankfurter Zeitung* publishes a horrible tale of superstition from the village of Potezem, near Florence. A peasant's daughter suffered from hysterics, and the priest declared her to be possessed of the Devil. The peasant consulted a reputed sorceress, whose counsel was to seize and burn the first person knocking at his door. This happened to be a beggar woman, and he threw her into an oven. Her shrieks brought passers by, who rescued her in a dying condition. The peasant, his daughter, and the sorceress were arrested.

HELENA, Mont., March 24.—An earthquake shock lasting thirty seconds was felt here this evening. No damage is reported.

PHILADELPHIA, Pa., March 25.—Col. Peyton of Haddonfield, N. J., the father of centennials in this country, has proposed and is working to develop another centennial. The Colonel now proposes to celebrate the nineteenth centennial of the birth and death of Christ seven years hence—during the year A. D. 1900—in the city of Jerusalem.

NEW YORK, March 22.—It was reported last night that J. Pierpont Morgan, who sails on the Majestic to-day, goes on an important mission for the government. It is said he has been authorized to negotiate a loan of $50,000,000 in gold.

Merchants and planters in Cuba are paying taxes, imposed by the Spanish government, under protest. Great dissatisfaction exists with the present order of things which seriously interferes with the action of the Spanish-United States reciprocity treaty.

A tornado swept over portions of Mississippi, Indiana, Kentucky, and Tennessee on the 23d ult., doing terribly destructive work to life and property. Towns and cities by the dozen were visited by the cyclone. The amount of damage done cannot be definitely estimated. At Indianapolis alone over fifty houses were wrecked.

South American affairs remain considerably disturbed. The Brazilian rebels have been defeated by the Government forces; Brazil and Argentine may fight; Argentine revolutionists have been defeated; A radical change of government in Honduras is being resisted; Peru is being pressed by Chile to pay the heavy indemnity agreed upon at the close of the late war between those countries.

A movement is reported on foot having in view the closer unity and final consolidation of the South American Republics.

The Haytian revolutionists are still actively in the field against the Haytian Republic.

DECATUR, Mich., March 26.—Peach Commissioner Rufus Bronson says that the outlook is favorable in Western Michigan for the largest crop of peaches, apples, and fruit of all kinds for many years. So far no peach buds have been blasted and many new orchards will bear this season for the first time.

FAIRBURY, Ill., March 26.—The fall wheat, which it was thought some weeks ago would be a total failure in this section on account of the continuous sleet storms, is coming out all right, especially during the last week, as warm showers have prevailed most of the time. Agriculturists are growing uneasy only on the low places on account of not having been able to sow any small grain, owing to the wet condition of the ground, and they are fearing that the spring will be as late as that of last year.

An important Pension Department ruling reverses a decision under which $2,000,000 has been paid to claimants.

OTTAWA, Ont., March 22.—There is a bill before the Dominion Parliament to incorporate the North American Canal Company. Associated with Chauncey Dutton, the promoter, who is from Pittsburg, Pennsylvania, are a large number of Canadian capitalists, including Arthur Prieur and W. Y. Soper. The capital stock is $10,000,000. The object of the company is to build a wide, deep channel with the fewest possible locks between Lake Erie and the seaboard. The canals would be so wide and deep that the largest steam vessels could steam through them at full speed. There would be but seven locks between Lake Erie and the terminals and but four between Montreal and New York, and the locks would move two vessels at the same time, one ascending while the other was descending. It is proposed to obtain a charter from the State of New York and make a canal from Lake Champlain to tidewater in the Hudson River. No United States charter would be required, as the work would be entirely within the State of New York.

TOPEKA, Kan., March 25.—The registration which closed last night is the largest ever made in Kansas. The large increase is in the registration of women voters, which is over 50 per cent above that of two years ago. The facts that the Legislature voted to submit to the people an amendment to the constitution that will allow women to vote on all questions and for all offices has undoubtedly caused them to take unusual interest in municipal affairs. In Topeka the total vote registered is 10,555, an increase of 1,502. In the third and fourth wards there are 600 women registered who have never before registered or taken any part in politics, and in the entire city the registration of women this year is 3,736, as against 2,695 two years ago. Virtually the same conditions exist in the smaller cities and towns throughout the State. This registration is only for the spring elections. The occasion serves, however, for making a demonstration of the interest taken by women in public affairs. If there is a tendency one way or another it is towards the People's party, but it is too early yet to even guess at the ultimate end of the women's vote in this State.

The registration in the principal cities of the State is as follows:—

	Women.	*Men.*
Kansas City	3,482	8,286
Leavenworth	2,354	4,601
Emporia	883	606
Fort Scott	1,385	2,224
Lawrence	1,000	2,460
Topeka	3,736	6,819
Atchison	320	2,808
Wichita	2,464	5,065

The free gold in the Treasury at Washington now amounts to about $6,000,000, and fears of an insufficient supply are almost abated.

The Supreme Court of Mississippi has decided that alcohol is not a beverage.

FEDERAL TENDENCIES IN SOUTH AMERICA.

FEDERATION in the interests of peace and of civilization is the clear note of the period. Thus there is on foot a great movement in South America to reverse the old policy of dissension and strife among a group of rival States and to cultivate intimacies looking towards ultimate federation. The lead has been taken by the President of Bolivia, who has negotiated treaties of alliance that will bring together into relations of unprecedented harmony the Republics of Bolivia, Chili, Argentina, and Brazil, and that will ultimately include, it is hoped, all the other States of South America. Undoubtedly the movement owes much of its impetus to Mr. Blaine's pan-American Congress and its various projects. South America has magnificent resources, and under a strong federal government like ours its people might well enter upon a period of progress and prosperity that would astonish themselves and the whole world.—*From the "Progress of the World," April Review of Reviews.*

CHANCELLOR CAPRIVI in his recent defense of the Army bill uttered some wise and warning words. In reply to the German Jingoes who want to rush into war with France he notified them that while in 1870 the French met seventeen German army corps with eight they now have an army substantially as large as the German; that while there was only one French fortress, that of Metz, in the way then, there are now three more and of equal strength—Verdun, Toul, and Epinal; and that if the Germans could get by them there was Paris, "a fortress the like of which the world has never seen—a fortress surrounded by fifty-six forts on a line eighty miles long." In a word, the France of 1892 is not the France of 1870, whose weakness M. Zola has described so forcibly in "Le Debacle." Caprivi evidently has counted the cost. He might have added that Germany has not the giants of the war of 1870—Bismarck, Von Moltke, the old fighting Emperor, the Crown Prince, Manteuffel, and Von der Taun. The next war will not be a holiday affair for the Germans like that of 1870.

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London, England, meetings on Sundays at 3 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, April 15, 1893. No. 15.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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THE CHURCHES OF THE UNITED STATES.

THE Rev. H. K. Carroll, church statistician for the eleventh census, at a church gathering in New York last week, gave an interesting summary of his figures. He has compared the census statistics of 1890 with such returns as he could gather from denominational sources and finds that the following gains were made in the chief Protestant bodies in the last decade:—

Protestant Episcopal	165,000 or 48 per cent
Congregational	128,000 or 33 per cent
Baptists, North, South, and colored	868,000 or 38 per cent
Lutherans, all branches	487,000 or 68 per cent
Presbyterians, all branches	365,000 or 39 per cent
Methodist Episcopal	522,000 or 30 per cent
Methodist Episcopal, South	488,000 or 57 per cent

The total membership of these denominations in 1890 was 10,216,000, against 7,202,000 in 1880, a gain of 3,014,000, or 42 per cent. In the same decade the total population of the country increased 25 per cent. The largest denomination is the Methodist Episcopal, 3,450,401 members (north and south); the second the Baptist, 2,585,422 members (north and south). The Catholic Church, which counts all persons over 9 years old as communicants, numbered 6,228,354 adherents.

The prevalence of denominationalism in the United States is the most remarkable part of this showing. There are 143 distinct religious denominations in the United States. There are six kinds of Adventists, twelve each of Presbyterians and Mennonites, thirteen of Baptists, sixteen of Lutherans, and seventeen of Methodists. There are also 150 independent semireligious organizations without name or creed. Of the 143 denominations 75 have no more than 10,000 members each, while thirty-two of these seventy-five have less than 1,000 each. Forty denominations embrace more than 96 per cent of the aggregate of members. The 143 denominations are divided into 163,787 organizations or congregations which have 139,832 church edifices, with a seating capacity of 42,682,049, valued with sites and furniture at $680,758,756, and which embrace a total of 20,488,797 members, or nearly one-third of the entire population of the country.

This almost limitless denominationalism shows how far the Protestant elements are from reaching a settled conviction on matters of belief or polity. The Catholic Church has quite successfully avoided denominational division, but the spirit of religious independence which is the outgrowth of our political institutions is pervading that great and compact organization, and it is a sign of wise statemanship at the head that it recognizes this spirit and is preparing to accommodate it. In Protestant circles there is at the same time a movement toward greater unity and harmony. The fact that without a single change of doctrine or polity the seventeen Methodist bodies could be reduced to two, the twelve Presbyterian to three, the twelve Mennonite to two, shows how unimportant these divisions are and how easy it would be to bring them together. The effect of so much division cannot be otherwise than weakening. As in politics and war so in religious effort, "in union there is strength."—*Troy Times.*

THE WONDERS OF MAN'S ORGANISM.

IN the human body there are about 263 bones, says the *Popular Science Monthly.* The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one-fifth the entire weight. The heart is 6 inches in length, and 4 inches in diameter, and beats 70 times per minute, 4,200 times per hour, 100,800 times per day, 36,792,000 times per year, 2,565,440,000 in three score years and ten, and at each beat $2\frac{1}{2}$ ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour, $7\frac{3}{4}$ tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons one foot high, or one ton 122 feet high. The lungs will contain about one gallon of air at their usual degree of inflation. We breathe on an average, 1,200 times per hour, inhale 600 gallons of air, or 24,000 gallons per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area nearly equal to the floor of a room twelve feet square. The average weight of the brain of an adult male is 3 pounds and 8 ounces; of a female, 2 pounds and 4 ounces. The nerves are all connected with it directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshalled. The skin is composed of three layers, and varies from one fourth to one eighth of an inch in thickness. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds! Each square inch of skin contains 3,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long. Man is marvelously made. Who is eager to investigate the curious and wonderful works of omnipotent wisdom, let him not wander the wide world around to seek them, but examine himself.

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THE use of milk and eggs as a diet or an aid in building up a patient is often a trial to the nurse. Many patients will take milk slightly warm, or even hot, and digest it readily, when cold milk causes distress. It is an excellent plan, suggests *The Nurse,* to rinse the mouth with cold, cool, or hot water, as preferred, before and after drinking milk. The taste left in the mouth of many persons after a drink of milk, especially a small quantity, often causes the patient to dislike it. The secret of success in giving milk and eggs to those who would rather not take them is to prepare them in different ways. For a delicate stomach the white of the egg, well beaten, added to hot or cold milk, sweetened to taste, will often prove tempting when even the sight of the yelk with milk is unpleasant. After a time a little of the yelk may be used, the white of the egg being added last and not stirred into the milk, but left at the top of the glass for ornament.

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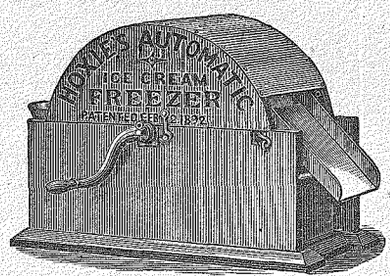

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, April 15, 1893. No. 15.

The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, April 15, 1893.

CONTENTS:

EDITORIAL:
The Twelve and Seventy.—No 1.....225
The Sunday School Convention.....227
The General Conference.....229
MOTHERS' HOME COLUMN:
Testimony of Healing.....233
LETTER DEPARTMENT:.....234
ORIGINAL ARTICLES:
"Nominations and Common Consent," Reviewed.—No. I.....237
SUNDAY SCHOOL ASSOCIATIONS:
Far West.....239
Northeastern Missouri.....239
CONFERENCE MINUTES:
Southwestern Texas.....239
MISCELLANEOUS:
Items of Interest.....239

THE TWELVE AND SEVENTY.

THESE two missionary quorums, or councils, are so immediately associated together in their appointed duties, that it seems best to treat of their authority, powers, duties, and responsibilities, under the same general head, and yet separately when and where found needful and practicable. Indeed so similar in calling and duty are the Twelve and the Seventy, that the latter are frequently denominated "Apostles," both in revelation and in history, as we shall see later on.

In the law to the church, D. C. 104: 11, we have this:—

The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world, *thus differing* from other officers in the Church in the duties of their calling. And they form a quorum equal in authority and power to the three presidents [the First Presidency] previously mentioned. The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles, and in all the world—*thus differing* from other officers in the church in the duties of their calling; and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named. And every decision made by either of these quorums must be by the unanimous voice of the same; that is, every member in each quorum must be agreed to its decisions, in order to make their decisions of the same power or validity one with the other. (A majority may form a quorum, when circumstances render it impossible to be otherwise.) Unless this is the case, their decisions are not entitled to the same blessings which the decisions of a quorum of three presidents were anciently who were ordained after the order of Melchisedek, and were righteous and holy men. The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge, temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord. And in case that any decision of these quorums is made in unrighteousness, it may be brought before a general assembly of the several quorums which constitute the spiritual authorities of the church, otherwise there can be no appeal from their decision.

From the foregoing we learn, that these three quorums are "equal in authority and power" in respect to their "decisions," but "differing" in "the duties of their calling," in some respects; and also that when these several quorums render a "decision" in matters over which they have rightful, equal official authority and jurisdiction, their *decisions* [as quorums], if unanimous, are of equal value, one with the other. But this does not mean that the Seventy may, in all things, perform the same duties and exercise the same authority as the "twelve traveling counselors;" nor does it mean that either the Seventy or the Twelve may, in all things, perform the same duties and exercise the same authority as the First Presidency; for the text quoted, and many other texts in the law and the testimony, prove to the contrary and show that there are rights, powers, duties, and responsibilities delegated and restricted to "the First Presidency" that the Twelve are not authorized by their office to perform; also that there are rights, powers, duties, and responsibilities delegated and restricted to "the Twelve" that the Seventy are not authorized, by their office, to perform. We shall see as we proceed the "differing" duties, powers, and responsibilities of these quorums, and also wherein they differ from "other officers in the church."

Of the Twelve it is further said:—

The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same, in all nations; first unto the Gentiles, and secondly unto the Jews.

The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations; first unto the Gentiles, and then to the Jews; the twelve being sent out, holding the keys to open the door by the proclamation of the gospel of Jesus Christ; and first unto the Gentiles, and then unto the Jews.

The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council.

It is the duty of the traveling high council to call upon the seventy, when they need assistance, to fill the several calls for preaching and administering the gospel, instead of any others.

It is the duty of the twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation.

It is the duty of the twelve, also, to ordain and set in order all the other officers of the church, agreeably to the revelation which says:

To the church of Christ in the land of Zion, in addition to the church laws, respecting church business: Verily, I say unto you, says the Lord of hosts, there must needs be presiding elders to preside over those who are of the office of an elder; and also priests, to preside over those who are of the office of a priest; and also teachers to preside over those who are of the office of a teacher, in like manner; and also the deacons: wherefore, from deacon to teacher, and from teacher to priest, and from priest to elder, severally as they are appointed, according to the covenants and commandments of the church.—D. C. 104: 12, 13, 14, 16, 17, 30, 31.

Of "the duty of the Twelve" in respect to ordinations, we have the further word of the Lord, found in D. C. 16: 5; 17: 8; 117: 3, 4.

In respect to the mission-field and jurisdiction of the Twelve, we have the following:—

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name; and the twelve are they who shall desire to take upon them my name, with full purpose of heart; and if they desire to take upon them my name, with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you; wherefore you must perform it according to the words which are written. And now I speak unto the twelve. Behold, my grace is sufficient for you; you must walk uprightly before me and sin not. And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it.—D. C. 16: 5.

To the foregoing we add:—

The twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; thus differing from other officers in the church in the duties of their calling. . . . The twelve are a traveling presiding high council, to officiate in the name of the Lord, under the direction of the Presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews."—D. C. 104: 11, 12.

In confirmation of the foregoing is this in paragraph 43:—

Other officers of the church, who belong not unto the twelve, neither to the seventy, are not under the *responsibility* to travel among all nations, but are to travel as their circumstances shall allow, notwithstanding they may hold as high and responsible offices in the church.

Here is another quotation, equally definite in respect to the misssion field and general duty and authority of the Twelve:—

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Now, I say unto you—and what I say unto you I say unto all the twelve—arise and gird up your loins, take up your cross, follow me, and feed my sheep. Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him, and the keys which I have given unto him, also to youward, shall not be taken from him till I come.

Verily I say unto you, my servant Thomas, thou art the man whom I have chosen to hold the keys of my kingdom (as pertaining to the twelve) abroad among all nations, that thou mayest be my servant, to unlock the door of the kingdom in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come; for on them have I laid the burden of all the churches for a little season; wherefore, whithersoever they shall send you, go ye, and I will be with you, and in whatsoever place ye shall proclaim my name, an effectual door shall be opened unto you, that they may receive my word; whosoever receiveth my word receiveth me, and whosoever receiveth me, receiveth those (the first presidency) whom I have sent, whom I have made counselors for my name's sake unto you.

And again I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them, inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit.—D. C. 105: 6, 7, 8.

After the death of Joseph the Seer, Brigham and his chief fellow officers, interpreted and applied the words "abroad among all nations," in paragraph 7, and similar texts, to mean Nauvoo and its vicinity, for they located there at "the seat of the first presidency of the church" and usurped the authority, rights, and powers and duties of said presidency, whereas the word "abroad" is defined by its contexts to mean regions away from and beyond the immediate located business head of the church, "in all places where my servant Joseph, and my servant Sidney, and my servant Hyrum, cannot come." Paragraph 7. This view is further confirmed by the following:—

I give unto you, my servant Brigham Young, to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and *after that* to send my word to every creature.—D. C. 107: 40.

The foregoing order is still in force, for the Lord said to his church, April 8, 1890:—

The twelve and seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth.—D. C. 120: 8.

And such has been their very important and unrepealed mission from the first, for the Lord said of them:—

They are called to go into all the world to preach my gospel to every creature.—D. C. 16: 5.

Gospel preaching to all the world, is made of first importance. The Twelve are to do this and also see it is done thoroughly and properly by other missionaries, the chief of whom are the seventy. It is needless to say that this is a high and holy work and one that demands the best effort possible. A darkened and benighted world is groveling and perishing for want of the undimmed light of Christ, and the missionary department of the church has had committed to its charge the duty, the "responsibility," also the exalted privilege of bearing "abroad" the restored gospel to enlighten, deliver, and eternally save and glorify the sons of men. Well did Joseph the Seer exclaim:—

Now, what do we hear in the gospel we have received? A voice of gladness! A voice of mercy from heaven; and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy; how beautiful on the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold, thy God reigneth! As the dews of Carmel, so shall the knowledge of God descend upon them.

The organization of the quorum of Twelve Apostles in this last dispensation took place in Kirtland, Ohio, February 14, 1835, in a meeting of ministers and members, President Joseph Smith Jun., presiding, to whom he—

Stated that the meeting had been called because God had commanded it; and it was made known to him by vision and by the Holy Spirit. . . . President Joseph Smith, Jun., after making many remarks on the subject of choosing the Twelve, wanted an expression from the brethren, if they would be satisfied to have the Spirit of the Lord dictate in the choice of the Elders to be Apostles; whereupon all the elders present expressed their desire to have it so. . . . President Joseph Smith, Jun., said that the first business of the meeting was, for the three witnesses of the Book of Mormon, to pray, each one, and then proceed to choose men from the Church, as Apostles, to go to all nations, kindreds, tongues, and people. The three witnesses, viz., Oliver Cowdery, David Whitmer, and Martin Harris, united in prayer. These three witnesses were then blessed by the laying on of the hands of the Presidency. The witnesses, then, according to a former commandment [D. C. 16: 6] proceeded to make choice of the Twelve.—*M. S.* 15: 205–6.

President Joseph Smith, Jun., O. Cowdery, D. Whitmer, and Martin Harris, ordained the Twelve.

On the 21st of February,—

The following charge [much of which we omit.—ED.] was given to the Twelve by President O. Cowdery: Dear brethren, previous to delivering the charge, I shall read a part of a revelation. It is known to you that, previous to the organization of this Church in 1830, the Lord gave revelations, or the Church could not have been organized. The people of this church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon concerning their duty and the way the great work ought to be done; but the minds of men are so constructed that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that, in process of time, there should be twelve men chosen to preach his gospel to Jew and Gentile. Our minds have been on a stretch to find who these twelve were; when the time should come we could not tell; but we sought the Lord by fasting and prayer to have our lives prolonged to see this day, to see you and to take a retrospect of the difficulties through which we have passed; but, having seen the day, it becomes my duty to deliver to you a charge; and first, a few remarks respecting your ministry. You have many revelations put into your hands; revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a ten-fold proportion to what you have ever had; you will have to combat all the prejudices of all nations. He then read again from the revelation [D. C. 16:5–7] what the Lord said to the Twelve: Brethren, you have your duty presented in this revelation. You have been ordained to the holy priesthood; you have received it from those who have their power and authority from an angel; you are to preach the gospel to every nation. Should you, in the least degree come short of your duty, great will be your condemnation; for the greater the calling the greater the transgression. I therefore warn you to cultivate great humility; for I know the pride of the human heart. Beware lest the flatterers of the world lift you up; beware lest your affections are captivated by worldly objects. Let your ministry be first. Remember, the souls of men are committed to your charge; and if you mind your calling, you shall always prosper. . . . Never cease striving till you have seen God, face to face. . . . With regard to superiority I must make a few remarks. The ancient apostles sought to be great; but lest the seed of discord be sown in this matter, understand particularly *the voice of the Spirit* on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know, wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are one; you are equal in bearing the keys of the Kingdom to all nations. You are called to preach the Gospel of the Son of God to the nations of the earth. It is the will of your heavenly Father, that you proclaim this Gospel to the end of the earth and the islands of the sea. Be zealous to save souls. The soul of one man is as precious as the soul of another. . . . Let no man take your bishopric; and beware that you lose not your crowns. It will require your whole souls; it will require courage like Enoch's. . . . This appointment is calculated to create an affection in you for each other stronger than death. You will travel to other nations; bear each other in mind. If one, or more, is cast into prisons, let the others pray for him, and deliver him by their prayers. . . . The greatness of your commission consists in this;—you are to go to nations afar off, nations that sit in darkness. The day is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel the elect of God. It is a sorrowful tale, but the Gospel must be preached and God's ministers be rejected. But where can Israel be found and receive your testimony and not rejoice? Nowhere! The prophecies are full of great things that are to take place in the last days. After the elect are gathered out, destructions shall come on the inhabitants of the earth; all nations shall feel the wrath of God after they have been warned by the Saints of the Most High. If you will not warn them, others will, and you will lose your crowns. You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see; you will need the mind of Enoch or Elijah, and the faith of the brother of Jared; you must be prepared to walk by faith, however appalling the prospect to human view; you, and each of you, should feel the force of the imperious mandate, "Son, go labor in my vineyard," and cheerfully receive what comes. . . . We consider it one of the greatest condescensions of our heavenly Father in pointing you out to us; you will be stewards over this ministry; you have a work to do that no other men can do; you must proclaim the Gospel in its simplicity and purity; and we

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commend you to God and the word of his grace. . . . We now exhort you to be faithful to fulfil your calling; there must be no lack here; you must fulfil in all things; and permit us to repeat, all nations have a claim on you. You are bound together as the three witnesses were; you, notwithstanding, can part and meet, and meet and part again, till your heads are silvered over with age.—*M. S.* 15: 210–212.

On the 27th of February, President Joseph Smith, Jun., met with the Council of the Twelve and officially decided concerning that quorum thus:—

They are the Twelve Apostles, who are to preside over all the Churches of the Saints among the Gentiles, where there is a [no] Presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of *this* ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the gospel to every creature. This is the power, authority, and virtue of their apostleships. —*M. S.* 15: 213.

When we ponder the requirements, responsibilities, duties, powers, privileges and conditions of this inspired "Charge," also the mission and jurisdiction of the Twelve as set forth therein, and then measure by it what has been done by that quorum in the first organization, the soul is pained at their shortcomings and the losses thereby sustained by the Church, the unconverted world, and (pitiful to think), that the unworthy and unfaithful will lose their crowns.

Now that the Twelve had been called, and chosen, and ordained, and had also been instructed and charged in respect to their mission work, they prepared at once to enter upon it. Joseph the Seer records, under date of March 12, 1835, these valuable items concerning a meeting of the Twelve:—

This evening the Twelve assembled, and the Council was opened by President Joseph Smith, jun., and he proposed we [the Twelve] take our first mission through the Eastern States, to the Atlantic Ocean, and hold conferences in the vicinity of the several branches of the Church for the purpose of regulating all things necessary for their welfare. It was proposed that the Twelve leave Kirtland on the 4th of May, which was unanimously agreed to. It was then proposed that during their present mission, Elder Brigham Young should open the door to the remnants of Joseph [the Indians], who dwell among the Gentiles, which was carried.—*M. S.* 15: 245.

March 28, the following was sent by the Twelve to President Joseph Smith:—

This afternoon the Twelve met in Conference, and had a time of general confession. On reviewing our past course we are satisfied, and feel to confess also, that we have not realized the importance of our calling, to that degree that we ought; we have been ligh minded and vain, and in many things done *wrong, wrong.* For all these things we have asked the forgiveness of our heavenly Father; and wherein we have grieved or wounded the feelings of the Presidency, we ask their forgiveness. The time when we are about to separate is near, and when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation (if consistent), that we may look upon it when separated, that our hearts may be comforted. Our worthiness has not inspired us to make this request, but our unworthiness. We have unitedly asked God our heavenly Father to grant unto us through his Seer, a revelation of his mind and will concerning our duty the coming season, even a great revelation, that will enlarge our hearts, comfort us in adversity, and brighten our hopes amidst the power of darkness.

To the above request the Lord had respect and the revelation in section 104, Doctrine and Covenants, was given.

On May 2, 1835, "A grand Council [of the Priesthood] was held in Kirtland, . . . Joseph Smith, Jun., presiding," in which he decided (officially, as did James in the Conference in Jerusalem, Acts 15: 2–29 with Gal. 2: 11–14), matters of high importance to the Twelve, and others, in building and governing the Church, as follows:—

President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad [outside of and beyond the jurisdiction of the stakes] and regulate all matters relative to the different Branches of the Church. When the Twelve are together, or a quorum of them, in any Church, they will have authority to act independently [of that Church], and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches *abroad*, and regulate the matters thereof, for this belongs to the Twelve. No standing High Council will ever be established only in Zion or one of its stakes. When the Twelve [as a quorum] pass a decision, it is in the name of the Church, therefore it is valid.

No official member of the Church has authority to go into any branch thereof, and ordain any minister for that Church, unless it is by the voice of that branch. No Elder has authority to go into any branch of the Church and appoint meetings, or attempt to regulate the affairs of the Church, without the advice and consent of the presiding Elder of that Branch.

If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven Presidents of the first Seventy to call, and ordain, other Seventy and send them forth to labor in the vineyard, until, if need be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. The Seventy are not to attend the Conferences of the Twelve, unless they are called upon or requested so to do by the Twelve. The Twelve and the Seventy have particularly to depend upon their ministry [instead of secular labor] for their support, and that of their families; and they have the right, by virtue of their offices, to call upon the Churches to assist them. . . . The circumstances of the Presidents of the Seventy were severally considered, relative to their traveling in the vineyard; and it was unanimously agreed that they should hold themselves in readiness to go at the call of the Twelve, when the Lord opens the way. Twenty-seven of the Seventy were also considered, and it was decided they should hold themselves in readiness to travel in the ministry, at the call of the President of the Seventy, as the Lord opens the way. . . . Voted, that all the Elders of the Church are bound to travel in the world to preach the gospel, with all their might, mind, and strength, when their circumstances will admit of it; and that the door is now open.

Voted, that Elders Brigham Young, John P. Green, and Amos Orton, be appointed to go and preach the Gospel to the remnants of Joseph, the door to be opened by Elder Brigham Young; and this will open the door to the whole house of Joseph.

Voted, that when another Seventy is required, the Presidency of the first Seventy shall choose, ordain, and set them apart from among the most experienced of the Elders of the Church.

Voted, that whenever the labor of other Seventy is required, they are to be set apart and ordained to that office; those who are residing at Kirtland and the regions round about, who can come to Kirtland, and be set apart and ordained by the *direction* of the Presidency of the Church in Kirtland.—*M. S.* 15: 261–2.

The foregoing instructions were observed by the ministry under the entire administration of Joseph the Seer, so far as we have been able to learn, until the usurpation of Brigham and his fellows in August 1844 and thereafter, as we shall see in due time. And so long as and wherever these instructions were heeded, the the Lord prospered the ministry in a wonderful degree; he opened the way before them marvelously; his power attended their ministry in preaching the word and in ministering the ordinances; great numbers were added to the church in America and in Europe, and the signs followed the faithful believer in all quarters, confirming the word. But in proportion as the ministry turned away from the law and established order of the Church, the Lord withdrew his Spirit and his supervising care, and the work of the ministry was unblessed and without the favor of God,—a lesson to be heeded by all the ministry.

THE SUNDAY SCHOOL CONVENTION.

AS AN introduction to the regular sessions of the Third Annual Convention of the General Sunday School Association the programme provided for a Teachers' Meeting, and a Training Class for Monday evening, April 3, which were held in the Sunday school Primary class rooms of the Saints' church. Over one hundred delegates and Sunday school workers were present. Brn. R. S. Salyards and William Clow had charge of the Senior Grade lesson. The lesson of the Intermediate and Primary Grade was in charge of Sr. Anna Stedman. The two hours of the meetings were used to advantage in the study of the lessons and in the examination and discussion of methods of teaching.

On Tuesday morning, of the 4th inst. the first regular session of the convention was called to order by Sr. M. Walker, assistant superintendent, Bro. Gomer Wells, secretary. A hymn was sung, and prayer was offered by Bro. F. M. Sheehy. Sr. Walker presented to the delegates the thought that the work to be taken up was a part of the work of God; that

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to him all must look for help and wisdom, doing all that was done with the sole object of furthering the interests of his divine purposes, etc. She had realized his overruling hand in the work of the past year.

The minutes of the last convention were read and approved. Following this a committee on credentials was appointed, consisting of Brn. J. F. Mintun, T. A. Hougas, and Sr. Abbie A. Horton. The committee retired, and pending its report five-minute speeches were made by various delegates, on call of the chairman. The remarks of all were clear and pointed, and gave evidence of intelligent, practical conceptions of various phases of the Sunday school work. All the speeches were good. A song was sung, after which the committee on credentials reported, admitting delegates from the following named districts: Northern Michigan, Des Moines, Little Sioux, Fremont, Iowa; Northeastern, Independence, Far West, Clinton, Missouri; Massachusetts; Texas Central; Nauvoo and String Prairie, Illinois and Iowa; London, Ontario; Kewanee, Illinois; Eastern and Western Maine; also from the Denver, Colorado, and the St. Louis, Missouri, schools.

The chairman appointed Bro. A. M. Chase chorister, and Sr. L. L. Lyons organist. Both were authorized to choose assistants.

A petition was read from the Northeastern Missouri district, asking that the association take action to provide for the publication of a Sunday school songbook with words and music suitable to our work. A school at Plainville, Massachusetts, presented a resolution indorsing the *Gospel Quarterlies*, commending the Temperance lessons, and asking further and specific action in aiding to suppress the liquor traffic. Both requests were referred to committees.

Reports were read from districts and schools from Maine to California and from Canada to Texas. These reports indicate very much more than their mere reading suggests. They represent the active and continued work of a body of the membership, the great proportion of whom are not ordained ministers, who are earnestly at work in the interests of the children of the Saints and of others—of all whom they can call to receive the benefits of Sunday school instruction.

Other districts reported and other delegates continued to arrive.

At the close of the session Bro. Sheehy spoke of the very rapid growth of the work, and the vast amount of good being accomplished by it. He referred to it as educational in distinction to the work of preaching, the latter being suggestive in its nature. The report of the treasurer was read and referred to an auditing committee.

The afternoon session was opened at 1: 30, prayer being offered by Bro. James Kemp. The petition of the Plainville school was referred back to it. The proposed amendment to combine the offices of secretary and treasurer was defeated. The remaining amendments were referred to a committee consisting of Srs. M. Walker, Anna Stedman, and Brn. F. M. Sheehy, R. Etzenhouser, and G. W. Robley.

The question of continuing the *Gospel Quarterlies* was discussed, the unanimous verdict being in favor of their continued publication.

Bro. E. A. Blakeslee, superintendent, arrived at three o'clock and took charge, in connection with Brother Sheehy. He reported the work done during the year past by the issue of the *Gospel Quarterlies*, and urged the continuance and development of the work of the Sunday schools. There was a lack of interest in some quarters. He reported progress made also in England.

A motion providing that the lessons be based upon the Inspired Translation, instead of upon King James' Version with corrections made by the Inspired Translation therewith, as at present published, was defeated.

A resolution providing for the appointment of a committee on ways and means for the publication of the *Quarterlies* was voted down, because of a rule already passed which constituted the officers as such committee.

Bro. Charles Church was appointed usher, to choose assistants.

The evening session was held in the upper auditorium of the church. Following the opening hymn prayer was offered by Bro. R. M. Elvin, and the regular programme was presented as follows: Clarinet solo, by Gomer Wells; address, "The art of teaching," by Dr. J. H. Hansen; quartette, "One sweetly solemn thought;" address, "Temperance," by Elder Joseph Luff; quartette, "Wine is a mocker." A large audience was present. The beautiful banner of Zion's Hope Sunday school, of St. Louis, was hung up at the rear of the platform. It has been a feature of the last two conventions.

Wednesday, the 5th. The morning session was opened at 9: 30, Superintendent Blakeslee presiding. The exercises were as follows: First Primary class in charge of Sr. L. L. Lyons; Second Primary in charge of Sr. Viola Blair; Intermediate class in charge of Sr. M. B. Nicholson; Senior class in charge of Sr. C. B. Kelley. Musical numbers were interspersed with the class sessions.

At 1: 30 p. m. the regular business was resumed. The auditing committee on the treasurer's account reported it correct. The superintendent was authorized to appoint a committee on programme for the next convention.

The committee to whom was referred the question of issuing a song book reported, recommending the appointment of a committee to compile words and music, to report to future conventions, its work to be turned over to a final committee to be appointed to complete the work. They recommended Brn. R. G. Smith, Arthur Mills, M. H. Forscutt, F. G. Pitt, Srs. L. L. Lyons, and Dora Young, as said committee, who were so appointed, with authority to select another, and to fill vacancies should any occur.

The committee to whom was referred the undisposed of amendments to the constitution reported, recommending the appointment of a committee of five to select a Revising Board of three to fix the compensation of the lesson committee and make examination of the doctrinal and historical features of the lessons. This was adopted, and Brn. F. G. Pitt, J. A. Gunsolley, F. M. Sheehy, W. R. Davison, and E. L. Kelley, were so chosen.

Several amendments recommended by the committee, with others made by the body, were adopted, that will doubtless be reported in detail by the secretary.

A resolution was adopted in effect, that a missionary worker was needed to give his entire time to the work under the direction of the superintendency. An additional resolution prevailed providing for the appointment of such missionary if found practicable.

The secretary reported the following summary: District associations listed at last report 15, present number 19; sixteen of which were represented at this convention. Number of schools in said districts at last report 67, present number 108, a gain of 41 during the year. Schools not in districts 113, a gain of 38. Enrollment in districts 4,443, not in districts 436, total 5,079; a gain of 1,174.

The following named were elected as officers for the ensuing year: Bro. E. A. Blakeslee superintendent, Sr. M. Walker assistant superintendent, Bro. Wallace N. Robinson secretary, Sr. C. B. Kelley treasurer. Bro. Gomer Wells declined reëlection as secretary because of other duties.

The evening meeting was an interesting one. Bro. F. G. Pitt's address, "The model superintendent," was closely listened to, as was the address of Bro. E. L. Kelley on "The duty of the minister to the Sunday school." Musical numbers were also included in the programme.

At 9: 30 Thursday morning the Association held an experience meeting. Short speeches were made and reminiscences of early efforts made to establish Sunday school work in the church related.

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The committee appointed to select a Board of Revision on the lessons reported the selection of Brn. E. L. Kelley, H. A. Stebbins, and J. A. Gunsolley. The choice was approved. An adjournment was then had, subject to call of the superintendent, with a view to holding other sessions during the conference. Further business transacted will be noted in the following summary of General Conference business.

The Sunday School Association begins the work of another year with bright prospects of usefulness before it, and the opportunity of doing much for the church and for those without its pale. When it is remembered that the Sunday school is furnishing to the children, youth, and all participating in its line of work, a weekly lesson based upon the life and work of Christ, the essence of the work and teachings of the gospel,—fixing in their minds this information, making it clear by bringing out the doctrinal and ethical teachings and general knowledge of the Bible, some idea is had of the good being accomplished by the Sunday school department.

THE GENERAL CONFERENCE.

THE forty-first General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints convened in the upper auditorium of the Saints' church, Lamoni, Iowa, on Thursday, April 6, 1893, at ten a. m. The assembly proceeded to direct organization: Pres. Joseph Smith was chosen president, Pres. W. W. Blair assistant president, Bro. H. A. Stebbins secretary, with power to select assistants. He nominated Bro. Gomer R. Wells to be one of such. Bro. M. H. Forscutt was appointed chorister, and authorized to select assistants and organists.

The president nominated Brn. F. M. Sheehy, C. J. Hunt, and C. Scott to constitute the credentials committee, after which he stated to the assembly that he was sufficiently democratic to wish to give everybody the best seat in the auditorium if possible, but that the purpose of assembling was to do the business,—the doing of the work authorized by the organization; he was thus under the necessity of doing a duty that disturbed him, but business must first be considered before the pleasure of those who attended as visitors. He then requested the assembly to be seated as follows: The First Presidency, the Twelve, and the Bishopric on the pulpit platform, which the Presidents of Seventy were afterwards asked to occupy; the High Council and the High Priests on the left; the Seventy on the right; the various Quorums of Elders in the center aisle in front; the Priests, the right aisle front; the Teachers and Deacons, the left aisle in front; the delegates who are of the laity immediately in the rear of the last-named officers; thus leaving the major portion of the north and south sides of the assembly room for visiting Saints and friends. He requested this unless objected to, and asked that the best of feeling prevail in the matter.

Hymn No. 1120 was sung, and Bro. Alexander H. Smith of the Twelve invoked the divine favor upon the assembly. The prayer was a suitable and feeling one; the Holy Spirit witnessed its acceptance.

The president announced that the Sunday morning service would be in charge of Bro. A. S. Cochran, president of the Lamoni branch, when the Lamoni church would be dedicated. Addresses were then made by Brn. Joseph Smith, W. W. Blair, A. H. Smith, James Caffall, Charles Derry, E. L. Kelley, and R. J. Anthony. President Smith said:—

I take some pleasure in being with you this morning, under the circumstances and conditions that surround us; and may say that I never entered upon the business of conference with less apprehension than at the present. Whatever may lie before us I do not know; but I feel satisfied that the conditions are such that, if we are really disposed to take advantage of them we are favored. Some things which have occurred during the year have given rise to the thought that we stand before the public with something more of prestige and I presume with a better comprehension upon the part of those to whom we present ourselves as concerns our work, than we have ever done before. I feel satisfied that it is so because it is in fulfillment of what has been anticipated and spoken of. I may not feel any undue pride in having forecast the condition of these things any further than it may tend to the benefit of the work as a whole. Yet I believe that we are all of us sufficiently human to be well pleased if the "I told you so" has come to pass. There may be one thought that I may be pardoned for presenting this morning; and it is suggested in this: To-day those people in the West, in Utah, are dedicating the temple which they began in 1853. After forty years of labor upon it they are dedicating it. It will seat somewhere between 2,150 and 2,200 people, and it is going to take them eighteen days to give an opportunity for their membership in different localities to occupy. The days are appointed and the programme is published. We expect to dedicate this building on next Sunday, after less than forty years of work, and it is not a temple. But in being asked the question by one of those parties interested at all events in what the Reorganized Church was doing to build up the waste places of Zion; the brother to whom these questions were propounded pointed with some pride, and I have no doubt with some satisfaction at least, to the Eldership that are represented here to-day, and who have been at work in different localities, and organized branches, and built houses in localities that may safely be said by us to be the waste places of Zion. And if you will but remember that this territory was at one time a part of Missouri; and that about the time the Saints were driven out of it, the line ran north of us then, though it is now south of us by agreement. We are within the limits of the region round about named at that time. Garden Grove, and Pisgah and all this region of country lying through here felt the impulse of what we may call the latter-day work in the exodus from Illinois: and we are right on a portion of ground the tramping of the church in the exodus; and anybody who cannot see that we are thus building up the waste places of Zion must be very blind indeed.

I am sure those brethren that labored at Kingston and Far West, Missouri, and in that region of country, and in other regions of country notably in Missouri, carrying their satchels and crossing the streams,—and not dry shod either and preached when they were threatened and misrepresented, will be gratified should they be permitted to return to that region of country at the changed situation; and they will be made to realize that some of the waste places are being rebuilt. You are all familiar with the fact that we had dedication down at Kingston in Caldwell county. I refer to it this morning because of some portions of argument we have against the people in the west. While we believe it remains under cover, it has been ostensibly removed and the people are being credited by the world for it. Let me tell you that the elders that are being sent out from that country are going with different faces on them than they did in years past; and they present their message with considerable less fear. There is more of a consciousness of now holding a more than correct position; has been felt by them hitherto and the issue that exists between them and us will be somewhat narrowed. There is more boldness in it to these men because they have no longer to bear the public stigma that has been upon them for their peculiar philosophy. You may as well wake up to the fact, first as last, and be prepared to change your arguments; if need be a change of tactics, change of policy. I congratulate the eldership upon the work which they have done the last year. In places there are indications that the Spirit that the Prophet saw, as related in the Book of Mormon, is moving out among the people; and one very significant thought in reference to it is this, that those people in the west have concluded that the gospel has not been taken from the Gentiles, that the Gentiles have not yet been thrown out of the consideration of the mercy of God. Years ago they used to preach that the gospel would be taken from the Gentiles, and everybody that did not flee to the mountains might make up their minds for cyclones; moral and material; that God would sweep the country with the besom of his wrath. The Gentiles have not yet been thrown out of the mercy of God. I feel thankful this morning, so far as an individual can take an interest in the work; and above all I feel gratified at the manifestations of the mercy of God that have been shown unto us during the year that is past.

Pres. W. W. Blair spoke as follows:—

I feel gratified at being spared to meet you. This is for a variety of reasons. First, because I am conscious by the grace of God that the work committed to us is divine in origin and largely in its building. Mistakes may have been made. Human instrumentalities were chosen to carry it on, and it would be marvelous if mistakes were not made in its history. I note especially the progress since 1860. When we consider the obstacles that have lain in the way of the church, the triumphs wrought, my heart swells with gratitude to God. We have had much opposition. The Reorganization has had to labor against mighty influences. I praise God that his favor is witnessed in a great variety of ways. He promised to prepare the ways of his ministry. He has fulfilled it. His light has been cast forward in behalf of his ministry. The reproach and prejudices of the past are being moved out of the way. These should cheer and gladden and prompt the Saints to renewed efforts. The general indications are encouraging. I have been said to have a good deal of hope. I knew this people when they were few, when they were a poor and humble people. But we have been hoping from that time on, and saying each year the conditions were never so good as now. I can say so now. I am glad to see so many young men coming

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up. If they could have seen the Chinese wall of obstacles that once was across our way, they would rejoice in the condition of things now. There is not so much difference between us in reality as in imagination.

Bro. A. H. Smith addressed the body as follows:—

I am pleased to meet with you and add my little word in the opening. I have been laboring a part of the past year among the people who to-day dedicate their temple. They have in the past ignored our work; but now I see a tendency among some of the leading men to concede that there is something more in our work than they were once willing to concede. There may be a reconciliation between the two peoples. One of the leading men said to me, "It may be possible that some day we will be united in the work of building a temple." I have invited them to meet with us, accept the hospitality of our homes and houses of worship. While there but three of their houses of worship were opened to me. I invited them to occupy this house here, and I feel that my promise would be honored by the people here. Whenever called to represent this work I have been helped. I believe the ministry can say as I can, that when they feel the weakest they receive the most strength. I look hopefully to the future. The prospects brighten, the day dawns. The presence of the Spirit is felt, the hearts of the ministry are being throbbed by it more than ever. We should move forward and occupy the fields before us.

Bro. Caffall of the Twelve remarked that the present demoralized condition of the world was traceable to its transgression of the law and the breaking of the covenant. When he left the last conference he realized the solemn character of the obligations imposed upon him. He had tried to keep his covenant inviolate and to do his duty. The future would show the results of all labor done; whether he survived or perished he believed in a righteous retribution in a coming day, and was inspired to hope for the reward. He blieved it would come, for God had so decreed. He had tried to do the best he could.

Bro. Charles Derry president of the High Priest's Quorum, expressed himself as having no fears concerning the outcome, and of the results of the work; God would accomplish his own purpose for the salvation of the race and the establishment of his kingdom. He was glad to be an instrument in the cause; other honors were unworthy of comparison. Hoped to always realize the character of his privileges and duties, and to be true to God.

Bishop E. L. Kelley had in his work been walking by faith during the year, as during other years of labor. While at times the condition of affairs in his charge had required peculiar trust in God for its sustenance, success had been realized to that extent that the church had met all its obligations, and more remained. This ought to cause an increase in our faith in God. In all the features of our work faith in God is the essential principle. Wherever he had found a minister who did not so rely upon God in moving forward, he found a man who did not accomplish much. When in the past obstacles seemingly like a solid wall had confronted the work, faith in God had removed them or enabled the church to surmount them. He believed that if God's people would continue to do their duty there was good before them; that they would soon pass over Jordan out of the wilderness, and would look back and wonder why they had remained in the wilderness so long.

Bro. R. J. Anthony stated the character of work done in Utah in the past, and that being done in the present. He believed God had not only worked through his ministry, but also through the operations of the Government, which had taken an effective hold upon the administration of affairs in the Territory and transformed the condition of things for good. Much remained to be done. A persistent effort was necessary. Our work before Congress had been effective. Suggestions of a union of some kind between the Utah Church and the Reorganization were made in Utah. They were significant of a change of some marked character being possible and probable.

The credentials committee reported that forty-four districts and seven branches in America and two districts in Australia had sent in their credentials. Nine in America had failed to send credentials, and eighteen sent no statement as a late basis of representation. All but fifteen instructed their delegates present to cast the full vote.

The president of conference was authorized to appoint the character and time of sessions. He announced the following daily routine. Prayer service at nine o'clock, preaching at 10:45, business session at 1:30, and preaching again at 7:30. Sr. Belle Robinson was appointed stenographer for the conference.

Promptly at 1:30 the assembly met. "From Greenland's icy mountains," was sung, and prayer was offered by Bro. Joseph Smith. The Church Secretary and Recorder read his annual report. It announced 2,239 persons baptized with the exception of a few, the records of whose baptisms did not reach him in time for last year's report; 830 received by letter in branches; a total gain of 3,069 recorded so far as reported; losses, 808 (removed by letter), which are included among those received by letter; 112 expelled; 329 lost by death;—a total loss of 1,249; leaving a net gain of 1,820, the largest annual gain ever reported; total enrollment on church records 28,526. The gain for the past three years is about 5,000. He also gave a detailed report by States and Territories; Missouri, Iowa, Michigan, California, and Canada leading respectively; Missouri showing a gain of 344. There were 253 new ordinations, the largest number of any year; 251 marriages, and 26 branches had been organized.

Petitions for encyclopedia representation of the church, and for appointments of certain ministers to particular fields were announced. The latter were referred to the Quorum of the Twelve.

Report from committee on representation at the World's Fair was also announced.

A resolution providing for the summarizing of reports of the ministry by quorum secretaries, etc., was disposed of by a motion to proceed with the hearing of reports.

Reports of the presidents, of the Twelve, and of the Seventy were read, and were attentively listened to by the audience. The general tone of the reports was encouraging. The statement was general that the people were more favorably disposed toward the word as we preach it, that greater spiritual power and light accompanied their ministrations.

It is noticeable now as before that the men composing the ministry have lost none of the peculiar distinctiveness which has heretofore distinguished them from all others. While religious and general affairs in the world are daily moving in rapid and pronounced transformation, and old beliefs, and bases, and conditions in society being shattered and recast, these men, in the active forefront of the battle, and meeting every opposition that can be formed against the work, report themselves confirmed in the truth. Their convictions are deepened as their faith meets the moral and spiritual opposition brought to bear against its foundations. Such experiences continually and more pronouncedly emphasize to them the impregnable character of its foundations, which cannot be shaken. Building constantly upon such an immovable base with gold, silver, and precious stones, develops not ordinary characters in men; nor can the value of the sacrifice and influence of such men for good be fully estimated before the day when all things done shall be made manifest. Sacrifice and opportunity are coextensive in the work of God, and have so been from "the beginning." Sacrifice is essential to the process of making manifest who are "called, and chosen, and faithful." No great workers in behalf of humanity have escaped the imposition of self-denial and the trying process of "enduring." Such experiences quicken and develop the spiritual nature, dormant in the majority of those who know not the ordeal of continued, earnest effort and the blessing of "trial."

Bro. John McMullin, of Independence, who is blind, was granted space to sell articles in the vestibule of the church; Brn. A. M. Newberry, F. J. Chatburn, Reese Wells, and James

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Vinnerd were appointed ushers; Bro. S. M. Bass was placed in charge of the building.

The president remarked that coolness of temper and action made strong men, and advocated careful action in that spirit in the sessions, stating that no one should have any particular ax to grind.

The evening sermon by Elder Thomas Daley, of California, was a forceful statement of some of the leading evidences of the restoration of the gospel. It was followed by an earnest exhortation to ministry and membership to cultivate and exercise faith and implicit trust in God. He stated such to be the ground of his success in his ministry. By relying upon God he had been enabled to reach the people, with the result of baptizing large numbers in his field in Oregon and California. He related an instance of a child born blind being healed, crying out from fright while in its mother's arms upon experiencing the sense of sight. Bro. J. A. Grant assisted the speaker.

FRIDAY THE 7TH. — The prayer service at nine o'clock was in charge of Brn. F. G. Pitt and John Chisnall. The time was fully occupied.

At 10: 45 Bro. U. W. Greene was the speaker, being assisted by Bro. William Newton. A feature of the service was a thirty-five foot chronogram, or historical chart, on which was presented, in outline, the regular Biblical and historical succession of events from Eden to the present. The subject was a brief *resume* of the gospel dispensations of the past in comparison with the various claims to authority made by religious societies in the present. The effort was a good one, being clearly and logically stated. The speaker remarked that one reason why the Almighty had not used some of the popular ministers of the day through whom to found the dispensation of the fullness of times was, that they thought they knew so much more than the Lord that he could not teach them anything; that he could not handle them. The sermon pleased the audience.

The afternoon session was opened by singing hymn 609; prayer was offered by Bro. W. H. Kelley. The minutes of yesterday's session were read, when ministerial reports were taken up, concluding those of the seventies and taking up those of the high priests and elders. The reports read to-day were similar in import to those previously read; with few exceptions their tone was very encouraging.

Delegates and visitors are constantly arriving. The assembly room, about two thirds full at business sessions and occupied to its full capacity in the evenings, will probably fail to hold the large crowd expected to be present on Sunday during the dedication services of Sunday next. An overflow meeting will probably be held in the lower or Sunday school room; but the two rooms will hardly meet the demands of all to be present. The seating capacity of church edifices has become a necessary feature for consideration in deciding where General Conferences shall be held.

A petition of the Northern Illinois and Southern Wisconsin district concerning boundary lines was referred to a committee of three. A similar petition from the Forster district of Australia was granted. A petition from Leopold, Australia, asking action permitting the holding of tea parties was referred to a committee of five, two of the lady delegates to be members of the committee.

A recommendation from Bro. J. R. Lambert recommending the disorganization of the Central Missouri district and the attachment of its territory to adjoining districts was referred to a committee.

Concerning the reading of ministry reports, President Smith said:—

> I am aware that the reading of these reports is monotonous, but while we are quite willing to listen to the reports of those men that we are interested in, it is only due to every other man that his report shall be heard as well, as they form the basis of our action, and they go upon the record as edifying the main body.

The committee on World's Fair representation, appointed at the last session, reported that owing to the amount of money required to make a creditable exhibit of the church's literature and to represent its general interests in an effective manner, no action had been taken. The report was approved by vote of the body.

The report of the Bishopric was read. It stated that last year's increased missionary work was entered upon under a demand for six thousand five hundred and ninety dollars over and above the amount raised in any previous year by the church, to which should be added the subscriptions to the Reserve, the Saints' Home, and the Gospel Boat funds, and two thousand dollars expended in the preservation of the property rights of the church.

It has at times been closely run to meet demands, but the blessing of the Lord and the liberality of the Saints had enabled it to meet all obligations, and this result had increased its confidence in the work of the Master and in his people. The urgent nature of increased expenses and the early fitting out of the Gospel Boat had delayed special efforts toward the Reserve and Home funds for a time, but the matter was under due consideration with a view to increasing subscriptions and to provide for a home or homes as soon as practicable, arrangements for which would be duly announced. The general church fund, aside from special funds, shows a gratifying increase in assets. The auditing committee's report would present a summary of receipts and expenditures; the itemized report would be published in the regular minutes.

The First Presidency reported; the year had been one of marked activity in the ministerial field with an increase of zeal and labor; a greater increase in the present year was expected. Some district disturbances had occurred, but their correction was hoped for. Reports from missionaries in England and Wales were not greatly promising, but prospects were more assuring from late advices. The same was true of the Danish mission. They recommended that the Bishop be authorized to expend an amount sufficient to publish the Book of Mormon and the Doctrine and Covenants in the Danish language, because those works as issued by the Utah Church in Denmark contained provisions inserted to sustain the doctrine of polygamy. Bro. J. W. Wight had been asked to remain another year in Austrailia and had consented to do so. He had administered wisely and faithfully in his charge. Bro. C. A. Butterworth would remain in that field. It was found impracticable for either of those appointed last spring to go, and the Presidency does not now urge that they be now sent, notwithstanding that its confidence in the men remains the same as before. During the year missionaries had been appointed by them to Texas, Utah, Idaho, and Montana; Missouri and Kansas; Iowa; Northern Illinois; Minnesota and South Dakota. They had received no mention of their contribution to Johnson's Encyclopedia. During the year the brethren of the Twelve had reported their labors in and the condition of their respective fields from time to time, and as their work seemed to require, which carefulness and courtesy they were pleased to acknowledge. They had tried to advise and coöperate with those ministers to the best of their wisdom and opportunities, and regretted if they had failed at any time in duty in this regard. They acknowledged the courtesy and willingness of the Church Secretary and Recorder in aiding in work as called upon; he was a valuable worker, having extensive knowledge of the statistical information of the church records, etc. The Church Librarian had also promptly and courteously responded to all demands. They further reported the existence of the most cordial relations between them and the Bishopric, agreement in action having been readily reached when necessary. They took pleasure in reporting further, that so far as now known the relations between them and

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the ministerial forces, both traveling and local, of both classes of officers in the church, had been cordial, and maintained in the spirit of courtesy and kindness. There might have been slight friction in a few instances, but the result had been, they trusted, for good.

The Bishop made a statement concerning the recommendation that the Book of Mormon and the Book of Covenants be published in the Danish language.

A recommendation was read from the Western Maine district asking action for correct representation of the church in encyclopedias and school histories, as was also a statement from the Manchester, England, district concerning its spiritual condition.

The sermon of the evening session was delivered by Bro. Joseph S. Lee, of Wyoming, known to many of the Saints as "The Hunter." Bro. Lee wears his hair long, in true frontier style. Some curiosity was manifested by many as to what would be the character of the discourse and the manner of the speaker, and the large audience was not disappointed. The keen eye of the man, trained to alertness by a life on the border was indicative of the trenchant arguments and clear-cut statements of his sermon. Bro. Lee is a philosopher. He pleased his hearers, and widened his circle of friends, who appreciated his effort and encouraged him by close attention. Bro. Lee has in times past preached the gospel when mobs threatened him continually, but without intimidating him. He now labors in Utah.

SATURDAY, APRIL 8.—The prayer meeting at nine a. m. was in charge of Brn. C. R. Duncan and J. H. Wells. It was enjoyed by the large number present, those participating making profitable use of the time, in general. It requires two or more meetings of a large gathering of people who come together under conditions incident to the hurry of preparation and travel before they can become sufficiently assimilated in spirit to fully enjoy the peculiar privileges of a social service. The session was an improvement upon that of yesterday.

Bro. G. W. Robley, of Rhode Island, occupied the 10: 45 preaching hour, being assisted by Bro. William Chambers. The subject presented was based upon the thought that man unaided by the divine Spirit could not find out nor comprehend God. We could not be present to hear the sermon. It was commended as a good effort by those competent to judge of its merits.

The third business session of the conference was opened by singing hymn No. 613; prayer was offered by Elder R. C. Evans. The minutes of Friday's session were read, when the committee to which was referred the matter of disorganizing the Central Missouri district reported recommending the adoption of Bro. Lambert's recommendation and suggesting the attachment of its territory to adjacent districts. The report of the committee was adopted after a spirited discussion. The boundary line of the Kewanee district as defined by its conference was approved.

The conference committee on the Bishop's annual report showed the following figures:—

Total receipts from all sources $68,313.20, total expenditures $73,744.55; assets, $41,289.78; liabilities $1,140.98; net amount above liabilities $40,148.80; to which should be added the Gospel Boat Fund $1,781.68, Reserve Fund $8,014.72, value of fixtures in Bishop's and Secretary's offices $366.65; leaving a net total of cash and cash value available of $50,311.85.

The same committee reported Herald Office accounts, in effect, as follows:—

Total receipts $35,683.80; expenditures $35,460.89; cash on hand $222.91. Total value of assets $37,376.06; liabilities $8,880.43; net assets above liabilities $28,495.63; net gain for past year $1,445.18.

The detailed accounts of both the Bishop's and the Herald Office accounts will be published in full in the regular supplement minutes.

A report from the Manchester, England, district was read and spread upon the minutes. The resolution of the Western Maine district on encyclopedia and school history representation of the church was taken up and a committee consisting of Brn. E. L. Kelley, F. M. Sheehy, and U. W. Greene was appointed and authorized to take such action as in their judgment was necessary to correct the misrepresentation of the church in various publications.

The name of Sr. Margaret Gurley, widow of Bro. Zenas Gurley, Sr., was presented for admission into the church upon her original membership. Sr. Gurley was received by a unanimous vote, a willingness being manifest to welcome any who desired to return to the church.

The evening hour was occupied by Bro. J. J. Cornish, assisted by Bro. J. A. Robinson. The sermon was lively in spirit and the audience was entertained to its advantage, so it was said. We do not get to hear all the speakers. Sermons are being reported by Sr. Belle Robinson for publication in the HERALD Supplement, and will there appear in due time.

Sunday morning, the 9th, dawned with a clear sky and a bracing atmosphere, and visitors were early astir, preparing to enjoy the spiritual exercises and social privileges of the day, —cultivation has brought to this people large capacity for spiritual enjoyment. The prayer service was opened at 8:30 with Brn. David Chambers and I. L. Rogers in charge. The house was full, the meeting was satisfactory; thirty-five testimonies were borne, and two prophecies delievered. The spirit of the session was excellent. The Lamoni Sunday school held its regular session at 9:30.

At eleven o'clock the services in dedication of the Saints' church were opened by an organ-clarinet number, Bro. A. S. Cochran being in charge of the exercises. "All hail the power of Jesus' name" was sung, the vast audience joining the song of praise, singing it in the Spirit. Bro. H. A. Stebbins offered an appropriate prayer, which was followed by the singing of hymn 772, "Lord of Hosts, to thee we raise here a house of prayer and praise," led by a large choir which rendered its numbers with good effect, under the leadership of Bro. M. H. Forscutt. This was followed by a quartette, "One sweetly solemn thought." President Joseph Smith then delivered the dedicatory sermon, basing his discourse upon the prophecy of Joel, chapter 2: 28–32.

He outlined the institution of the work begun in these last days, as provided for in these prophecies. He traced the early success of the work and the character of its teachings and trying vicissitudes, stating briefly the departures from it and the consequent misrepresentation of it by the factions that arose and claimed to represent it. The work of correcting the errors thus introduced and the affirmative teachings of the gospel of Jesus Christ now being done by the Reorganized Church were summarized and the work to be done preparatory to the Savior's coming stated in outline. The attitude of the church was not necessarily antagonistic to the religious world. We had a right to accept whatever truth we found among men, and should walk side by side with them in friendliness in whatever truth they had, without compromising ourselves with any error. Our platform was broad enough for all to stand upon. The brethren should acknowledge freely and boldly whatever truths they found. If abiding in the Spirit of truth, they would be able to discern and discriminate correctly. The elders of the Latter Day Saints have a right to examine everything. They should not let anyone put fetters upon them; they should not fear to use their freedom. One difficulty to meet was extreme faith,—narrowness, bigotry. We must be full of charity. There was also unreasonable unbelief that rejects truth. It is as false as any error religionists have ever advocated,—as unreasonable and bigoted as could be; rationalistic scientists clung to more suppositions and made more conjectures than theologians. The truth was between the two extremes. He felt the spirit of

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the latter-day work, the church would be enabled to help the world in the solving of its problems. We have many evidences of the divine favor. There were some conditions that we could not wholly remove, but if we labored to the best of our ability God would overrule to the success and triumph of his work. Hymn 771 was sung, and Bro. W. W. Blair offered the dedicatory prayer, which was an appropriate appeal for the divine acceptance of the house as a temple for worship. The branch president stated the cost of the building to be about fourteen thousand dollars. Old Hundred was then sung, and Pres. Smith pronounced the benediction.

Brn. W. J. Smith and R. C. Evans were placed in the charge of the "overflow" meeting in the lower auditorium, which was filled. The estimated attendance at the morning services was about fourteen hundred.

Eight persons were baptized by Brn. H. A. Stebbins and R. C. Evans at the noon hour.

EDITORIAL ITEMS.

WE publish a personal letter from Bro. J. W. Wight in this issue. The newspaper referred to has been mislaid.

Sr. H. C. Hughes, living two miles southeast of Afton, Iowa, on the Wright farm, asks Saints and elders living near to call on her family.

Bro. C. A. Shockley, located at No. 393 Moore street, Ottumwa, Iowa, reports his home as a stopping place for the elders visiting that city.

LAMBERT BROTHERS

Will send the General Conference daily—the full number issued—for twenty cents. All ordering will be promptly supplied.

THE SIBERIAN RAILWAY.

THAT vast and important public work, the Siberian railway, is now in process of construction—the Baikal line, as it is termed, being the commencement. It starts from the flourishing Town of Tomsk, situated on the navigable river Ob, proceeding from here to the government town of Tobolsk, thence to Krassnojarsk, and from here approaching the Chinese frontier to the left of the forest mountains of Sajan, which are so rich in gold and other metals; next it proceeds to the prosperous town of Irkutsk, and in its further course will connect with a great many other business localities and rivers. The undertaking, though remarkable in its character, presents, according to the Russian engineers, absolutely no difficulties, as there are no swamps of importance, and the rivers which have to be bridged over are but few in number. The cost of construction, at a moderate calculation, is placed at 29,000 rubles per verst.

IT is well to receive with gratitude or endure with fortitude all the good or the ill which the world may bring us: but it is also well to lay up treasures of happiness in the secret recesses of our hearts, with which no hand can meddle and which no circumstances can sweep away.

Mothers' Home Column.

The hour draws near, howe'er delayed and late,
When at the eternal gate
We leave the words and works we call our own
And lift void hands alone
For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives
And live because He lives.—*Whittier.*

A TESTIMONY OF HEALING.

THE people of popular churches tell us that we have no need of the gifts of the gospel at the present day. Let such stand by the deathbed of one of their loved ones and see if they can then say that they have no need of God's healing gift. It has been our lot to see the great need of a divine helper, and we thought perhaps it would be interesting to others to learn how we were blessed.

My wife was afflicted with la grippe about Christmas time, and continued to have poor health until she had to take her bed. She had gatherings in her left ear which would break and gather further in. Then the pain crossed over to the right side in and about the right eye. During all this time she could not bear the light. We kept the blinds closed in the daytime and the lamp at night where the light would not fall on her. As we do not employ doctors she suffered for some time in hopes it would soon be easier; but she grew steadily worse, and we talked of sending for the elders. We are the only ones of our faith, and the nearest elders were twenty-four miles away. Thus she suffered on till death would have been a relief from the intense misery.

On the night of April 1 she saw a white dove in the room and spoke to the one watching with her about it; but of course the watcher had seen nothing of the kind. This seemed to give her an assurance that her work as well as her intense suffering were about ended; but instead of feeling sad about it she seemed to be glad that the time was near. On Saturday night, April 2, I was talking with her, and she had given up all hope. I wanted to send my partner on the midnight train for the elders and return before daylight on the next train. She said it was now too late for that, as it was past twelve. As there was no night messenger in K. we could not get a message delivered till morning. There was no train until about night on Sunday, so we sent to town to get the doctor and telegraph to Brn. C. and J. to come on the four p. m. train. We also telegraphed to her brother at T., "Come at once if you want to see B." Mr. M. returned about daylight with the doctor, who gave her some pills to deaden the pain, but he did not know what to do for permanent help. What a long day it was to see her suffer as we waited for the servants of God. Four o'clock did come finally, and Mr. M. drove so as to be there in time to bring them. He only found Elder J., as Bro. C. had gone to General Conference. The telegram was handed to him at church and the branch was asked to pray for her. A few of our friends were present when Bro. J. administered to her, and when he had sat down she said: "Thank God, I am healed!" She raised up and sat around against the wall and seemed so happy. We knelt down and thanked God for hearing our prayer. B. said, "I am hungry;" so we got her some food and she ate with a relish. A little later she walked around the room and sat down, looking directly at the lamp, a thing she had not been able to do for a long time before. Life has a brighter glow to us than it ever had before. Suffering is to make us perfect and it does make us so full of gratitude to be helped when we need it so much.

[THE above is a strong testimony to the mercy and goodness of God, and for this reason we are glad to publish it. But the history connected with it is a sad one and starts in our mind a train of thought which we cannot refrain from expressing. From Christmas until April is a long time to see anyone suffering and not to have done all that could be done to alleviate that suffering, is it not? If the elders of the church were only twenty-four miles distant and could be reached both by telegram and train, was it not a long time to wait? If it be a virtue not to employ medical advice, why employ it when death was imminent? To say the least it was hardly giving the doctor a fair chance, was it? Wisdom, we read, is justified of her children; but where is the justification in waiting three long months while anyone suffers so much that death would be a welcome release and then, when convinced the release is coming, send for help? We said the history was sad. We may not have it all, and there may exist perfect justification; but if we published the testimony at all we had to publish the circumstances connected with it, and not being able to indorse them we have asked the above questions.

There are questions beside these, questions which perhaps underlie these and may stand as explanatory of them. Prejudice we know exists in the church not only upon the score of employing medical aid, but upon many other subjects. Prejudice is an evil weed, the seeds of which grow and ripen in the garden of ignorance; but unfortunately from there are scattered and find lodgment in other gardens. The people of God, considering all they have been called upon to endure and suffer from this source, should be the last of all others to cultivate or permit a lodgment of this noxious plant.

If my brother has faith to be healed, may I not rejoice with him and give God the glory? If I have not faith to be healed is it Christlike that I be reproached? Does not the law make provision that I shall be nourished? Did not the Lord appoint a physician to the church? If I have a delicate timepiece to be repaired, shall I take it to the blacksmith, the merchant, or the farmer? Would not reason teach me that even a poor watchmaker would know more of its mechanism than any of these? Why then is it a cause of reproach to me, or why is my love for the latter-day work to be called in question, or my standing as a Saint to be jeopardized, if when I have not faith to be healed, I apply for the best medical advice to be obtained? Are we ignorant that God himself has so ordered? If we are let us hasten to learn of what he has planned for our benefit and guidance.

Most highly favored of all people, in knowing the will of God in regard to these matters, let us not dishonor God by reflecting discredit upon the provision he has made; and are we not doing this when we think disparagingly of those who after having failed to receive the blessing through faith and use of the ordinance, apply to man for help? God appoints many blessings to come to us through the agency of man. The God of religion is the God of science, and man is making in this lat-

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ter field many discoveries in the interest of his fellow man. Why have not the people of God a right to the benefit of these? Is there anything but ignorance which would assert to the contrary? We think not, since God nowhere forbids it, but rather enjoins it.

Are we opposing faith and the ordinance? God forbid. The ordinance shall have and will have had its perfect work, even if I be not relieved of one throb of pain through faith. The assurance given by James is, "The prayer of faith shall save [not heal] the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." We have not all lived so blameless since our adoption into the household of faith, as not to rejoice in the provision of an ordinance like this, even if we be appointed unto death.—ED.]

MEMORY TEXTS FOR MAY.

First Thursday, Zephaniah 3:13; 2:3; Second Nephi 5: 8. Second Thursday, Deut. 32: 46; 31:13; D. &. C. 100: 7. Third Thursday, Acts 26:16, 17, 18; D. & C. 83:15. Fourth Thursday, Isaiah 33: 5, 6. First Nephi 3: 41. Fifth Thursday, Jeremiah 31: 10, 11, 12.

SR. LOU BERRY.

Letter Department.

SYDNEY, Australia, Feb. 14.

Editors Herald:—I forward papers this mail giving accounts of the worst disaster ever occurring in these colonies. By morning paper we learn that the rain is working south and several of the New South Wales rivers are now in flood. As yet, however, but little damage reported. What with floods, drouths, commercial and financial depression, bank and syndicate failures, bank managers and clerks, with trusted employes in almost every enterprise, defrauding, defaulting, and peculating, Australia is certainly standing out in bold relief as ominous of the times. Unless matters brighten it will be impossible for me to travel as much this year as hitherto. You will be somewhat able to understand how we felt when receiving letters requesting an extension of stay, after we had made every preparation to go and even had our trunks here awaiting the departure of the boat; but such are the disappointments incident to a missionary's life. I inclose the Plattsburg and Wallsend *Sun* which gives a very fair idea of the debate, save where it speaks of my first night's effort. As I had never before debated with one of this school, and had but little idea what course he would pursue, I contented myself in establishing—or trying to at least—nine theorems as an "affirmative negative" argument, a privilege I claim for the negative in any debate, not one of which he noticed. On the other hand he tried hard with ridicule and bluster to swerve me. The first night I asked for the ruling of the chair as to the right to present the testimony of Gibbon, *et al*, and he decided against me. I quietly submitted, after arguing the point with him. The second night I had occasion to rise to a point of order against Mr. N. and the chair decided in my favor. To this ruling he refused to submit, though he had upheld the chair the night before, and was about to throw up the discussion. As it was his first speech, and I had come fully prepared to answer all he had sought to establish, I told the chairman I was willing to grant him this latitude if I could receive the same courtesy. To this he agreed. He was intellectually above me, but his stock argument was ridicule. However, I do not feel to offer the thought that it was all one-sided or that he had not the "ghost of a show," but am satisfied that the truth did not at all suffer, and am glad to know that from both friend and foe it was accorded that "Mr. Wight was a gentleman." Am sorry that his actions did not merit the same praise. My reason for writing these matters privately is that I wrote only last mail for publication.

I reorganized the Sydney branch last month and will send the items soon. Two or three are to be baptized here next Sunday, so you will see we are not entirely dead yet.

The recent debate came into existence through my going to a public park and on three Sunday engaging in open debate with the leading infidel. I have never seen friends made equal to the gain on these occasions, and our doctrine never shone clearer under my efforts, from the fact that he attacked orthodoxy. This gave me a chance to present "these signs," etc., and we were all surprised to see how they (the public) began to stand by the position I occupied. At these gatherings there were three or four hundred present. Of course my opponent saw that it was time to make a special effort, so sent for Mr. Nelson, one of their "renowned lecturers and debaters," as they advertise him, and who at the time was lecturing in Sydney. He lives in Brisbane, and informed me that his house was swept away by the recent flood. Sorry.

The debate has resulted in removing me further than ever from so-called "free-thought," and making me firmer in the faith "once delivered to the Saints." Fasting and prayer, much needed and indulged, proved beneficial. Still withal, we are in need of and crave your prayers in our behalf.

We hope to reach Tuncurry next week after an absence of seven and one half months. Are tired, worn, and weary. The heat is at this season of the year very oppressive. Our elder boy has been sick a great deal since our arrival in New South Wales, January 2, and is now suffering with a severe cold.

Your colaborer in bonds,

J. W. WIGHT.

BROWNVILLE, Neb., March 30.

Editors Herald:—I commenced meetings here the 23d ult, and closed last evening. I preached thirty-nine times, and the brethren, during the conference, four times, making in all forty-three sermons. The result as far as the returns are in, four baptized, one child blessed, sold two Books of Mormon, one Book of Covenants, a dozen Voices of Warning,—all to those not of the church. Mountains of prejudice have been removed and many friends made to the cause.

During this siege I have had to combat the usual modes of opposition, as also the prolonged efforts of a revival by the Christian Church, carried on by four or five different ministers. In my judgment it is quite important that the advantage gained be cared for promptly and faithfully, that we may retain that which has been obtained by diligent labor. In gospel bonds,

ROBT. M. ELVIN.

After writing and mailing the above, I baptized Thomas P. Moore.

BEVIER, Mo., Mar. 18.

Editors Herald:—The question has often been asked by the Bevier Saints, "Why don't some one write a letter to the *Herald* concerning the Bevier Saints?" The main question with all Saints is, or ought to be, Are we progressing in this good work? The supposition is and always has been that the people of God are advancing; and our heavenly Father demands this of us, to come up higher. We have to develop our talents, and cultivate our minds, and bring our thoughts to action to build the kingdom of God on earth and establish righteousness.

Having fifteen years experience among the Brevier Saints, I ought to know something as to what kind of Saints they are. It is not my wish to judge, neither have I the authority to act as a judge; but I may be safe in saying that the kingdom of God is compared to a net that is cast into the sea, with various kinds of fishes, some good, and some bad. This grand illustration of our Savior solves the problem; hence Bevier is not excepted as to the general rule. My experience among them teaches me that there are some good Saints at Bevier; but there is a possibility that the Saints have not lived up to their privileges. We have had the gospel preached to us from time to time by the traveling elders, and we still receive their wise counsels. Brn. D. Campbell and D. E. Tucker are our present missionaries. The latter is always on the move, sounding the gospel trumpet in the surrounding country, sometimes in the branches, and sometimes among enemies to the cause. Bro. D. Campbell has been compelled by sickness to leave the field and go home. Our prayer in his behalf is that he will soon be able to return to his mission and break the bread of life again.

I am confident that the latter-day work is advancing in Bevier. We have a Sabbath school that we should feel proud of; we have young brethren and sisters interested in the Sunday school work. Bro. Joseph A. Tanner is superintendent, a young man who is an earnest and energetic worker, and who knows how to conduct this feature of the work; Sr. Emily Thomas is assistant superintendent, Sr. Maggie Williams organist, Bro. J. J. Morgan chorister, and Sr. Lyda Perry secretary; good order is carried out in all the proceedings. The *Gospel Quarterly* is the means of doing much good in the Sunday school. Bro. Tanner is district superintendent of the Sunday school department, and highly esteemed by all school workers, and Sr. Mary Ann Richards, of Higbee, Missouri, district secretary. She also does her work well.

Much credit is due to the Bevier Sisters' Mite Society for its efforts and good zeal, showing the faith of the sisters by their works in furnishing the Sunday school with a hand-

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some bookcase and desk combined. They also presented the branch with three elegant chairs for the presiding officers, and a sacrament table, carpeted the rostrum, and placed a beautiful green plush covering on the Bible stand, greatly improving the appearance of the interior of the church. Another good act was that of Grandma Burnett in presenting the branch with an elegant silver communion set lined with gold, with the inscription engraven: "Bevier Branch, L. D. S. Church." Truly we can say like one of old, "This is the house of God and this is the gate of heaven." The Saints, wishing to appreciate her gift, complimented Grandma Burnett with a surprise party and she was aroused from her slumbers by the sweet sound of a song by the party in the open air, and Sr. Birtie, her daughter, in her usual kind way admitted the party, and a good social time was enjoyed, and the lady was presented with a rocking-chair, for which she expressed her gratitude to the Saints. It is needless to say that Grandma Burnett is proud of her gift, because she is always found enjoying herself in it.

We have also been blessed with a ten week's visit of Elder L. D. Morgan, of Braddock, Pennsylvania, who came west for his health, and has been benefited. During his stay he has been busily engaged in exhorting the Saints and preaching some able sermons full of instructive lessons. The Saints seem to appreciate his labor very much.

On the night of the 14th the same party that visited Sr. Burnett visited the home of the writer to surprise Bro. Morgan, where he has been making his permanent home with his sister, the wife of J. T. Williams. About three hours were spent and engaged by all in chatting, singing, playing, and feasting; when all departed to their several homes, regretting, however, to part with Bro. Morgan, rather preferring to see him make his home here, for he would be the means of doing much good. He left for the East on the night of the 15th, in good spirits, better physically, and stronger spiritually. The prayers of the Bevier Saints went with him; they will always continue to remember him in prayer.

I wish to mention another item: The Bevier Saints were invited by the different churches of this town to take part with them in competition meetings on different subjects; viz., vocal and instrumental music, musical compositions, poetry on the subject of the Garden of Eden, essays on different subjects, recitations, etc. The Saints accepted the invitation, and three meetings were held at the Watson opera house, on March 1; the L. D. S. choir under the leadership of Bro. J. L. Morgan, a young talented musician and leader of the Bevier brass band, and the Welsh Congregational, and Welsh Baptist churches were the contestants. Professor Carl Bush, of Kansas City, was the adjudicator of music. Suffice it to say, without entering into a lengthy detail, that the Saints' choir took the prize, also the highest prize on choral singing, which was ten dollars and a baton to the leader, which were awarded to the Saints' choir. Bro. Morgan is proud of the baton. An anthem composition and a hymn composition followed. Best on the anthem, Bro. J. L. Morgan; best on the hymn tune, J. T. Williams. I will state that lovers of music should send to Bro. Morgan for a copy of this anthem. It is well adapted, both in style and merits, as a sacred anthem and to the church, and will prove very serviceable. Its composition is based on the first verse of the one hundred and sixth Psalm. About nine prizes were awarded to the Saints.

Some may think it wrong to compete on different subjects. Be that what it may, I am confident that it causes our thoughts to study on different branches, and to develop our minds and improve our talents. The writer composed eleven verses of poetry on the Garden of Eden, but the adjudicator in reading this adjudication on my poem said he differed from me relative to God conversing with man face to face. Indeed it was no surprise to me because he, like other preachers, denies revelation. I came to the conclusion that I had too much Mormonism in my poetry. To believe that God conversed with man in the Garden of Eden is hard to swallow. If the *Herald* can swallow such nonsense as this, or the *Autumn Leaves*, I shall send a copy of it for publication, and if not deemed worthy of this honor, you can drop it into the waste-basket.

Our last conference, held at Bevier on the 11th and 12th, passed off without a jar or contention. The good Spirit was enjoyed from beginning to end. The Lord saw fit to bless us with the gift of prophecy, Sr. Alice Thornburne, of Higbee, being the mouthpiece. President D. F. Winn conducted the proceedings nobly and wisely; the Spirit of God governed from beginning to end. The preaching was done by Brethren Vincent, D. F. Winn, and L. D. Morgan. A goodly number of the Higbee Saints were present, among whom were two daughters of our deceased brother, John Taylor, of Hannibal. Tears of joy were seen flowing at the social meeting, also at the preaching service on Sunday morning. Elder L. D. Morgan's preaching affected some of the congregation so that they could not help shedding tears of joy for the glorious cause we are engaged in. May God bless his people everywhere, and his will be done on earth as it is done in heaven.

J. T. WILLIAMS.

ELKHART, Texas, Mar. 21.

Editors Herald:—I am still in the field. I came here last Saturday, finding Bro. Bryan and the Saints well, except that he had some trouble in his eyes. The members of the branch have scattered since I was here last; that is one detriment in Texas,—our members, as a rule, do not remain long in one place. But we sometimes get openings where they move that would not be ours were it otherwise; so good also results from it.

From here I go to Houston county, and visit the members and hold meetings. Our people there have scattered; the Evergreen branch was disorganized some time ago, but we hope to reorganize it by others joining. I hope the scattered members, in Central Texas at least, will let us hear from them, and if openings can be had let me hear of it. Let us all work together to advance the cause.

E. W. NUNLEY.

BAY PORT, Mich., Mar. 31.

Editors Herald:—I see that some of the Saints are taking up and advocating Dr. Hall's Health Pamphlet; and I thought I would write a few lines upon the subject. It seems to me that there are many ways for the Saints to be led away from the Word of the Lord, and this is one of them. It is possible for me to be wrong, and for this reason that I would like to hear from the heads of the church in regard to this matter. I hear of this Health Pamphlet being advocated in other branches, and it has caused division and trouble, and now it seems to be coming to us. It is being talked some, and as I have been chosen to preside over the Bay Port branch, I feel a responsibility resting upon me; and would not like to say anything that would wound any brother or sister's feelings, but when I say to some: "We have the Word of Wisdom, why not follow it;" and they tell me that Dr. Hall's Pamphlet is better, I feel there is something wrong; and feel like standing for the word of the Lord. We read in 1 Samuel, 8 chapter, of the people of the Lord rejecting his word, and it proved their overthrow; and as God is unchangeable, it is better to be careful. Now, dear brethren, I hope you will not think that I am on a hobby, and neglecting the weighter things, for my desire is to live by every word. Hoping to hear from some of the abler brethren, I remain your brother in the faith,

WM. DOWKER.

[A SIMILAR, if not exact treatment to that of Dr. Hall's will be found in a pamphlet entitled, "How to cure constipation," by Prof. Haddock, of 1008 Market St., San Francisco, California. Price 10 cents.—ED.]

VALLEJO, Cal., March 30.

Editors Herald:—I left Nevada, the 5th day of last December, for the benefit of Sr. Penrod's health; stopped in this place over two months; then we went to Santa Ana, met with the Saints there and vicinity; had a good time. Bro. D. S. Mills has been sorely afflicted; can't speak above a whisper yet, from throat trouble, but is improving. The Saints, many of them, have been settled on land which overflowed; but most of them now are on good dry land, and I think will do well.

I got personally acquainted with old Father Brush, an old timer. Went to El Toro to see young Glaud Rodger, and Bro. Thompson; went also to Laguna Canon to see Bro. and Sr. Butterfield. I enjoyed meeting and renewing acquaintances; they seem to be striving for the truth. Bro. Betts the branch president I believe, seems to be a solid officer for the branch. Bro. Pickering does the preaching and is, I think a wise counselor. He baptized two last Sunday, 26th. Without mentioning names, I found all the Saints in that southern country brothers and sisters indeed, and I pray our Father in heaven to bless them.

Sr. Penrod's health has been improving ever since we came to California. I left her at Santa Ana, while I go back to Nevada. Our future residence will depend on her health. Southern California is a lovely place to the eye.

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It will be quite a change for me to leave this warm, orange-growing climate, and go into the snows of Nevada. But cold is as necessary as heat. God is wise.

In bonds,

E. PENROD.

SAN ANTONIO, Tex., Mar. 13.

Editors Herald:—Some of your readers, especially the ministry who have been sent to this Southwestern mission, would probably like to hear from the first conference held in this city. Truly the Lord is remembering it and many are awaking to a knowledge of the truth. Through the continued labors of Bro. A. B. Moore, assisted by our good brethren L. L. Wight and J. A. Currie, Jr., and the united aid of the members, our church in this place now numbers thirty-six; and the Lord through his servant Bro. J. A. Currie, Jr., at our conference, promised that many more should be added, even all the honest in heart; and that this was only a beginning of his work in this city. The Spirit rested as a mantle over that crowded congregation while the words of prophecy flowed from the lips of his servants, Brn. Moore and Currie. The prayer meeting was opened Sunday evening by a prophecy through Bro. Moore, when the Lord acknowledged us as his people and declared that he was pleased with our coming together at that place; and then delivered through Bro. John Currie one of the most wonderful prophecies ever given to the church I suppose. The blessings received that day will be held in remembrance by the Saints in years to come; as it was expressed by one good and faithful brother, "It was worth ten years of praying for." There may have been a few dry eyes in that large assembly, but we did not notice them. Some not of the church were melted to tears, being very much moved upon; others declared they felt as though they had been shocked with a galvanic battery. Truly we had a wonderful season with the Lord, and we do not think it in the power of weak humanity to describe the glorious blessing received.

The conference was conducted in peace and harmony throughout, and love and peace, with a growing desire to live in accordance to the will of God, have rested with us since; and at every coming together the Lord has met with us to bless. Bro. Moore preached on the following Saturday night and on Sunday, and baptized six more, three of them being our own dear children; and the youngest was not behind the others in understanding the gospel, or what was required of her. This makes eight baptized as the fruits of the conference. Bro. Moore has left to attend the General Conference. All felt sad at losing, even for a while, such a genial and effectual laborer for the cause; but we hope the conference will grant our request and return him to us with another colaborer, for we need more laborers in this part. We very much need a good and able elder stationed in San Antonio. Though several have been called time and again by prophecy, to work in the ministry, there has been no set time for them to begin their work; and while some of them are very anxious to be about that work, and feel the Spirit of their calling, they patiently though eagerly wait, for fear of running too fast.

We had preaching by our persevering Bro. Wight yesterday, and prayer meeting. The good Spirit was with us insomuch that a good Methodist brother exclaimed at the close that he knew that God was with us. Many strangers are now attending our meetings, and prejudice is fast giving way. I think it will be but a very short time here when the Latter Day Saints will be as highly respected as any class; in fact, we are already respected by all the fair-minded, including the business men of the place.

The Saints are renting a house and lot to hold services in, and expect to continue so to do until they can buy a lot and build a house of their own; and we will say right here, that while we are opposed to begging, the Saints living here all being poor, it will necessarily be at a great sacrifice, and some time, before they will be able to accomplish this work; so if any would like to aid its beginning in this place they will have the opportunity by sending in their nickels and dimes. We will notify in due time who to send it to. Brethren and sisters, this is the first time in life we have ever asked for human aid, but we feel prompted somehow to do this, though we do not know how our colaborers here will like our taking this step without first holding a consultation with the rest. However, we will run the risk. Pray for the success of the work in San Antonio. May the Lord send us more laborers; may he bless and prosper his work everywhere.

Your sister,

M. D. KUYKENDALL.

ORCHARDVILLE, Ill., March 14.

Editors Herald:—The work in this Southeastern Illinois district seems to be in fair condition; there are eight branches: North-fork, Kibbie, Alma, Brush Creek, Dry Fork, Springerton, Parrish, and Tunnel Hill. The Saints at Alma and Parrish are building houses of worship, which will be completed in the near future, and ready for dedication. I understand the Saints at Parrish are contemplating getting Bro. Joseph to dedicate theirs when finished. We would very much like to see Bro. Joseph come into this part of the Lord's vineyard, as he dedicated the Saints' chapel at Kibbie in December. The weather then seemed to be unfavorable; not many of the Saints from this part were permitted to attend. Should he visit our district again we hope it will be otherwise, although we cannot always have all the good things at once. The rest of the branches of the district have houses of worship except Dry Fork and North Fork; and we hope to see them worshiping in good, comfortable houses in the near future.

About the last of January we visited Kibbie in company with Brn. I. A. Morris and L. F. Daniel. Bro. G. H. Hilliard joined us at West Liberty. We arrived at Kibbie Temple in time to see the words, *A Free Pulpit and an Open Bible* placed over the stand at night. A fair number of Saints and friends gathered at the church for preaching. The writer was introduced as the speaker. Although inexperienced in gospel work, the Saints were made glad and felt to rejoice in the hope of eternal life; and the speaker was not a little comforted, and felt to rejoice and be thankful to God. We cannot always be as thankful as we ought except the Holy Spirit shines in upon our souls to give us light, and hope, and comfort. It is my earnest prayer that all may live so that we can be truly thankful, like Jesus the captain of our salvation, who said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The next day, Sunday, we listened to an excellent sermon from Bro. Hilliard. We met at the church on Monday at ten a. m., where Bro. Emsley Curtis was to have met Rev. M. S. Collins of the New Light Church in discussion, but the reverend gentleman failed to put in an appearance, so we spent the week in prayer and testimony and preaching, during which time the Spirit was poured out to a marked degree. There is a happy band of Saints living at this place; they are only about a year old as such, and number forty-one, and have built as good a church house as there is in the district. All of this has resulted from the labors of Bro. Emsley Curtis.

The Brush Creek branch has lately lost an excellent mother and Saint, Sr. Cassandra Jarvis, who died March 4, 1893. There is also another very low with consumption, Sr. Amanda Blackburn.

Yours in truth,

FRANCIS M. SLOVER.

GOSPEL BOAT FUND.

Amount to date, Mar. 15		$1,317 64
Fall River Mite Society, Mass.	5 00	
C. Hanna, Ohio	50	
A Friend, Ill	2 00	
Mary A. White, Iowa	50	
Maggie Mills, N. S. W	24	
Mt. Pleasant Sunday school, Cameron, Mo	75	
Prayer Union of Delano Branch, Mo	50	
Sarah Constance, Mo.	40	
Laura Beebe, "	35	
Hanna Ballinger, "	25	
Mary Caley, "	30	
Edith Kinney, "	30	
Rosa Elvert, "	20	
Hattie Simmons, "	10	
Elizabeth Drown, "	10	
Boonsboro Sewing Society, Iowa.	5 00	
Ardelia M. Clark, Mass	50	
C. E. Closson, Wis	1 00	
Mrs. Hans Hayer, Ill	5 00	
Nellie A. Ray, Iowa	25	
E. Ray, Iowa	25	
Benjamin Bowman, Va	50	
Elizabeth Clayton, Ill	2 00	
Elizabeth Hogaboom, S. D	50	
Emily B. Farrar, Cal	1 00	
Kate Prettyman, Neb	1 00	
		28 44
Amount to date, Apr. 6		$1,346 08

HOME COLUMN MISSIONARY FUND.

Amount to date March 15		$4,626 98
W. M. Aylor, Okla	1 00	
Ardelia M. Clark, Mass	50	
		$1 50
Amount to date, April 6		$4,628 48

SINCERITY is to speak what we think, to do as we profess, and to perform and make good what we promise, and really to be what we would seem and appear to be.

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Original Articles.

"NOMINATIONS AND COMMON CONSENT," REVIEWED.

BR R. M. ELVIN.

THE first two paragraphs of Bro. George Derry's late article are in laudation of a church, and its ministers who were in apostasy; and their acts, as a church, were under a broken covenant.

He informs us that he united with Mormonism in 1849. Joseph Smith was killed June 27, 1844, or nearly five years before Bro. Derry began to learn of the teachings of the "rejected" church.

On December 15, 1841, there was sent out an epistle signed by nine members of the Twelve and published in the *Times and Seasons*, saying: "The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, *knowing as they do*, that if this building is not *completed speedily, 'we shall be rejected as a church with our dead,'* for the Lord our God hath spoken it." The editor of the *Times and Seasons* at that time was the Prophet Joseph Smith, and in an editorial he says: "The word of the Lord is, Build my house; and until that command is fulfilled, we stand responsible to the great Jehovah for the fulfillment of it: and if not done *in due time*, we may have to share the same fate that we have heretofore done in Missouri."

The Temple at Nauvoo was *never* finished, or accepted of the Lord, and the Saints of Nauvoo did suffer "the *same fate*" as the Saints of Missouri. So that before Bro. Derry knew of, or accepted Mormonism, Brigham Young and his associates, with a following, had fulfilled the prophecy,—

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17:5, 6.

"More than once, just prior to his death, he [Joseph Smith] predicted that if Brigham Young should get the lead of the church he would lead it to hell."—Joseph the Seer, p. 192.

In the old "Log Tabernacle," at Council Bluffs, Iowa, December 24, 1847, Brigham Young was chosen President of the Church.

I have thus been particular in stating *facts* and *dates*, for the reason that Bro. Derry clearly informs us that it was in those days of apostasy, and under the presidency of him that would lead the church to *hell*, that he was made acquainted with this method and practice of nomination and appointment to office and place of trust. He says: "I grew up to honor those men, to respect their spiritual advice as the counsel of God to me."

We of the Reorganization are constantly being charged by the outside people as being the same as the people of Utah, and here we have one of our communion testifying in favor of *those who wrought the apostasy* and of the methods and practice learned in "1849."

The quotation by Bro. Derry from revelation of September 28, 1882, was all right, if the following words had been included:—"If they approve themselves as righteous ministers, they shall be blessed; if they be found transgressors, or idle servants, ye shall not uphold them." This important instruction was omitted. I indorse the whole revelation, but fail to find anything therein to sustain innovation upon nominations.

In relation to selecting Matthias, the brother gives us the following unproved assertion: "The apostles selected the men." When he succeeds in proving that the word *they* of the twenty-second, and twenty-sixth, verses of Acts, first chapter, means the apostles, then he will have to explain what part in the conference the hundred and twenty "disciples" took.

Why those engaged in efforts for unity and harmony, either depend upon or resort to uncertainties, is beyound my ken. As great as the blunder is in regard to the choosing of Matthias, the one in relation to the selecting of the "seven" is more so. It was the Grecian Saints who raised the murmuring on account of a neglect of their widows. Who called the multitude together? Let us see:—

LUKE.	BRO. DERRY.
"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look *ye* out among *you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."	"It was Peter who suggested to the apostles as they were assembled, that seven men should be found of good report and full of the Holy Ghost, 'whom *we* may appoint' to look after the temporal needs of the Saints."

The Bible account of the election of the "seven" is as follows: First, the Grecian Saints murmured by reason of a neglect of their widows. Second, the Twelve called the "multitude" together. Third, Giving as a reason for this conference that they should not "leave the word of God and serve tables." Fourth, the multitude assembled were addressed as "brethren." Fifth, the "multitude" were instructed by the Twelve to look out among themselves "seven men of honest report, and full of the Holy Ghost and wisdom." Sixth, "whom we [apostles and multitude] may appoint over this business." Seventh, the apostles to continue in preaching the word, and prayer. Eighth, this was pleasing to the "whole multitude." Ninth, "and they [the multitude] chose Stephen," Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas. Tenth, "whom they" [the multitude] set (those seven chosen) before the apostles. Eleventh, when "they" [the apostles] had prayed, "they" [the apostles] laid their hands on them—the seven chosen by the multitude.

Bro. Derry's theory is, that Peter suggested, the apostles selected and appointed, and he permits the "multitude" the privilege of approving.

I spent some time in hunting for Bro. Derry's quotation that he gives as Mosiah 11: 14, and found it to be 11: 2. But he did not quote this, found in the same paragraph: "Even so I desire that ye should stand fast in the liberty wherewith ye have been made free, and that ye trust no man to be a king over you; and also trusting no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments." This is directly against Bro. Derry's theory, for it gives to the people the right to judge as to whom they shall trust as their ministers. And, as if to guard against the innovation complained of, Alma exhorts thus: "Stand fast in the liberty wherewith ye have been made free." That is just what I am doing, resisting the attempt made to deprive the Saints of their God-given liberty, not having a priestly yoke thrust upon them.

Bro. Derry further failed to include this in his article: "And it came to pass that king Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly."—Mosiah 11: 12. And in the fourteenth verse we read, "Now king Mosiah had given Alma the authority over the church." Again in verse seventeen we read: "And Alma laid the case before their king, Mosiah. And Mosiah consulted with his priests."

The foregoing show that Alma's authority over the church was from the seer and king, and that he reported the complaint of the church members to him and that Mosiah's counselors were priests. Through all this the rights of the people are duly recognized and protected. The rest of Bro. Derry's article is but unproved assertions.

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And now a few words for the article of Bro. C. H. Porter. He seems to be neither *for* nor *against*, neither "*hot*" nor "*cold.*" However, he hypothetically concludes from a detached part of an editorial, that I had assumed as to what was the individual right of the members. I will here state a self-existing truth: Our remaining in the church depends upon our keeping a good standing as members. No priesthood, from deacon to prophet, can long be retained when such forfeit *good standing as members.* We stand upon an equality by reason of our accepting the gospel: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."—Gal. 3: 28.

Priesthood is delegated or deputed authority, therefore the authority does not inhere in the individual as a right, possession, or property, but is held representatively, not changing the character or obligation of membership: "Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine."—D. C. 38: 6.

We cannot afford to neglect this command of our heavenly Father.

Our oneness and equality are made plain in the following: "For a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things; yea, and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things; for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you."—D. C. 77: 1. This clearly teaches the equality of the whole household of faith. The consent of those equal before the Lord, is "common consent." The exception to the rule cited by Bro. Porter should cut no figure, for the axiom prevails almost universally, "Necessity knows no law."

Leaving these late articles, I wish now to present something on the attempted innovation upon the right of nomination. When the principle as contained in the "Decatur resolutions" was first presented, I was instantly and deeply impressed that they were wrong, and would work an injury to the cause; and up to this time nothing has been presented to change my convictions, but much to strengthen them. Modern Israel, like ancient Israel, has her perplexities; and what was true then is equally true now: "Where no counsel is, the people fall; but in the multitude of counselors there is safety."—Prov. 11: 14.

I am satisfied that all who love God out of a pure heart, desiring that only truth and righteousness shall prevail, will be benefited by a full discussion of this innovation, and, when the salient features are brought out and fully understood, the millennium will dawn before the issue will again be raised. Bro. J. R. Lambert wrote, strongly favoring the innovation on nomination, but utterly failed to present either law or necessity for changing the long prevailing custom of the church in choosing branch officers. This question of nomination is a new one, at least to the Reorganization. We are not without something written that has guided the Saints in selecting their branch officers. Some years ago the following question and answer were published:—

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

"*A.*—Unless some *one* is pointed out by the voice of the Spirit for the place desired to be filled, or entire unanimity in regard to the proper person exists, it would be our opinion that it would be proper to name two, or more, and choose by lot, or ballot, which should be called. Any attempt, by any person, to bias or prevent a free choice, would be unfair, ungenerous, and highly improper. There is no one rule for choosing which will govern every case, but the above should be sufficiently explicit to prevent dispute."—*Herald*, August 1, 1866, p. 47.

It has always been my understanding that the privilege and responsibility of choosing branch officers inhered in the members of the branch; and I so understand and accept the following:—

"The officers of the church who will be recognized by these meetings as having a right to preside, are: A presiding elder who has been regularly chosen by vote of the branch; a priest, or priests, also regularly chosen by vote of the branch; a teacher, or teachers, also regularly chosen by vote of the branch; a deacon, or deacons, also regularly chosen by vote of the branch; a secretary or clerk of the branch, also regularly chosen by vote of the branch."—*Rules of Order*, Sec. 164, p. 140.

The above was formulated by a committee appointed by a General Conference. This committee was composed of High Priest Mark H. Forscutt, Bishop E. L. Kelley, and Apostle Joseph Luff. The proposed innovation conflicts with this, and therefore should not be entertained nor advocated by any loyal member of the Reorganization.

Perhaps it may be stated that the conflict is only assumed, and does not really exist. Let us see. The usage of the church has been, that the branch members choose their own officers; and, constructively, the *Book of Rules* so provides by the use of the phrase, "*regularly chosen by vote of the branch.*" The spirit and letter of the *Book of Rules* is in harmony with the long prevailing usage and practice of the church, and should not be displaced or abrogated by the proposed innovation that will only permit the branch to cast their vote for the officers that some one else has in effect, chosen.

Mischief is also wrought against this, another church rule:—

"Every person entitled to a seat in a deliberative assembly and having a right to act as a member thereof, holds that right in equality with every other member. However humble he may be, each member has equal right with every other to submit his propositions to the assembly, to explain and recommend them in discussion, and to have them patiently examined and deliberatively decided upon. On the other hand, it is the duty of every member so to conduct himself, both in debate and general deportment, as not to obstruct any other member of the assembly in the enjoyment of equal rights. The rights and duties of members require to be explained only in reference to words spoken in debate, and in respect to general deportment."—*Rules of Order*, Sec. 24, p. 25.

This rule provides for and protects each member in the branch with equal rights in the transacting of the business of the branch; but should that innovation supercede this rule, then farewell to our equality in the acts and business of the branch; for our liberty would be at an end, our franchise gone, and our rights obstructed when we yield to the proposed innovation.

The proposed innovation would be a radical positive change in the method of nomination and appointment to places of trust and responsibility in the church, which has been of long standing, and practices that gave ample satisfaction.

Bro. J. R. Lambert says: "Bro. George Derry's article . . . informs us that a similar policy to that indicated in the Decatur district resolutions, was practiced from 1838 to 1841, in England, and no word or action against it, that I am aware of, either by Joseph Smith or the church!"—*Herald*, p. 578, vol. 39.

Bro. George Derry is not a competent witness from his personal experience and knowledge of what was the practice of the church in England, or elsewhere, prior to "1849," and not

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one citation of evidence has been brought forward to sustain the statement.

The *regime* of Brigham Young was reaching its zenith, and the true policy of the church its nadir, at the time Bro. Derry united with Mormonism. And as Joseph Smith was killed nearly five years before, this accounts for the reason that there is "no word or action against it," for Brigham would not be against his own policy.

Bro. Derry, by his own statement, was baptized by his brother, under the presidency of the usurper and perverter, Brigham Young. Should his proposed innovation prevail and become the general rule of the church, I do not see how we could escape the charge of having adopted a Brighamite measure. For the honor of the church, and to save the people from an unholy yoke, I stand for the church usages.

As I was born after the assassination of Joseph Smith, and did not unite with the church till 1866, it may be thought that I am too young and too ignorant of the history of the church to write on this important subject. I will therefore be painstaking in reference to my every statement.

No evidence has yet been presented that the proposed innovation was "the general policy in America" or anywhere else, from 1830 till 1844. And of the Brighamite rule, testified to by Bro. Derry, I offer as rebutting evidence the following: "As regards the internal management of affairs in the new organization we know nothing; we trust it is not a copy of the old one, for nothing could be more tyrannical or unjust than their way of conducting council meetings, where free discussion was smothered, and voting against the elder considered a crime."—*Herald*, vol. 1, No. 6, p. 137.

The above is from a letter written by George Lancashire, dated at Sheffield, England, April 10, 1860. This is testimony direct from the land and church in which Bro. George Derry received his first lessons in Mormonism, and it brings vividly to mind the words of Christ: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles." —Matt. 7: 16.

The promised fruit of unity and harmony that was to inure to the church through the innovation has already produced *disunity*, *distress of mind*, *contention*, and *antagonism* among brethren. Should the innovation become the general rule of the church, we may look for the smothering of free discussion, and that to vote against a nomination made by a missionary in charge and district president, would be a crime.

(Concluded next week.)

Sunday School Associations.

FAR WEST.

School association held four sessions at St. Joseph, Missouri, December 16 to 18, 1893. M. H. Forscutt superintendent, L. Niedorp secretary. Schools reported: The Rising Star, of Stewartsville, P. Peterson superintendent; German L. D. S. of Stewartsville, C. Hinderks superintendent; Pleasant Grove, of Stewartsville, W. W. Head superintendent; Stewartsville, of Stewartsville, W. Worden superintendent; Zion's Star, of St. Joseph, D. J. Krahl superintendent; North Mission, of St. Joseph, J. M. Terry superintendent; Laurel Mission, of St. Joseph, D. H. Blair superintendent; Florence Mission, of St. Joseph, C. A. Bacus superintendent; Olive Branch Mission, of St. Joseph, Wm. Clay superintendent; Star of Hope, of Cameron, G. C. Elvert superintendent; Kingston and Edgerton Junction schools not reported. Speeches pertinent to the question raised, and explaining and illustrating the best methods of conducting senior, intermediate, and junior classes, were given by the superintendent. Brn. Fisher, R. H. Atwood, Householder, R. Archibald, Winning, and others, Sisters Mack, Fischer, Douglas, Fifer, M. Blair, and others, some of whom aroused such a spirit of love for and interest in the Sunday school work that those present seemed imbued with the Spirit to such degree that the cry of "What wilt thou have me to do to help in this glorious work?" was the earnest cry of many hearts if not of all. Report of district treasurer was referred to an auditing committee who audited and reported it correct. A committee of three, D. J. Khral, G. Whitehead, and J. M. Terry, was appointed by superitendent to prepare a programme for next convention. A membership of 465 was reported from eight schools, numbers from the others not given. It was said by those present that the remaining four schools, not reported, would raise our numbers considerably above 550, a growth of over 400 per cent during the past four years. Peace, harmony, good will, and brotherly love are marking all the schools, and the general prospect is very encouraging, the watchword *Progress*. Very high encomiums were passed upon the district superintendent, M. H. Forscutt, who was requested to visit and initiate the methods of the St. Joseph schools in other places. Officers for ensuing year were elected: Superintendent, M. H. Forscutt; first assistant, C. P. Faul; second assistant, G. C. Elfred; secretary, L. Niedorp; recorder, Sister Pearl Krahl; Treasurer, Benjamin Dice. M. H. Forscutt, T. W. Chatburn, R. H. Atwood, C. P. Faul, D. Krahl, B. Dice, A. W. Head, W. Hayden, M. McIlvane, W. Flanders, and Sisters M. Blair, G. Gardner, P. Krahl, M. Head, C. Pointer, C. Burlington, and E. Gartside were chosen delegates to General Conference. This was a pleasant and profitable convention. Adjourned to meet with the German Stewartsville Sunday school, June 23, 1893.

NORTHEASTERN MISSOURI.

Convention met at Bevier, March 10, J. A. Tanner superintendent, M. A. Richards secretary. Bevier and Higbee school reports were read and approved. Schools in district, 2; total enrollment 142. Delegates were instructed to bring before the General Association our desire to have a Sunday school song book with words more adapted to our faith than Winnowed Songs. Moved that William J. Richards and Alice Thorburn act as delegates. Amended that the superintendent and secretary be empowered to give credentials to all Sunday school workers intending to go to the General Sunday School Association at Lamoni. Adjourned to Higbee, July 7.

THE United States produces 46,000,000 tons of hay.

Conference Minutes.

SOUTHWESTERN TEXAS.

Conference convened at San Antonio, February 25, 1893. O. D. Johnson president, assisted by Elder A. B. Moore; W. H. Davenport secretary. Elders reported: L. L. Wight baptized 2, J. A. Currie, Sen., A. B. Moore baptized 2, J. A. Currie, Jr., baptized 6, W. H. Davenport. Branch reports: Medina City 36; Loss 2. Bandera 35; gain 9. Oakwood 54; gain 9. Bro. A. B. Moore was elected delegate to the General Conference. Petition for Bro. A. B. Moore to be returned to this district was passed. Oakwood branch was relieved of the cases of certain members, and a committee appointed to see to same. Bro. J. A. Currie, Sen., Sr. Julia Neal, and Sr. Emma Sutherland were appointed a committee to work in the interest of the Sunday school to report at next conference. Preaching by Elders H. L. Thompson, A. B. Moore, and J. A. Currie, Jun. One baptized. Adjourned to meet at the Saints' chapel, near Medina City, June 21, 1893.

Miscellaneous Department.

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Iowa State Encampment, G. A. R., will be held at Keokuk, Iowa, April 25–27. Round trip rate, one and one third fare. Tickets sold April 24–27 inclusive; limited for return up to and including April 28.

ITEMS OF INTEREST.

CATANIA, April 1.—A severe earthquake shook the villages in the vicinity of the volcano Mount Etna to-day. The inhabitants, fearing a destructive outburst of the volcano, or else a calamitous shock of earthquake, fled from their homes to the open country and remain there awaiting in great terror for what further may happen. The earthquake already felt was severe enough to cause much damage to property.

VIENNA, March 30.—The *Neue Freie Presse* states that last year the Irish bishops, in the presence of their American colleagues, asked the Pope frankly why he did not renounce the temporal power and give up the friction of his captivity, and Leo replied evasively: "It would not be seemly for me to do so." The *Neue Freie Presse* protests against the Pope expecting the Catholics of the world to take up arms against Italy when not a single Italian Cardinal believes the restoration of the temporal power possible.

Not in years has the Vatican got such a sharp and telling snub as will be administered to it by the Austrian Emperor three weeks hence. Archduke Rainer is to go to Rome to represent the Emperor at the silver wedding of the King and Queen of Italy and is not to call upon the Pope at all. He did the same thing in 1878, when he attended Victor Emmanuel's funeral, but the omission then was glossed over and accepted as a diplomatic necessity in the time of Papal transition. Now it is an open and definite slap coolly resolved upon and advertised as a rebuke to the Vatican's intrigues in Austrian politics and against the triple alliance.

PANAMA, March 25.—Famine rages in Cauca Valley, where the price of provisions and the mere necessities of life has so increased within the last few days that life in the middle and northern districts of the department has become almost impossible to

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the poorer classes of the inhabitants. The attention of the National Government has been directed to this state of affairs, and to the necessity of adopting some means of alleviating the pitiable condition of the 500,000 people who inhabit the Cauca Valley and are on the brink of starvation.

MANILA, Philippine Islands, April 1.—A destructive fire has been raging here in the suburbs of the town. Four thousand houses were swept away by the flames and it is feared that some lives were lost. Many persons are known to have been injured while fighting the fire or endeavoring to save their belongings.

MADRID, March 30.—The Cabinet Council to-day drafted the speech from the throne to be read at the opening of the new Cortes. The speech will announce that the long-standing deficit of 70,000,000 pesetas has been abolished through revision of the estimates and through the opening of new sources of revenue. The policy of retrenchment saves 30,000,000 pesetas and the remaining 40,000,000 come from new taxes. Legislative Councils will be granted to Cuba and Puerto Rico. These Councils will be composed of men nominated by local provincial Councils and others elected by the people.

VIENNA, April 4.—Dr. Adler, the most conspicuous Socialist agitator in the city delivered an address in favor of universal suffrage before a meeting of 4,000 workingmen last evening. Two-thirds of the adult males in Austria, he said, had no votes. Only such semi-barbarous countries as Russia and Spain were disgraced by such inequality of citizens before the law. Unless the government took steps to right this wrong the suffrage question will be likely to find its solution in a social catastrophe. Dr. Ellenbogen, a lawyer, in addressing 1,000 factory operatives in Florisdorf, described as unprecedented the misery of the Vienna poor during the last winter. Even now, he said, 26,000 workingmen in the city were homeless. Many of them had left their families to starve because they would not endure the sight of their suffering children. Both meetings passed resolutions in favor of making May day demonstrations.

The German Socialists have decided against a universal strike and processions and demonstrations May day. The independent party, however, is working to the utmost to bring about a general strike and has resolved to covene a congress at Zurich in August to organize the International Revolutionist Union. American anarchists and French and Belgian dynamiters will send delegates.

MELBOURNE, April 4.—The Commercial Bank of Australia has suspended payment. The shareholders have been summoned to consider proposals for the reconstruction of the bank. The affairs of the concern have been in bad shape for some time and the collapse has been expected for several days. The paid up capital of the bank was £1,200,000, while the subscribed capital was £3,000,000. The reserve fund was £750,000. The bank had a branch in London. It also had branches in Edinburg, Glasgow, and in all the principal cities and towns in Australia. The suspension of the bank is due to the continued withdrawal of deposits, £2,000,000 having been withdrawn within the last year and £150,000 Thursday last alone. The Commercial is the largest bank in Victoria and belonged to any association of banks which recently agreed to uphold each other with the assistance of the government. The total amount of the deposits is over £12,000,000, of which £5,000,000 are lodged in London.

VIENNA, March 29.—Cholera has appeared at Zalosce, a market town of Galicia. Every attempt has been made by the town authorities to check the disease, but despite their efforts it is spreading. Three deaths from cholera have already occurred, and a number of new cases were reported to-day.

ST. PETERSBURG, March 29.—It is stated in an official report issued to-day that on an average 150 new cases of cholera and fifty deaths from the disease are reported every week in the government of Podolia. An extensive trade is carried on between Podolia and Austrian Galicia and also between Germany and Podolia.

ST. PETERSBURG, March 30.—Cholera has made its appearance again in this city, and it is known that fatal cases are of daily occurrence. The authorities are pursuing a policy of suppression and withhold from the public all information as to the spread of the disease. The ministry has ordered the reopening of the medico sanitary stations in the Volga provinces, where the cholera carried off many thousands last year; and special steamers with sanitary staffs will cruise in the river, stopping along the Volga to pick up any cholera patients or any dead from cholera-stricken vessels plying on that stream.

ST. PETERSBURG, April 1.—The Semstovs, or district and provincial assemblies throughout Russia, are organizing special corps of doctors, of hospital attendants, and of women known as "nursing sisters" in the various districts and provinces to care for the victims of cholera in the event of the pestilence becoming prevalent. Orders have also been issued for the medical men of the different provinces to hold meetings at regular intervals and keep watch against the spread of the cholera.

BERLIN, March 29.—The mining town of Kaernton, near Bleiberg, is burning. Two churches and sixty-five houses have been destroyed, and the fire still spreads. Fifteen persons are known to have died in the flames, and several others are missing.

France has a new cabinet with M. Dupuy at its head. It is thought that the change is but a temporary one, as political affairs seem to be quite unsettled. Another crisis is regarded as imminent.

Germany is indignant against France because of the expulsion of one of her subjects. It reported that she may retaliate.

Japanese diplomats disclaim opposition to United States annexation of Hawaii.

Brazil and Paraguay are liable to become involved in war. The Brazilian insurgents remain unsubdued. Those captured by the Government forces have been brutally butchered; no mercy has been shown them. Government troops have been routed in Honduras.

Methodist ministers in Ulster, Ireland, are to receive ten guineas a week for taking the stump against the Home Rule bill.

The estimated loss by fire in the United States during the year is $152,561,605. It is based on actual losses to date.

Bishop J. J. Esher of the Evangelical Association of the United States has gone to Japan to establish a conference.

Gorged rivers have caused destructive floods in the Dakotas, and in Minnesota.

The trial of Rev. Dr. L. A Gotwald, professor of theology at Wittenberg College of the Lutheran Church, was begun at Springfield, Ohio, April 4. It is a difference betwen the progressive element and the element represented by the old forms.

Ex-Prime Minister Mercier, of Canada, delivered an address at Montreal, Quebec, on the 4th inst., advocating the political union of the United States and Canada.

Woman's suffrage was denied by the Wisconsin legislature by a vote of 75 to 14 on the 29th.

The Rock Island Railroad has discharged a number of its employees at Peoria, Illinois, for frequenting liquor saloons.

Both the majority and minority reports of the legislative committee of the Nebraska House of Representatives have reported in favor of arraigning the Secretary of State and the Attorney General for impeachment because of malfeasance in office. Other officers are to be similiarly arraigned.

President Diaz's message to the Mexican Congress reports a prosperous condition of the national finances.

The captain of the British ship John Cook, from San Francisco to Queenstown, reports passing fifty icebergs on the voyage, the largest being fifty miles in length and 700 feet in height.

PERKINS, Cal.

Dear Sisters:—I must tell you how much I enjoy your letters. I prize the Home Column very much, especially the letters containing advice to mothers about training children. I have three little ones, and my earnest desire is to raise them to be good and obedient servants in our Father's kingdom, and I pray to our Father to give me wisdom and strength to do so, and that I may also have patience, for that I often lack; but I am trying, with God's help, to live nearer to him, and to overcome all my faults, so when our Savior comes I will not fall short of my reward.

On the 25th of November we went to Ione, Amador county. Bro. P. H. Lawn accompanied us. Soon after we started a severe storm arose, and it continued to rain and blow for eight days, with only one or two short intervals of calm. We arrived at Mother Dawson's Friday evening, the 25th. Elder Lawn intended to hold meetings at her house, and had sent notices there by mail, and had them posted; but the weather was so bad no one came. Saturday afternoon we visited friends, and Monday afternoon visited a Mr. and Mrs. Burden, and Bro. Lawn preached quite a lengthy fireside sermon there, which all enjoyed, I believe. Mrs. Burden had previously read the sermons that were published in the *Ensign*, which Mother Dawson loaned her; and after hearing Bro. Lawn, expressed herself as willing to be baptized. But her husband would not consent for her to be baptized then.

Tuesday morning we started to Sutter Creek, a distance of twelve miles from Ione, to Bro. and Sr. Epling's. Some of Bro. Epling's neighbors came in, and Bro. Lawn (although he must have been tired riding over the mountain roads) preached three and a half hours, and the people said they could listen all night. The next night the room was full, and he preached two and a half hours, and all seemed interested. It did us all good. The first night some one stoned Bro. Epling's house, while he was preaching, but the last night there were no stones thrown. Bro. Lawn is an earnest worker, and we heard recently by letter that the people who heard him in Sutter Creek are very anxious for him to come again. We left Bro. Epling's Thursday morning, came down the mountain to Mother Dawson's, and came home on Friday. It rained all day; but we had a covered wagon, and felt very thankful to Bro. Harlow, who loaned us his wagon; and although almost all our riding was in the rain, we were, I think, all quite happy, or at least all seemed so.

Praying for the welfare of Zion, I hope to always be found faithful, and be accounted worthy of the blessings to be bestowed on the Saints of God in the last days.

MARY E. DAWSON.

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West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

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Boston, Massachusetts, Howard avenue, Roxbury.

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London, England, meetings on Sundays at 3 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

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Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

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THE SAINTS' HERALD.

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Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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CHURCH UNITY.

IN your last issue there is an article under the above heading. The writer asks the following pertinent question: "Why not come together in a loving fellowship of worship and work, on the basis of the Christian religion, as propounded by Jesus and his elect ones in the New Testament? Why not?"

Why, sure enough, this is the way! Strange no one has thought of this simple way before. Why, how easy this is. No one can object to a basis so fair and satisfactory. Anyone refusing to unite on such a basis as this must prefer disunion. I am sure we will soon all be one. The Master's prayer will speedily be answered, for all his true people and followers will certainly be willing to come together in a loving fellowship, on the basis of the Christian religion, as propounded in the New Testament. I am sure the Presbyterians, Methodists, Baptists, Congregationalists, Lutherans, Episcopalians—in short, all Protestants, will heartily unite on this basis, I think the Catholics and the Greek church will also come in. Even the Unitarians will no longer stay out in the cold. What is to hinder us from uniting on this basis during this year? Can anyone tell us "why not?"

I do not think I misunderstand the proposition. It is to unite on "the primitive creed, the primitive ordinances and the primitive life." Just so. This is exactly where I stand. This is the position I have occupied, lo these many years. And, if I am not mistaken, this is the position of all Christians—Protestant and Roman Catholic. They all claim to hold the primitive belief, and to practice the primitive ordinances, and to lead the primitive life. How strange that we should all occupy the same basis and not know it. How absurd to refuse to come together in loving fellowship, and worship and work, when we already occupy the same basis. All that is necessary is simply to recognize the fact that we are one. Really there is more union than we were aware of. Let us go on to the full consummation. Why not?—*Charles Fuller in Church Union.*

APPLIED THEOLOGY.

IN the Sixth Presbyterian Church Dr. Carlos Martyn preached from Luke 19: 10, and gave expression to the following views: Nothing is more remarkable in the life of Christ than his double ministry—his ministry to the spirit and the body. He reached the one through the other as a wise wife gets at her husband's pocket through a good dinner. Every word of salvation he incorporated in an act of salvation. Here is a hint for us. For what is the church? 'Tis the representative of Christ. He survives in it. Its commission is to carry on his word after his example. In its ministry to the spiritual nature it does this. Is it equally obedient on the physical side?

A year or two ago a couple of epoch-making books appeared. The one was written by Gen. Booth of the Salvation Army, who borrowed his title from Stanley's latest work on Africa, and who painted the horrors of life in the East End of London so appalling that a vast remedial agency was conjured into existence as by the wave of Aladdin's lamp. The other was written by Mr. Riis, a bright reporter for the newspapers, who borrowed Dickens' pen and in describing the seamy side of New York showed us "How the other half lives." Both these books belong to the pre-Raphaelite school—are more tragic than a tragedy and more hysterical than a French novel.

We have the same classes here in Chicago. They are the chronic despair of philanthropy. Squalor, ignorance, and vice, write down their names in the stunted forms, villainous features, and contaminating proximity of these thugs of civilization. Moral pestilence and physical disease prowl under the gaslight in the persons of painted shapes of shame out of whom the womanhood has faded, leaving only the animal in sight. In Chicago tens of thousands burrow in slums, breed like rats in tenement houses, and beget disease and crime in the shape of offspring who are mortgaged to the Devil before they are born. There are 500,000 heathens in this town—without counting any of the newspapers!

What is the way out of darkest Chicago? Our first duty is to admit our responsibility. The church is *particeps criminis.* How? By its indifference and inaction. Our main effort has been to protect ourselves. We have put the dangerous classes under the surveillance of the police, and have tried to hold them within certain limits. This is the method of selfishness, not of Christ.

Why not do here as Chalmers did in Glasgow? He districted the city, apportioned these districts among all the churches, made each responsible for its own section, and let none undertake to work more territory than it could deal with effectively. What was the result? Glasgow was revolutionized.

Would it not be well for Christians to stop swearing prayers at one another and imitate that crusade?

Let each of our churches assume a district, and then riddle it with light, strike it through with educational and reformatory appliances, and shake the Devil out of it. Begin as Christ did—with the body. Free baths before free Bibles. Soap before tracts. Bread before prayer-meetings. A hungry man is not a fit candidate for grace. Make the church an institution of all-round salvation—Christ-like.

Why should it not rescue from poverty, from ignorance, from coarseness, as preparatory to and significant of spiritual salvation? I would have cards, billiards, bowling, baseball—every recreation put under the patronage of the church. I would make each church the center of innocent amusement; a social center as well as a repository of religious teaching; a temple of humanity, like Walter Besant's "Temple of pleasure" in the midst of East London's wretchedness—three acres of philanthropy.

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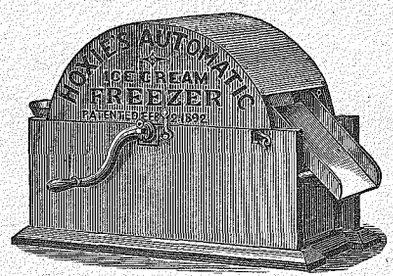

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH, W. W. BLAIR, EDITORS
R. S. SALYARDS, ASSISTANT EDITOR.

Lamoni, Iowa, April 22, 1893.

CONTENTS:

EDITORIAL:
The General Conference.....241
The Twelve and Seventy.—No 2.....245
MOTHERS' HOME COLUMN:
At Conference.....247
LETTER DEPARTMENT:.....248
ORIGINAL ARTICLES:
Who Call Ministers, God or Man.....250
"Nominations and Common Consent," Reviewed.—No. 2.....251
SUNDAY SCHOOL ASSOCIATIONS:
Nauvoo and String Prairie.....255
MISCELLANEOUS:
Items of Interest.....255

THE GENERAL CONFERENCE.

BRO. A. H. SMITH was the speaker at the Sunday afternoon preaching session, Bro. Joseph Luff assisting him. The house was again filled to overflowing, those present being well repaid for their attention. He stated the divine institution of the latter-day dispensation and traced its vicissitudes in the movements of the Saints from Kirtland, Ohio, their expulsion from Missouri, and the final disruption and rejection of the church at Nauvoo at the death of the prophet. The seeds of dissolution sown through a failure to live by the revelations given of God had finally caused the rejection of the church. History repeated itself; if we could see by reason of the history of the past the causes of disruption and dissolution, we should profit by its failures and steer clear of the quicksands in which the church went down to wreck and ruin,—we had the mistakes of the past to learn from. The fact that God's people were scattered from Nauvoo and the removal from their midst of the prophet and patriarch, are evidences in themselves that the people did not fulfill the obligations imposed upon them of God. The work of apostasy continued until its culmination in the open rebellion against the law of God, in 1852, when the Utah Church adopted the doctrine of polygamy. The work of reorganization began in 1852, when a sufficient number of those holding the true faith united upon the law of God. Only twenty-five or thirty thousand of the original two hundred thousand went to the valleys of Utah. He in saw the Reorganization the sons and grandsons of those who refused to follow the western movement. The successive steps in its departure were stated by the speaker, who showed that the difficulty now to be met was their blind belief in the "living oracles"—their leaders—whom they followed, disregarding the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. In these revelations, especially in those given in these last days, were the principles revealed by which the true faith and church were to be perpetuated and preserved. They pointed out, and clearly, the successorship in the prophetic office. He then showed the successorship and right of President Joseph Smith to the prophetic office and presidency of the church; that the kingdom had not been destroyed nor given to another people, but was moving forward to the successful building up and establishment of the faith revealed through the instrumentality of the first Seer.

Bro. John T. Davis addressed an overflow meeting in the basement at 2:30 p. m., and Bro. M. T. Short spoke there in the evening hour. We did not learn what topics were presented.

Bro. F. G. Pitt was assisted by Bro. Charles Derry in the evening preaching service. The text was Matthew 10:16: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise servants and harmless as doves." One manifest and leading evidence of the truth of our work was its harmony with the system taught by Jesus Christ, while the various other systems of religion were not in harmony with the teachings of the Savior. The preacher illustrated the principles of the doctrine of Christ, and compared them with the jewels of a casket, the former representing the powers and gifts of the Spirit, the latter the organization in which they were placed. The adaptability of each to each was not accidental, but as designed and appointed of God. It was not pleasant to think of the church and its servants as sheep among wolves, but such was the designation. Our work was to win men by persuasion, not to antagonize and drive them away by ridiculing their systems of faith. God has not only not required us to do that, but has commanded us to be wise servants and harmless as doves; we were to be builders, not destroyers. God has people in all the various religious organizations; it was the work of the Spirit to call them out; we should work with that end in view. He had no sympathy with a spirit of ridicule; the teaching of the truth was in itself destructive to error; our work was destructive only in the sense that it was reconstructive, the thought of the speaker being that in all the work of Christ the Spirit of Christ should prompt and be in all labor done; that no one was justified in resort to anything not godlike in character. The Almighty did not employ such methods; his servants must not do so; they would only do harm by so doing; the Lord was only bound by righteous, by correct administration; the people would listen and respectfully hear a proper presentation of the faith.

MONDAY, APRIL 10.—Prayer service opened at 8:30 with Brn. John Hawley and James Thomas in charge. Testimonies were borne by a number concerning the appointment of Joseph Smith by his father. A prophecy was delivered to Sr. Catharine Salisbury, sister of Joseph the Martyr, and Bro. James Whitehead, formerly private secretary to the Seer. They were told that their lives had been preserved to bear witness of the work of the Seer and of the present work being done under the presidency of the present prophet and seer; that they should receive the future reward of the faithful ones who had passed within the veil. The eight persons baptized on Sunday were confirmed.

Bro. G. H. Hilliard, of the Bishopric addressed the eleven o'clock meeting, being assisted by Bro. John Chisnall. Galatians 6:7 was the text from which the speaker led his hearers up to the duties of the temporal law. The expression of their faith required to be tested by the law of life and duty. Men and women may become altogether pure in heart, but that could be attained only by an understanding of, a compliance with the law of God. Our will should be to do the will of God in all respects. Something additional to coming into the church is required of us; many do not unreservedly give themselves to God, but we must do this in order to do our full duty and obtain the complete reward. The Lord requires of his church that it send the gospel into all the world. To do this, means are necessary, and he who rejects the law providing for the financial support of the work rejects what God has ordained. The temporal law was then detailed to some extent by the speaker. The sermon will be published in full later.

Business was resumed at the 1:30 session which was opened by singing, prayer being offered by Bro. Alfred White. The secretary read the minutes.

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The committee to which was referred the petition from Australia concerning the holding of a "tea meeting" reported that the entertainment was not condemnable, but was in harmony with the action of last conference which provided for the holding of church and Sunday school entertainments, and defining their character and management. The report was adopted.

The report of the General Sunday School Association Convention was read and ordered spread upon the minutes.

A resolution was adopted providing that reports of the Presidency, the Bishopric, and the ministry in the field be sent to the Secretary of the Church ten days preceding the opening of the General Conference, that they be turned over to the publishing department, which shall issue them as a supplement to the HERALD and place them in the hands of delegates and members of General Conference, that they may be read before its sessions begin.

It was resolved that a committee of three be appointed to make a selection of a sufficient number of the best tunes to make a reasonable and handy song book, with words and music to be published in parallel lines; this to be done as soon as possible consistent with the finances. This was adopted, and Bro. F. G. Pitt, Sr. Belle Robinson, and Bro. Leonard Scott were selected as said committee, and authorized to add two to their number, if desired.

The question of the right of a priest to administer the sacrament to an unconfirmed person was raised, and discussed at considerable length, and finally deferred until the following session, the general sentiment being against legislation being passed providing for exceptions to the usages of the law of God.

The resolution providing that nominations of members of the Board of Publication be made by the body, etc., instead of by the Bishop, as provided by the Articles of Association of the church, was made the special order for to-morrow's session. Announcements were made and the assembly was dismissed by President Smith.

At 7:30 Bro. Heman C. Smith occupied the stand, being assisted by Bro. Duncan Campbell. We did not hear the discourse, but were informed that the sermon could be stated under the heading of, "Necessary growth and development of the Church," the main thought being that as the kingdom of heaven was compared to a seed which changed and grew from the time it was planted until it brought forth its perfect fruitage, so the church, organized in a time when the world was not fully prepared for all the truths to be brought to light by its teachings, and composed of individuals who were under the influence of then existing and antecedent social and religious conditions, could only grow and become fully developed by the laws of development, which were gradual. Some things of the past in practice and theory were necessarily peculiar to the past, and some of its practices imperfect, while the future must bring the constant growth of the church into the final fullness of the knowledge of God and Christ.

TUESDAY, APRIL 11.—Prayer service was in charge of Brn. Israel L. Rogers and David Chambers. It was an enjoyable season, so reported by those present.

Elder R. J. Anthony introduced Bro. I. N. White at the morning preaching service. The speaker, basing his remarks on Matt. 24: 44–46 said, in effect: No critics are so critical as the Latter Day Saints. This was correct in them if done in proper spirit, it enabled them to correct their mistakes; if we fail to comprehend our mistakes others might do so and point them out to us. The text indicated the probable opening of a fountain of truth before the second coming of Christ, and the sending of servants to impart to the people meat in due season. The elders might lose their reward and their works be burned because of neglect; the ministry occupied responsible positions. They must seek unto God for his Spirit; must not teach without it. When they have the Spirit they are made strong for their work; they must trust in it and not in their own wisdom; they should wrestle with God in prayer for the Holy Spirit, not trusting in their own strength. The apostles had to wait for the reception of the Spirit before beginning their ministry in all the world. All men and women required testimony from God concerning his work. His servants and his people should rely upon him in all times of need and seek him for light and aid; he had promised to answer and bless those who trusted in him. If we have an eye single to the glory of God we could so obtain the blessings desired in wisdom. The sermon was replete with good points too numerous to be stated here. It was reported for publication.

At the business session in the afternoon prayer was offered by Bro. E. C. Briggs, when the minutes were read, corrected, and approved.

The resolution to amend the Articles of Association of the church by providing for the nomination of members of the Board of Publication by the body instead of by the Bishop as at present provided for, providing also that members of the Board be chosen to serve for stated periods, their terms expiring by limitation, was read and discussed, and being put upon its passage was defeated.

A ministry report was read, as was also the report of the committee on Northern Illinois district boundary line. It recommended that the lines of the district's boundaries as defined by it be adopted, to which the body agreed.

It was moved to reconsider the action of yesterday by which a committee was appointed to compile a hymn and tune book; it being urged by those in favor of reconsideration that the expense was untimely because of other demands; that the Saints' Harmony furnished a large number of tunes, amply sufficient to suit all requirements; that missionary work demanded all the means that could be made available therefor. The motion to reconsider prevailed by a vote of 134 to 28. The motion appointing the committee and authorizing it to compile a book was then rediscussed, and defeated, those favoring its defeat clearly making the points that the Harmony was equal to all demands; that it was acknowledged by competent musicians and vocalists to be an excellent collection of sacred music, and unsurpassed.

A petition asking for appointment of a minister to a particular field was referred to the Quorum of the Twelve; a request for missionary labor was referred to the missionary in charge of the field from which request was made.

The question of administering the sacrament before baptism in exceptional cases, was indefinitely postponed, the body being decidedly opposed to begin legislation providing for exceptions and thus burdening its statute books with unnecessary definitions and resolutions.

A petition was read from the Independence branch, which by unanimous vote invited the General Conference to meet there in 1894.

President Smith, chairman, announced a meeting of the College Committee.

A resolution from the Far West, Missouri, district, asking how scattered members of the church should be reported, was referred to the Church Secretary and Recorder.

A resolution of the Eastern Maine district asking action prohibiting dancing and card playing was read.

The Second Quorum of Seventy renewed a request for the ordination of Bro. T. C. Kelley to the office of Seventy as ordered by last year's session. The president being asked to provide for it, referred it to Bro. A. H. Smith, President of the Twelve, and the Presidents of the Seventy.

A notice was read asking sisters interested in mothers' work to meet at a stated hour.

President Smith remarked that he was glad the brethren were learning to discuss questions without striking at the positions of others; they were learning to reach conclusions in dis-

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cussion without setting up a man of straw to strike at.

At the close of the session he also addressed the conference as follows:—

There is a tendency upon the part of men generally to multiply rules and obligations, and to prescribe rules for other people as well as themselves to walk in. While I may say that I am not especially fearful that we shall commit any very strange departure from the right way by them, I discover a tendency to multiply rules. Personally, I feel that this may be an enchroachment upon the work of the Spirit. The law as uttered by the Savior is short and comprehensive: "Thou shalt love the Lord thy God with all thy heart, . . . and the second is like unto it, Thou shalt love thy neighbor as thyself; on these two commandments hang all the law and the prophets." The whole paraphernalia of the law and prophets center in these two. I would dislike to see the church make any very extended rules and regulations for personal conduct; the more of them that are placed upon the record, the more completely is the liberty of the individual hampered, and the less dependence is there placed upon the leading of the Spirit in the individual. The very principle that was couched in the enactments that enforced the moral law or tables of stone took their shape and character from the infiexible nature of the stone upon which the commandments were engraved, and that which followed after it was the very thing that was nailed to the cross; and you find that the language of the sermon on the mount in its series of commandments gives liberty, but the imperative commandment of the law was "Thou shalt," and "Thou shalt not." Punishment resulted from a departure on either hand. While I am pained when I see a brother or a sister walking disorderly, I do not know the underlying currents that have been at work in the life of the individual that have produced the condition of things surrounding them that gives character to their movements. I do some things that I know some of the brethren of the church do not look upon with favor, and, I presume, that some of them in the condition I am in would not do; but they are not in contravention of the rules of the law; and I would not like to see the church pass very restrictive measures that would hamper my personal liberties greatly; nor would I want them to make any great long string of moral requirements and carry them around in a packet, where I could read them over in case I was called to speak, for fear I might possibly outrage some one of these number of rules, to see whether I might or might not act in harmony with the leading of the Spirit. Now as an instance of this, I heard one of the brethren say yesterday, that if a certain thing obtained he would have to revise his teaching to the world. While I am in accord with the brother, in a good many of the ideas he expressed, I should, if necessity required, administer the sacrament to a man that had been baptized only; I would not want to fly in the face of a rule of the church, and I would not want to do it if that rule was anything of a reasonable character or did not so far infringe my personal liberty as to take my conscience captive, if it did then I would rebel; I would do it openly and publicly, and tell the brethren just what I thought about it. I am saying nothing about the merits of the proposition.

Again; if I found it necessary, I should ask a sister to kneel with me at the bedside of the sick, and I should ask her to pray; I might not ask her to lay on hands, but I would certainly ask her to pray. Again; I would not keep the sacred oil in the house until it got rancid, and expect a delicate child to take of it when I could not take it myself. The simple fact so far as I am concerned is, that I would be governed in my action by the exigency as well as by the necessity that existed at the time, and if it was necessary to cut spiritual red tape I would do it just as quick as I would cut any other kind of red tape where a law is not specific; I do not propose to break a specific provision of the law.

"Whatsoever is not of faith is sin." Now there are some things that are foolish, but are not criminal; they only become criminal because laws are enforced against them. It would be foolish for me to go into the dance. It would be a great folly for me, a sixty year old man, to undertake to rejoice in the dance; but I pledge you my word that if I was to hear a musical overture in the street and I felt like dancing, I would very likely dance; just like I saw some little boys and girls go along the street in Utah once when I was there, and the band was going along; I saw those little things whirl in the dance and I wondered before God if they were sinful; it came home to me like a flash. I cannot help marching a little quicker if I hear the music, and sometimes I cannot help singing; yet it would be foolish for me to sing at times; it would be incongruous. I would not go into a place where cards are played and sit down and play around the card tables, not for my left hand. It is folly; it would be an example that I never could wipe out so far as I am concerned, but it so happens that there are brethren present who have been accused of playing cards with me on the railway. We were not on the train at the time; we did not see the cards; but we are credited with having played them; wherever the story has gone it has been said, "Well President Smith was caught playing cards on the railway." I am not going to say as some men can say, that I do not know an ace from a king, or a jack from a queen, for I do; and I have played cards, and I have danced; but never since I set my face Zionward in the church have I ever done either, and I would not do it.

It seems to me that the principle announced by my mother many years ago is a good one, and that is this; when we boys were romping through the house, three or four of us, and a cousin or two were there, and we did make a big racket sure, some visitor said, "Mrs. Bidamon, how can you allow these boys such liberty? why don't you stop them?" I remember just exactly how she looked when she made the answer; she said: "If my boys are in the house and I can hear them making a noise, I know where they are; but if they are out in the street I don't know where they are; and as for making rules, I have found that the fewer rules I make, the less wrong my children do."

Now in whatever is presented to us let me ask of you to make this consideration at least in the contemplation of what is presented regarding the prescribing of a rule, and that is this; remember that the Holy Spirit is given unto the children of God through Jesus Christ for their personal supervision to be in them as a well of water, springing up unto everlasting life, directing and controlling their thoughts, and thereby directing and controlling their actions. Now if the Holy Spirit be resident, pray don't by rules and obligations take the prerogative out of the hands of the Holy Spirit. I simply ask it in consideration. I ask another thing, and you will pardon me for that: and that is this: I see that Kaiser William, of Germany, has taken it in hand to tell how long men shall preach, and he has reduced it to an exact science of six minutes. Now let me ask the eldership to consider this thought; that when an audience has sat long enough to become weary, and the time is passing at which they should adjourn, an excess of words is lost upon the great majority, and it would be much better to let them go and improve another opportunity of talking to them. I make this announcement for the benefit of the eldership. If you make a few points and make them well, clear and emphatic, the chances are that the average hearer will go away and will feel much better than if he had had a great amount of preaching—more than he could remember and be benefited by. There may be occasions where we can preach long sermons. I remember hearing that my father once preached a sermon five hours long, and the longest sermon I ever preached was two hours and a quarter; but there was such an amount of inspiration with it that I absolutely forgot everything but the text when it was done. It had a specific object in view. I was requested to go over into the Montrose branch and there help settle a difficulty; I told them I would come over on Sunday and help them settle it if necessary. I was led to take the text: "But if ye bite and devour each other, ye shall be consumed one of another." Starting with a brother who was to row me across the river, he asked me what I had said. I could not remember a single word of it, but on the next Tuesday morning I received a messenger from this brother saying that I need not come over and help them settle their trouble, because they had it all settled. I could then see how I had not wasted the time of the brethren. I say this now because I have been made to feel that however antagonistic it may seem to some rulings and opinions I have expressed, I have discovered that many a word apparently in carelessness dropped by me, has been treasured up and it has found fruitage abroad among the brethren, either for good or for ill; and I want to stand fairly on the record with you.

Bro. Joseph Luff was assisted in the evening by Bro. William Anderson, of Lamoni. The subject was a special treatment of some past acts and precedents claimed as obtaining in the early days of the church, from which a lesson was drawn in illustration of the foundations of the present, in favor of the authoritative standards of the church. The sermon was reported, and will be published.

WEDNESDAY, THE 12TH.—The good weather that had generally prevailed during the session continued, with the exception of a high wind which had been blowing during the entire night. The Saints gathered in force as usual, and prayer service was opened on time with Brn. J. S. Kier and G. E. Deuel in charge. The season of prayer, and song, and testimony was inspiring.

At 10: 45 Bro. C. R. Duncan delivered the morning sermon. We were not privileged to be present and failed to get a report of the discourse. Bro. Senterlow Butler assisted him.

Business was again taken up at 1: 30; hymn 171 was sung, and prayer was offered by Bro. Charles Derry. A report from the Third Quorum of Elders asked for the ordination of Bro. C. J. Hunt as first counselor to its president. The request was approved and the ordination referred to the Twelve for action, as was also a request for the organization of a second quorum of deacons.

The Quorum of the Twelve made a lengthy report; it was read and spread upon the minutes subject to call for action upon its statements and resolutions.

The following was adopted: Resolved that this conference approve the active prosecution of missionary work in Chicago during the World's Fair, and that we encourage and sustain the missionaries in charge in mak-

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ing such special effort with the means the Bishop may be able to supply for the purpose.

A resolution from the Western Maine district asking for action or instruction to enable it to deal with those who indulged in the practice of dancing or card playing produced considerable discussion which was based upon a list of propositions. The following in effect was finally adopted: Resolved that we consider the practices of dancing and card playing as unbecoming true Christians, and that they should be avoided by all Saints.

A request for a definition of the boundary lines of the Little Sioux and Galland's Grove districts was referred to a committee composed of their delegates.

Pres. Smith stated that he had been requested to address the priesthood upon the subject of the work and duties of its various offices; he would take the matter under advisement.

Announcement was made of a cyclone last evening at or near Allendale, Missouri, twenty-five miles southwest of Lamoni, by which eighteen dwellinghouses and several school buildings were destroyed; two of the former being those of brethren of the church, a child of one, Bro. Birk, being badly injured; that they needed the sympathy, and prayers, and help of the conference. A collection was ordered taken for their benefit in the evening hour. We omitted mentioning the taking of a collection at the morning service when about twenty-seven dollars was raised for Bro. John McMullin, a blind brother from Independence, Missouri.

Bro. Joseph Smith stated that the College Committee consisting of Brn. David Dancer, Robert Winning, E. L. Kelley, I. L. Rogers, and himself was prepared to entertain propositions for donations of land and money for the college. It had received two offers of land. The committee reserved the right to reject any and all propositions. An announcement of a mother's meeting in the basement for the evening and a meeting of the Sunday School Association for Saturday morning closed the session which was dismissed by Pres. Smith.

Bro. J. D. Erwin spoke in the evening on the "middle state," the condition of the dead until the time of resurrection. The sermon was well reported of. Bro. H. E. Moler assisted the speaker. The collections for the Allendale sufferers amounted to over one hundred dollars.

THURSDAY, THE 13TH.—Brn. J. W. Waldsmith and William Waterman led the prayer service. It was "a good meeting."

Elder Charles Derry preached at 10:45, being assisted by Bro. David Chambers. His text was 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure," etc. A solid foundation was necessary in temporal things and in spiritual matters it was none the less requisite. God laid the foundation; no man could lay another to build upon and be in harmony with God. An understanding of the attributes of the character of God, among which are love, justice, wisdom, etc., was essential to a correct understanding of his word. When we comprehend the fact that God moves in harmony with the principles of justice, truth, and love, we can understand the character of the foundation he has laid, and how men must build upon it; his truth therefore appeals to our intelligence. He is unchangeable, and is no respecter of persons. All through the ages he has made known his saving power, and in these latter days has restored the gospel. The speaker presented many occurrences in his life in illustration of the condescension of God toward men.

Hymn 38 was sung, prayer was offered by Bro. John Hawley at the opening of the afternoon session.

Brn. M. T. Short and W. H. Kelley were permitted to represent the Nova Scotia district as delegates. Bro. Kelley was permitted to also represent the West Virginia district. A report from the First Quorum of Seventy was read. It reported seven hundred and nine baptisms performed during the year. The committee on boundary lines of Galland's Grove and Little Sioux district reported recommending that the matter be referred back. It was so referred.

A resolution was read from the Pittsburg and Kirtland district asking the conference to hold its next session at Kirtland. Some matters presented by the Seventy were made the special order of Friday's session.

A resolution from that quorum concerning the *Millennial Star* and the *Times and Seasons* was taken up and discussed, when the following substitute was adopted: "Resolved, that in our judgment much of the church history contained in the *Millennial Star* and *Times and Seasons* is of extremely doubtful character, and cannot be safely relied upon; therefore it should not be employed as authority in matters affecting the government of the church."

Following the discussion President Joseph Smith addressed the delegates stating that whatever earnest expressions of sentiment had been made in discussion of questions, the matter should not be carried out of the doors of the conference room. Men were earnest in manner and in speech, and would not be of much account if they were not earnest and devoted men and meant what they said. We should carry our differences and in good will and spirit before God and would then get through all right. A man should not be called to account or excoriated either in public or in private because he differed from an opinion of another.

Announcements were made for meetings of the young people, who will move to the organization of a general young people's mutual improvement society; also for another meeting of the sisters. Bro. Joseph Smith then pronounced the benediction.

Bro. James Caffall addressed the evening meeting gathering. He was assisted by Bro. J. W. Gilbert. We regret being unable to furnish a summary of the sermon which was said to be one of the best of the conference. If reported it will appear in due time.

The sisters' meeting held in the lower auditorium adopted some rules to govern a general organization for woman's work, which organization, we understand is to be completed.

FRIDAY, THE 14TH.—Brn. Joseph Brown and George Hawley were in charge at the morning prayer service.

Brn. Emsley Curtis and Henry Kemp occupied the stand at 10:45, the former doing the preaching; another sermon that we were not permitted to hear.

Hymn 52 was sung and Bro. W. T. Bozarth offered prayer at the business session, after which the minutes were read.

The Quorum of the Twelve reported that one committee of its number had ordained Bro. C. J. Hunt as first counselor in the Third Quorum of Elders, that another had met some who had made request for organization of a second quorum of deacons and recommended deferring the matter until next conference.

A request was made from members of the Seventy that the word *requested* be substituted for the word *instructed* in that part of the resolution of the Seventy which asked action of the Board of Publication. It was denied.

The special order of the day was the resolution of the Seventy reading as follows, "Resolved that in the opinion of this quorum general church ministers who labor in the literary concerns of the church should conform to the provisions of the law in the Book of Covenants as found in Doctrine and Covenants 70: 3, 74: 2, touching the support of themselves and families and thus place themselves on the basis of all other ministers so far as circumstances permit, Resolved that the Board of Publication be instructed to carry this resolution into effect in its management of the Herald Office." The action was affirmed.

The next item of business was the following resolution of the Seventy: "Resolved that it is the judgment of this quorum that the High Council was appointed by revelation for the

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purpose of settling important diffculties which could not be settled by the church or the Bishop's council to the satisfaction of the parties. It is therefore an appellate court and has no jurisdiction in original cases; — See Doctrine and Covenants p. 272, par. 1; p. 259, par 35; Book of Rules p. 135, par. 5. Motions to refer the matter to the General Assembly, and to the third day's session of next conference were defeated, and the matter was made the special order for Saturday at two o'clock.

Presidents of districts who were present were requested to meet and confer on district work.

A motion to meet for business at ten o'clock in the morning was defeated.

A report was read from the Fourth Quorum of Elders asking ordination of Bro. John Shippy as a counselor to its president. It also stated that it had adopted a resolution providing that none of its members be licensed if they use tobacco, to be operative from its next meeting at conference. Various quorums of priests presented names for ordination. All to be ordained were referred to the president of the Twelve.

Hymn 231 was sung and the benediction was pronounced.

President Joseph Smith addressed the evening gathering in answer to the request to address the preisthood; President W. W. Blair assisted him. The sermon was so replete with points that we do not attempt to summarize it in our now very limited space. It was reported, and will be published entire.

SATURDAY THE 15TH.—The young peoples' prayer meeting in the lower auditorium was well attended and the time pleasantly used to the profit of all present. They appreciate and are growing in appreciation of their spiritual privileges. The Lord is blessing their efforts to become useful and to work in the various avenues opening before them; their future is bright, and rich in promise both for the church and for themselves.

Elders Joshua Armstrong and Henry Southwick presided at the opening service of prayer and testimony.

The audience was addressed by Pres. W. W. Blair at 10:45, Pres. Joseph Smith assisting him. He spoke upon the question of the position of the President and the First Presidency of the Church, showing the character and importance of their work. The sermon was reported in full.

Hymn 49 was sung and Bro. Joseph Snively offered prayer at the opening of the afternoon session. A committee of the Twelve was permitted to retire to attend to ordinations, when the minutes were read.

The Quorum of Twelve reported that they had attended to ordinations in quorums of priests; they had not ordained one in one of the quorums of elders because a protest was made against it by five members of the quorum. It was referred back to that quorum.

Committee on examination and revision on matter of church history reported. There had been a partial assigning of work, but nothing further.

The First Presidency presented the following:—

The Presidency report to your honorable body the following appointments for the current year: A. H. Smith, W. H. Kelley; the Eastern States, including Ohio, Pennsylvania, New York, New Jersey, Deleware, Maryland, and the Virginias, Nova Scotia, and New Brunswick. James Caffall; Kansas, Nebraska, Colorado, New Mexico, and East Wyoming. J. H. Lake; The Canadas. J. R. Lambert. Joseph Luff; Iowa, Missouri, Central and Southern Indiana, and Illinois. E. C. Briggs; Michigan, Minnesota, Wisconsin, and the Dakotas. Heman C. Smith; the Southern and Southwestern States and Territories. We make no appointment for Bro. T. W. Smith for the reason of his affliction, but will, when his health shall be so far restored as to warrant, be pleased to assign him a field. In the meantime he can labor with the brethren having charge of Missouri and adjoining States, as may be agreed. Brn. J. W. Gillen and G. T. Griffiths should be sustained in their field in the European mission.

We have reported to the Twelve in regard to several of the fields, and the missionary forces connected with them. and presume they will report to you in regard to them.

The following appointments of the High Priests reporting for missionary work are made in agreement with the Quorum of the Twelve. D. S. Mills, Southern California. Charles Derry, Pottawattamie district; F. G. Pitt, Northern Illinois district; William Anderson, Decatur district; C. E. Butterworth, Galland's Grove district; J. C. Crabb, Nauvoo and String Prairie district; C. G. Lanphear, Northern Illinois district as circumstances permit; M. H. Forscutt, Society Islands, in charge; J. W. Waldsmith, Nebraska; R. M. Elvin, Decatur district.

Of our own labor, we report that we expect to do what we can to aid the general missionary work as wisdom and exigency will permit.

The special order of the day was then discussed, the statement concerning some of the functions of the High Council of the church. It was moved to amend the statement to make it read, "it has no jurisdiction in original cases except as provided in the law." An interesting, profitable discussion occupied the session until five o'clock, when the following mission appointments of the quorum of the Twelve was read:—

OF THE FIRST QUORUM OF SEVENTY.

Hyrum O. Smith, Rocky Mountain. H. N. Hansen, Rocky Mountain. in charge. Rudolph Etzenhouser, Rocky Mountain. Duncan Campbell, released on his own request, on account of ill health. J. S. Roth, Eastern Iowa and Des Moines district. Orlin B. Thomas, Des Moines district. Emsley Curtis, Southern Illinois. I. N. White, Southwest Missouri, including all territory in the Clinton, Independence, and Spring River. E. A. Davies, Northwestern Nebraska. Henry Kemp, Fremont and Nodaway. John Thomas, Southwestern Missouri. James McKiernan, Nauvoo and String Prairie, with the privilege of Clark county, Missouri. J. F. Mintun, Little Sioux. J. F. Burton, Pacific Slope mission, in charge. Thomas Daley, Oregon and Washington. H. L. Holt, Northern California and Nevada. L. R. Devore, Pacific Slope. F. M. Cooper, J. J. Cornish, W. J. Smith, and I. M. Smith, Michigan and Northern Indiana. W. S. Pender and E. M. Wildermuth, Wisconsin. J. Arthur Davies and I. N. Roberts, Minnesota. R. C. Evans, Canada. H. H. Robinson, Eastern mission. A. H. Parsons, Philadelphia. U. W. Greene, Western and Central Maine. M. H. Bond and L. W. Powell. Pittsburg and Kirtland district. Thomas Matthews, as circumstances permit. J. T. Davies and J. Alfred Davies, Kansas. M. M. Turpen, Southeastern mission. A. J. Moore, Southwestern mission. J. W. Wight, Australian mission, in charge. C. A. Butterworth, John Kaler, Australian mission. J. F. McDowell, Galland's Grove. F. M. Sheehy, Massachusetts. M. T. Short, Central and Southern Indiana. J. B. Lytle, Colorado. J. R. Evans, Wales. Joseph Lakeman, Maine, as circumstances permit. Arthur Leverton, Canada, as circumstances permit. John Smith, Massachusetts, as circumstances permit. J. L. Bear, Michigan and Indiana. J. C. Clapp, Hawaiian mission, in charge. C. H. Jones, St. Louis. C. Scott, Iowa, Missouri, Central and Southern Indiana. James Moler, Ohio. W. E. Peak, Kansas. Peter Anderson, Scandinavia. J. C. Foss, Northeast Missouri. S. J. Stone, Northern Illinois, as circumstances permit. C. R. Duncan, Kansas. W. T. Bozarth, St. Louis.

OF THE SECOND QUORUM OF SEVENTY.

M. P. Madison, Nodaway. T. W. Chatburn, Far West, Missouri. D. M. Rudd, Des Moines. D. E.

(Concluded on page 256.)

THE TWELVE AND SEVENTY.

No. 2.

OF the administration of the Twelve Joseph the Seer further says:—

On the 19th [June, 1835] nine of the traveling High Council met with the church in conference, at Pillow Point, New York, and resolved that the limits of the conference embrace all the northern part of the State, to be called the "Black River Conference." The elders of this conference had been diligent in their callings. Their manner of teaching, in some respects needed correction, which they gladly received.—*M. S.* 15: 285.

July 17, 1835,—

The Twelve met in conference, agreeable to previous appointment, at St. Johnsbury, Vermont. Resolved,—That this State be the limits of this conference, and include the branches in Littleton, Dolton, and Landaff, in New Hampshire, to be called the "Vermont Conference."—*M. S.* 15: 297.

Bradford, Massachusetts, August 7 [1835]. Nine of the traveling High Council met and decided that the limits of the conference embrace the State, to be called the "Massachusetts Conference."—*Ibid* 298.

August 17, 1835, a General Assembly of the church met in Kirtland "to take into consideration the labors of the committee appointed by a General Assembly of the church, on the 24th of September, 1834, for the purpose of arranging the items of the doctrine of Jesus Christ for the government of the church," viz., Joseph Smith, Jun., Sidney Rigdon, Oliver Cowdery, and Frederick G. Williams. The Twelve were not present in person, but W. W. Phelps read to the Assembly "the written testimony of the Twelve" concerning the compiled commandments, as follows:—

We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true."—*M. S.* 15:300.

Seven of the Twelve met in conference at Saco, Maine, August 21.—*M. S.* 15: 302.

August 28 [1835], the traveling High Council assembled in conference at Farmington, Maine, and Resolved, That this be called the "Maine Conference."—*Ibid.*

September 27 [1835], an attempt was made in the High Council, at Kirtland,—

To criminate the Twelve before the High Council for cutting off Gladden Bishop at their Bradford conference ["for advancing heretical doctrines, which were derogatory to the character of the church"], but the attempt totally failed. I decided that the High Council had nothing to do with the Twelve, or the decisions of the Twelve. But if the Twelve erred, they were accountable only to the General Council of the authorities of the whole church, according to the revelations.—*M. S.* 15: 343.

Joseph the Seer, November 12, 1835, wrote in his history thus:—

This evening, at 6 o'clock, met with the Council of the Twelve [in Kirtland], by their request. Nine of them were present, . . . and I made some remarks as follows: I am happy in the enjoyment of this opportunity of meeting with this council on this occasion. I am satisfied that the Spirit of the Lord is here, and I am satisfied with all the brethren present, . . . I supposed I had established

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this church on a permanent foundation when I went to Missouri, and indeed I did so, for if I had been taken away, it would have been enough: but I yet live, and therefore God requires more at my hand.—*M. S.* 15: 423.

December 15, 1835, this was written by Joseph the Seer concerning Elder Orson Hyde:—

The adversary is striving with all his subtle devices and influence to destroy him, by causing a division among the Twelve, whom God has chosen to open up the gospel kingdom in all nations.—*M. S.* 15: 519.

And under date of January 1, 1836, we find this:—

The powers of earth and hell seem combined to overthrow us and the church, by causing a division in the family; and indeed the adversary is bringing into requisition all his subtility, to prevent the Saints from being endowed by causing a division among the Twelve, also among the Seventy, and bickerings and jealousies among the elders and official members of the church.—*Ibid* 551.

January 13, 1836, the Twelve and other Councils and Quorums and individual members of the Priesthood, met in conference, in Kirtland. This body proceeded—

To supply some deficiencies in the Bishop's Council in this place [Kirtland], also in the High Council. After some query upon the most proper manner of proceeding, Elder Vinson Knight was nominated by the Bishop, and seconded by the Presidency. The vote was then called from the Presidency, and carried; next from the High Council of Zion, and carried; from the Twelve, and carried; from the Council of Seventy, and carried; from the Bishop of Zion and his Council, and carried. And Elder Knight was received by the universal voice and consent of all the authority of the church as a Counselor in the Bishop's Council in Kirtland, to fill the place of Elder Hyrum Smith, who had been ordained to the Presidency of the High Council of Kirtland. Elder Knight was then ordained under the hands of Newel K. Whitney, to the office of High Priest and Bishop's Counselor. . . . John P. Greene was nominated and seconded by the Presidency, a member of the High Council of Kirtland, and carried by the unanimous voice of all the authority of the church, to supply the place of Pres. O. Cowdery, who had been elected to the Presidency of the High Council of Kirtland. Elder Thomas Grover was elected *in like manner*, a Counselor in the High Council, to fill the vacancy occasioned by Luke Johnson having been ordained one of the Twelve Apostles. Elder Noah Packard was elected to supply the place of Sylvester Smith (who had been ordained to the Presidency of the Seventy), a member of the High Council of Kirtland. . . . Elder Joseph Kingsbury was unanimously chosen a High Counselor in Kirtland, to supply the vacancy occasioned by Orson Pratt's being ordained one of the Twelve Apostles. Elder Samuel James was unanimously chosen a member of the High Council of Kirtland, in place of Joseph Smith, Senior. The newly elected counselors were then called forward in order as they were elected, and ordained under the hands of Presidents Rigdon, Joseph Smith, Junior, and Hyrum Smith, to the High Priesthood and Counselors in this Stake of Zion.—*M. S.* 15: 581-2.

Of the above-mentioned authorities (the Twelve among them) Joseph the Seer records the following:—

Friday, the 15th [January, 1836], nine a. m., met in council agreeable to adjournment at the council room in the Temple, and organized the authorities of the church, agreeable to their respective offices. I then made some observations respecting the order of the day, and the great responsibility we were under to transact all our business in righteousness before God, inasmuch as *our decisions* will have a bearing upon all mankind and upon all generations to come. Council opened in usual form and proceeded to business by reading the [previously submitted] rules and regulations to govern the house [Temple] of the Lord, three times. The vote of the Presidency was then called upon these rules, followed by the High Council of Kirtland, the High Council of Zion, the Twelve, the Seventy, the Bishop of Zion and Kirtland, with their Counselors, each *in their turn;* and after a few queries, answers, and debates, the above rules passed the several quorums in their order, by the unanimous voice of the whole, and are therefore received and established as a law to govern the House of the Lord in Kirtland.

Saturday morning, the 16th, by request I [Joseph the Seer] met with the Council of the Twelve in company with my colleagues, Frederick G. Williams and Sidney Rigdon. . . . Elder Marsh proceeded to unbosom his feelings touching the mission of the Twelve, and more particularly respecting a certain letter which they received from the Presidency of the High Council in Kirtland, while attending a conference in the State of Maine; also spoke of being placed, in our council on Friday last, below the councils of Kirtland and Zion, having been previously placed next the Presidency in our assemblies. . . . I [Joseph the Seer] next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councils of Kirtland next the Presidency, was because the business to be transacted was business relating to that body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the First Presidency, viz., myself, Sidney Rigdon and Frederick G. Williams, who are now my counselors. (And where I am not there is no First Presidency over the Twelve.)

It is perhaps needless to say that the above clause in parentheses was, without doubt, added by the Brighamite leaders in support of their theory and practice in Church government at and after their usurpation in August, 1844, after the death of the Seer, for it contradicts the words of the Seer in the lines next preceding, also the revelations in D. C. 87: 3, 5; 105: 7, 12; 107: 39, also the intent and spirit of 99: 6; 104: 11, 35, and the facts of history in *Millennial Star* 15: 39, 299, 849, etc., etc. Joseph the Seer said of the ministration of himself and others, April 19, 1834:—

Those present then laid their hands upon Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the church *in my absence.*

It is historically true that Presidents Oliver Cowdery and Sidney Rigdon presided over and in "a General Assembly of the church," in Kirtland, in the "absence" of Presidents Joseph Smith, Jun., and F. G. Williams, August 17, 1835, at the time when "the items of the doctrine of Jesus Christ, for the government of the church," was to be deliberated upon and decided for the church for all time to come. (See *Messenger and Advocate* 1: 161, *M. S.* 15: 299, and Kirtland edition of Doctrine and Covenants.)

February 12, 1836, the Twelve met in Kirtland in a "Quorum" or committee of the whole with other quorums, as follows:—

I met in company with the several quorums, in the schoolroom in the Temple, at evening, to take into consideration the subject of ordination. I made some remarks upon the subject of our meeting, which were as follows—that many are desiring to be ordained to the ministry, who are not called, consequently the Lord is displeased. Secondly, many already have been ordained, who ought not to hold official stations in the church, because they dishonor themselves and the church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge. I requested the quorums to take some measures to regulate the same. I proposed some resolutions, and remarked to the brethren, that the subject was now before them, and open for discussion.

The subject was discussed by Presidents S. Rigdon and O. Cowdery, and Elder Martin Harris, and others, and resolutions were drafted by my scribe, (who served as clerk on the occasion,) read, and rejected. It was then proposed that I should indite resolutions, which I did as follows:—

1st. Resolved—That no one be ordained to any office in the church, in this stake of Zion, at Kirtland, without the unanimous voice of the several bodies that constitute this quorum, who are appointed to do church business in the name of said church, viz., The Presidency of the church, and Counsel; the Twelve Apostles of the Lamb; the twelve High Counselors of Kirtland; the twelve High Counselors of Zion; the Bishop of Kirtland, and his Counselors; the Bishop of Zion, and his Counselors; the seven Presidents of the Seventies; until otherwise ordered by the said Quorums.

2d. And further resolved—That no one be ordained in the branches of said church abroad, unless they are recommended by the voice of the respective branches of the church to which they belong, to a General Conference appointed by the heads of the church, and from that conference receive their ordination. The foregoing resolutions were concurred in by the Presidents of the Seventies.

Saturday, 13th. Spent the day in reading Hebrew.

At noon I prepared a horse and sleigh for Professor Seixas to go to Hudson and see his family.

At one o'clock, p. m. the Council of the Twelve Apostles met in the house of the Lord, and after prayer, and consultation upon the nature and expediency of the preceding resolutions, offered in Council on the 12th instant, it was unanimously agreed to offer the following amendment to the second resolution, (perfectly acquiescing in the first,) viz.: that none be ordained to any office in the branches to which they belong; but to be recommended to a General Conference appointed by those, or under the direction of those, who are designated in the Book of Doctrine and Covenants, as having authority to ordain and set in order all the officers of church *abroad*, and from that conference receive their ordination.

THOMAS B. MARSH, Chairman,
ORSON HYDE, } Clerks.
WM. E. MCLELLIN, }
—*Millennial Star* 15: 644.

On the 7th instant,—

The High Council of Kirtland met in the house of the Lord at six o'clock, p. m., to discuss the subject of ordination, as laid before the council on the 12th instant; and also the proposed amendment of the Twelve Apostles, of the 13th. After discussing the resolutions drawn by President Smith, [it was] voted unanimously that they should remain entire, and the proposed amendment of the Twelve Apostles be rejected.

JOSEPH C. KINGSBURY, Clerk.
—*Millennial Star* 15: 645.

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On the 18th instant,—

The High Council of Zion met in the upper room of the printing office at seven o'clock p. m. to discuss the subject of ordination, as laid before them in the council of the 12th instant, and also the amendment of the Twelve Apostles. After discussing the resolutions drawn up by the President, [it was] voted unanimously that they should remain, and that we perfectly acquiesce in said resolutions without any alteration or amendment.

ELIAS HIGBEE, Clerk.

—*Millennial Star* 15: 645.

On the 22d instant,—

The Presidency of the church met, and took into consideration the resolutions presented to the Twelve Apostles, (dated Feb. 12,) the Presidents of the Seventies, the High Council of the Church for Zion and Kirtland. After due deliberation, it was unanimously agreed that the original resolutions be adopted without amendments.

OLIVER COWDERY, Clerk of Council.

At a meeting of "the several quorums," March 3, 1836, the resolutions presented by President Joseph Smith, Jun., the 12th ult., were adopted by vote of that body.—*M. S.* 15: 647–8, 708.

QUESTIONS AND ANSWERS.

Ques.—Are the Book of Life written of in Revelation 20: 12, and the Lamb's Book of Life of Revelation 21: 27 the one and the same book?

Ans.—We so understand; although it is possible that the Book of Life referred to in 20: 12, is the book in which the names of all classes of men not subject to be cast off, or out into outer darkness and death, are enrolled; and the Lamb's Book of Life of Revelation 21: 27 is the book in which those are enrolled who by obedience to the gospel are entitled to and shall receive celestial glory, in life eternal. However, the principle is the same, it is the Book of Life, and that comes to man through the Lamb.

EDITORIAL ITEMS.

THE Herald Office is indebted to Sr. Amy Collins, of Independence, for reporting some of the speeches of the opening day of General Conference.

The sermons preached during the conference are being reported for the HERALD supplement by Sr. Belle Robinson. They will appear in due time and with the summary of the conference business furnished in this issue and those which follow, the Saints not present will be furnished much of the word and, we trust, of the spirit of the assembly therefrom.

We have received a letter from Elder G. V. Moore, of Blaine, Lawrence county, Kentucky, whose former letter was published in the HERALD, in which he stated that his fellow ministers were to examine him on a charge of heresy because he had presented truths taught by the Latter Day Saints. He acknowledged the receipt of kindly letters from the Saints, and had been strengthened by their interest and sympathy, and would be glad of the aid of the elders who had promised to stand by him. Some able men among his former coworkers had examined him, some approving, some disapproving his course, and a final decision was withheld; but he expected them to decide against him. He is reading the church publications and being strengthened in the belief that the faith of the Reorganized Church is true. He means to contend for the faith.

Sr. Alice Carson, of Monticello, Arkansas, asks prayer in behalf of an afflicted friend.

Bro. P. W. Premo announces much interest existing at Rushville, Nebraska, his home; some are ready for baptism. A case of healing had occasioned quite a stir among the people.

Sr. Mattie E. Howey, of Bottineau, North Dakota, requests the elders of that field to labor there.

Mothers' Home Column.

SPEAK NO ILL.

Nay! speak no ill! a kindly word
Can never leave a sting behind;
And oh! to breathe each tale we've heard
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus a kinder plan;
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide,
Would fain another's fault efface;
How can it pleasure human pride
To prove humanity but base?
No! let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all the best we can.

Then speak no ill, but lenient be
To others' feelings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then oh! the little time we stay,
Let's speak of all the best we can.

—*Selected.*

AT CONFERENCE.

Dear Sisters:—Thinking perhaps a few items which I am able to give may interest you, in regard to our journey to, reception, and attendance at General Conference, I will endeavor to write, wishing, while I do so, that you were all enabled to attend and enjoy the same privilege that has been my lot to enjoy.

We left home March 25; spent Sunday, the 26th, in meeting with the Denver Saints. Enjoyed ourselves splendidly, as we always do. Left Denver the 29th for St. Joseph. I cannot describe to you my feelings, and a wave of sadness overwhelmed me while being whirled away from home and loved ones; nor could I concentrate my thought and vision upon the scenery as I passed it by, hence can give you no description of it. (I will try to redeem myself on my return trip.) But while I felt sad with the thought of leaving those whom we dearly love, it was counteracted by another thought, that I was on my way to meet others whom I loved, and that at the end of my journey lay a grand feast. I am of the opinion that the same feelings prevail or exist with those who are called to lay their weary bodies down to their final rest,—that they are sad with thoughts of parting with and leaving those behind they so much love; but it is made tolerable by the thought that they are going to embrace those who have passed on before, whom they know and love, whom they have cherished, and at the end of the race there is a feast prepared, in which we, if faithful, shall be permitted to join.

After traveling one day and a night, we arrived in St. Joseph at four a. m., the 30th. We remained in the depot till daybreak, when we hunted up some of the Saints; found the residence of Bro. John Burlington, Jr., who seemed glad to receive us and made us welcome. On Saturday, April 1, we took a run up to Stewartsville, or rather Clarksdale, Missouri, our home of nineteen years ago. Met the smiling face of Bro. Charles P. Faul, who conducted us to his home where we were treated with all the kindness possible, by himself and aged mother. We spent Sunday with them in their meetings and met many old-time faces. While we gazed upon them we were amazed at the change that had come over them. Those who were very young had grown to maturity, and had raised families, while others had grown old and gray; yet through all of those changes I could discern the old familiar look and smile of welcome beaming from their eyes and faces. It was to us a real reunion.

On Monday, the 3d, with many regrets we parted, and returned to St. Joseph. After calling at our stopping place for the remainder of our luggage, we returned to the depot, preparatory to renewing our journey onward to Lamoni. And I wished in my heart there were more of the Saints going with us, but was not prepared for the glad surprise that awaited us. On entering the car we found it loaded with the smiling faces of the Latter Day Saints, amongst whom, peered above the rest,—little though he is,—was the face of Bro. Henry Kemp, also his wife, and some others whom we were acquainted with. Here was another grand reunion. Indeed my cup of pleasure seemed to be almost complete and to say that our hearts were made glad, is but mildly speaking. And we were just as happy a crowd as one would wish to see. The time was merrily spent from St. Joseph to Lamoni.

Upon reaching Lamoni we had a grand introduction not only by friends but a storm of thunder, lightning, and rain, which may have dampened some clothes, but did not dampen our hearts in the least. As soon as the storm abated each one was conducted by loving hearts and hands to their places of rest.

The Sunday school, to my mind, was a grand success, and I would not have missed it for anything, as I have learned many things that will be of value and help to me in the future. The preaching, so far, has been grand. And the testimony and praise services have been our continual feast. I will not dwell lengthily on these, as you will all read it in the church publications for yourselves, prophecies exhorting to humbleness and

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faithfulness were given. The Lord has many blessings in store for his people if they continue so. Dear old Sister Salisbury bore a strong and faithful testimony, and was a witness to the plates from which the Book of Mormon was translated. A prophecy was delivered to Father Whitehead and Sister Salisbury, which was very comforting and cheering to these aged veterans of the cause. One of our African brethren bore a grand and faithful testimony to the truth of this latter-day work—his calling and sanction of heaven. Tears were shed by many, and it is another testimony to me that God is no respecter of persons, but that salvation is free to all.

This has been, so far, a grand reunion to me, a foretaste of that which is to come. The bell is ringing for church, so must away.

More anon,

AUNT PATIENCE.

LAMONI, IOWA.

Dear Readers:—If I wished to forget the admonition of holy writ about the duty of improving our talents, be they ever so little, I would not have the opportunity while I am a reader of the *Herald*. One sister, possibly with the thought that a lack of self-esteem prevented a personal application on my part, said to me: "Don't you know that we mean you as well as others?" So, lest my sister should feel hurt at what may seem to them like willful neglect, I have concluded to try again.

It seems to be the general opinion that those who possess any ability to express their thoughts in writing are under obligation to do it, and a failure to comply meets little charity. "Whatsoever thy hand finds to do, do it with thy might," is sternly quoted at us, as though the one talent for writing is that thing which we have found to do and for which we will be held responsible above anything else. No thought seems to be taken, by our censors, of the hundreds of things that may be included in that "whatsoever," nor of the strength required if each thing that comes to our hand is done with equal energy. It is sometimes exceedingly difficult to determine which of the many duties devolving upon us is of the most importance, or which we will be least responsible for neglecting if physical strength will not admit of the performance of all, and I think the guidance of the Spirit to us individually, should direct.

For instance: If I am given a testimony that will be of use to others in blessing or admonishing, that, for the time being, is the thing given me to do that should take precedence; but if we must neglect our household or family duties to gain time to write for publication when we have nothing particular to say, I am doubtful about the blessings, no matter how facile our writing, or how earnest our exhortation. They who are absent from us can never know so well as we of the burdens most pressing upon not only our hands, but our minds and our hearts; and therefore harsh criticism of those who do not do the work that they appear to have talent for, seems to us very unjust. If we perform each of our duties, whatsoever they are, with the measure of strength given us, it appears to me that we more nearly fulfill the divine word than we should if we gave our whole time to the cultivation of one talent. For, to some are given five and to some ten talents, you know, and they are responsible for the best employment of them all, as truly as he who has but one.

I once read of a young lady who had a fine voice for singing, and was urged to cultivate her talent; but she thought that her special talent was in nursing the sick, and she decided to become a professional nurse. "Often," said the writer, "her beautiful voice charmed the suffering into forgetfulness of pain, as she sang by their bedsides." I thought she was one with two talents, and was putting both to the best use. Most of us have families and homes to look after, and they, to my mind, should come first in the list among the things "whatsoever," whether we have special talents as mothers and housewives or not, if we would not be accounted worse than infidels, and among those who practically deny the faith.

There may be some, even among the sisterhood, whom God has called to do some great and special work in his church; but I believe that when such cases occur God will open the way for the accomplishment of that which he requires. If, therefore, I do not find the way clear to give all my time, or even the major part of it to writing for our publications, I think it evidence that I am not called to do it. And if I am faithful in doing it as time from other duties and strength admit, I am doing what I can as truly as though I gave it all. This is the way my duty looks to me: Once upon a time two long letters reached me from different points; the writer of one said, "There ought to be something in our church publications every week from your pen." The other said with great emphasis, "A fearful responsibility rests upon those who having the ability to write do not use it." Now, it so happened that when these letters arrived I was too ill to read them, and had been so for a week. Work of various kinds was waiting my returning strength. So I only smiled and said, "God knows."

Charity that thinketh no evil is apparently not yet perfected. I love our publications as much as anyone can, and love to see them prosperous and filled with good things as well as any of you, but I do not feel inclined to blame anyone when the matter in them fails to come up to desires and expectations. I know that our people are bearing great burdens for the work; and if they faint by the way, sometimes, it is but human.

With love and good wishes to all of Zion's children,

ELEANOR.

SOQUEL, California.

Dear Sisters:—We do not live in a branch of the church, and when I read letters from the East, where I used to live, and hear what grand times they have, it makes me long to be with them. We have just returned from the reunion at Irvington. It was the second ever held in this district, and we had a splendid time. Such grand sermons and testimonies to cheer and strengthen us! The church papers are about all the preachers we have had for a long time, but I live in hopes of better church privileges in the future, as a band of Saints consisting of the families of Brn. Putney, Steel, McIntyre, and Ross, have come from Iowa to make them homes in California, and have been camping near us, looking over the country with a view to settling close together so as to enjoy church privileges, and if the Lord wills we desire to locate in the same neighborhood and be privileged to partake of the same blessings, for my desire is to have Sunday school privileges, which I feel have been very much neglected. Pray for us that we may be thus privileged. Will not write too lengthily, but perhaps may write again.

Your sister in hope of eternal life,

FANNIE LYTLE.

[We trust, Sister Fannie, that your purpose to organize a Sunday school will not be forgotten. The church has neglected too long to feed the little ones with food convenient for them. The blessing of God will surely be with your effort.—ED.]

Letter Department.

PLANO, Ill., April 3.

Editors Herald:—Heretore the *Herald* had been coming in another name, and I had ordered it discontinued after the time to which payment had been made, but have regretted many times since that I did so, as I feel that I have lost some of the interest I had before, by not having that knowledge of the progress of the church in other localities. I have noticed that others who do not read the literature of the church, are not as active in the Spiritual exercises of it, as a rule; and I now hope that the time will never come again when any of the church literature will be discontinued for nonpayment, either to myself or others as I feel that it is to our interest to keep pace with the advancement of the church throughout the world, else how can the same spiritual ideas run from heart to heart, or one weep when all weep, or one be joyful when others are? No, brethren and sisters; we cannot afford to do without any of the church publications, even at a great sacrifice, as it is the brain and pulsating throbbings of the great "church heart."

A BROTHER.

SAN FRANCISCO, Cal., April 3.

Editors Herald:—There was an item of business passed at our late conference which should have appeared ere this: Resolved, that all the branches in the district be requested to take up collections on the first Sunday of each month for the tent fund, to be forwarded to the Bishop's agent, C. A. Parkin, and to be paid by him to the one in charge of the tent. Brethren and sisters, by this time the tent is in the field and our able brother H. L. Holt is in charge. Now, will you sustain him in the labor of love? We are all laborers together with God for the redemption of our fellow man. Let us work together that we may be approved of him. By our covenant we are to do all we can and imitate our great example, Christ, who gave his life for us. We have given our lives to him, and let us not falter. Every dollar you give, every stroke you strike for his cause wil

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bring you joy unspeakable in the end. O, how glad we will be to find the King of heaven and earth own us and choose us when he comes! Well, if we expect him to do so, we must be such persons as he can use and trust, otherwise he will have no use for us. Many are called, but few are chosen. O, that we may be of the chosen few!

The Sisters' Prayer Union is a leading factor in our branch; some of our best members saw the light with the faithful sisters first, and began to investigate. God help us all to do our part.

In gospel bonds,

C. A. PARKIN,

Bishop's Agent, Northern District.

PROVIDENCE, R. I., April 3.

Editors Herald:—I am deeply interested in the literature of the church, and hope to be able to contribute more to it in the future than in the past. I rejoice that the Lord has restored the gospel in its fullness as it existed in the days of the apostles: so genial in every feature, inspiring every fiber and tissue of the soul; so universal in every requirement, opening the eyes of our understanding into advanced fields of divine light and love. It is indeed a great bond, which fastens our feet upon the platform of faith, while we walk out in his love. Without faith it is impossible to please God. We are commanded to *earnestly* contend for the faith that was once delivered to the Saints. The blessings of the gospel are only enjoyed by faith; the greater the faith, greater will be the manifestations of the miraculous power of God.

It is my desire to yield obedience to his commands that I may receive the blessings of a glorious resurrection of eternal life, which is promised only to those who are faithful unto the end and be numbered among those who have fought the good fight, have finished their course, and have kept the faith. May the peace of God abide with latter-day Israel everywhere.

Ever in hope,

MRS. A. M. BARNES.

BLANDFORD STA., Ont., April 4.

Editors Herald:—There is a little life left here which requires strengthening. Branches, as a rule, do not depend sufficiently upon their own resources, but lean too much upon the traveling ministry, and many of the branch officers become discouraged, and some of the Saints make it a point to only come to meeting when a traveling elder comes along.

Though there has been a good deal of preaching done in this part of the vineyard for the last twenty years, there have been but few to receive the message. My brother Archibald and his wife came here on a visit, and as he formerly lived here the people wished to hear him preach. He consented, and spoke once in a schoolhouse to a good audience with good liberty; also twice in my house. I then sent for Bro. Mortimer to carry on the meetings, as there was some interest manifested. He has been here four weeks, and is preaching in three different places, and the interest is increasing. He has good congregations and the best of attention is paid to the word. Bro. Mortimer has the best of liberty. His mind well stored with historical and scientific information in proof of the latter-day work enables him to hold and instruct his audience. We were both about discouraged until last Sunday evening, when we were greeted with a good audience and the very best of attention. Bro. Mortimer spoke with good liberty. At the close liberty was given to ask questions, when quite a few were asked, and answered to the satisfaction of some; the best of order prevailed, and we are in hopes that fruit will soon appear. To this end we shall labor and pray.

In bonds,

JOHN MCKENZIE.

GOOSE CREEK, W. Va., Mar. 28.

Editors Herald:—In the *Herald* for March 25 I see quite a lengthy article written from Clarksburg, West Virginia, in reply to an article that I wrote some time ago. I am inclined to believe the brother exaggerates, if he will pardon me for using the word *exaggerate*, and by your permission and in justice to myself, I will endeavor to show the brother wherein his glasses magnify.

In my former article I made the statement, that one reason why the Saints in West Virginia, did not observe the temporal law was because there had been but little preaching done in this State for some time, and the Saints had not been taught their duty; but Bro. Thaddeus says there has been enough preaching done at Goose Creek by the different brethren to teach all the laws of the Bible. I ask if Bro. Thaddeus thinks the branch at Goose Creek comprises all the Saints of West Virginia. While there has been considerable preaching done at Goose Creek (for which we are thankful), how about the other branches where the Saints are not quite so liberal in defraying the elders' expenses; for instance, the Fairview branch at Big Springs, in Calhoun county; there are quite a number of worthy Saints there, and there has not, to my knowledge, been but about two weeks preaching done there for over two years. And there are other branches I might mention where no labor worthy of notice has been expended. Now why is this? The brother thinks I should have given a better explanation concerning the remark "They won't pay for fear strangers would think our elders preached for money." I think I stated in my former article, that it was their traveling expenses I referred to. Then the brother says, "How often the elders spend a dollar in getting to your branch." I ask, Did you, Bro. Thaddeus, ever spend a dollar in getting to our branch that you did not get back when you got there? No, my brother, we do not allow the elders to use any of their money in coming to our branch or going away from it, if we can help it, nor allow them to walk from or to the railroad if we know when to meet them. The brother then asks, "Did you ever since you were a disciple of the Lord see an elder take his grip on his back and start from your hospitable door to the mud-bound regions of Calhoun county?" No, my brother, I did not, and never heard of the like to the best of my recollection. I have never failed to convey the elders at least thirteen miles on their way when they left my place to go to Big Springs in Calhoun county. I have not known any of the elders to walk any distance since Brn. Devore and Beatty first opened up the work here, five years ago (not eight). If the brother will calculate a little closer he will find it to be only about fifty-four miles from Clarksburg to Goose Creek, instead of seventy, and about twenty-seven from Goose Creek to Big Springs in Calhoun county; and if he can ride sixty-six miles on the railroad for seventy-five cents he goes for less than half fare. The brother says the temporal law should not be taught in opening up the work; he then goes on to say that those who were eligible did not understand it because the way was made crooked at first. What was wrong? In conclusion he says, "Let us value gospel grace of greater interest than tobacco juice or filthy lucre." For the brother's edification I will say I do not chew tobacco nor drink strong coffee, but for fear the brother will think I am particular about trivial matters, I will desist for the present.

The few Saints at this place seem to be alive in the good work and our prayer is that all may continue even unto the end of the race and receive the crown laid up for all those that love the appearing of the Savior.

In bonds,

OBSERVER.

PRICE STATION, Utah, April 2.

Editors Herald:—I am living about sixteen miles from Price, and wish to say to all passing through on the Denver and Rio Grande railroad who have time to stop off for awhile, that they will be welcome at my house. There are six settlements south of here, and one or two north, and I think there could be a good work done here. Any elder wishing to come and labor, I will help all I can. If they will let me know I will meet them at the station. May the glorious work roll on.

Your brother,

A. A. FAUSETT.

PROPER FOOD FOR INVALIDS.

WHEN a sick person has a temperature of 101° or over, he should be fed upon liquids only, writes Elisabeth Robinson Scovil in the first of her valuable papers on "Life in the Invalid's Room" in the April *Ladies' Home Journal*. The power of the stomach to digest food is impaired, and there is no use in filling it with a mass of solid food which, in its weakened state, it is not able to take care of properly. Beside this, or because of this, there is usually little appetite, and the sufferer turns away in disgust from delicacies that would seem irresistible in days of health.

It is a common idea that a person who is being fed upon fluids is receiving very little nourishment, and, in fact, is in some danger of starving. Those who cherish this belief do not know that all food is converted into a liquid state before it can be absorbed into the system. In giving a sick person fluids we are only trying to save nature trouble, and so relieve her from extra exertion at a time when it is necessary for her to husband her strength and resources. We do this by presenting the food to the stomach in such a form that it can be easily acted upon by the digestive organs. It must be digested and assimilated before it can nourish the body, so it is useless to give more than can easily be disposed of. From a quarter to a half pint of liquid food once in every two hours is ordinarily sufficient.

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Original Articles.

WHO CALLS MINISTERS, GOD OR MAN?

THE object of these lines is to give the word of God on this subject. In the first place we will see how the church is built, and by whom. Matthew 16: 19; Christ says: "I will build my church." Paul says in Collossians 1: 18: "And he is the head of the body, the church." If he is the builder of the church, and also the head, how does he build? We are told in Ephesians 4: 16: "And he gave some, apostles; and some, prophets." Again, 1 Corinthians 12: 28: "And God hath set some in the church, first apostles, secondarily prophets."

If God has prophets in the church, what are they for? Isaiah 8: 20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Amos 3: 7: "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets."

What have prophets to do in the work of church building? Acts 13: 1: "Now there was in the church at Antioch certain prophets." I understand that at that place there was what we call a branch, and we read that these prophets, by the Holy Ghost, called and ordained Saul and Barnabas to the apostolic office, and sent them forth on their mission; and on this mission they raised up churches or branches; and we read of prophets being in several of them, especially in the church at Corinth.

Right here we ask the question: Who appoints branch presidents?

Paul says to the elders of the churches: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."—Acts 20: 28. Again, in Doctrine and Covenants 46: 7, the Lord says: "And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts." Now, here are two witnesses that say that *God* appoints. Have men the right, also? Nay, verily; for Christ is the builder and the head. A brother said to me, "I do not believe in the gift of prophecy, but I do believe in the gift of wisdom; and I believe men should be called to the ministry by the gift of wisdom; that is, after praying over the subject, if we feel it to be wisdom, we then proceed to ordain." I cited him to the Book of Mormon, the last chapter, where Moroni, after enumerating the gifts of the Spirit, says: "And now I speak unto all the ends of the earth, that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief. And wo be unto the children of men, if this be the case; for there shall be none that doeth good among you, no, not one. For if there be one among you that doeth good, he shall work by the power and gifts of God. And wo unto them who shall do these things away and die, for they die in their sins, and they cannot be saved in the kingdom of God; and I speak it according to the words of Christ, and I lie not. And I exhort you to remember these things; for the time speedily cometh that ye shall know that I lie not, for ye shall see me at the bar of God, and the Lord God will say unto you, Did I not declare my words unto you, which were written by this man, like as one crying from the dead? yea, even as one speaking out of the dust? I declare these things unto the fulfilling of the prophecies."

Again in the Book of Covenants 46: 4, we have the gifts of the Holy Ghost enumerated, and it reads thus: "Wherefore, beware, lest ye are deceived, and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments. Again, 1 Corinthians 12: 31: "But covet earnestly the best gifts." Also 1 Corinthians 14: 39: "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." We are told in 1 Corinthians 14: 29: "Let the prophets speak two or three, and let the others judge." Thus we learn that these prophets and gifts of prophecy are given to benefit all, and that, if we have not these gifts, we are in wickedness, and cannot be saved.

Romans 1: 11: "For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." Can anyone be truly called of God without these things? Hebrew 5: 4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Book of Covenants 43: 4: "O hearken. ye elders of my church, . . . whom I have appointed." Section 42: 4: "Again I say unto you that it shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who hath authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church." Section 17: 12: "Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him." Thus we see that God must call or appoint, or in other words, nominate, by the Holy Ghost through the prophets, for this is his prerogative. And in the laying on of hands to ordain, the gift of prophecy is necessary in the one who ordains.

"Oh, well," says one, "do not the Book of Covenants and Book of Mormon say that all things shall be done in the church by vote?" Let us look at these Scriptures. Book of Mormon, Mosiah 13: "Now it is not common that the voice of the people desireth anything contrary to that which is right." Anyone who will read all this chapter will see that it was the government of the land of which Mosiah speaks, and the appointment of judges, who would govern by the consent of the people; it does not refer to the church. And who would believe for a moment that if the gospel was to be so presented to this nation, and they were called to vote on its reception, that they would do otherwise than most surely reject it? Book of Covenants 25: 1: "And all things shall be done by common consent in the church, by *much prayer* and *faith;* for all things you shall receive by faith." We thus see that the common consent here is to all agree to pray that they may receive. Book of Covenants 27: 4: "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by *the prayer of faith.*" Do these Scriptures give power to the church to call men to authority in the church by vote?

"But," says one, "the apostles called Mathias." If you will read you will find that they gave to the Lord the decision; for the casting of lots was the means of revelation. If you refer to Webster's Dictionary, he says, "A giving the decision to divine Providence." Again; one says, "Were not the first Twelve chosen by men?" We read that they were chosen by Oliver Cowdery and David Whitmer; they were thus instructed by the Lord: "And now, behold, I give unto you Oliver Cowdery, and also my servant David Whitmer, that you shall search out the Twelve." They were to know who they were by revelation, and Oliver Cowdery had the gift of prophecy. I fail to find any who were ever called to do work in the church as elders, or priests, or teachers, who were not called or appointed by the revelation of God. I fear that in our day there has been much work done by men in this direction, and many teachers have been heaped by men in fulfillment of prophecy, "they shall turn their ears from truth."

Again, this is given by some as authority, — Book of Covenants 35: 2: "And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servant Sidney Rigdon, and

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Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel." Who can see any authority in this for voting men to be ordained or sent by vote?

Were not Joseph Smith, Jr., and Sidney Rigdon both prophets? Paul truthfully says something of this matter in this unmistakable language; Romans 8: 14: "For as many as are led by the Spirit of God, they are the sons of God." How are they led? We answer, by the gifts of the Holy Ghost, the greatest of which is prophecy. Romans 8: 9: "Now if any man have not the Spirit of Christ, he is none of his."—St. John 15: 1-6: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; *for without me ye can do nothing.* If a man abide not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Seeing that Christ is the builder and head, and that we can do nothing without him, we had better covet earnestly the best gifts.

J. F. ADAMS.

ALEDO, Illinois, February 24, 1893.

"NOMINATIONS AND COMMON CONSENT," REVIEWED.

BY R. M. ELVIN.

TO GIVE the thousands of *Herald* readers (who do not have the books to refer to) the opportunity and benefit of my investigation as to *how* the work was done in England when first established there, be it understood that the records are very meager. The first published minutes of a General Conference in the *Millennial Star* are as follows: "A General Conference of the Church of Jesus Christ of Latter Day Saints was held in Carpenter's hall, Manchester, on the sixth day of July, 1840, it being the first day of the fourth month of the eleventh year of the church, when the following officers of the Traveling High Council were present; viz., Elders B. Young, P. P. Pratt, Wilford Woodruff, J. Taylor, Willard Richards, H. C. Kimball, and G. A Smith; other officers, viz., high priests 5, elders 19, priests 15, teachers 11, and deacons 3. The meeting being called to order a little after ten o'clock by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen president of the conference, which was carried unanimously."—*M. S.* vol. 1 p. 67.

Notwithstanding there were present seven members of the Twelve, it was Elder Clayton who called the conference to order. The manner of their doing business was: "Moved by Elder Young, seconded by Elder Woodruff, that T. Kington be ordained high priest. Carried."—P. 69.

To further illustrate: "Moved by Elder Richards, seconded by Elder Kimball, that Elder P. Melling be appointed to preside over the following branches of the Church; viz., Preston, Longton, Penwortham, North Meols, and Southport. Carried."—P. 70.

This appointment of Elder Melling to preside over those branches was, in its nature and calling, the equivalent to that of our district president, and the appointment was made in due form of motion and second and vote of the conference.

Now let us examine the opening of a district conference: "The preachers and members of the Bran Green and Gadfield Elm branch, of the Froome Hill Circuit of the United Brethren, met at the Gadfield Elm chapel, Worcestershire, June 14, 1840, pursuant to previous notice, when the meeting was called to order by Elder Thomas Kington. Elder Willard Richards was chosen president, and Elder Daniel Browett clerk for the meeting."—*M. S.* vol. 1 p. 84. They did business very similarly to what we do it at the present time. No nominations were had according to the proposed innovation we protest against. If it was in use it is not discovered in the doing of their business.

The Twelve who were in England wrote the Prophet, and in his reply I find this item: "Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labors in the spring. Having carried the testimony to that land, and numbers having received it, consequently the leaven can now spread without you being obliged to stay. Another thing; there have been some whisperings of the Spirit that there will be some agitations, some excitements, and some trouble in the land in which you are now laboring. I would therefore say in the meantime, be diligent, organize the churches and let everyone stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd."—*M. S.*, vol. 1 p. 266, March, 1841.

The above was first published in the *Times and Seasons*, and copied into the *Star*. In compliance with this instruction, nine of the Twelve met in council *as a quorum*, for the first time, April 6, 1841, at Manchester, England, to transact church business in completing the organization in England. The following, on separate motions, were chosen to the office of high priest: D. Watt, G. J. Adams, Amos Fielding, William Kay, John Sanders, Thomas Richardson, James Whitehead, Thomas Dunville, James Galley, and George Simpson. There were also a number chosen to the office of elder, and John Albertson was ordained a patriarch.

Districts were formed as follows: "Resolved that the churches of Liverpool, Isle of Man, Wales; viz., Overton, Harding, and Elsmere be organized into one conference, to be called the Liverpool conference."—*M. S.*, vol. 1 p. 303.

This shows the method of doing church work at that time, and there is not a word that indicates any such rule as is proposed and advocated by Bro. George Derry.

In an Epistle signed by nine members of the Twelve, dated at Manchester, April 15, 1841, I find the following: "In regard to ordaining and licensing officers, each conference is now organized, under the care of their respective presidents, who *with the voice of the church*, may ordain, according to the gifts and callings of God by the Holy Spirit, and under the general superintendence of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers."—*M. S.*, vol. 1 p. 311.

This shows a marked improvement on a former rule prevailing under their supervision of the work, but it is utterly destitute of any evidence that those appointed to superintend the work had authority to nominate. I have searched faithfully to find in the early history of the work, both in England and in America, and have failed to discover any rule or practice like the innovation advocated by Bro. George Derry. But, reader, should such a rule be found in the labors of those men in England, it would be no proof that it was based on the authority of revealed law to the church. That is the one thing lacking,—law to authorize or justify the departure from the long existing practice of the church.

Again; those men were not paragons of perfection; not yet infallible in teaching the new proselytes. To illustrate, I quote: "Elder Young called the attention of the conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly; Elder Johnston, and others, spoke of several cases of improper conduct on her part; after which it was moved, by Elder Young,

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seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the church."—*M. S.*, vol. 1 p. 167.

Such action as the above was wrong then, as it would be wrong now, because contrary to the law of God in dealing with disorderly members.

Elder Kimball blundered in his instruction to the Saints when he said: "If any among you are sick, send for the elders, or priests, that they may come and pray for you, and lay their hands upon you, and the prayer of faith shall save the sick."—*Mill. Star*, vol. 1 p. 103.

Apostle Kimball taught somewhat different than did the Apostle James, for the latter said: "Is any sick among you? let him call for the elders of the church."—James 5: 14.

It is quite evident that along about the time of the prophet's death there was preaching, teaching, and practice, that was not sound or indorsed by the heads of the church; hence we find in those unsettled times such instruction as follows: "*If any man* writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to which they belong; and if you cannot find that out, if they are members of an official standing, belonging to Nauvoo, report them to us."—*Times and Seasons*, vol. 5, p. 490.

In the foregoing the standard books of the church are cited as to what shall be taught or practiced. That was sound advice, and is applicable to us, as to those to whom it was given. Had there not existed a necessity for these pungent instructions against those who would be innovators upon the orthodoxy of either the doctrine or practice of the church, it never would have been sent out. The rule of action advised is good; namely, to test all by the acknowledged word.

Had there existed the word of the Lord authorizing or providing for such a rule of nomination as suggested and urged by Bro. George Derry, I would not now be found protesting and forced, from a love of law and liberty, to antagonize a brother's chimerical policy for nomination of branch officers.

Utopian theories are ever unsafe when brought forward to make nugatory accepted usages of the church; better by far to abide the inspired injunction: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

In an article on "church government," published in *The Prophet*, on the question of Sidney Rigdon being the legal successor to Joseph Smith as President of the Church, the author used this language: "But, admitting Elder Rigdon to be the legal successor of Joseph Smith, he could never legally act unless he was confirmed in that station and appointment by the voice of the church; but he never has been, neither will he ever be. The principle of doing all important business by the voice of the church, is plainly taught from one end of the Book of Covenants to the other, and Joseph Smith always acted upon this principle."—*Times and Seasons*, vol. 5 p. 718.

I will demonstrate, for the benefit of all, the great underlying principle of "common consent" in the church, or the doing of business by the voice of the church: "And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith."—D. C. 25: 1.

The usage and practice of the church up to 1844, as far as I can learn, and the practice, and usage of the Reorganization for the past twenty-seven years, to my positive knowledge, has been in harmony with the foregoing. When evil by an unauthorized agency was attempted to be foisted upon the church, the Lord said: "Neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith."—D. C. 27: 4.

The nature of the covenant that I entered into, upon uniting with the church, is outlined in the following:—"And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed." John 8: 32, 36.

This principle of common consent in the church, is the equivalent of the agency of the individual.

Bro. J. R. Lambert says: "If the nomination of branch officers by district and branch presidents, aided by such counsel and advice as may be necessary from the missionary in charge, is destructive of man's agency, then God has been engaged in destroying this agency ever since he gave to man in the garden of Eden."—*Herald*, vol. 39 p. 576. And yet it would seem that the action of this Reorganization in nominating and choosing him to the apostleship would be a sufficient proof of the wrongfulness of his statement, and a complete refutation of the innovation controverted in this paper. For it was,—

"Moved by Elder W. W. Blair and O. P. Dunham, that Elder Joseph R. Lambert be chosen and ordained an especial witness in the Quorum of the Twelve, Carried unanimously."—*Herald*, vol. 20 p. 289.

In the foregoing we have the Lord naming certain men as fit and worthy for the church to select and ordain as members of the Traveling High Council. The naming of these men in the revelation was no more of a nomination, nor near so much, as was the motion made by the two members of the conference.

Bro. Lambert might have been named many times by revelation, but without the action of the church he never would have stood as an apostle to the body.

In a paper written by Jason W. Briggs, President of the Twelve, dated at "Cottage, Harding county, Iowa, April 27, 1873," and addressed "To the Saints," he said: "In reference to the suffrage question, we look to the establishment of all the quorums, and their condition to act severally and as a whole, for its solution. Here also the diversity arises, not from affirming or denying the principle of suffrage, but its limitation. Now when every quorum performs within itself its own specific duties, from the Deacons to the First Presidency, and what devolves upon them as a whole, standing in the relation of 'servants,' what remains or can remain for the congregation or church, but to pass upon these servants. With her *consent* they act; without her consent they *cannot act.* Here are the reserved rights in the *congregation*, and there the delegated rights in the elders, (or quorums), and no conflict between them. Truth cannot conflict with itself."—*Herald*, vol. 20, p. 259.

I believe the above reasoning was both sound and logical, and that the rights of the congregation should not be impaired by any innovation that takes from the branch members their privilege to elect their own officers without the trammel or mediation of either district president, or missionary in charge, to the possibility of a "deadlock."

I think the following statistics will manifest the impracticability of the proposed innovation upon the usage of nomination. During the conference year nearing the close, Bro. J. R. Lambert has had in charge the following territory; namely: Iowa, Illinois, Missouri, and about half of Indiana; or nearly two hundred thousand square miles, with a population of over nine million five hundred thousand in this vast field. Amidst this great multitude there are one hundred and thirty-six branches of the church. Be it understood that all branches do not have the same rule as to election of officers, or as to their tenure. Some branches

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elect, and the officers continue for life, during good behavior, or until the branch orders a new election; while other branches elect for three or six months, and some hold annual elections. As there are only fifty-two weeks in the year, it can easily be seen that it would be utterly impracticable for this missionary in charge to be present at all the branch business meetings in his charge, it would prove both expensive to the church, and irksome to the missionary to visit all the branches in his charge, every time they held their election. And the finding of a missionary in advocacy of that innovation would give the opportunity for the Saints to believe he was seeking to overload himself with a work of supervicariousness? For the word of the Lord says: "In the meantime, branches and their officers, and districts and their officers are to be considered as provided for by my law to carry on the work of the ministry in caring for the membership of the church, and to *relieve* the Twelve and Seventy from the *vexation* and *anxiety* of looking after *local organizations* when effected."—D. C. 120: 1.

Now let me quote the proposed innovation as it appeared in a resolution as adopted by the Decatur district, but subsequently rescinded: "Resolved, That all presidents of branches should be nominated by the president of conference or district and missionary in charge."—*Herald*, vol. 39 p. 435.

The conjunction *and* makes it imperative, under this innovation, that nominations shall be made by district president *and* missionary in charge, and thus they are not permitted to act separately in making nominations. Thus it can easily be seen that should this innovation become the general rule throughout the church, the Twelve would be taken from their heaven-appointed duties and be under the necessity of giving all their time to the care of *local organizations*, which is contrary to the revelation of 1890.

As watchmen of the true Zion, we should be actively engaged in "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3), and avoid any ecclesiastic pruriency of preferment or honor, for observation taught Paul that "if a man also strive for masteries, yet is he not crowned except he strive lawfully."—2 Tim. 2: 5. Let me this once, in the interest of peace, unity, harmony, and good government, urge the abandonment of that proposed innovation, that there may not exist even a suspicion that any desire of "being lords over God's heritage" (1 Peter 5: 3), but the rather observe this: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—Eph. 6: 10–17. Neglecting the foregoing we may be assured that trial will beset our path, and we should accept the inspired truth "that there should be no schism [division] in the body; but that the members should have the same care one for another."—1 Cor. 12: 25.

It is universally accepted among the Saints that the *feet* should not dictate to the *head*. Oliver Cowdery got himself into trouble by attempting to set in order the affairs of the government of the church, and the admonition to him might not be amiss at this particular juncture: "But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the Church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead."—D. C. 27: 2.

All the "rights," "keys," "honors," "mysteries," "glory," "power," and "priesthood" bestowed upon Joseph Smith, the martyred prophet of God, are now vested in his son Joseph Smith, the president of the Reorganization, for the law provides, "And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—D. C. 104: 42.

God will no more look with favor upon the man who attempts to "joggle the boat" now, than he did when Oliver Cowdery manifested his meddlesome interference with that which was not his concern.

That which is of paramount importance to the ministry of the Reorganization is this: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed in all diligence."—D. C. 104: 44.

It is possible that this mooted innovation might be adopted by a vote of conference, but that would not change my opinion on the subject; and should it be defeated by a vote of conference, we have the proof that that would not change the opinions of those who advocate it. Would it not therefore be a wise thing to drop that which is agitating and distressing many in the church, and, as loyal subjects of a loving Father, abide faithfully under the usages and practices under which God has blesssed us in the past, "and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2: 6.

BROWNVILLE, Neb., March 24, 1893.

Selected Articles.

FLOWERS IN OUR CHURCHES.

I AM desirous that those who have been brought under my ministry should see a great deal more around about them than other people are accustomed to see. In looking at the clouds I want them to have some thoughts higher than those of secular things. In listening to the winds I want them to hear something more than the sounds of mechanical forces. I want the shaking of the leaves of the trees to be as the clapping of hands to them. I want the seasons to be to them preachers. And I want the influence of all these things to be on the side of sweetness, faith, hope, and inspiration. Therefore, as I preach a sweet religion, and not a sour one, as I preach the beauty of holiness, and not simply the terrors of the law, as I preach the bright and glowing character of the Lord Jesus Christ, I enjoy having these testimonials of the garden and the field brought in here. Especially do I esteem them because they educate men to go out into the garden and the field and have flowers associated with their own imagination. This cannot be otherwise so long as they love flowers in connection with the worship of God. I do not believe a child, brought up under my ministry in this church, will ever see flowers till he dies without having some thought of religion, of the sanctuary, and of the inspiration of flowers. So, flowers at our service have a meaning. They are not in any special way a symbolization; they simply bring things common into higher relations on a principle of association; and having them on the platform, besides affording pleasure, to a certain extent interprets a part of my idea of the Christian ministry.—From hitherto unpublished material by Henry Ward Beecher in the April *Ladies' Home Journal*.

TENT FOR SALE.

Tent, 24x35 feet, with rustic seats and light. Weight, 1,000 or 1,200 pounds, complete. Nearly as good as new. Been used about five weeks. Will seat 175 or 200. Address J. H. Wells, Knobnoster, Missouri. 25m 3t.

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Conference Minutes.

PITTSBURG AND KIRTLAND.

Conference convened at Wheeling, West Virginia, March 11 and 12, 1893, W. H. Kelley presiding, assisted by L. W. Powell; D. H. Proper secretary, assisted by Frank Reese. Elders reported: W. H. Garrett, M. H. Bond, J. F. McDowell, T. W. Williams, W. H. Kelley, and L. W. Powell. Branch reports: Pittsburg 149; Kirtland 68; Youngstown 28; Fairview 36; Conneaut township branch 26; Beaver Falls 13; Lakeview 14; Washingtonville 29; Wheeling 102. Bishop's Agent's report: March 1, 1892, on hand $160.09; receipts $2,262.34; expenditures $2,135; On hand $127.34. Delegates to General Conference: W. H. Kelley, J. F. McDowell, Frank Criley, M. H. Bond, L. W. Powell, G. H. Hulmes, D. H. Proper, Srs. Mary E. Hulmes and Nellie M. Bond. L. W. Powell sustained president, and D. H. Proper secretary; W. H. Garrett chosen vice president, and Sr. Hattie R. Griffiths assistant secretary. Resolutions passed sustaining missionaries of district, and a request to General Conference to return them; Bro. Frank Criley, Bishop's agent; also instructing delegates to vote for General Conference to be held in Kirtland, in 1894; and for a series of two-days' meetings; time and place designated by President as thought advisable. Preaching by Elders J. F. McDowell and W. H. Kelley. Four baptized on Sunday afternoon by Bro. L. W. Powell. Two ordinations; one to office of priest, and one to teacher. Adjourned to meet in Kirtland, first Saturday and Sunday in September, 1893.

Miscellaneous Department.

BORN.

BRENNAN.—At Carbonade, Pierce county, Washington, to Bro. John and Sr. Mary Brennan, a daughter, and named Louisa; blessed March 29, 1893, at Keb, Iowa, by Elder William Waterman.

BRENNAN.—At Carbonade, Washington, to Bro. John and Sr. Mary Brennan, a daughter, and named Esther; blessed March 29, 1893, at Keb, Iowa, by Elder W. Waterman.

BRENNAN.—At Keb, Iowa, to Bro. John and Sr. Mary Brennan, a son, and named Philip; blessed March 29, 1893, at Keb, Iowa, by Elder W. Waterman.

MARRIED.

WILLIAMS—CALVERT.—At the home of the bride's father, in Sidney township, Fremont county, Iowa, March 24, 1893, Mr. W. F. Williams and Miss O. A. Calvert, Priest H. F. Durfey officiating. After the ceremony about fifty friends and relatives sat down to a bountiful supper prepared by the relatives of the bride.

"May their minds in future blended,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing
When the time of trials come;
Every joy and sorrow sharing,
Fill with light the halls of home."

ROBERTS—LEWIS.—By Elder J. M. Terry, at his residence in St. Joseph, Missouri, Bro. J. William Roberts, son of Elder I. N. Roberts, and Sr. Mary A. Lewis were united in matrimony on Thursday forenoon, March 30, 1893. These both are young Saints of most excellent character, and well mated, each doing equally well in getting the other. Their future home will be on a farm about four miles east of Stewartsville. It was a quiet wedding, but very few being present.

LYTLE—PUTNEY.—At Gilroy, Santa Clara county, California, March 5, 1893, at the residence of the bride's father, Elder J. M. Putney, Bro. Ira A. Lytle and Sr. Effie Pearl Putney, Elder J. F. Burton officiating. After partaking of a sumptuous feast, the newly wedded couple started from home on a wedding tour among the pleasure resorts of this land. A shower of old shoes rattled after them as they drove off, everybody wishing them all necessary happiness. Quite a number of nice presents were bestowed upon the bride and groom.

DIED.

ATWOOD.—At Lamoni, Iowa, March 25, 1893, Elder Richard Harrison Atwood. Deceased was born August 2, 1825, at Liddac Bank, Roxborough, England; removed to America in 1856 or 1857, and to Leavenworth in July, 1870. At times he has held several positions in military camps, and at military departmental, district and subdistrict headquarters, in each and all of which he won high encomiums for accuracy, honesty, and stability. He was one of whom a friend has rightly said: "He could be trusted with a friend's honor, or with unlimited and uncounted wealth, with full assurance that all would be safe in his hands." As a Christian gentleman, his life was irreproachable. One of the Twelve said of him: "He was one of the best men I ever knew; pure in thought and spirit as a child." He made a public profession of his faith when a very young man, and entered the ministry in his native land in which he served very acceptably until his emigration to America. Knowing no other body of Latter Day Saints than those in the West, he went to Utah, and was one of the first to accept the mission of Apostle E. C. Briggs. On July 15, 1863, he united with the church of which he died an honored minister and a faithful member. One chosen on the Auditing Committee not being able to attend, Elder Atwood was invited to accompany Elders Luff and Forscutt to fill the vacancy. He was, consequently, at Lamoni when he received the message, "Come home, come home." The auditors commenced their labors on Monday morning, March 20, and he wrought assiduously with them up to Friday evening. He had not been well since the 18th. On that day, while at the supper table with Bro. Forscutt, he complained of dizziness. On Saturday evening he was administered to, and received so much help that he testified publicly of it at the Sunday evening services; but the help was temporarily only. His mission neared its earthly close. On Friday evening, the 24th ult., he retired feeling as well as for the past few days; indeed, somewhat better than previously. He was staying at Bishop E. L. Kelley's house, and as he had complained of weariness before retiring, orders were given early the next morning by Sr. Kelley to her son to wait for him, and not to waken him, but let him sleep until he should wake of his own accord. Two or three visits were paid to the door of his room quietly by Bro. Kelley's oldest son, to learn whether he had awakened; but as he seemed to be sleeping, he was left undisturbed until about ten a.m., when the young man, feeling uneasy at the brother's prolonged sleep, went into the room and called him. Hearing no response, he placed his hand on the brother's forehead and found it cold. Alarmed at this he hastened to the Bishop's office to inform his parents. Sr. Kelley being at the office, she with Elders E. C. Briggs, J. Luff, and M. H. Forscutt, hastened to the house. Bro. Luff going with Sister Kelley in a buggy, he was the first to visit the brother, and soon met the others with the sad announcement, "He is dead. He has gone to his rest." Preparatory services were held at the time he was conveyed to the depot to be removed to Leavenworth, his former home, where a telegrapic message requested Bro. Forscutt to take the corpse. The pallbearers were six ministers from four of the highest ranking quorums of the church, thus rendering his remains the highest compliment, ecclesiastically, it was possible to pay to him. The remains were escorted to Leavenworth by his friend and brother of half their lifetime, Elder M. H. Forscutt, who also, as per wish of deceased, preached his funeral sermon at Leavenworth, March 28, 1893. The funeral obsequies at the grave were in charge of the Knights of Pythias, of which order Bro. Atwood was a member. After their beautiful ritual was ended the remains were formally consigned to the keeping of the Eternal by Elder Forscutt. Faithful to the end, and his death painless, his exit is to be mourned, not his account, but on ours. His friends and the church suffer loss—his is the gain. Peace be to his ashes.

HILL.—At Persia, Iowa, March 25, 1893, Elizabeth Clara Hill, aged 26 years, 6 months, and 23 days. She was born in Whiteside county, Illinois, September 2, 1866. Funeral discourse by Elder David Chambers, March 27.

SMITH.—In the hospital at Kansas City, Missouri, December 27, 1892, Mr. Willard S., second son of Bro. Hezekiah and Sr. Sabina Smith. His death was the result of an injury received while working for the railroad company at Jonesboro, Arkansas. He leaves a wife and one child; also his mother, four brothers, two sisters, and numerous friends to mourn their loss.

HIDY.—At Independence, Missouri, March 29, 1893, Sr. Addie May, daughter of Bro. Alfred and Sr. Elizabeth White, and wife of Bro. George H. Hidy, aged 28 years, 6 months, and 23 days. She was born September 6, 1864, in Jones county, Iowa; baptized by Elder I. N. White, September 4, 1877, at Rhodes, Iowa. She leaves a husband and three children to mourn their loss. Sister Hidy was very highly esteemed by those who knew her, and was a faithful and consistent Christian. Funeral at the church, March 31, 1893; sermon by Elder W. T. Bozarth.

HOOKS.—At Lone Rock, Missouri, March 31, 1893, Bro. Chester Hooks. His remains were laid to rest alongside of Bro. John and Sr. Lydia Hooks; he departed this life trusting in the promises of the Lord. He leaves a wife and five children to mourn their loss. Funeral discourse by Elder John Johnston; text, Job 14: 14.

ALDERMAN.—At the home of her sons, Poplar Grove, Boone county, Illinois, March 16, 1893, Sr. Mary, wife of Elder Charles Alderman, who preceded her death some years before. She was born April 30, 1827, in Allegany county, New York; was baptized at Zarahemla, Wisconsin, October 7, 1858, by Elder Samuel Powers. She leaves one son and six grandchildren to mourn their loss. She was a kind mother, an affectionate wife, and a devoted Christian. Funeral sermon at the M. E. church, Elder Henry Southwick officiating.

BAGLEY.—Near Lamoni, Iowa, March 21, 1893, Lucy Bagley, aged 6 years, 2 months, and 29 days. And on March 24, 1893, Alice Bagley, aged 11 years and 1 day. Prayer was offered at the grave by Elder Levi Atkinson. This make four from one family in two weeks.

LAMPHERE.—At Eden, Vermont, March 10, 1893, Elder E. R. Lamphere, while on a visit to his sick father. He was born at Sheldon, Vermont, March 8, 1842; was ordained an elder in 1878. His remains were taken to Logan, where services were held at the Saints' church, in charge of Elder P. Cadwell; sermon by Elder A. M. Fyrando.

GOREHAM.—At her home near Yates Center, Kansas, March 22, 1893, Sr. Nancy Elzina, wife of Bro. Ruben Goreham, aged 54 years, 5 months, and 15 days. She was born in Matilda township, Ontario; came to Iowa in 1861, and was baptized by Bro. D. C. White, April 4, 1879. A husband, four boys, one girl, three sisters, one brother, and a mother survive her. Her faith was grounded in the work she had espoused, and the promise of the Savior's "well done" was the solace that cheered her during her last days of severe trial struggling against disease. She stood alone as to mother, brothers, and sisters in the great faith of the restored gospel of Revelation 14: 6; yet not alone, as the presence of the Holy Spirit witnessed to her that her hope was not groundless, but a sure reward

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awaited her on the sunny shores beyond the Jordan of death. Happy thought! O, how sweet is death to those that have lived with a conscience void of offense; sweet promise indeed to be realized after so short and eventful life. Can children and friends neglect the examination and embracing a cause that has brought such peace to a dear relative's life, and even in death. Funeral services conducted by Elder I. N. White, at the U. B. church, in Yates Center, Kansas.

DICE.—At Stewartsville, Missouri, March 25, 1893, Robert Mark, infant son of Bro. Benjamin and Sr. Mary Dice, aged 11 months and 25 days. Funeral sermon by Wm. Summerfield, assisted by Bro. John T. Kinnaman.

PLATT.—At Denver, Colorado, March 15, 1893, of cancer and dropsy, Sr. Ellen Platt. She was born in Gloucestershire, England, September, 1829; united with the church in 1843, came to America in 1849, and settled in St. Louis, where she discovered the apostate condition of the church, and withdrew from it till the Reorganization reached her, when she renewed her covenant. A few years ago she moved to Independence, Missouri, and there decided to spend her remaining days. About three months ago she went to Denver to visit her daughter, and was taken sick on the way. From that attack she never rallied, but continued a patient sufferer till death came as a welcome friend and relieved her. She was always forward in testimony to the truth. She gave instructions regarding her funeral, and in carrying them out her remains were brought to Independence and interred by the side of Sr. Helen Smith's grave. Elder Joseph Luff preached the sermon to a large audience at the Saints' church. A husband, four sons, and two daughters are left as chief mourners.

Sunday School Associations.

NAVOO AND STRING PRAIRIE.

Association convened at Farmington, Iowa, March 18, 1893, Daniel Tripp superintendent, Lottie Tripp secretary. Number of schools reporting 3, schools represented 3; schools in district last report 5; total membership of district last report 216; present membership 140; loss in membership 76. Amount on hand $7.55. Brother Wm. Waterman and Srs. M. Wright and H. Lambert were chosen delegates to the General Association. B. B. Herrick was chosen district superintendent, Daniel Tripp assistant, Lottie Tripp secretary. Adjourned to Burlington, Iowa, June 2, 1893, at two p. m.

BLAINE'S EULOGY OF GARFIELD.

BLAINE'S tender eulogy of Garfield just ten years ago is recalled with pathetic interest now. It was delivered in the House of Representatives before both Houses of Congress, and it closed with this eloquent peroration, picturing Garfield's last days: "As the end drew near his craving for the sea returned. The stately mansion of power had been to him the wearisome hospital of pain, and he begged to be taken from its prison walls, from its oppressive, stifling air, from its homelessness and its hopelessness. Gently, silently the love of a great people bore the pale sufferer to the longed-for healing of the sea, to live or to die as God should will within sight of its heaving billows, within sound of its manifold voices. With wan, fevered face tenderly lifted to the cooling breeze he looked out wistfully upon the sea's changing wonders, on its far sails whitening in the morning light, on its restless waves rolling shoreward to break and die beneath the noonday sun, on the red clouds of evening arching low to the horizon, on the serene and shining pathway of the stars. Let us think that his dying eyes read a mystic meaning which only the rapt and parting soul may know. Let us believe that in the silence of the receding world he heard the great waves breaking on a further shore, and felt already upon his brow the breath of the eternal morning."

APRIL ARENA.

The April *Arena* contains a strong paper by Hamlin Garland on "The Future of Fiction." Dr. Alfred Russell Wallace writes on The Wage-Worker and how he may be delivered from the Social Quagmire. W. D. McCrackan discusses "How the Initiative and Referendum may be Introduced into our Government." Eva McDonald Valesh appears in a striking paper on "The Tenement House Problem in New York." Rev. Geo. Lorimer writes on "Authority in Christianity," and Mr. Flower discusses at length "The Burning and Lynching of Negroes in the South." Other papers of interest in this number are by B. F. Underwood, Katharine Coolidge, Chester A. Reed, Helen E. Starrett and Allan Forman.

ITEMS OF INTEREST.

BELGRADE, April 9.—A severe earthquake was felt in many parts of Servia yesterday. The village of Vetiki Popovitch was tumbled into ruins and several inhabitants were killed. Deaths in wrecked houses are reported from other villages in the kingdom.

VIENNA, April 9.—Earthquake shocks are reported from various parts of Hungary. The towns of Semlin and Szegedin were rather severely shaken. No great damage was done anywhere.

BERLIN, April 10.—Dr. Hffkine has written from India to Russian papers that he has conquered cholera by the inoculation method. He says he has inoculated hundreds of persons with positive results, and promises to give the method to the world on his return from India.

VIENNA, April 10.—Great excitement has been caused by an attempt to assassinate Cardinal Vaszary, the Primate of Hungary. The Cardinal was walking with his secretary when a young man rushed upon the Cardinal and made desperate attempts to stab him with a knife. The Cardinal evaded the blows of the assassin, while the secretary received two severe stabs. The would-be murderer was arrested, but refused to give any information as to his motive or identity. There seems to be no doubt that the attempt to murder the Cardinal was prompted by the intense struggle now going on in Hungary in relation to civil marriage and the baptism of children of mixed marriages, in which the Cardinal is looked upon as the leader of the Ecclesiastical party.

VIENNA, April 10.—Emperor Francis Joseph has been advised by his ministers to defer his visit to Buda-Pesth until the celebration in connection with the unvailing of the Honved monument shall have been concluded, May 21, the anniversary of the capture of Buda-Pesth by the Hungarians. The festival will be strongly national, and it is feared that the appearance of the Emperor might cause some display of disloyalty. The Honved delegates have voted an address of loyalty against the wishes of a strong minority. The Emperor is reported to have yielded to the advice of his counselors, and to have decided to change the date of his proposed visit.

CONSTANTINOPLE, April 10.—The condition of affairs in Armenia is becoming more serious daily. Constant arrests of Armenians are reported in private letters. It is estimated that between 1,800 and 2,000 Christians are now in Turkish dungeons. The recent announcement that the Sultan had proclaimed a general pardon of Armenian prisoners was mere humbug. Only a few Armenians will be released and they will be set free only because no evidence whatever of their connection with the pretended sedition could be obtained.

ZANZIBAR, April 10.—A British cruiser has seized a scow sailing under French colors and having on board sixty children which had been kidnaped from Zanzibar by Arbs under French protection and evidently intended to be disposed of as slaves. The incident will be used to enforce the protest of the British against the course of the French authorities in permitting the use of the French flags by the Arabs in kidnaping both slave and free children, thus making the French flag a cover for the slave traffic.

SHANGHAI, April 10.—The Chinese commander in Yuan and forty drill instructors who have been trained in the military methods of Europe have been ordered to Kashgari. With them will be sent six rapid fire field guns, 200 magazine rifles, and ammunition. These steps are taken to prepare the Manlu garrison for the defense of the Pamirs.

HALIFAX, N. S., April 11.—In the Provincial House the woman's suffrage bill giving the women the elective franchise in provincial elections has passed its second reading by a vote of nineteen to seventeen and was then sent to the committee.

HULL, April 10.—Everything is quiet today, so far as the strike of the dock laborers is concerned, and no disorderly demonstrations have been reported. The non-unionist laborers are actively engaged in loading a number of vessels without interference by the strikers.

Osman Digna, the Dervish leader, has made another raid in Upper Egypt. He directed his incursions toward Tokar, and was met and repulsed by the Egyptian cavalry. The cavalry pursued Digna's forces and killed twelve of the Dervishes.

PARIS, April 10.—Three persons died of cholera, yesterday in L'Orient, in the Department of Morbihan, France, where the disease has caused many deaths recently.

BRUSSELS, April 10.—In observance of King Leopold's 57th birthday Gen Brassine, commander of the troops in this district, inspected the garrison. As he passed down the line with his staff a group of Socialists, led by a man with a large red flag, ran up shouting "Long Live Universal Suffrage." All the officers reined in their horses, and several apprehending an attack drew their swords. The Socialists, however, withdrew jeering at the officers and shouting for universal suffrage. Shortly afterwards a Socialist was arrested near the parade ground shouting insulting remarks concerning King Leopold.

LOS ANGELES, Cal., April 10.—Between forty and fifty earthquake shocks have occurred in Pico Cañon, near Newhall, since last Tuesday. Pico Cañon is in the center of the oil region. Last Tuesday a severe earthquake was felt all over Southern California and shook houses in Pico Cañon. The later shocks have been confined to a small area in the mountains.

BERLIN, April 11.—The Lower House of the Prussian Diet has given its final approval to the bill reforming the system of elections in Prussia. The bill does not materially interfere with the discriminations in favor of propertied classes, but makes the system of election somewhat less complicated.

BELGRADE, April 11.—An earthquake shock shook Servia yesterday. Great fissures were torn in the earth. Large streams of warm water and yellow mud are still flowing from the fissures. Thousands of houses and many churches have been wrecked. Public buildings have been rendered dangerous for occupancy. In the districts where the heaviest shocks were felt the people fear to return to the villages and are living in the fields.

MOSCOW, April 11.—The famine in the European part of the Government of Perm is worse than ever before. The poor are dying by hundreds. In the smaller villages the people have ceased trying to bury all the bodies. Relatives of the dead are often too weak to provide for burial, and so leave the

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bodies on the roofs of the houses. It is estimated that 525,000,000 pounds of grain are required to alleviate the distress and keep the poor in food until the next harvest.

THE GENERAL CONFERENCE.

(Continued from page 245.)

Tucker, Northeast Missouri. C. H. Porter, Nebraska. E. E. Wheeler, Kewanee. I. P. Baggerly Southeastern Illinois and Southern Indiana. S. W. L. Scott, Michigan and Northern Indiana. T. W. Williams, Pottawattamie, Iowa. G. W. Shute, Nebraska. J. W. Peterson, Wisconsin. W. A. McDowell, Wisconsin. D. L. Shinn, West Virginia district. J. D. Erwin, Southwestern mission. T. C. Kelley, Kentucky and Southern Illinois.

OF THE HIGH PRIESTS.

D. S. Mills, Southern California. Charles Derry, Pottawattamie. F. G. Pitt, Northern Illinois. William Anderson, Decatur district, self-sustaining. C. E. Butterworth, Galland's Grove. J. C. Crabb, Nauvoo and String Prairie district, including Brown and Pike counties, Illinois. C. G. Lanphear, Northern Illinois district, as circumstances permit. M. H. Forscutt, Society Islands mission, in charge. J. W. Waldsmith, Nebraska. R. M. Elvin, Decatur.

OF THE ELDERS.

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OF THE PRIESTS.

J. B. Roush, Eastern Iowa until September; after that Northern Illinois. Joseph Ward, Southwestern Missouri. W. H. Kelley, Southern Indiana, as circumstances permit. J. B. Heide, Fremont and Nodaway districts. Charles Baly, Southern California. Frederick Gregory, Canada. M. F. Gowell, Eastern mission. David Smith, Northern Michigan. W. T. Shakespeare, Decatur, as circumstances permit. J. K. Soper, F. H. Brooks, and J. D. Washburn, referred to missionary in charge and Bishopric. Alma Whitehouse, Kewanee.

The following resolutions were passed by the quorum, and are submitted for consideration:—

1. WHEREAS the Bishop has notified us that the condition of the treasury is such as to forbid the increase of our missionary force to any considerable extent, Resolved that we notify the body of this fact and record our regret over being unable to honor the many new applicants before us for appointment.

2. RESOLVED that the Society Islands be detatched from the Australasian mission, and hereafter be considered as a separate mission.

3. RESOLVED that the secretary be instructed to report to the body that as soon as the evidence reaches us that the Scandinavian mission is sufficiently opened to permit labor to be done to advantage, we are ready to send more missionaries into that field. Respectfully submitted,

HEMAN C. SMITH, Secretary of Quorum.

The evening hour's session was opened by singing, prayer being offered by Bro. W. H. Kelley.

Bro. J. R. Lambert offered the following substitute for the resolution and amendment before the house: "Resolved that the standing High Council designated in the law was appointed for the leading purpose of settling important difficulties which could not be settled by the Bishop's Council to the satisfaction of the parties concerned. It is therefore an appellate court and in cases of trial has no original jurisdiction. See D. & C. 272: 1; 295: 35; and Book of Rules page 135: 5." It was lost by vote of 77 to 70.

The original motion and amendment were referred to next General Conference.

The Bishop presented the following nominations for members of the Board of Publication, stating his belief that the Bishopric and the leading quorums of the church should be represented there: G. H. Hilliard, W. W. Blair, Joseph Luff, David Dancer, Frank Criley. Bro. Hilliard declined in favor of Bro. E. L. Kelley, whom the body requested to place his name in nomination. This was done, and Brn. Kelley, Blair, Luff, Dancer, and Criley were confirmed as members of the Board.

By successive motions the First Presidency, the Twelve, the High Council, the Quorums of Seventy, the High Priests, the Bishopric, the Secretary and Recorder, the Church Librarian, the Quorums of Elders, Priests, Teachers, and Deacons, also the Sunday School Association, the Young People's Society, the Sisters' Prayer Union, etc., the HERALD, *Hope*, *Autumn Leaves*, *Gospel Quarterlies*, *Zion's Ensign*, and *Independent Patriot*, and the Government of the United States were sustained. A vote of thanks was tendered to the *Patriot* for its excellent daily report of proceedings, to the chorister, organist, and the singers, and to the citizens of Lamoni for hospitality. A vote was taken tendering thanks to Brn. Robert Winning and J. H. Peters for services on the Board of Publication.

Lamoni was selected as the next place of meeting and April 6, 1894, at ten a. m. as the time, when adjournment till Monday at nine o'clock was had.

A committee on missionary work, and one on programme was appointed at a meeting of the Sunday School Association.

Bro. Joseph Luff addressed the Sunday morning congregation. Ten persons were baptized at the noon hour.

The afternoon prayer and testimony meeting was in charge of Brn. W. W. Blair and A. S. Cochran. A prayer service was also held in the lower room, in charge of Brn. U. W. Greene and L. Scott.

Brn. R. C. Evans and Leonard Scott were the speakers in the two evening services.

MONDAY, THE 17TH.—The young people held a prayer service at seven a. m., after which officers of the Young People's Society were elected.

At nine a. m. conference resumed its work, prayer being offered by Bro. T. W. Chatburn. The Twelve reported on ordinations in quorums of priests. The High Priest's Quorum reported further. A resolution from the First Quorum of Seventy, and reports from the first, second, third, fourth, and fifth quorums of elders, and from various quorums of priests and teachers were read. They will appear in full in the minutes. A motion to ordain to the eldership was referred to a district.

Brn. R. M. Elvin, Duncan Campbell, and John Scott were selected to audit Herald Office and Bishop's accounts for the coming year. The Second Quorum of Seventy reported. Upon request of those going on foreign missions to be set apart by blessing, the conference moved that they be so set apart, and Brn. Forscutt, Newton, Gilbert, and Wells were blessed and set apart under the hands of Brn. Joseph Smith, A. H. Smith, Charles Derry, and Duncan Campbell. The Spirit of the Lord acknowledged the ministrations, in counsel and in promise to the brethren. Bro. Floyd Keck was added to the list of appointees, to labor in Southwestern Missouri.

Brn. W. W. Blair and Joseph Luff were appointed to represent the church at the religious congress at the World's Fair. Bro. James Caffall was authorized to bless and set apart Bro. John Kaler for his foreign mission appointment.

The assembly then sung "Praise God from whom all blessings flow" and President Joseph Smith pronounced the benediction, committing all to the watchcare and direction of the Lord, and invoking divine power to attend all in their labors. The brethren separated strengthened in the work, renewed in their confidence in God and in each other. In this spirit they begin the work of another year, a year rich in promise and bright in prospects for the church.

In publishing the list of missionary appointments in this issue of the HERALD some details are omitted, because of limited space left to insert them. The list with full items will be published in the regular minutes. The names of districts are only inserted in most cases, the word *district* or *districts* being sometimes omitted.

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Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

St. Joseph, Missouri, Saints' Chapel, Seventeenth street, near Faraon street. Take Jule street, or Wyatt Park cars to Seventeenth street, and the building will be in sight.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

San Bernardino, California, corner Fifth and F streets.

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

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Pittsburg, Pennsylvania, 67 Fourth avenue.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Leeds, Wellington road, New Wortley; services Sundays 10:30 a.m., 6:30 p.m. Thursday, 7:30 p.m. President of branch, Elder William Seekin, 4 Perseverance terrace, Mansfield, Holbeck, Leeds.

London, England, meetings on Sundays at 3 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Farnworth, Ellsmere street; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays 7:30 p.m. President of branch, Elder Thomas Mills, 40 Ellsmere street, Farnworth.

Sheffield, Langsett road; services Sundays 10:30 a.m., 6:30 p.m. Wednesdays, 7:30 p.m. President of branch, Elder John Austin, 51 Fulton road, Walkley, Sheffield.

Manchester, No. 15 Dickinson street, Mount street, Albert square; services, Sundays, 10:30 a.m., 6:30 p.m. Wednesdays, 26 Lower Russell street, Earley street, Miles Platting, 7:30 p.m.; and 107 Embden street, Chorlton-upon-Medlock, 8 p.m. Thursdays, 12 Ducie place, Liverpool street, Salford, 8 p.m. President of branch, Eld. James Baty, 54 Renshaw street, Hulme Manchester.

ADDRESSES.

L. F. Daniel, Whitestown, Indiana.
D. E. Lander, San Lucas, Monterey co., Cal.
John W. Wight, Tuncurry, N. S. W.
John Carnegie, 31 Mill street, Elgin, Illinois.
John R. Evans, 51 Bute street, Aberdare, Glamorganshire, Wales.
E. L. Kelley, Lamoni, Decatur County, Iowa.
G. M. L. Whitman, No. 1418 N. 21st St., Omaha, Neb.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, April 29, 1893. No. 17.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

INDORSES PROF. BRIGGS.

AT the Lincoln Park Congregational Church the Rev. David Beaton delivered a discourse strongly indorsing Prof. Briggs, his subject being "Prof. Briggs' Heresy." His remarks were substantially as follow:—

People to-day are wonderfully in earnest in regard to religious matters and interested in all that pertains thereto. The chair of Biblical Theology of Union Seminary, New York, was endowed with $100,000 and Prof. Briggs was appointed. Jan. 20, 1891, Prof. Briggs gave his inaugural address on assuming the chair. He said there were three sources of divine authority: 1, Reason; 2, The Church; 3, The Bible. When he stated that reason and the church had divine authority he startled the whole Protestant Church and the charge of heresy was made against him. Hitherto the Protestants had rested their whole authority on the Bible, but Briggs had reversed this by asserting that Martineau and Clark had led men to Christ without the Bible. John Henry Newman has been held up by Prof. Briggs as having set aside the authority of the Bible and found equal divine authority in the church. He left the Church of England for the Church of Rome, and his "Apology for His Own Life" is a grand work. He was driven to that church because it alone had the apostolic succession and the sole authority to interpret the Scriptures. Prof. Briggs claims that the church through the ministrations of its pastor can lead souls to God. All our churches are able to lead souls. A man may find God through his own reason.

Prof. Briggs claimed that John Henry Newman had found God through the church, Dr. James Martineau through reason, and C. H. Spurgeon through the Bible. The Professor's opponents said that when he quoted Dr. Martineau as a man who could find God he spoke of a man who disbelieved that divinity of Christ, the incarnation, the miracles, the service of the sacrament, and other fundamental principles on which Christianity is based, and how can such a man find God? By the use of a profoundly logical intellect, by the belief in God as the supreme spiritual reality. I believe that Dr. Martineau found God. Who can claim that he and Ralph Waldo Emerson were not spiritual-minded? In the statement that a man may find God through his reason there is no antagonism to the Bible. Few have found God truly who have not exercised their reason. Many in the present day are losing their religion because their reason never laid hold of religion and religion never laid hold of it.

PROGRESS IN MEXICO.

DR. ISAAC RIVAS, of San Francisco, reports, in the *Chronicle*, that Mexico in making rapid progress. The City of Mexico has a population of about 400,000; almost all the large cities are connected by rail, and three trunk lines run to the United States frontier, meeting the railway systems of this country. Roads are being built that will open remote and rich portions of the country. There is a compulsory free school system all over the republic, and the government supports technical schools of a very high grade. Education is entirely gratuitous, but every youth is obliged to avail himself of it. "The matter of religion has been eliminated from the the schools," said Dr. Rivas, "and retired to the parochial institutions that are carried on by the clergy. There is no apparent conflict now between the free school and the Catholic Church, both the religious and secular authorities having agreed to stay in their own spheres and not molest each other. The matter of independence and mutual tolerance goes even further than this. For example, the Catholic primate of Mexico was invited to open the Congress of Public Health with prayer, and in spite of the fact that Protestants and Liberals were numerous in it, he assented. Then, again, Protestant churches are permitted everywhere, and such a thing as trying to prevent their establishment, as was the case recently in Spain, would not be heard of in Mexico.

"Every people has a little of the barbaric instinct left. Here in the United States the public flocks to see two pugilists blacken each other's eyes and make bloody each other's noses, and the newspapers print all the details. In Mexico the preference is for bull fights, in Germany for sword duels, in France for kicking each other with heavy boots. As for the Mexican pastime the law now prohibits it, but the authorities, knowing human nature, wink at it outside the large cities."

The progress of the medical profession in Mexico, Dr. Rivas says, has been very marked. Doctors keep pace with all the new discoveries in medicine and surgery and have produced a scientific literature of their own.

GOOD COUNSEL.

LOOK within. Keep the internal fires burning. Build the home altars. Add to the time in the closet. Heat and efficiency do not so much depend upon externals as internals. It is well to have combined effort; it is well to have bands and straps cut; but it is of vast importance to have the inward life aglow with personal contact with the unseen and eternal. Perhaps there is over much looking at outside measures, and too little attention to the internal fires that feed the outward movement. Build up the home altar. Drill in patient Bible study. Study, not only the external movings of holiness, but the life of it in thy soul. Learn, if possible, all that hurts thy soul. Learn, so far as possible, the kind of climate that best suits its life. Seek continually the richer spiritual pasturage which best feeds the soul's wants. If thou wouldst be of the highest service to external conquest to holiness, look within.—*Sel.*

THE MORNING BATH.

AN admirable way to take the morning bath by those who dread a daily plunge into cold water is recommended by an authority as follows:—Stand in hot water deep enough to cover the ankles, fill a basin with cool water, and sponge the body off quickly. Dry and rub vigorously and get into flannels before drying the feet.

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HEAR what Matthew Henry says to young ministers: "Men get wisdom by books; but wisdom towards God is to be gotten out of God's Book; and that by digging. Most men do but walk over the surface of it, and pick up here and there a flower. Few dig into it. Read over other books to help you to understand that book. Fetch your prayers and sermons from thence. The volume of inspiration is a full fountain, ever flowing, and hath always something new." Most true. For the fields of Holy Scripture have fresh flowers every time we traverse them.

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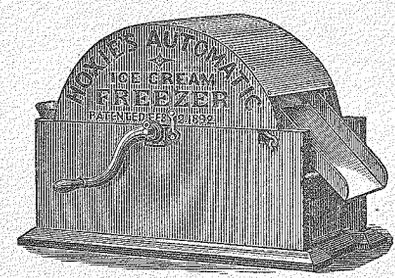

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, April 29, 1893. No. 17.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, April 29, 1893.

CONTENTS:

EDITORIAL:
Salutatory—Joseph Smith....257
Valedictory—W. W. Blair....257
Salutatory—Joseph Luff....257
A Bit of Wisdom....258
MOTHERS' HOME COLUMN:....259
LETTER DEPARTMENT:....260
ORIGINAL ARTICLES:
Ephraim in England....263
What an Elder Found....264
History Repeats Itself....264
Modern Spiritualism....265
SELECTED ARTICLES:
The Miracle of the Dial....267
The Coexistence of the Mammoth and Man....268
Why is Prayer not Answered....268
CONFERENCE MINUTES:
Philadelphia....269
SUNDAY SCHOOL ASSOCIATIONS:
Fremont....269
Northern Illinois and Southern Wisconsin....269
MISCELLANEOUS:
The Board of Publication....269
Pastoral, James Caffall....269
Pastoral, J. R. Lambert, J. Luff....270
Pastoral, Charles Derry....270
Items of Interest....270

SALUTATORY.

THE Board of Publication having decided at its session held after the adjournment of the late session of conference to make some change in the editorial staff of the HERALD, Bro. W. W. Blair retires from the position of Associate Editor, and I am to remain in charge as Editor. In assuming charge of the HERALD as Editor in chief, I do so with the acknowledgement of a lack of peculiar fitness for the position; but as it has been deemed for the best by the Board, and at their request, I have consented to remain, and in the position assigned.

The retirement of Bro. W. W. Blair is not due to any dissatisfaction on my part with his services as associate, nor because of any difference of sentiment existing between him and myself; as there is none which in any way disturbs our respect and esteem for each other, or prevents the completest unity in labor, and it is due to him in his retiring from the office for me to state that I could not wish, or hope for a more ready and willing associate, or one whose love for the work in the interest of which the HERALD is published, is warmer, or greater. I take leave of him as Associate Editor with regret; and trust that as he will take up the general work of the church as his office and calling may demand and the necessity of the cause may require, he will meet with the hearty coöperation of the officers and members of the church wherever his work may lead or call him.

Bro. R. S. Salyards will be Assistant Editor, and I ask that as such, those who may be contributors and correspondents of the HERALD, will give him their cordial moral support, as unto myself, in their dealings with the Herald Office in its literary department. He will have charge of the editorial work in my absence from the office, and may be addressed during such absences, in regard to matters pertaining to the editorial department.

The Board also appointed Bro. Joseph Luff, of the Quorum of the Twelve, Corresponding Editor, whose Salutatory will be found elsewhere in this issue. The duties of this position Bro. Luff has presented in his Salutatory in brief; and I bespeak for him the cordial and kind reception into the favor of the HERALD readers that is due an earnest and fearless defender of, and worker for the cause of Christ, as understood in the faith and doctrines of the Reorganization.

In the long connection I have had with the HERALD as its Supervising Editor, its Editor, and its Associate Editor, I have not tried to suit everybody; for I came to the service in the office knowing that such a thing was improbable, if not impossible; nor shall I try hereafter to please everyone. I shall, however, try hard that causes for just complaint shall be as few as a just regard for principle and right will permit. And if through human liability to err cause for complaint should occur, I will try to be amenable to brotherly labor; and Christian reproof, if explanation or satisfaction is not had.

Thanking the patrons and readers of the HERALD for their patient long-suffering and forbearance and faithful support of the Editors in the past, I request for myself a continuance of their watchful vigilance for the work, and their still continued patience and cheerful moral support, and active participation in the effort to make the HERALD what its name implies, a herald of present blessings enjoyed, a fervent hope maintained, and of good things to come.

JOSEPH SMITH.

VALEDICTORY.

HAVING terminated my connection with the Editorial department of the *Herald* office, I take this opportunity to thank the contributors to and patrons of our church organ for the uniform courtesy extended me during the past eight years. My efforts have been directed with jealous care for God and the right, and while I have not pleased all the *Herald* readers in my manner and methods and subject matter, I am gratified to know the exceptions are very few. I can therefore trust to the stern and relentless arbitrament of time, and to the just judgment of God and his intelligent faithful Saints, my work as an advocate and defender of Christ and his work as set forth in the authentic records of his Church. Time is a great revealer of secrets and often removes what tends to confuse and hinder.

In conclusion, I bid the *Herald*, under its new *regime*, a prosperous and worthy future, and bespeak for its editors and employes that hearty, patient support and encouragement needful in order to assure its present and future success. Very truly,

W. W. BLAIR.

SALUTATORY.

HAVING been, by action of the Board of Publication, made Traveling Corresponding Editor of the HERALD, it may be well to early announce the conditions under which I have agreed to serve, that no misapprehension may obtain throughout the church.

Being a general church officer and, under the law, required to travel and preach, I refused to assume any apparently conflicting responsibility. Upon receiving the assurance, however, that no work would be required of me that could not be performed while in the missionary field, I consented to accept the position. As a brief expression of this idea the title of Traveling Corresponding Editor was invented.

If in attempting to honor this appointment it shall be found necessary to neglect my duty as a member of the Quorum of the Twelve I shall feel at liberty and in honor bound to drop the burden last assumed; otherwise may continue till other provision shall be made by the Board of Publication.

Desiring that the humble efforts I shall put forth in this new relation may help in some degree to advance the interests of the Master's cause, and hoping for the prayers of those who may have confidence in the motive

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that prompts me I commit myself to the task assigned.

JOSEPH LUFF.

SR. MATTIE E. RICHEY, writes from Perkins, Oklahoma, concerning David Deem and the healers, and sends a small tract issued by the Deem brothers, who claim to be healers, by call. This tract is an arrangement of Bible texts, applicable to the subject of healing from diseases, with some trite and pertinent suggestions.

At the close of the tract, "Heal the Sick," it is admitted that not all are healed; and the statement made that the "treatments *now* are usually based on Mark 11: 23." This reads thus:—

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things he saith shall come to pass; he shall have whatsoever he saith.

The base of the faith of the Saints, both as to the blessings of health and healing and life eternal, is the promise of the Savior in Matthew 28 and Mark 16; explained and amplified by the rest of the Savior's words and the history of the apostles and their interpretation of the life, power, and mission of our Lord, the Lord of life and glory.

THE following statements of H. B. Tristram, Canon of Durham, in regard to Jewish tradition and teaching concerning the spirit of man, will be found interesting and useful. It is from the "oriental lesson lights" department of the International Sunday school lesson, as published in the *Sunday School Times* of November 29, 1890:—

The Jews like all other nations, especially in the East, were firm believers in the apparition of spirits. The rabbis distinguished between angels; demons, or evil angels; ghosts, or the spirits of deceased persons who once had a body; and spirits, simply,—that is, as they explained it, created souls, but which had not had a body made for those souls. Thus when the Pharisees, in discussing the case of Paul, say, "If a spirit or an angel hath spoken to him," they mean the disembodied spirit of some departed prophet, such as they believed frequently appeared to those favored of God. The angels, or ministering spirits of God, the Jews held to be countless, and to be daily multiplied by a new creation, because every word that proceedeth from the mouth of God becomes an "angel;" that is, a messenger to do his will. There would be neither profit nor instruction to be derived from pursuing the fantastic descriptions, in the Talmud, of the orders, ranks, locations, names, and offices of the angel hosts. Many of their disquisitions are not only puerile, but profane and irreverent. But the recognition of angelic ministry and presence was so strongly impressed on the Jewish mind, that though terrified and affrighted at the appearance of a spirit, as ordinary human nature could not fail to be, the apostles would not be astonished, nor would they for an instant doubt the fact of the apparition. The devout Jew might reasonably hope that, when the occasion arose, to himself, as to his pious forefathers, angelic guidance in a visible form might be vouchsafed.

By analogy of reasoning, the rabbis taught that evil spirits continually appeared in visible form for man's injury and destruction, though they were not permitted to appear in human form unless distorted. They might take the form of the serpent, or of any animate or inanimate thing, to lie in wait for any error or failing on the part of man. It may be well to note these facts, as showing how widely apart the Jewish teaching of our Lord's time was from his own, on the subject of spiritual influences. There is no trace, in the rabbinical writings, of any idea of the spiritual influence and temptation exercised by Satan. He is pictured rather as the Lord of legions of mischievious spirits, than as the arch deceiver of souls. He could cause diseases, and could be exorcised. Thus, neither the appearance of good or evil angels, or of disembodied spirits, could be any stumbling-block to the faith of the disciples. When the two brethren from Emmaus arrived, they were already convinced that their Master had left the tomb, but they understood not the nature of his resurrection. They seem to have regarded it rather as an ascension to heaven, from which he had made manifestation, than as the reappearance of his real though glorified body. And it was to convince them of his corporeal presence, that he asked for food, and took and ate it before them.

THE COLLEGE, Durham, England.

A BIT OF WISDOM.

REV. JOHN HALL, D. D., gives the following bit of good advice; and though it comes from a sectarian source we commend it to the elders and Saints as a sound maxim to be observed by those who are desirous of being found among the good behaving people:—

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer is a true and honest man;" but when there is no need of expressing an opinion let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them; and as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man. God knows; but it is not the mission of every young man or woman to detail and report of it. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.

WE are sometimes asked for additional evidence concerning climatic changes in Palestine. We reprint the following from the *Sunday School Times*' "Notes on Open Letters." It is dated October 25, 1890:—

Information about Palestine is always of interest to Bible students. Of late it has been said that there are remarkable climatic changes in that land. On this point, an English missionary at Tiberias, on the Sea of Galilee, in a private letter to the Editor, says: "In view of what has been written recently as to change of climate in Palestine, you may be interested to hear of the terrible rainfall the week before last. Most of the high-lying regions were visited by a thunderstorm accompanied with rains, the like of which have not been seen for many years, even in winter. At this season they are phenomenal. I had the strange experience, in riding northward along the higher parts of the Lebanon range, of passing apparently exactly between the showers. All around the country was deluged, but just where I happened to be passing hardly a drop fell. Returning through the great valley between the Lebanons, I was told that in one part several people had been carried off and drowned by the violent torrents that rushed down from the mountains."

THE Decatur County *Journal*, published at Leon, the county seat of Decatur county, Iowa, gave the following notice of the late conference:—

Religiously, Lamoni seems to be the great attraction at present. Delegates, representatives, and visitors from all parts of the country on foot, by wagon and trains, in singular and plural numbers many times multiplied, are continually arriving. Maine, California, Canada, and Texas, with intermediate States and Territories have their pulpit representatives in person who are greeted with a hospitable reception and warm-hearted courtesies. The Conference sessions are marked with courteous decorum and a business air. The smile of appreciated wit or wisdom is not repressed, nor the tear of sympathy withheld from the less fortunate in the race of life.

The morning services are devoted first to prayer for needed blessings, and second, testimony and experience relations.

As the Latter Day Saints Church is composed of a variety of orders besides the laity, and as these ministerial orders are classed and reclassed into quorums, each of these quorums having special duties to perform, they occupy the morning in preparing business for the afternoon session. In this manner and aided by special committees work, business is facilitated, and the body edified and instructed while the stranger is entertained and informed in regard to what these people believe to be the essentials to salvation of souls.

The choir is composed of some forty members, well drilled and accompanied by an excellent organ and other wind and stringed instruments, combining with excellent effect.

There are a number of celebrities present, notably the sister of the original founder of the church, the two sons of the prophet, Joseph and Alexander, James Whitehead the prophet's private secretary, and Israel L. Rogers the first bishop of the present church, and who was the nucleus around which the Reorganization first clustered, and who is yet regarded as the Father in Israel; and a number of others who were formerly identified with what is termed the old church.

The congregation on Sunday met both in the newly fitted audience room and the basement and probably reached 1,500 persons all of whom were neatly and many richly attired, and it was frequently remarked that intelligence and independence of thought was everywhere manifest. The business of the session runs remarkably smooth, considering the amount to be done.

EXTRACTS FROM LETTERS.

Bro. J. Gallup wrote from his home near Hancock, Iowa, quite a good letter to the conference, but as the brother was not a conference appointee, and the letter came late, it was not presented. He closes:—

I am satisfied with Jesus; he is Christ, the Son of God, the Savior of the world. The kingdom of God has been set up, and the everlasting gospel is being preached to prepare the Bride, the Lamb's wife, for the coming of her Lord.

Bro. G. M. Jamison, Ford, Iowa, April 18:—

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I wish to say through the *Herald* that there is now a free ferryboat direct from Ford to Runnells, in the vicinity of the Valley branch. The traveling ministry, who wish to reach our branch from the "Q" road should stop off at Ford; and they will be made welcome to rest and preach here.

A lady at Beloit, Kansas, writes the Herald Office as follows. We readily see in this another illustration of the unity of Sunday school work with the general work of the church. It is not only supplementary to the latter, but at times opens the way for the preaching of the word:—

We are talking of starting a Sunday school; we have none now. There is no organization of your church here, but some of the Latter Day Saint elders have preached, and people of our neighborhood liked them real well, and we thought perhaps we would like the Sunday school supplies, too.

EDITORIAL ITEMS.

SR. ABIGAIL YORK ALLEY sends us from Jaffa, Palestine, an excellent description of the ancient city of Damascus, which appears in the letter columns.

Sr. Jennie Scott wrote from Underwood, Iowa, narrating some results of the exercise of her faith in God and reliance upon him in times of severe trial and sickness in her family.

Bro. W. P. Pickering reports from San Jacinto, California, April 14. The work there was prospering; he was baptizing some.

Bro. L. L. Wight, a son of Lyman Wight, one of the Twelve in the days of Joseph, the first president of the church, wrote from San Antonio, Texas, April 14, an excellent letter, giving items concerning the local conference held there, in February last. From this letter we learn that the session was an excellent one and left a decidedly good impression. The gifts were manifested, and much cheering work was done. Space will not permit the whole letter.

Bro. G. H. Godby wrote from Belgrave, West Virginia, April 10. He had held a two days' debate with Rev. A. Good, of the Christian Advent Church, on the following propositions: 1st, Man is wholly mortal. 2d, Man is unconscious between death and the resurrection. Rev. Good affirmed, Bro. Godby denied. The decision was in favor of the negative. Bro. Godby was to baptize May 7.

The Decatur City *Record*, published at Decatur City, Decatur county, some ten miles north from Lamoni, by W. W. Palmer, reached our table on the day of its birth, No. 1, Vol. 1, dated Thursday, April 20. It chose a cold, stormy day for its birthday, but in itself is cheery, chatty, and newsy. May it live long in newspaper life and do good in its existence is our wish for it. Subscription $1.00 per year; weekly paper.

The people of this country sent 60,000,000 telegrams in 1892.

Mothers' Home Column.

"Self-ease is pain; thy only rest
Is labor for a worthy end;
A toil that gains with what it yields,
And scatters to its own increase;
And hears, while sowing outward fields,
The harvest song of inward peace."

LIKE a dream the days have gone by since the Saints began to assemble for conference, and now the parting hour has come and gone. To-day, far and wide upon the face of our beautiful land are scattered those who so lately joined in praise and prayer together. It was pleasant, joyful to meet, and sweet have been the hours of communion, but the parting hour came and with it the long and tender clasp of the hand accompanied by the fervent "God bless you, good-bye."

Such is life. To-day the sunshine, to-morrow the cloud. But within, above, and around each day, each hour, there lingers and dwells an influence, a power which will neither pass away nor die with the hour, the day in which it was born; but will last and bring forth fruit until the angel shall say, "Time shall be no more." And now we come to inquire, What influences shall go with those who have gone forth from the conference in 1893? Many and varied as the stars of night; some we trust to appear and illumine by their gentle radiance the lives of others, some to cheer and guide as the polestar of life, and some perchance like the passing meteor to blaze for a moment and then go out in darkness.

Taken all in all the conference of 1893 has been one of more than ordinary interest. Business incessant, has been the order of the day. Early and late the different quorums have been in session and so fully has every moment of time been occupied by these, together with the usual number of preaching services, prayer and testimony meetings, that it seemed almost impossible to find time for any others. And yet we are glad to be able to say that it was done and two organizations were formed from which, if properly conducted, the church may look for great good. We refer to the movement entered into by the sisters known as "United Daughters of Zion," and also one in some respects similar, formed by the young people, to which fuller reference will be made hereafter.

In this issue we give the constitution and by-laws of the first-mentioned organization together with the names of those who united with it at the time of its formation. Should the names appear few, let us say in explanation that because of the meetings going on at the time in the General Conference room many left before signing their names, being anxious to enjoy the preaching and not knowing that their signature was necessary. The movement, however, has taken a deep hold in the hearts of many, and we trust that it will be well and wisely carried out until it will take root in the hearts of all who love righteousness and long for the redemption of Zion. It will henceforth be one of the objects of the Home Column to explain the nature of the work contemplated and designed to be embraced by this movement as well as to aid and forward it in all its varied departments. The local society in Lamoni has not as yet been formed, for upon almost every sister has been the care of providing entertainment for conference guests—hence the want of time has prevented—but the matter will receive early and prompt attention, and we also ask that the same may be given to it elsewhere, but especially that those having it in charge may receive the aid of your influence and prayers.

It is designed that meetings shall be held monthly in all places where there is an organization, for the purpose of consultation, suggestion, and advice. For this purpose it has been deemed best that a brief programme or outline of work be published each month in the Home Column sufficiently early to reach each local organization in time for their meeting. This will serve to unify the organization, and yet it will be sufficiently brief to admit of full attention being given to any local matters which may arise and which will demand the attention of the local society.

And now, sisters, the Home Column comes to you with the question, "Are you ready for the work?" Ready to take part in one of the grandest advance movements made by the church since the gospel was restored to earth? Strange as it may appear to many of you we yet feel no hesitation in making the assertion that while the principles this work embody permeate and give vitality to the gospel, some of them have been as withered branches upon the vine, into which the sap did not enter, and for this reason the church has suffered loss in various ways.

"The hastening time has come." Are we ready, each one of us, to do all that is in our power to do that Zion may be redeemed? If we are, then we are ready for this work, because it is gospel work. It is work in which each daughter of Zion may engage, and its scope is as broad as the world. There is not a spot so remote that its helpful influence is not needed, neither is there a spot so high or so low that with God's blessing it may not reach. For the purpose of diffusing all needed information upon this subject and answering all questions which may be asked with a view of obtaining information, a corresponding secretary was appointed, whose duty it will be to answer all letters and inquiries promptly. The constitution provides for organizing local societies, and when so organized the name of each one uniting must be sent to the recording secretary, Sr. C. B. Stebbins, for enrollment. Such enrollment constituting them members of the general organization.

In concluding our present brief notice of this work, let us ask that all who are interested in this movement and who desire to keep pace with the onward movements of the church, put themselves in correspondence with Sr. M. Walker, corresponding secretary, who will do all in her power to answer such communications satisfactorily and fully. In writing please inclose stamp for return postage, as no provision has yet been made for this necessary expense.

On the evening of April 12, 1893, a meeting was held in the basement of the Latter Day Saints' church at Lamoni, for the purpose of organizing a society among the sisters of the church. The meeting was called to order by

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Bro. F. M. Sheehy. Hymn 188 from the Saint's Harp was sung, and prayer offered by Bro. J. A. Gunsolley. Bro. Frank Criley was chosen chairman of the meeting and Sr. Adelaide Hanson secretary.

Bro. Criley addressed the meeting on the object of the proposed organization. An advisory committee of five was then appointed by the body, consisting of Sisters C. B. Kelley, B. C. Smith, M. Walker, A. Stedman, and A. Horton. The committee was instructed to formulate articles setting forth the object of the society, and draw up a constitution. The meeting adjourned subject to the call of the committee.

The committee appointed at the Mothers' meeting met on Thursday morning, April 13, 1893, at Sr. M. Walker's. The meeting was opened with prayer, and after a few preliminary remarks Sr. Abbie Horton was elected secretary *pro tem.* Many suggestions were given by the members of the committee as to the name of the association, and, "United Daughters of Zion" was adopted as a title suited to their purpose and work. "Our aim, mankind to bless" was chosen as the motto of the society. The object of this organization is:—

First, To unite for mutual benefit and to increase love for the sanctuary of home; to study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good.

Second, To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others.

Third, To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness.

Fourth, To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart.

CONSTITUTION.

OFFICERS.—The officers of the organization shall consist of an Advisory Committee and two secretaries.

ADVISORY COMMITTEE.—This committee shall consist of five members of the organization, who shall be elected by the members of the organization at each General Conference time. The chairman of this committee, chosen by themselves, shall also be chairman of the organization. She shall preside over all general meetings. The advisory committee shall provide a programme for each meeting of local organizations.

MEMBERS.—All sisters in the church desiring to increase in wisdom and usefulness in their special sphere shall be eligible. Members shall be encouraged by the advisory committee to effect local organization having for their officers a chairman and a secretary. Such committees as may be necessary for their work may be appointed at any time.

The following were elected officers for the ensuing year: Sister C. B. Kelley chairman, Sr. C. B. Stebbins recording secretary, Sr. M. Walker corresponding secretary.

On the following evening, April 14, at the call of the committee, the sisters met and by vote approved of the officers chosen by the advisory committee.

The following names were signed as members of the organization: Sisters M. Walker, Fannie Jones, C. B. Kelley, F. M. Kemp, Abbie Horton, Mary E. Robinson, Margret S. Wright, Ella Barrett, Hannah Sailsbury, M. E. Salyards, Mary Liddy, Frone E. Claus, Lucy L. Lyons, Viola Blair, Sarah Huffman, Alice Thorburn, Anna Stedman, Elizabeth Williams, Eliza Chase, Nora Short, Viola V. Short, Julia Clum, Nellie Rudd, Malvina Craig, C. A. Jarvis, C. B. Stebbins.

WE are, through the kindness of Sr. Belle Robinson, enabled to give our readers the following communications of the Spirit:—

TONGUES AND INTERPRETATION, GIVEN SUNDAY, APRIL 16, BY ELDER HENRY KEMP.

Behold, thus saith the Spirit unto you, my people, be of good cheer. A brighter day has dawned upon you. The Spirit and power of God shall be with you. His angels shall accompany you in your administrations. The day is near at hand when you shall receive greater power, that you need not wait for the erecting of a house unto me. I am willing now to pour out my Spirit upon you in power and give you an endowment that shall fit and prepare and qualify you for all that God has called you to do, thus saith the Spirit. Therefore let all rejoice in God. Be strong. Take courage. Do not fear, for God shall be with those who keep his commandments. Yea the Spirit shall rest upon his servants in greater power than ever before; only have faith and believe, and God shall be with you and sustain you in all your work.

SUNDAY AFTERNOON APRIL 16, 1893; PROPHECY BY SR. SUMMERFIELD.

Verily thus saith the Spirit unto you, I will stand by you; yea; my servants that are called forth to go and proclaim my word, go ye in humility and I will stand by you. Yea, I say, Be ye humble and be ye prayerful and I will bless you and you shall have more power than you have had in the past, and you shall bring more souls unto me for I have a great work for you to do, my servants. Go ye forth and be ye steadfast, be ye humble and prayerful and I will bless you. And unto you my servants and handmaidens I say, Be faithful; come up higher and higher unto me. Abide by my laws and I will bless you with my Spirit.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Abbie E. Greene, of Green's Landing, Maine, requests the Prayer Union to remember her that she may be healed of a very painful affliction from which she has suffered a long time.

A VERY pleasant mild drink can be made from barley when parched quite brown and steeped whole. It is improved by adding sugar and milk.

THE total number of white males in the United States from 5 to 20 years inclusive is 9,655,372; colored, 1,587,328. Total number of white females of same ages, 9,595,193; colored, 1,609,499.

BEWARE of the fellow who comes to you for credit when he is hard up, and hunts the town for bargains when he has the cash in his pocket.

Letter Department.

SYDNEY, N. S. W., Mar. 20.

Editors Herald:—The Sydney branch was reorganized about the commencement of the year, and there is a grand spirit at our meetings. We had four added by baptism; two men, one lady, and a young lad of twelve or thereabouts, making about eighteen members, besides a fair interest in the work by outsiders; and there is every prospect of having a few more added. I hope this branch will continue to increase and nevermore be disorganized. And I further hope that the good Spirit that reigns over us will continue to increase, and never decrease as heretofore. Our meetings are held at Balmain, one of the suburbs of Sydney, in Bro. Seaberg's house. If we could afford to hire a place to preach in I believe we would get more to come and hear, and would thereby cause a more rapid increase in our numbers.

All kinds of business is very dull here. There are hundreds of poor men out of work, who have not the means to get a bed, and are compelled to sleep out in the open air at night. I believe there never was such bad times as at present in this country,—cheating, robbery with violence, bank and building society failures, and insolvency is almost a common occurrence now. It appears to me that we are living in perilous times; that men's hearts are failing for the things that are coming on the world, and our legislators are helpless to better the condition of the country. It looks to me as if the whole world was in commotion.

We had a grand outpouring of the Holy Spirit at our meeting yesterday (Sunday) afternoon, with tongues and interpretations.

RICHARD ELLIS.

FARWELL, Mich., Apr. 11.

Editors Herald:—While at Fork I had a dream of catching fish;—this is the fishing time. I did not know where it was, but I saw a small stream of clear water, and some one was trying to catch fish in it and could not get any, so I asked them for the hook and line and I baited it, and all at once a lot of fish swam up to it, and I began to haul them out. I was expecting to go north, but while over to Fork, Bro. R. B. Campbell brought over Bro. R. Davis, so he and I blessed four little babes, and I preached a couple of sermons, and then Bro. Campbell persuaded me to come to Farwell, telling me this was the place I was going to catch the fish. Well, since I have come here I have preached quite a good deal, have had splendid liberty; much of the Holy Spirit to assist me. I have baptized fourteen already, and others are nearly ready for the ordinance. We are having large crowds to hear, and good interest. I am glad the good work is onward. It seems that the hastening time is here, and the Master is proving it to us by giving his Holy Spirit to convince the people of the fact. Bro. Robert Davis preached the funeral sermon of old Sr. Welsh, in the Baptist church, there was a large crowd out to follow the good old sister to her resting place.

F. C. SMITH.

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TUNCURRY, N. S. W., Mar. 16.

Editors Herald:—The discussion, of which you received due notice, was brought about by contact with a Freethinker on the Islington domain three several Sundays, during which time crowds gathered to hear us, and friends were being made. This raised the ire of the opposition who sent for Mr. Nelson to come up and discuss, he being at the time in Sydney, lecturing for the infidels. He is one of the three leaders of this school in these colonies, and intellectually is head and shoulders above me; hence I entered the fray in the confidence not of self, but God and his truth. While a "glorious victory" or that it was all onesided and in favor of the negative, cannot be reported, yet his deportment and style of reasoning served in the interests of truth. His ability is worthy a better cause. Speaking individually, the debate has served to establish me more firmly than ever in the gospel cause, and I trust that those who heard and saw were not injured spiritually. The applause on both sides was both hearty and frequent.

Leaving thence to Sydney we had the pleasure of adding four to that branch by baptism. One was a child of the Saints, two a father and his daughter who had been led to investigate through the instrumentality of Bro. R. McLaughlin, while the fourth was an old gentleman who has seen life for sixty-nine years, but yet hale, coming to Bro. Seaberg's while we were there, and being one of the "saved" ones, it did not take long to enter the domain of a theological investigation. From the peculiarity of the case the two strong points advanced and stood by were belief in the Bible and baptism. It was soon discovered that on the latter he was vulnerable and the force of the following question was repeatedly advanced: "Since you believe the Bible, and it teaches baptism, how is it possible to reject the latter?" With all the tact and patience at command the two points were so strongly urged that he finally succumbed, and instead of the "saved" he was one of the most humble and penitent individuals ever seen. The Spirit at confirmation bore evidence of a faithful child of God. In fact all these recent aquisitions in that great city of pride and sin received marked bestowment of the Spirit's peace. Others there are much interested.

Some ten years ago the old gentleman had read the Book of Mormon while lying in the hospital of New York, and this went a long way toward his conversion. What a field is here open to the church, the supplying of our books to the libraries of hospitals; and who could say of the return for such an effort! In fact, if the means were forthcoming, every library in the world should be supplied. A librarian to whom I have supplied some of my *Heralds*, recently asked for more. How I wish that some good Saint who may see this could find it in the heart to order the office to supply me with a few thousand tracts, as Sydney, and in fact all my field of labor, is especially open to these silent preachers.

Bro. Short would have been permitted to pronounce "Eu-ro-pe" to his heart's content had he been on the vessel with self and family from the 1st to 13th inst., and more especially as part of that time we were on a "raging" sea. The length of time to traverse one hundred and twenty miles was incident to head winds, and one of the worst storms ever seen in this colony. Details as yet are meager, but will try and send you paper. With the wife in her berth too sick to raise her head, the younger boy on one knee and the other lying over the other knee with his head over a receptacle and his stomach parting company with food before received, we leave the reader to imagine the tableau, and ask Bro. Short how he would have syllabified under like conditions. When reading the above *he* will be sympathetic whether Bro. Greene is or no.

After so much buffeting, and an absence of more than eight months, we are again in the house Bro. Wright so kindly permits us to occupy, and after sufficient time to "fix up," the writer will again take to the meanderings incident to the life of an itinerant. Our boys have both been sick with influenza, but are so far convalesced as to be out of danger.

The reader is kindly reminded that Tuncurry is our address, and that epistolary sympathy, encouragement, or news, is always acceptable.

In bonds,

J. W. WIGHT.

SAN FRANCISCO, Cal., April 11.

Editors Herald:—I would like to say to the Saints who attend meetings at Irvington, that hereafter there will be one service; that is, preaching at one p. m. on the first Sunday of each month, at the conclusion of which the sacrament will be administered. This is done to give others not of our faith an opportunity to attend, which they could not do and attend their own at eleven o'clock, when ours was at the same time.

I go to Santa Rosa the *third* Sunday of each month, and deliver a discourse and administer the sacrament at the house of Sr. Chrilla J. Cooper at two p. m., to which all are invited who are seeking truth.

In gospel bonds,

CHAS. A. PARKIN,

Bishop's Agent, Northern District.

WALNUT HILL, Mass., April. 12.

Editors Herald:—When I read in the *Herald* of so many being added to the church, I feel to write to them, for I know how hard it is to give up the world, especially for the young. I have thought that when Satan has lost his hold upon anyone he works harder than ever to get it back again; and he generally works in the dark, for he knows that if we could see where he was leading we would not be so apt to follow, and so he tries to entice us, little by little, and every time we yield to him in little things it is much harder to resist in greater things. There have been times when I felt that there was no use fighting against him, and those who have felt like that know nothing but the pure love of God can help us. "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world." These words have been a help to many in times of trial; and even so we can overcome the world, but only by the help of God. O, if we could only understand the great love the Father has for us! It is the knowledge of that love that has enabled me to resist great temptations. The greatest human love I have ever known was the love my father had for me, so great that I believe he would willingly have died for my sake; and yet even such love as that is nothing when compared with the love our heavenly Father has for everyone of us, for *God is love.*

Sometimes we are apt to think God has given us commandments hard to keep, but if we would only remember that those very commandments are given in love, we would not find them so hard. It is not given to all of us to do great deeds, but we can all have love; and the way to show our love to God is to keep his commandments. Many young members are anxious that God will give them some great work to do, and yet they find the petty trials of life almost too much for them. I have felt that I could make almost any great sacrifice for the Lord. I used to pray that God would give me some great work, but I was all the time neglecting the work that had been given me. I am sure that God has work for everyone of us, and if we only ask him he will show it to us; and let us remember that our reward does not depend upon the kind of work we do, but upon the manner in which we do it. And, my dear young Saints, let us not be troubled by the sneers of the world, for it not only sneered at Christ, but crucified him. I confess it makes my blood boil to be called a "Mormon," but when I think of all the early Saints had to suffer for our religion I feel ashamed to be annoyed by the little trials we are called upon to bear in these days. When I think of all that Joseph the Seer did and suffered for the church,—well I cannot express my feelings on that subject; let us thank God for Joseph Smith and for the restored gospel. I ask the older members to pray for us younger ones, for we have many temptations that do not come to them. Let us love one another for Christ's sake, and not only each other, but all the world; for Christ loves every human creature.

In love,

TENA MARTIN.

HENDERSON, Ia., April 14.

Editors Herald:—The work here is prospering fairly; three were baptized and confirmed last Sunday,—one young lady and two young men. On Sunday the ninth inst. the writer, in company with Bro. George Needham, went to the Union Church in Stennett, a villiage fifteen miles east of here, to fill an appointment left for us by Bro. H. Kemp, who had opened the work there a few months ago. We found the people somewhat agitated over religious questions, as a discussion had just closed between an elder of the Christian Church and a minister of the Christian Advent faith over the question of the final destiny of the wicked. We spoke at two o'clock to a fair-sized and attentive audience with fair liberty, our subject the power of the gospel to save. At 7:30 p. m. Bro. Needham in an earnest manner and with a good measure of the Spirit presented the unchangeability of Christ and the gospel. We left an appointment for Sunday, May 14, and returned home rejoicing that we had been sustained by the Master. Bro. and Sr. Ware are the only Saints living near Stennett, and like many

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others feel their isolated condition, but are trying to let their light shine, and gladly welcome any of the elders who will call on them. Bro. Kemp is kindly remembered by them, also by many friends in the village and vicinity. In bonds,

A. BADHAM.

PHILADELPHIA, Pa., Apr. 12.

Editors Herald:—I am under the painful necessity of informing you of the death of one of our Sunday school scholars, a dear little girl aged five years and eight months,—Bro. H. H. Bacon's youngest daughter. Her mother passed on before her about five months ago; she was only sick a few hours. Cause of death said to be diphtheria. No gathering for a funeral allowed.

At present writing I am at Pattingham, Pennsylvania, with Bro. Stewart, and preached to an attentive audience last night. Will stop here till Saturday if all is well. On Sunday at two p. m. I will administer the ordinance of baptism in Philadelphia.

In bonds,

A. H. PARSONS.

JAFFA, Palestine, 1893.

Editors Herald:—I take this from an Arabic paper printed in New York, called *Hawkab America*, or *Star of America;* the piece is called in the Arabic Shâam, il, âdeem, or Damascus the Ancient:—

The British Consul in Damascus, in a report issued by the foreign office, gives some interesting information in regard to the condition of that city and its neighborhood. Damascus sends to Beyroot and other towns in Syria flour, grain, and fruits; while in regard to the necessaries of life it is practically self-supporting, with the exception of Manchester manufactures. Cotton goods were formerly all home made, but the great cheapness of British cottons has destroyed the home productions. Trade of the place is almost stationary from year to year; if there is an increase in the trade in an article one year, there is a corresponding decrease the next; for luxuries are scarce and the necessaries of life will only fluctuate with the population, while the exports depend on the harvest, which rarely fails.

The population is given at 210,000, of which about 180,000 are Moslems. The number is supposed to be increasing, but it must be slowly, for the old walls still surround the greater part of the population, and the houses built outside are very few. The poverty of the Christians and Jews, is remarkable, the Moslems having of late years absorbed the trade and wealth which were formerly in the hands of the others. The Moslems steadily increase in wealth, while the Christians and Jews steadily decline. This unusual state of things is said to be due to the loss of the through trade to Bagdad, to the difficulties which those who are not Moslems encounter in business. But it appears that the wealth of the place has considerably increased in the last thirty years, and it is probable that Damascus will still further increase when the railways now projected from the coast are constructed. The exportation of licorice root, however, seems to be doomed by the discovery of roots of a superior quality in Asia Minor and elsewhere. Apricots form one of the chief products of Damascus. It is estimated that in a good year no fewer than 17,000 tons are gathered. Large quantities are sent fresh into the neighboring towns and villages, while the rest is dried or made into paste and exported to Egypt. Hemp, too, is an important local production.

Local industries are numerous and some are of importance. The chief is weaving. There are about 2,000 looms for cotton, wool, and silk weaving. The first produce calico, curtains, and divan covers, the material used for the long coats worn by the Moslems, and for the cloaks which the native women wear from head to foot; the cloth that those cloaks are made from is silk and cotton, striped in the warp. A hand loom can turn out thirteen yards of striped cotton and silk cloth per day; but the average day's work does not exceed seven yards. The cotton looms are constantly at work, while the wool and silk are frequently idle. The manufacture of ropes, harness, hammered iron, copper, and brass are among the other industries. The ornaments, brass work and mother-of-pearl inlaid work are chiefly supported by travelers who pay exorbitant prices.

ABIGAIL Y. ALLEY.

HONOLULU, H. I., Apr. 4.

Editors Herald:—I suppose Bro. Waller keeps you all posted on the work in this mission so I have not thought it necessary for me to write. I will say, however, that we are pushing things along as well as we can considering the unsettled state of affairs in this country. Everybody is head over heels in politics; commissioners, annexation, crowns, and deposia sovereigns are about the only things talked about nowadays; but amid all the confusion, and boiling, and blubbering of the political pot, and the putting up and taking down of flags, we have kept the ensign of Christ in the breeze continually, and we fully believe that our labor is not in vain. Day before yesterday I led four more into the waters of baptism; one Captain William Fell, wife, and daughter, and a young native man, who all bid fair to make worthy Saints. I am glad to say also that many others are at the door, and will soon be admitted into the fold.

United States Commissioner Blount is now here, and is taking in our situation; but his work is not made public, and we know no more about the chances for a settlement of our difficulties than you do. The first official business of the great statesman Blount was to order down the stars and stripes, and the American mariners back to their ship. This of course was necessary before he could treat with the provisional government. I believe all the various organizations, such as the Annexation Club, Patriotic League, and others have called on Mr. Blount, and he has received them all kindly, but has not committed himself in any way to newsmongers.

I think our work here is in good shape. Bro. Waller is a live, energetic man, and although he has a great rush of business all the time, he seems to never tire in serving the church, and his zeal is only equalled by his patience and Christlike forbearance. Bro. Luther seems to be the right man in the right place, as clerk of the branch; his books are in perfect order, and I must say if all branch clerks were as cautious and thorough it would save the Church Recorder much trouble and anxiety. May the car of salvation move on, is our daily prayer; and to this end will we labor as God shall give us strength. Remember us to all of our colaborers.

Your brother in Christ,

J. C. CLAPP.

AINSWORTH, Ia., April 16.

Editors Herald:—I have not given up the truth as it is proclaimed in these last days. I have never met any of our people since leaving Sioux City, till last spring, while in Des Moines, when I heard a few good sermons. They made my heart rejoice, and last fall while I was at home I saw a few members, but they have no leader to guide them, and no church near. It is hard for them where there is so much prejudice.

I can say that I never felt better than in trusting my Savior. When I for a time neglect to call upon God to carry me through this world of desolation, I see the darkness; but when I ask him to be with me, he is with me, and he has in vision shown me the way. Now, if I fail it is not God's fault. If I could only write the vision it might help others, but somehow it is withheld. I love to read of the good work that is going on. If there are any of the Saints who know the undersigned, please write, for I love to get letters from those I know. Yours in bonds,

M. V. KLARMAN.

FALLING SPRING, Mo., April 1.

Editors Herald:—I am preaching here to a crowd of interested listeners; three have given their names for baptism. I will dismiss the meeting here to-morrow and go home for a short visit, and will then take up the meeting again on Wednesday and attend to the baptizing on Thursday. I closed a meeting last Wednesday near Cabool; one was baptized, and I think more will soon follow. I will be at Vera Cruz on the second Sunday to commence a week's meeting.

Your brother,

JOSEPH WARD.

ENCOURAGEMENT.

"Encouragement," it is said, "is strength." We who have obeyed the gospel of peace are privileged to be enabled to encourage each other, hence if the above is truth, to strengthen each other. "The strong should bear with the weak;" those most capable of living for the Spirit, or the inspiration of the Almighty that giveth them understanding, are the strong. Let us all try to be wise even unto salvation by being willing to forgive that we may be forgiven of our shortcomings, and by avoiding condemnation of any that we may find mercy in the judgment when all are to be judged according to their deeds and rewarded according to their works. If we think we are so safe in our steps let us examine closely to see if we cannot discover some slippery place in our path that might occasion us a fall.

INFERIOR.

IRRESOLUTION is a habit which creeps upon its victim with a fatal facility. It is not vicious, but it leads to vice, and many a fine heart has paid the penalty of it in a ruined life.

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Original Articles.

EPHRAIM IN ENGLAND.

JOSEPH the Seer, in a letter to Dr. Galland, dated at Commerce, September 11, 1839, when speaking of the success of some of the Twelve in their missionary efforts in England, says as follows:—

In England many hundreds have of late been added to our numbers; but so, even so it must be, for "Ephraim hath mixed himself among the people." And the Savior hath said, "My sheep hear my voice;" and also, "He that heareth you, heareth me;" and "Behold I will bring them from the north country, and gather them from the coasts of the earth," etc. And as John heard the voice, saying, "Come out of her my people," even so must all be fulfilled, that the people of the Lord may live when "Babylon the great is fallen, is fallen."—*Mill. Star* 17: 357.

From the above we see that Joseph the prophet knew, and taught, that some of the literal seed of Ephraim were being found and identified by the gospel in old England. And now, fifty-four years later, the idea that Israel—literal Israel—constitutes a large and leading part of the people in and of the British Isles as also of Central Europe and America, is gaining favor and becoming somewhat popular with students of prophecy and history relating to the children of Israel. Books are written to support the theory, among them one by Edward Hine, which claims to present forty-seven identifications of the British nation with the ten tribes of Israel.

Joseph Smith the Seer, who was of English stock, claimed as early as 1828–9 to be a literal descendant of Israel, of the tribe of Joseph (and direct lineage of Ephraim), and he also claimed that Oliver Cowdery, his "spokesman," was likewise of Israel and the tribe of Joseph, as see Book of Mormon, 2 Nephi 2: 2, 3. This text, with many others in the Book of Mormon and Doctrine and Covenants, provides for and claims that God's wonderful work in the latter days for the restoration of "all Israel" (Romans 11: 26, etc.), was designed and appointed of God to *begin* with and be carried forward by a ministry composed chiefly of the literal seed of Israel, and that the first and chief of that ministry were decreed of the Lord to be descendants of the tribe of Joseph the son of Israel. These claims were very singular, unusual, peculiar, and the theory involved in them was new and strange to the masses. No religious society, that we are aware of, up to that time, or since, has made such or similar claims, and yet the Old and New Testaments teach that God in the latter days will remember literal Israel and send his "Covenant" (Romans 11: 27) to them and begin his work of restoration and redemption *by* them and *with* them, as we shall see later on.

Bible history locates Israel—the nine and a half tribes—after their capture by Shalmaneser, king of Assyria (2 Kings 17: 6–23), "in Halah and in Habor by the river Gozan, and in the cities of the Medes;" and profane history, as in Josephus, confirms this. So also does the apochryphal book of Esdras, thirteenth chapter. This latter text says they (as tribes) left the land of their captivity and "went into a far country" from that land, going by way of the "narrow passages of the river Euphrates" and so passing on to "Arsareth" ("Ararath," or, Ararat), a region lying far to the northwest of the cities of the Medes, and far north of the land of Palestine.

Josephus, in Ant. chap. 5, says of that people:—

The ten tribes are beyond Euphrates till now, and are an immense multitude, not to be estimated by numbers.

How much farther north, or west, or east they went from the land of their captivity and Ararat, we have no historical information at hand, but we may readily see the likelihood of their spreading abroad in due time, and notably to the north and west, and thus, in the lapse of centuries, become "mixed" among the people of other nations and lose their tribal and national identity in Northern Asia and in Europe.

Prophecy, B. C. 700, says "Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria, a wild ass alone by himself," (Hosea 8: 8, 9,) taken there by Shalmaneser, king of Assyria. (2 Kings 17: 3–6.)

Of Ephraim it is further predicted in Hosea 9: 17:—

My God shall cast them away, because they did not hearken unto him; and they shall be wanderers among the nations.

The following text from Jeremiah 3: 12–19 locates scattered Israel in regions north of Palestine where the prophet was when uttering the prediction:—

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord: for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

To the foregoing we add what, to our mind, is one of the most important texts in the Bible, for it locates the *time when* the Lord will begin the final and glorious restoration of Israel to his special favor and to their inheritances; it manifests *where* they will then be found; and it reveals the important fact that that particular dispensation and work *begins* with Ephraim, who stands at the head of Israel proper. The quotation commences with Jeremiah 30: 23, 24, and includes chapter 31: 1–14:—

Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

While the foregoing prophecy (also Jer. 23: 8), locates Ephraim and Israel in regions "north" of Palestine, it also locates them "in the isles afar off."

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Isaiah locates scattered Israel in the latter days in regions to the "west" of Palestine in these words:—

So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.—Isa. 59: 19–21.

Here is another text right in point:—

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.—Isa. 43: 5–7.

See also Isaiah 49: 12–26:—

Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth; and lick up the dust of thy feet; and thou shalt know that I am the Lord: for they shall not be ashamed that wait for me. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine; and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.

As further proof that Ephraim and Israel will, in the latter-days, be found located in regions west of Palestine when they return to the faithful service of the Lord, we present the following:—

I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city. They shall walk after the Lord: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.—Hosea 11: 9, 10.

Having located Ephraim and Israel in regions both "north" and "west" of the land of Palestine, we now present further evidence in the prophetic prayer of David, that the Lord will *begin* his marvellous work of Israel's redemption and restoration, in the last days, with Ephraim:—

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved.—Ps. 80: 1–3.

As a fitting conclusion on this point we quote the singular and cheering prophecy of Moses concerning the ministerial work of Joseph's seed in gathering "the people together to the ends of the earth":—

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.—Deut. 33: 17.

In conclusion for the present on this subject, is it not most remarkable that the teachings of Joseph Smith the Seer in the Book of Mormon, Doctrine and Covenants, and in his miscellaneous writings, furnish *a* theory and *the* theory upon which all these prophetic and historical testimonies unite and perfectly harmonize? And is it not noteworthy that no other church founder or reformer since the days of Christ and his apostles has presented such theory, or a similar one? Whence came the knowledge and wisdom in divine things manifest in this theory taught by the illiterate young man, Joseph Smith? Was it not from God? And does not his marvelous teachings in these matters prove him to have been specially and greatly inspired of God for his work? We think so, and feel confident all who honestly and patiently examine the matter will think so, too.

W. W. BLAIR.

WHAT AN ELDER FOUND.

THAT he could do something else than find fault with his brethren.

That he could even find fault with some of the sisters.

And, better still, that he could find fault with himself.

That he was only *one* man, and a poor, weak one at that.

That he was a servant, and not even master of his own person.

That he was lacking in almost everything he needed.

That we already have one living Lord, and have neither room nor need for more.

That his wants were seldom what he really needed.

That the praise of men was generally for doing wrong.

That money was only to *use*, and good only for buying more good.

That money will not buy any of the Christian graces, nor eternal life.

That there was so much good needed in the world, it was a pity to buy, and a shame to do anything else.

That human wisdom is stupidity.

That the wisdom of God is like its author; that we cannot comprehend more of it than is revealed unto us.

That he must try to serve God and his fellow creatures better.

That he must obey "the law of the Lord" rather than the laws he himself helped to enact.

That when he became perfect he would go up, as Enoch did.

That he should look for more good things, for he had not found them all yet.

That there is neither patent nor copyright on perfection.

D. E. LANDER.

SAN LUCAS, Cal., March 7, 1893.

HISTORY REPEATING ITSELF.

IT has been truly said that history repeats itself. In contrasting the acts of the nations of the earth we find the same forces at work from historic Babylon down to the present time. Let us begin with Babylon and see. Who built the massive walls of that great city, of which one man took all the honor? Thus the king exhalts himself: "Is not this great Babylon, which I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Evidently it was the poor who furnished the physical power to construct Babylon.

Notwithstanding Daniel's counsel to the king to break off from his sins and show mercy to the poor, he did not hear nor know that he was weighed in the balance and found wanting, so judgment was pronounced and executed upon the king in a signal manner by a voice from heaven, saying: "O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee." The same hour was the thing fulfilled, so that his mind was taken away, and he lived with the beasts of the field for the space of seven years.

"Righteousness exalteth a nation: but sin is a reproach to any people."—Prov. 14: 34. What wonderful work was done by the poor in Egypt, which are relics for history to the end of time, and we see God's summary punishment on those rulers and masters over the poor, by drowning them in the sea. The great temple at Jeru-

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salem was built by serfs and serviles, and sin was so much among the rulers that Jesus prophesied: "There shall not be left here one stone upon another, that shall not be thrown down." In fulfillment of that prophecy we see the terrible calamity that was brought upon Jerusalem. (See Matthew 24.)

All over Europe are monuments of extravagance in architecture of various kinds brought into existence by the hands of the poor; and as a judgment upon those rulers there have been revolutions by which those works were partially or entirely destroyed. America has caught the same spirit from the old world. Look what princely buildings in New York City and Chicago—"What manner of buildings are here?" Who knows the *finale* of all these things? None but God. Let us as a nation, break off our sins by righteousness, and show mercy to the poor, that it may be a lengthening of our tranquility. "When but the poor hath cried Cæsar hath wept." "The poor is hated even of his own neighbour; but the rich hath many friends. He that hath mercy on the poor, happy is he."—Prov. 14: 20, 21.

O that the incoming power of this nation would legislate and execute for the interest of the poor!

CYRUS THURSTON.

THREE OAKS, Mich., Dec. 15, 1892.

MODERN SPIRITUALISM.—NO. 4.

THE origin and the nature of sin are questions that have disturbed the theological mind in ages past. They still agitate the religious world, and will continue to do so until the end of time. Some have taught that evil is not personified, but is a principle and when correctly understood is simply undeveloped good; others hold that evil is personified in a being called the Devil, who with his angels rebelled against God and the order of heaven, and thus were cast out, and from that time forth became the enemies of God and the whole human family.

If the definition of the apostle be true that "sin is the transgression of the law," sin is the violation of law, or in other words, the transgression of God's divine law. The mind can conceive of a condition of things where there is no sin, where all the intelligences that God has created living in perfect harmony with his will and law, sin would have no place in all the universe. The opposite of righteousness is sin; the opposite of truth is error; the opposite of right is wrong. Our conclusion that we cannot escape is, that if God has created highly developed intelligences, and endowed them with power of choice, given them their agency to act for themselves, thus making them responsible beings, there is a possibility of sin entering heaven or earth at any time. If these intelligences have their individuality they can at any time choose the opposite of good, and this brings sin into the world. This principle being true, if angels of light turn to be incarnate devils, and righteous men of God become human devils, God is not responsible for their lost and fallen condition. We admit that the probability of sin is lessened as intelligence becomes more highly developed and expanded; but that the possibility remains so long as volition remains, is self-evident.

Having shown that it is possible and probable for higher as well as lower orders of intelligences to abuse their agency and violate the divine law of their Creator, it follows that the consequences would be in proportion to the degree of knowledge possessed, and the character and result of the opposition to God could only be determined by the degree of intelligence and power possessed by those in rebellion. If a highly intelligent, righteous man turns from his righteousness and becomes an enemy thereof, he by reason of his intelligence can do the cause of truth more damage than if he had never known the way of righteousness. This is just the principle declared in the word of God; that an angel of light, standing high in authority in the heavenly dominion, and in possession of a great degree of power and intelligence, abused his agency, rebelled against the authority of Jehovah, and became the chief enemy of God and all the heavenly hosts. He is called the Devil, or Satan, because he undoubtedly was the ringleader in the rebellion, having more authority, power, and intelligence than any other angel engaged in the opposition, and for the reasons named was recognized as the chief of devils. Evil became personified in the person of this fallen angel of light. His fall was terrible because of the position of trust he occupied; his opposition to God is mighty because of the intelligence and power he possessed. Man, left to his own discretion, would be far more likely to choose good and avoid evil were it not for this powerful, cunning enemy. The rebellion of the race against their Creator would be very weak indeed, unaided by his satanic majesty.

Spiritualists, who claim to best comprehend the real teachings of Jesus, Universalists, Unitarians, Christian Scientists, infidels, and many others, deny the existence of the Devil, or the personification of evil. For the benefit of these different classes of religionists a few wholesome Bible texts will be produced. We shall notice, first, Matthew fourth chapter, commencing with the first verse: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." See the first eleven verses of this chapter. We ask our opponents, Who ever heard of an evil principle holding a long conversation; if there is any truth in this account whatever? It proves that the Devil is a personal being, possessed of cunning intelligence and power of locomotion, and that he came to Christ, and talked with him, and exerted all his satanic power to turn him from the paths of virtue and truth. Could an evil principle talk, and quote the Scriptures, and show Christ all the kingdoms of the world? It is the sheerest kind of nonsense.

Let us examine the eighth chapter of Matthew, beginning at the twenty-eighth verse and continuing to the end of the chapter. To be brief, Christ met two men possessed of devils (not evil principles), and they cried out, "Art thou come hither to torment us before the time?" They had intelligence enough to comprehend that part of the mission of Christ was to put down him that hath the power of death; that is, the Devil. They knew that a time had been appointed when Satan and all his legions would be bound by the mighty power of Christ, hence they cried out, "Art thou come to torment us before the time?" They were cast out, and were suffered to enter into the herd of swine. It is utterly absurd to say that these devils were evil principles, and that evil principles could enter into the herd of swine and accomplish their destruction.

The attention of the reader is next called to the ninth chapter of Mark and the seventeenth verse: "And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not." Read from the seventeenth to the twenty-ninth verses. Comment is needless. This young man was literally controlled and possessed by an evil spirit, one of those spirits that was cast out of heaven because of disobedience. The apostles could not cast him out, not having the necessary amount of faith. Christ having all power over demons, commanded the evil spirit to come out of him, and he came out. It is of no use to multiply words; there is no comfort in this chapter for our opponents; and if there is no such thing as fallen spirits or person devils, the word of God is a dead letter.

Let us notice John's gospel, the eighth chapter and forty-fourth verse. Jesus is having a sharp contention

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with the Jews. They claimed that God was their Father; Christ tells them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." It would be the height of folly for Jesus to call an evil principle a liar, a murderer, and apply the personal pronoun *he* to an evil principle.

Again; the second epistle of Peter is directly in point; verse four, chapter second: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. . . ." Also Jude sixth verse: "And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day." Both these texts refer to the same event, and are clear and plain and he that reads aright cannot fail to understand. But we must not pass over the ninth verse: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Solomon, I believe it was, said, "There is nothing new under the sun;" but if the theology of our opponents be true, Solomon must have been mistaken. It surely was a new thing under the sun for Michael and an evil principle to contend over the body of Moses.

The careful reader will do well to read the first epistle of John, chapter four, and the first epistle of Timothy fourth chapter and first verse. We will notice briefly the word to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We have already shown in article number one, that these fallen spirits are possessed of miraculous power. Here we learn that they shall be engaged in teaching devilish doctrines to seduce and deceive. The doctrine that there is no personal God, no literal, real, personal Devil, no Christ the only begotten Son of God, and the doctrine that tries to gild over the most diabolical crimes, and justify murder, adultery, fornication, polygamy, lying, and theft, is a doctrine of devils. Space will permit us to produce but a few of the many Bible texts to prove that Jesus and the apostles taught that there is a personal Devil and many subordinate devils, that all are in possession of power to produce miraculous phenomena, and all actively engaged in opposition to the truth, and teaching doctrines of devils in opposition to the law of God. Is it not passing strange that spiritualists, who claim to best comprehend the real teaching of Jesus, deny the personality of God, the Sonship of Christ, and the existence of the Devil. Jesus, whom they claim was the most perfect medium between mortal man and the spiritual world, taught the necessity of faith in God; of repentance; of baptism by immersion for the remission of sins; of the laying on of hands for the reception of the Holy Spirit; the resurrection of the body from the grave; and the Lord's supper. Spiritualists reject all these principles as they would so much rubbish.

Miss Judson in her lecture entitled, "Why I became a spiritualist?" gives an account of a remarkable manifestation that had a great deal to do with her conversion. She had a friend whose given name was George. He had been an invalid for some time; she waited upon him in his last illness, and as he was not a believer in the Christian religion, she tried to interest him therein. He listened out of respect for her, not because he cared for the gospel of Christ. She tried to point him to the Lamb of God who taketh away the sins of the world, but the subject of his soul's salvation did not interest him, and finally George died without accepting Christ as his Savior, died in his sins, and she supposed he was eternally lost. After a time his mother informed Miss Judson that she had seen George at a seance, and talked with him.

In vain Miss Judson tried to make her believe she had been duped and deceived, but she still declared she had seen her son and had conversed with him. She invited Miss Judson to attend the seance, but she could not be induced to go for a long time. Finally her scruples were overcome; she attended several without seeing or hearing anything very strange, but at the fifth time, I believe it was, George walked out of the cabinet and called for his mother. She came forward and talked with him; then he called for Miss Judson. She went up so close to him that the bottom of her dress touched his clothes. The lights were good, he looked just as he did before he died; she talked with him and he said he was happy in the spirit world. After talking a few minutes he vanished instantly, and never went back into the cabinet. He was fully ten feet from it and she stood in such a position that she could see between him and it, and declared that he did not go back therein. Remember that this testimony comes from a highly cultivated, intelligent woman; one at the time deeply prejudiced against spiritualism. She was in her right mind; calm, cool, and collected, and in possession of all her reasoning powers. As a result of the manifestation, the very foundation of her faith was swept away, and from that very night she has been an avowed spiritualist. George, who had rejected Christ as his Savior and died in his sins, and, as she supposed, was in torment, had come back, and had said he was happy. If that was true, and she believed it was, salvation did not depend on belief in Christ as the Savior of the world, and the infinite atonement and obedience to the gospel law. Before witnessing this remarkable manifestation she believed in a personal God, in Jesus Christ as his Son, the Savior of the race; she believed in the atonement, in the existence of a personal Devil, in obedience to the commandments of God as recorded in the Bible; the resurrection from the dead, and the eternal reward and punishment of God. But by these manifestations she was led to practically deny the very existence of the true God, the divinity of her Lord and Master, the atonement, the existence of a Devil; in fact, she disbelieved almost all that she had previously held sacred. False, vain, and foolish doctrines took deep root in her heart and brain. It would have been well if she had remembered the word of the Apostle Paul, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." If all the angels and archangels of heaven would come to earth and teach doctrines in opposition to that taught by the Lamb of God and his inspired servants, they would not be worth a moment's notice. If they would all come and advocate the doctrine of modern spiritualism, the least servant of Christ could confound them all, and easily show that their theories were as false as Satan their real author, and not in harmony with the right use of reason and true philosophy.

We have shown in these articles that the whole philosophy is false, therefore the phenomena exerted to confirm it are false. We will now attack the phenomena themselves, and show that there is nothing reliable in them. Let us be understood; we do not deny but that there might have been a living, conscious being from the spirit world present at that seance; but that that personage was her friend George, we most assuredly deny. She says that George looked just as he did in life; he appeared with that same body that was laid away in the tomb, or one so much like it that she could not discern the difference. It could not have been the body that was buried, because spiritualists declare there is no resurrection of the dead. It must have been a material body that George assumed for that special occasion. Now, are we prepared to believe that departed spirits can assume a body at

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will, and lay it aside in the same way? We will admit it for the sake of the argument, not because we believe it. If one departed spirit could do it, all could. If they could impersonate a body like the one they possessed in earth life, they could assume one like some one else. To illustrate: Miss Judson might have had an enemy who in earth life was an opposer of the cause of Christ. If he could assume a body that looked like his own, he could assume one that looked exactly like George, and appear in that form, and say he was George, in order to deceive her, turn her away from the truth. So, according to their own theory, there is no certainty that George was there.

When a spirit appears, you have no way to determine whether it is a friend or an enemy, good or bad, truthful or untruthful. Here all is uncertainty again, and no one ought to accept doctrines that are contrary to the law of God and true philosophy on such uncertain testimony. But we have not yet discovered the secret of the whole matter. If there was any—being there from the spirit world, it was one of those fallen angels. Their leader, says Paul, has power to transform himself into an angel of light, and his servants power to transform themselves as the servant s of righteousness. All this transforming is of the Devil, and not of God. These disembodied, fallen spirits have power to appear in the form of men or angels to deceive the unwary, unstable soul. No human wisdom can save the world from deception; no human power can control them. For this cause Jesus gave his apostles divine power over devils, that they might cast them out, and not be subject to their influence, and one of the gifts given to the church was the discerning of spirits that the Saints of the Most High might not be deceived. If men were ever possessed of devils, they are in this ungodly generation. If the power to control them and cast them out was ever committed to the true servants of God, it is needed now; and if the discerning of spirits was a protection to the people of God, surely it would answer the same purpose to-day. Spiritualists pray to and worship the spirits. I write in all kindness, yet I must declare that it is nothing more nor less than the worship of devils. Many of them have their agency taken away, are then adjudged insane, and sent to the asylum, when there is nothing the matter with them only they are possessed with devils. This class of manifestations is not the kind that comes through the truth. In the religion of Jesus Christ there were no materializing mediums, no trance mediums, no table rappings and tippings, no spirit writing between closed slates, no writing mediums, no photographers in the church taking spirit photographs of our departed friends. All these things have been supplied by seducing spirits, just as the servants of the living God foretold, that they should have all power, and signs, and lying wonders.

Spiritualism is mixed all through modern sectarianism until the churches are literally honeycombed with it. Many of the priests of Mystery Babylon are inspired with the same spirit possessed by spiritualists. It is only a question of time when religious organizations claiming no direct superhuman power will have no existence, when all will be actuated by the power of God on the one hand, or by the power of the Devil on the other. The object of divine miracles is not to cause men to believe the gospel, nor to create faith within them; but to bless, sanctify, and confirm them in the truth. The object of Satanic power is just the reverse; that is, to create faith in false, destructive theories and pretensions.

Remember, dear Saints, that if it were possible he shall deceive the very elect. Avoid running after faith doctors, magnetic and mesmeric healers, Christian Scientists, and spiritualistic healers. None of them are working in the name of God and his Son Jesus Christ. Your duty is plain in case of affliction or trial; you do not need to hunt up a medium or fortune teller, but cast all your care upon God, who is able to save unto the uttermost those that put their trust in him. In sickness, send for the elders of the church, as the law of God directs; and if they live they will live unto the Lord, if they die they die unto him. Above all, stand in holy places that ye be not moved, for the time is at hand when everything that can be shaken will be shaken, and the day is not far distant when every man's work will be tried. Remember that Satan's most effectual way of destroying the church is to get some vicious wolves, array them in sheep's clothing, and get them in among the lambs of the fold: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," "and many shall follow their pernicious ways," say the Apostles Paul and Peter, when speaking of the ancient Christian Church. The history of the church has been about the same in this dispensation; as Jesus Christ was betrayed by one of the apostleship, so Joseph the Martyr was betrayed by some high in authority in the church. He unto whom God committed the holy priesthoood in this last time by angel hands, the only priesthood upon earth having any power and authority whatever to act in the name of the Most High, to build up the kingdom of God, to discern the workings of evil spirits, and cast them out, was betrayed into the hands of murderers by false brethren. As there were false prophets and false teachers in the ancient apostolic church, so the church in these last days has not and is not now free from that class of individuals.

Watch and pray, lest ye enter into temptation. Try the spirits to see whether they are of God.

(Concluded.)

Selected Articles.

THE MIRACLE OF THE DIAL.

[E. L. Garbett, in Knowledge for January 5, 1883.]

IN the fullest account, we find the sick monarch offered this choice: "Shall the shadow go forward ten degrees, or go back ten degrees?" The advance or recession, whichever he chose, were plainly to be of one identical angular measure, preannounced, and which was some aliquot part of either a quadrant or a semidiurnal arc, whichever the diallers of that time used to divide. "And Hezekiah answered, It is a light thing for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees." He evidently thought, before seeing either, that the return would be the more marvelous; but, in fact, either the sudden shifting back or sudden advance are equally strange and out of human power; indeed, so uncommon are both phenomena that I should be rather more surprised if the records of any Observatory or Royal Society kept for 1,000 or even 5,000 years, related a single instance than at their relating none.

Happening to know, however, of an afternoon some years ago in which both did certainly occur, I have thought that possibly some reader of Knowledge may have witnessed and can describe the facts. There are plenty of sun-dials in Southern England whereon I know (but did not till years after the occurrence) that the "wonder" was repeated exactly as Isaiah described—I mean in the earlier and fuller account, *not* in our present "Book of Isaiah." If none happened to see the shadow shift, I shall willingly explain how I know that both the signs offered were certainly that day visible.

[I should feel greatly obliged if Mr. Garbett would describe the phenomena he observed, and give his interpretation of it.—RICHARD A. PROCTOR.]

[E. L. GARBETT, in Knowledge for January 19, 1883.]

The shiftings of shadows on the dial that Isaiah predicted to sick Hezekiah, are liable to occur at any place, when these two circumstances concur: 1st, that the upper atmosphere is in that condition which causes two bright parhelia or mock suns to appear on opposite sides of the sun; and 2d, that the lower air contains drifting clouds, massive enough to hide often two of

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the three. When the real sun and eastern mock sun are hidden, there is only the western to cast shadows, which then coincide with what the sun will cast an hour and a half later; but if the clouds shift so as to hide the west parhelion, and disclose the eastern, the shadows instantly become such as the sun cast an hour and a half earlier. The parhelia being always caused by rays refracted through two faces of equilateral triangular prisms or fibres of ice, their angular distance from the sun is always the minimum deviation that such a prism of ice produces on the brightest or yellow rays, which is very near a fourth of a right angle; so that if Hezekiah's diallers divided the quadrant into forty, than which no number is more likely, considering how constantly it recurs in the Hebrew Laws and History (oftener, indeed, than any other above ten), the advance or recession of the shadow would have to be ten of these parts.

On March 29, 1848, these effects occurred, had anyone been looking, on every dial in the Isle of Portsea, and very probably of much of Hampshire besides. The parhelia were present and bright enough at about 11 p. m., and still better between 1 p. m. and 1: 30 p. m. (not between 11 p. m. and 1 p. m., because, though the atmospheric conditions were right, the sun had risen above the required limits of altitude), and the drifting clouds below were present. . . . Considering how much steeper is the sun's daily path in the latitude of Jerusalem than in England, it seems more likely that the pair of parhelia were of the rarer kind, over and under the sun, which I certainly have seen described (or possibly even oblique), than the commoner ones that I saw, and Descartes, Halley, Folkes, and the other Royal Society observers. From the account in Isaiah, speaking of bringing back the sun, but the fuller one in Kings of only bringing back the shadow, I gather the Book of Kings to be the earlier document, and more likely, in this place, to preserve that prophet's own words.

THE COEXISTENCE OF THE MAMMOTH AND MAN.

NOT long since, the distinguished and venerable archæologist, J. Steenstrup, of Copenhagen, published a paper examining the discoveries in Europe which are supposed to prove the contemporaneity of man with the mammoth; and reached the conclusion, that not only is the evidence inadequate, but for climatic and geologic reasons no such coexistence was possible.

At the last meeting of the German Anthropological Association Professor Virchow quoted Steenstrup's conclusion, and indorsed it, as did also others present. The "reindeer period" was the remotest to which they were willing to assign the appearance of man in Europe on existing evidence. The artefacts of mammoth teeth and bones found in the caves were asserted to be from fossil remains picked up by the cave men. Where such artefacts are found in gravels along with mammoth bones, they would say that these gravels are themselves posterior to the reindeer period, and hence contain objects of various preceding periods.

There remains for consideration the delineation of a mammoth on a bone from the Lena cave in the south of France. This was not discussed, being probably considered of questionable origin. In the United States two such delineations have been brought forward. They are both strikingly similar to this French original, which has long been made familiar to American readers through various publications. Both proceed from the valley of the Delaware River. One is on shell, and one on stone. I have examined both originals very carefully, and apart from the vagueness which surrounds the finding of both, for purely technical reasons I believe both to be recent. There still lacks conclusive evidence that man and the mammoth were contemporaneous in the area of the United States.— *Science*, New York, February 10.

WHY IS PRAYER NOT ANSWERED.

THE promises of God to answer prayer are all suspended upon a conditional pivot. Scriptural stipulation enters into his covenant to hear our prayer. Hence, to know why prayer is not answered is of importance to us, for the results are infinite. We find the answer to this problem in the knowledge of the will of God, revealed in his word to us upon this subject.

I. "THE UNPARDONABLE SIN." "There is a sin unto death: I do not say he shall pray for it." (1 John 5: 16.) "But he that shall blaspheme against the Holy Ghost hath never forgiveness."—Mark 3: 29.

It is useless to pray for a person who has committed the "unpardonable sin."

II. THE FORMAL PRAYER OF THE FOOLISH. "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father that is in heaven."—Matt. 7: 21. "There is danger and death in delay." The foolish virgins were too late when they cried outside the door "Lord, Lord, open to us."

III. THE HEINOUS PRAYER OF THE HYPOCRITE. "Will God hear his cry when trouble cometh upon him?"—Job 27: 9. Although this is a question in form, it is in fact a declaration that God will not heed the hypocrite's prayer, for it is declared that such, for a pretense make long prayers, and therefore receive the greater damnation.

IV. THE FUTILE PRAYERS OF THE UNFORGIVING. "Forgive us our debts as we forgive our debtors." "But if ye forgive not men their tresspasses, neither will your heavenly Father forgive your tresspasses."—Matt. 6. 12–15. Those who have this treasure in earthen vessels need to pray for "forgiveness," their prayers being futile, in proportion as they forgive not those who have trespassed against them. A prerequisite to heavenly forgiveness of ourself is our earthly forgiveness of others.

V. RECONCILIATION SHOULD PRECEDE PRAYERS. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 23–25. It is important that we reflect upon our dealings before we pray, and if we remember that we have offended, we should go to the brother that hath aught against us, and in the Spirit of our Redeemer seek and secure reconciliation. Our thoughtlessness or carelessness in regard to an offended brother, renders our sacrifice unacceptable unto God. The friend that sticketh closer than a brother (our Savior) demands reconciliation betweeen brothers. Reconciliation precedes the reception of our gift at the throne of grace.

VI. THE OFFENSIVE PRAYER OF THE HEEDLESS. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. 28: 9. Those who cheerfully, promptly, and completely obey the commands of the One who has a right to command and be obeyed, have traveled a great distance from that which is abominable in his sight.

In proportion as we heed the words and will of God, will our words weigh in the celestial balances. Again, the captivity of the children of Israel was the result of their sin, and their sin consisted in refusing to hear (heed) the prophets that the Lord sent. "Therefore it is come to pass that as he (prophet) cried, and they would not hear, so they cried; and I would not hear, saith the Lord of hosts."—Zech. 8: 13. Calamity cometh upon individuals and nations for rebellion against the righteous laws of God—the prayers of such become abomination.

VII. THE WEAK PRAYERS OF THE WAVERING. "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord."—James 1: 6, 7. "Whatsoever is not of faith is sin," so

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a faithless asking for wisdom from the Allwise, results in continual darkness, the doubting, wavering, unstable heart is smitten; for to doubt God's promises is to deny his power, is infidelity. He that staggereth at the promises of God, through unbelief impugns the immutability of the Omniscient and suffers the consequences of a deficient fund of wisdom and understanding, that is promised to those who "ask in faith" for it.

VIII. THE RESPONSELESS PRAYER OF PRIDE. "There they cry, but none giveth answer, because of the pride of evil men."—Job 25: 12. "If I regard iniquity in my heart; the Lord will not hear me."—Psa. 66: 18. As intimated in the Scripture, the sin of the Devil is pride, and since pride goeth before destruction and a haughty spirit before a fall, so the proud heart has no room for the meek and lowly Nazarene; connected with the pride of this life is the evil of the same as indicated in the text first used above, the evil of pride being itself righteousness and self-sufficiency which renders the soul as "needing nothing," and praying can only in that condition be formality,—mockery,—blasphemy.

IX. ASKING AMISS. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lust."—James 4: 3. Jesus healed a certain young man; the man's prayer was that he might be with him, but the Savior told him no, go to your family and friends, and tell them what hath been done for thee. It seemed natural for the healed to be near the Healer; it would have been a great source of gratification to this young man to stay in sight of his benefactor; but there were demands that crossed his selfishness and these were of duty to tell those at a distance of the great Physician. Paul prayed thrice for the thorn in his flesh to be removed, but heard "my grace shall be sufficient for thee" instead of obtaining the extraction of the thorn. Christ prayed thrice that the cup of sorrow might pass, but sublimely submitted to the will of God that he drink its dregs and bear our guilty griefs.

X. THE WRONG MATTER AND MANNER OF PRAYER. "We know not what we should pray for as we ought."—Rom. 8: 26. "When ye make many prayers I will not answer."—Isa. 1: 15. We are not heard for our much speaking; a Japanese praying machine is easily revolved, but it is hard to tell what benefit is derived from its multiplied revolutions. "When I cry and shout he shutteth out my prayer."—Sam. 3: 8. We are not heard for our loud crying; often the offending child roars the loudest before it feels the chastening rod. "This kind goeth not out but by fasting and prayer."—Mark 9: 29. The disciples' prayers failed to effect a certain cure, because they had not practiced self-sacrifice. "Lord teach us to pray." "He that exalteth himself shall be abased."—*Ex.*

Conference Minutes.

PHILADELPHIA.

Conference met at Brooklyn, New York, March 11, 1893, Eld. A. H. Parsons president, assisted by Brn. M. T. Short and Warren E. Peak; Thos. Lester clerk. Statistical reports from Brooklyn and Philadelphia. A petition from the Maryland Saints to join the Philadelphia district was read and granted. Elders reported: A. H. Parsons, M. T. Short, W. E. Peak, G. Potts, J. Squires, Bro. Pope, J. Stone, and W. Stuart. Priests: H. H. Bacon, E. Wunsh, J. Cocks. Teachers: T. Lester and G. H. Box. Bishop's Agent report: On hand last report $8.75; received $192.55; paid out $160; on hand $32.55. Eld. A. H. Parsons was chosen president and Bro. Lester clerk. Brn. W. H. Kelley, M. T. Short, and W. E. Peak were appointed delegates to conference. Adjourned to Philadelphia, first Saturday in September. Preaching by Elders W. E. Peak, M. T. Short, and A. H. Parsons.

Sunday School Associations.

FREMONT.

Association convened at Thurman, Iowa, March 5, 1893, T. A Hougas superintendent, Frank Durfey assistant; Ethel Shank secretary and treasurer. Brn. Frank Durfey, T. A. Hougas, Frank Redfield, and Srs. T. A. Hougas, Blanche Andrews, and Alta Gaylord were appointed delegates to General Convention. At the close of business the Plum Creek Sunday school had its regular lesson, after which Bro. T. A. Hougas gave a written blackboard review of the lesson, and suggested that it be made a part of the daily programme. Adjourned to Farm Creek, June 3, 1893.

As the next Northern Illinois and Southern Wisconsin district convention is not far distant, I call attention of superintendents to the last clause of section 1, article 2, Sunday school by-laws.

You will notice that this is a separate report from the one mentioned in section 3 of the same article, and should include the condition of the school, the important changes and progress made, and, in fact, a summary of the work done.

Please do not fail to furnish me with this report; and as they have not been furnished before, let them cover the *year* beginning with June, 1892. Send them to me by mail, as early as May 21, at least.

C. I. CARPENTER, Dist. Sup.

PLANO, Illinois, April 20, 1893.

"THE MACKAYE SPECTATORIUM."

THIS immense building of rare architectural beauty and originality of design is now being erected by the Columbian Exposition Society, on the World's Fair grounds, Chicago. The cost of the building will be about $1,500,000, its ground area is 500 x 380 feet. In it will be presented a dramatic and lyric production of the life and work of Columbus, the settlement and development of America; the Columbian epic will be told with realistic effects. The models of this extraordinary work of art indicate the union which it embodies of the antique in history and the moving events of present life and thought. All attending the World's Fair should include a visit to the Spectatorium to completely comprehend the scope of the celebration.

Miscellaneous Department.

THE BOARD OF PUBLICATION.

On Monday, the 17th inst., the Board of Publication, consisting of Brethren W. W. Blair, Joseph Luff, David Dancer, Frank Criley, and E. L. Kelley, met at the Herald Office and organized by electing Bro. E. L. Kelley, president; David Dancer, treasurer and business manager; and Asa S. Cochran, secretary.

A resolution was adopted favoring the recognition and carrying out of the recommendation of General Conference touching the equalizing of wages of general ministers who labor in Herald Office with ministers who labor in presenting the word, so far as the circumstances will permit.

Upon consultation with all coming under this rule it was found that it was readily assented to, all being willing to give the plan a fair trial. Also a number of those not directly within the scope of the resolution signified a willingness to stand a reduction, if necessary, with their brethren.

President Joseph Smith was chosen editor of the *Herald* for the ensuing year, with the understanding that he should be free to leave the office and answer such calls in his work as President of the church as he may deem proper.

Elder Joseph Luff was chosen as corresponding editor of Herald, Richard S. Salyards assistant editor, and Frank Cochran and Duncan Campbell as proofreaders and assistants in the assistant editor's room.

The Board upon consultation determined to reduce the price of church publications and books on sale as follows; Inspired Translation Holy Scriptures, Book of Mormon (small size edition), Book of Covenants and Saints' Harps 25 cents on each copy, on each grade of binding. Price of Saints Harmony will be $2; music only $1.25; Rules of Order, 40 cents; Christian Sabbath, 40 cents; Braden and Kelley Debate, $1.50. Prices of tracts will be noted hereafter and when practicable in special cases free.

All ministers and missionaries are specially requested to call attention to the reduced prices of these publications and extend sale of same and take subscriptions for the *Herald*.

So far as possible the money should accompany orders for books.

Send all orders to David Dancer, Lamoni, Iowa. ASA S. COCHRAN,
Secretary of Board.

PASTORAL.

APPOINTMENTS.

J. T. Davis, in charge of Northeastern and Northwestern Kansas districts. R. L. Ware, R. W. Davis, C. R. Duncan, and J. A. Davis will receive their appointments in either of the above districts from Bro. J. T. Davis. W. S. Macrae in Spring River district, Kansas, rendering ministerial aid to Columbus, Pleasant View, and Weir City branches as the district president may suggest. Evan A. Davis, to labor in Northern Nebraska district about three months, then proceed to the Central Nebraska district. C. H. Porter and F. J. Chatburn, to labor in the eastern part of Southern Nebraska district to the western line of Saline and Jefferson counties, to labor conjointly when necessary, rendering aid to branches within the above limits, as the president of the district may suggest. G. W. Shute, to labor at Hebron, Fairfield, Guide Rock, and Naponee. S. D. Payne, Dundy county, Nebraska, extending his labors to points in Kansas as necessity may demand. Brn. Payne and Shute may coöperate if the interests of the work should demand. W. E. Peak will labor in Southeastern Nebraska. J. B. Lytle and James Kemp to labor in Colorado, with instructions later.

I would suggest the propriety of concentrating and systematizing labor within a given radius so far as possible, so as to avoid

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desultory preaching; without a failure, however, to reach a distant point should the interests of the work so demand. Discretion with a due interest combined should lead to a proper utilization of time.

The above conclusion I think legitimate in the admission of the validity of Christ's declaration; viz.: If they will not receive you in one city go to another.

In bonds,

JAMES CAFFALL.

IOWA, MISSOURI, ILLINOIS, CENTRAL AND SOUTHERN INDIANA MISSION.

By the appointment of the First Presidency, and the indorsement of the late conference, we, your servants and fellow-laborers in the gospel, have been placed in charge of the above-named mission. We enter upon the duties of our calling, in this important mission, with some conception of the weight and responsibility attaching thereto, and with an earnest desire to acquit ourselves in a manner that will be pleasing to God. We trust, too, that in all proper efforts made by us to advance the interests of God's great work, we shall be favored with the assistance and coöperation of the General Conference appointees in this mission, together with the entire local force in the branches and districts.

The following-named brethren have been appointed to take charge of "fields of labor," and we trust they will be found to be entirely worthy of the confidence and support of the Saints and ministers, located in their respective charges:—

T. W. Chatburn, Far West district, Missouri; D. E. Tucker, Northeast Missouri district; I. N. White, Southwest Missouri, including all of Spring River, Clinton, and Independence districts which belong to the State of Missouri; W. T. Bozarth, St. Louis district, Missouri, a portion of which extends into Illinois; Emsley Curtis, Southeastern Illinois district; F. G. Pitt, Northern Illinois and Kewanee districts; J. F. Mintun, Little Sioux district, Iowa; C. Derry, Pottawattamie district, Iowa; Henry Kemp, Fremont district, Iowa, and Nodaway district, Missouri; C. E. Butterworth, Galland's Grove district, Iowa; William Anderson, Decatur district, Iowa; O. B. Thomas, Des Moines district, Iowa; J. S. Roth, Eastern Iowa district; James McKiernan, Nauvoo and String Prairie district, part of which is in Illinois, but he will report to J. R. Lambert; I. P. Baggerly, Central and Southern Indiana.

The mission will be held in conjoint charge by us, but for the sake of order and proper understanding among the missionaries, we have arranged for the missionaries who have been appointed to labor in Missouri and Illinois to report to Joseph Luff, Independence, Missouri; while those assigned to labor in Iowa and Central and Southern Indiana, will report to J. R. Lambert, Lamoni, Iowa.

We call special attention to the additional action of the Twelve on reporting; and that the missionaries may be left without reasonable excuse for neglect, we herewith present the resolutions and statements which have been adopted by the quorum:—

"Resolved, that by the adoption of the following resolutions and declarations we call the especial attention of all ministers who are under General Conference appointment to the necessity and importance of reporting their labors to those who are in missionary charge: 1. It is the opinion of this quorum that a prompt and conscientious compliance with a suitable system of reporting has become an important necessity in missionary work. These reports should be brief, but sufficiently explicit to indicate, as plainly as possible, the labor performed, time spent in actual ministerial work, prospects, etc. 2. All ministers who are not in charge are required to report on or about the first day of the months of July, October, January, and *March*, these reports to be made out and sent to the minister who is in charge of the 'field of labor,' where the work is performed. All who *are* in charge of such 'fields of labor,' are required to report on or about the tenth day of the above-named months, such reports to be made out and sent to the general missionary in charge. The reports of those ministers who are not in charge need not be so lengthy as the reports of those who are, from the fact that they have nothing but their own labors, results, and prospects where they have labored, to report. 3. In the March report, all the items required by the quorum as a prerequisite to missionary appointment, *must be furnished.* (See *Herald* for June 4, 1892.) It should be the duty of the missionary in charge of a 'field of labor' to secure proper reports from all General Conference appointees in his field, summaries of which, together with his own report, must be sent to the missionary in charge. 4. In all cases where assistance from those in charge is needed, reference should be had directly to the one in charge of the 'field of labor,' and if further counsel or help is required, it should be applied for, by him, to the general missionary in charge."

Conference is now over, and the time for faithful missionary work has come. Let us be diligent in the service. We shall be best pleased when we can be in the field with our brethren; and they may rest assured that we shall not fail to be there when health and other demands of the work, aside from preaching the word, will permit.

Your coworkers,

J. R. LAMBERT,
JOSEPH LUFF.

LAMONI, Iowa, April 19, 1893.

TO THE TRAVELING AND LOCAL MINISTRY OF THE POTTAWATTAMIE DISTRICT.

Beloved Brethren:—You are hereby requested to make it your special business to attend the district conference at Wheeler's Grove, Pottawattamie county, Iowa, on Saturday, May 27, 1893, to take into consideration important matters pertaining to the work in said district. The call includes all officials of branches as well as elders. Brethren, come together in the Spirit of the Master and be determined to take your part in this great work. Remember the hour, 10:30 a. m. Be prompt, and come and aid us in devising measures for the spread of the truth.

In bonds of love,

CHARLES DERRY,
Pres. of district and missionary in charge.

LAMONI, Iowa, April 20, 1893.

NOTICES.

There will be a two days' meeting held at the church at Galland's Grove, beginning Saturday, May 27, 1893, at 11: 30 a. m. to hold over Sunday; J. M. Baker and R. Wight in charge. All are cordially invited.

J. M. BAKER,
R. WIGHT.

CONFERENCE NOTICES.

Conference of the Alabama district will convene with the Pleasant Hill branch July 22 and 23. We hope there will be full reports from all the branches, that we may know how the work is prospering.

W. J. BOOKER, Pres.,
L. G. PARKER, Sec.

BORN.

WILLIAMS.—At Keb, Iowa, February 27, 1893, to Bro. Richard and Sr. Mary Williams, a son, and named Lorenzo; blessed March 26, 1893, by Elder J. S. Roth.

HARPER.—To Bro. Thomas and Sr. Sarah Harper, at Forester, Michigan, September 6, 1892, a son, and named John Franklin; blessed March 26, 1893, at Brinton, by Elders R. Davis and F. C. Smith.

HAMILTON.—To Bro. John and Sr. Alpharetta Hamilton, at Brinton, Michigan, November, 15, 1892, a daughter, and named Myrtle Mirnerva; blessed March 26, 1893, at Brinton, by Elders F. C. Smith and R. Davis.

TOWERS.—To Bro. Thomas and Sr. Lizzie Towers, at Brinton, Michigan, July 10, 1892, a son, and named Thomas Isaac; blessed March 26, 1893, at Brinton, by Elders R. Davis and F. C. Smith.

HOLLIBAUGH. — To Bro. Harry and Sr. Lyda Hollibaugh, at Brinton, Michigan, November, 28, 1892, a son, and named Carl Henry; blessed at Brinton, March 26, 1893, by Elders F. C. Smith and R. Davis.

CONRAD.—To Bro. George and Sr. Rosa Conrad, at Brinton, Michigan, June 26, 1887, a daughter, and named Dorthy Blanch; blessed at Farwell, Michigan, April 8, 1893, by Elder F. C. Smith.

HALL.—To Bro. Peter and Sr. Myrtle Hall, at Farwell, Michigan, October 24, 1889, a son, and named John Edwin; blessed at Farwell, April 8, 1893, by Elder F. C. Smith.

HALL.—To Bro. Peter and Sr. Myrtle Hall, at Farwell, Michigan, July 27, 1890, a daughter, and named Edith Belle; blessed April 8, 1893, at Farwell, by Elder F. C. Smith.

HALL.—To Bro. Peter and Sr. Myrtle Hall, Farwell, Michigan, July 19, 1892, a daughter, and named Nettie May; blessed April 8, 1893, at Farwell, by Elder F. C. Smith.

MARRIED.

TUCKER—LONG.—April 15, 1893, at Hawthorn, a suburb of Lincoln, Nebraska, by Eld. D. R. Baldwin, Mr. Robert B. Tucker, of Tabor, Iowa, to Sr. Eva, daughter of Mr. James and Sr. Mary Long. The bride is a member of the Clearwater, Nebraska, branch.

ROBERTS—WOOD.—At Harlan, Iowa, Bro. Ben Roberts, to Sr. Mary E. Wood, Elder T. W. Chatburn officiating. May peace and joy be theirs through life.

DIED.

BACON.— At Philadelphia, Pennsylvania, April 10, 1893, Katie, daughter of Bro. Hosea H. Bacon, aged 5 years and 8 months.

DANIELSON.—On April 5, 1893, near Danway, Illinois, in the Mission branch, Vida E., daughter of Bro. and Sr. Martin Danielson, aged 6 years and 4 months. Funeral services were conducted by Elder Thomas Hougas. The church was well filled with sympathizing relatives and friends.

TAYLOR.—In Colfax township, Harrison county, Missouri, April 16, 1893, John Benjamin, only child of Bro. Samuel, and Sr. Mary Taylor, aged 2 months and 1 day. Blessed March 26, 1893, by Elder I. N. Roberts. Interred in Rose Hill cemetery. Remarks and prayer at the grave by Elder Robert M. Elvin.

BUCKLEY. — At Boone, Iowa, March 16, 1893, after an illness of four months, Sr. Margaret Buckley, aged 65 years. She was baptized November 30, 1884, at Centralia, Kansas, by Elder James Buckley. Funeral services by a Free Methodist, at Milford, near Boone, Iowa.

SMITH.—At Plattsmouth, Nebraska, April 6, 1893, Sr. Lettie Brook Smith, aged 69 years. She united with the old church under the preaching of John D. Ailmes, in 1854: married April 26, 1842; was the mother of six children. She leaves a husband and one son. Funeral service by Elders R. C. Elvin, and Matt Daugherty. Peace to her ashes.

PARKIN.—At San Francisco, California, March 5, 1893, John Parkin, a native of Sheffield, England, aged 68 years. He embraced the gospel in England, in 1844; was ordained an elder, and traveled and preached as opportunity offered in a local way. In 1856 he with his family, came to Salt Lake City, Utah. He became disgusted with what he found there, and came to Nevada in 1857. When the elders of the Reorganization came there, he was baptized and ordained an elder, and was very active for many years. In 1868 he came to San Francisco, where he was the president of the branch for a time. In later years he became rather dilatory, but he

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always held to the faith, and just before his death, said that the restored gospel was true, and he knew it, and that his faith was firm, although he had not walked up to the mark as he ought to have done. My brother, F. W. Parkin, also died March 13, aged 28 years, was baptized when eight years old.

C. A. PARKIN.

CAMPBELL.—At Lake Eunice, Minnesota, February 25, 1893, Mrs. Julia Orton Campbell. She was born June 28, 1819, at Perrysville, New York; baptized June 25, 1891, by Eld. J. Arthur Davis. Sr. Campbell had returned home from a visit to her daughter in Winona, reaching home in the evening. The next morning while building a fire, her clothing caught fire. Her screams awoke her son Hubert who had to tear her clothing off before he could extinguish the fire. He put her in bed and then went for help one half mile away. Everything was done to make her comfortable, but fifteen hours after she died. The funeral services were held on February 28, by Eld. H. Way to a large congregation of mourning friends.

ITEMS OF INTEREST.

BRUSSELS, April 11.—In consequence of the rejection of universal suffrage by the Chamber of Deputies the general council of the Labor party will at once order a general strike. The civil guard is held in readiness to suppress disorder. A thousand Socialists paraded the streets this evening shouting for universal suffrage. The court guard was called up to disperse them. After a slight skirmish the parade was stopped. All the coal mines in the Borinage district and the Frameries and Dourpits have quit work.

Severe distress from famine is reported to exist in some northern regions of China, resulting from last year's drought. In the Kwen-hua-chang district the people are "reduced to such straits that they are selling their women and children wholesale."

A terribly destructive cyclone swept over portions of Indiana, Missouri, Kansas, Nebraska, and Mississippi during the night of April 11. Scores of persons are numbered among the dead and injuried. Extensive damage was done to farm and city property, too great to be reported in detail. The following items indicate the general results of the tornado:—

VICKSBURG, Miss., April 12. — Conductor Thomas of the Yazoo and Mississippi Valley road telegraphs here to-night the entire town of Robinsonville, Coahoma county, was swept away by a cyclone about 4: 30 p. m. All stores are in flames. Several negroes and perhaps some whites are burned in the ruins. The depot was completely destroyed and the night operator's wife killed. A colored child was killed. Only two houses were left standing.

KANSAS CITY, Mo., April 12. — Eastern Kansas and Western Missouri were visited last night by terrible cyclones and hurricanes. The storm prostrated the telegragh lines in all directions and but little definite news of the storm is obtainable. In Kansas the area of the storm was bounded by the three tiers of counties from the eastern border, nearly every county suffering more or less. Montgomery county, in the extreme southeastern portion, suffered the most. Independence county seat caught only the edge of the storm and only a few houses and outbuildings were blown down.

Parker, a hamlet ten miles south of Independence, was almost totally destroyed. Many houses were demolished and cars were badly wrecked. The loss of life is believed to have been great, but the death list is not obtainable owing to the destruction of the telegragh lines. Walnut, a village in Crawford county, in the southeastern portion of the State, suffered severely in wrecked houses, but there was no loss of life. A meager dispatch from that place states that it is feared the loss of life in the outlying districts has been great.

In Missouri also much damage was done. At Mayview many houses were blown down, and it is believed that some were injured and a few killed. The damage to crops both in Missouri and Kansas has been very great.

GARNETT, Kan., April 12.—A disastrous cyclone passed across this county about 5 o'clock last evening, going from southwest to northeast. The houses of Walter Hawley and Henry Dykes were completely demolished. The town of Parker is said to have been blown out of existence.

PAGE CITY, Mo., April 12.—A terrible tornado struck this town last evening, tearing and twisting houses and creating widespread ruin. William Walker and his two children were caught in the wreck of their home and killed. Many others were injured.

HIAWATHA, Kan., April 12.—Report has reached here that Willis and Powhattan, small towns south of here of about 500 inhabitants each, were totally destroyed by a cyclone last night. Nothing authentic can be learned. The cyclone was followed by hail, which did considerable damage to fruit in this vicinity. The ground was white with hailstones.

DETROIT, Mich., April 9.—The storm that raged in Michigan Friday night was one of the most severe and general of the season. The financial loss runs far into the thousands, in a great measure the result of electric bolts. The losses reported to-day from that source alone exceed $60,000. In the barns destroyed fourteen horses are known to have perished. The rain came down in torrents during the night, varying the monotony at intervals with terrific showers of hailstones. At Grand Rapids telephones and electric lights and motors were burned out, and the electric cars were seriously interfered with. Trees and outhouses were blown down, and the floods following the heavy downpour overflowed sewers and flooded cellars. Railroad traffic was somewhat interfered with by numerous washouts.

ELLENDALE, N. D., April 12.—Seeding, which is about one third done in this locality, has been paralyzed by one of the worst blizzards ever witnessed here, following a heavy rain all day yesterday. It began snowing and blowing from the north at dark last night and has kept it up incessantly ever since and there is every reason to believe the storm will continue through another night. The prairies hereabouts are alive with with stock now and great suffering and loss must necessarily follow.

LYONS, N. Y., April 12.—A tornado prevailed here to-day. The wind blew chimneys off houses and uprooted trees. Clouds of dust on the roads hereabouts make travel almost impossible.

Disorders in Chile have caused the placing of three provinces under martial law. An anti-masonic riot occurred at Lopaz, Bolivia. Five were killed and many wounded. A revolution is feared in Ecuador. Revolutionists are active in the Spanish Honduras.

CITY OF MEXICO, April 9.—There is considerable excitement among the Catholics of this city over the alleged action of the government authorities in forcibly retaining Miss Jesusa Lopez, a young daughter of a prominent merchant, who left here last Tuesday for Lafayette, La., where she was to enter a convent as a nun. The reform laws of Mexico prohibit convents and no woman is allowed to take the veil. Miss Lopez, however, desired to enter a convent in the United States and her wishes were acceded to by her parents. She left here via the Mexican National road and had gotten as far as Saltillo, over 900 miles north of this city, when the train was boarded by a police officer who took the lady off and accompanied her back to the City of Mexico. The authorities here claim that the brothers of the young lady were opposed to her entering a convent and ordered her detention, but Catholics claim that the arrest was made upon orders of the government authorities on the ground that the prisoner was attempting to violate the reform laws.

Extensive fires have caused much damage in South Dakota and Nebraska. One town narrowly escaped destruction

MOUNT CLEMENS, Mich., April 12.—The Detroit Presbytery, in session here to-day, has demonstrated the fact that its members believe in progress. The Rev. W. S. Jerome of Pontiac, the retiring Moderator, preached a sermon that from the opening to the close was an argument for the revision of the Westminster Confession of Faith. He said that because John Calvin did not use the telephone, the telegraph, or the typewriter, was no reason why his fellows of to-day should shun these modern improvements. His words were received with every sign of approval. And soon after the presbytery proper was called to order the Rev. C. P. Bates of Holly was elected moderator. He is for revision. And Dr. Briggs and the Rev. W. S. Jerome, Pontiac; the Rev. George H. Wallace, Plymouth; John Cameron and S. M. Cutcheon, Detroit, were elected to represent Detroit Presbytery at a meeting of the General Assembly in Washington May 18 next. Every man in the quartet belongs to the class known as liberal-minded Presbyterians. They are in favor of the revision of the creed and hold to the opinion that Dr. Briggs has never said or done anything to forfeit his place in church, either as a preacher or professor.

The Rev. R. J. Service of Detroit offered a resolution favoring the revision of the creed as proposed by the Revision Committee, except that section 7, chapter 3, be made more sweeping. Then came a surprise. He offered another resolution that the General Assembly be asked to appoint a committee to prepare for the use of the Presbyterian Church a short evangelical creed to take the place of the confession of faith altogether. Although this was somewhat radical the resolutions were passed unanimously. The presbytery will meet at South Lyon next year.

A resolution is before the Illinois legislative providing for the suppression of the business of obtaining money by the practice of the "black art," which includes fortune telling, clairvoyance, etc.

Of one thousand deaths in Europe sixteen are by violence; in the United States, forty-one.

London's latest census showed the population to be 4,211,056 people.

ATHENS, April 12.—The researches of the American School of Archæology at the Temple of Hera, near Mycenæ, have just revealed the foundations of the ancient temple mentioned by Homer as having been burned 423 B. C. Many priceless works of art have been unearthed.

War is not unlikely to result from the accession of Alexander to the throne of Bulgaria and the annexation of Eastern Roumania, formerly under the rule of a Turkish governor, to Bulgaria. It is believed that Russia inspired the movement and will back it up by her influence and by substantial help. European diplomats are nervous over the situation.

BELGRADE, April 16.—M. Dokitch, the new Prime Minister, says the ministry will devote its whole attention to internal affairs and to the restoration of legal order and civil security. The deposed Regents will be permitted to retire to their estates and will not be molested. They and the ex-Ministers have been set at liberty, King Alexander being satisfied there is no occasion for detaining them, as everything is peaceful and there is no resistance to the authority of the young King.

Belgium has been passing through an industrial revolution which threatens to culminate in the overthrow of the present form of goverment and the establishment of a republic. It is an industrial revolution

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against the Chamber of Deputies. The Strikers at Mons have resorted to the use of dynamite. They have become emboldened by success and now threaten the government. Labor parades and demonstratione have been openly and boldly participated in, and conflicts with the military have taken place in which some of the strikers have been killed and wounded. Mons is the center of the great Borinage coal mining district, in which three-fourths of all the miners in Belgium are employed. Dock laborers in Antwerp have joined the strikers, and later dispatches report greater accessions to their number and repeated conflicts with the soldiery. The government has issued a decree calling out all the militia for the defense of the state. This means the mobilization of some 45,000 troops against the workingmen.

ATHENS, April 17.—The Island of Zante, one of the principal Ionian Islands, was visited by a most destructive earthquake this morning, resulting in great loss of life and property. The shock appears to have been most violent in the City of Zante, the greater part of which was destroyed. The people are panic-stricken and the authorities helpless. The streets are impassable, being filled with masses of stone and timber, the wreckage of the houses which were thrown down by the earthquake. Thus far the bodies of twenty persons killed by falling walls have been removed from the debris and it is feared many more dead are still in the ruins. The number of persons injured runs up into the hundreds. Everything is in confusion and the work of searching for bodies and for the injured cannot be pursued systematically.

The greater portion of the inhabitants have fled to the plains back of the city, where they wander about in a distracted manner bewailing the loss of their homes and property. A large number of tents that were taken to Zante to shelter the people who were rendered homeless by the former earthquakes have been again set up, and under them some of the women and children have taken refuge. The city presents a scene of desolation, and it is doubtful if it ever recovers from the series of misfortunes that have befallen it within the last three months. There is bound to be an enormous amount of suffering, and outside aid will be urgently required to prevent sickness and starvation.

Advices from the interior show that the whole island has been devastated. Many villages have been destroyed, and it is thought the loss of life has been great. News of the disaster comes in slowly, as communication with the interior of the island has been greatly interrupted by the destruction of many of the telegraph lines. The full extent of the calamity cannot be estimated at present. Warships will be dispatched from the Piraeus with clothing, provisions, and medicines for the sufferers.

Two more heavy shocks have shaken the whole Island of Zante. The people are fleeing from all the towns to find safety in the plains and hillsides. All are terror-stricken. Thousands are without shelter and few have sufficient food. The British minister resident has telegraphed to the British foreign office a request for warships to be sent at once to Zante with men and building materials that temporary sheds may be erected for shelters at once on the plains and hillsides.

BRUSSELS, April 16.—There is every indication that the coming week will witness scenes of violence worse than those that have passed. Preparations are being made for a monster demonstration Tuesday. At Trazednies, near Charleroi, to-night a severe conflict took place. The soldiers charged upon the mob, killing one workingman and wounding a woman. The rioters then scattered and resistance ceased.

AMSTERDAM, April 16.—The conflicts between the police and the Socialist rioters were renewed last night. The police, armed with swords, attacked the rioters, several of whom were injured.

BUCHAREST, April 17.—Hundreds of workingmen and their wives made a demonstration before the Parliamentary Building to-day against the increase of the octroi. The Minister of Public Works was attacked as he rode from the chamber; stones were thrown through the carriage windows and three men tried to drag him into the street. Several policemen were injured with stones when they tried to protect the minister. A company of cavalry came to the rescue of the minister and cleared the open space between the building. Two cavalrymen were knocked from their horses with stones. Half a dozen rioters were arrested.

LONDON, April 14.—The notice given yesterday by the Dock Laborers' Union at Liverpool to the shipping Federation that unless the demands of the workmen were complied with a strike would be inaugurated, gave the ship owners until Monday to make answer. If the demand was not conceded then the men would at once quit work. At Hartlepool the dock laborers have resolved to support the Hull men and will refuse to unload vessels of the Wilson line while the strike is pending.

CALCUTTA, April 14.—The Kachins' rising in Burmah is becoming serious. Five hundred well-armed Chinese have attacked two villages east of Selan, and have surrounded a detachment of fifty British soldiers. A strong relief force has been dispatched to the scene from Rhamo and other reinforcements have been sent from Madras. It is reported the Governor of Yunnan is arming the Chinese irregulars to assist the Kachins. Chinese troops are engaged in suspicious movements on the Burmese frontier.

MOSCOW, April 14.—In consequence of the news to the effect that China is gathering arms and other warlike material in Chinese Turkestan, adjoining the Pamir country, Russia, has sent a force of Cossacks and artillery to reinforce the garrison at Tioultcha.

HONOLULU, April 6.—The Stars and Stripes have been hauled down from the government building, the remaining forces from the United States cruiser Boston have been sent aboard, and nothing indicative of American authority remains in Honolulu except Minister Stevens and Commissioner Blount. The retreat was blown from the Boston April 1, and the flag came down that day. Commissioner Blount declared off the protectoate, giving as a reason therefor that the Washington administration did not regard the protectorate as necessary.

BERLIN, April 13.—Prof. Harris of Cambridge has reported to Prof. Nestle at Ubingen that a palimpsest containing the complete Syrian text of the four gospels has been discovered in the Convent of Mount Sinai. The discovery is regarded as important, inasmuch as this is the oldest authenticated text of the gospels in existence.

VIENNA, April 14.—A fire at Vesseprim, a town of Hungary, sixty miles southwest of Buda-Pesth and having a population of about 12,000, has destroyed 141 houses and done damage to property to the extent of 500,000 florins. One thousand persons are homeless.

Berlin items report the decadence of antisemitism in Germany. Dr. Ahlwart and other enemies of the Hebrews in the Reichstag are rapidly losing influence.

The Australian labor troubles and financial crisis continue, with some signs of improvement however.

Various points in Michigan, Missouri, Louisiana, and other States report immense destruction of life and property by the cyclone of the 13th inst. The results present an appalling list of deaths, and destruction to property. Long lists of dead are reported from various points; hundreds of buildings were destroyed.

LITTLE ROCK, Ark., April 18.—News was received here to-day of a cyclone in Foreche Valley, Scott county. The town of Boles was almost entirely destroyed. Seven persons were killed and a large number injured. The path of the storm was a half a mile in width, and everything was swept before it. The bodies of a number of the killed were carried over half a mile by the storm. It is impossible to get full particulars, but it is known that at least seven persons were killed and the number may be much larger.

OSAGE CITY, Kan., April 18.—A cyclone passed over this town to-night. Four people are reported killed and several injured. It is also reported that the storm worked destruction to life and property at Lyndon and at two towns near the latter point.

TOPEKA, Kas., April 16.—Reports continue to come in of disastrous prairie fires in the western part of the State, and unless there is a soaking rain it will be a barren waste. The most destructive fire occurred in Hodgman county Thursday. Many houses and barns were burned up, and large numbers of horses and cattle were lost by the farmers. It is impossible to estimate the loss. Logan county has also suffered great losses by prairie fires this week.

NOTICE.

The Decatur District priesthood meeting will be held at the Brick church, Lamoni, on Thursday, May 4, 1893, at 7:30 p. m. All the brethren that can should come, and those that cannot, will please report by letter and let us know what local work they can and will try to do this summer, so that we can make all necessary arrangements.

WILLIAM ANDERSON, President.

DIED.

BOZARTH. — At Independence, Missouri, April 19, 1893, Sr. Maria Jane, wife of Elder William T. Bozarth. She was born in Clay county, Missouri, June 1, 1844, and during the early part of her life was an active member of the Presbyterian Church. On March 25, 1868, she was married to William T. Bozarth, and as a result of that union seven children were born, six of whom—two sons and four daughters — survive her. On the 18th of March, 1871, she was baptized by Elder J. S. Lee, at Cameron, Missouri, and since that time she has lived a consistent Saint life. Of her it may be truly said, She was a child of God indeed. Privation, hardship, and suffering were hers to endure; but patiently and uncomplainingly she bore her burden till death relieved her at last. No trial was ever severe enough for her to call her husband home from the field of missionary work, and when even his heart was inclined to falter because of the unpromising outlook on many occasions, her words of trust and her resolution to endure for the truth's sake, gave him new courage to continue. Her sickness was long and tedious, but help came to her often from heaven, so that she kept on her feet and attended to the duties that were incumbent upon her. When the last attack came, her husband was attending General Conference at Lamoni, Iowa, and for the first time in her life she sent word for him to come. The first train available after the dispatch reached him, was taken, and in a few hours he was at her side. It was soon apparent that the end was near, and her daughter, Mattie, who had just reached Lamoni and been installed as teacher in the public school there, was telegraphed for and came. She reached home about midnight on the 19th, too late by a few hours to witness the departure of the mother whose side she had left but a couple of days before. The funeral service was conducted in the Stone Church on the 20th by Elder F. G. Pitt, Elder Joseph Luff preaching the sermon. Her remains were interred in the cemetery at Independence, where they will rest till the gladsome sound of the archangel's trump shall call them forth to unending life and celestial joy. May heaven comfort the sad ones she has left behind.

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Pittsburg, Pennsylvania, 67 Fourth avenue.

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Vol. 40. Lamoni, Iowa, May 6, 1893. No. 18.

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IT goes without saying that the first requisite for happiness and usefulness is health. People adapt themselves to their condition, so that a certain degree of happiness and usefulness is attained by many who are invalids or semi-invalids, but it is to be doubted if ever the highest degree of either is possible without a sound physique. So many days are wasted and so many powers lie dormant because of the weakness and the disease in the subjects themselves, and more than this, the time and strength of others who must care for the sick are turned into fields which are not productive—often being positively diverted from nobler channels. Christian graces may thrive and even blossom into rare loveliness in the atmosphere of the invalid's chamber, but it must be in spite of ill health, not because of it. . . . To be temperate in eating and drinking, is to live in health and to live well. With long-established social traditions to contend with, it requires no small courage to set before one's family and guests, simple, nutritive food, wholesomely prepared, and to suffer being called "odd" or "a crank" because one refuses late suppers, ice cream, and confectionary. But in the long run, your physical uprightness will be amply rewarded. You will be able to work clearly, continuously, and well, and barring accident, reach the highly-ripened old age which crowns a virtuous life. Let then your first duty be the upbuilding of a sound physical frame and its maintenance in a healthy equilibrium by strict obedience to the laws of hygiene.—*Good Health.*

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From 1793 to 1815 the Napoleonic wars prevailed.

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From 1861 to 1865 civil war prevailed in America.

In 1866 Prussia and Austria were in conflict.

In 1866 France was at war with Mexico.

In 1870-'71 France and Germany were at war.

In 1876 and 1877 Russia and Turkey were at war.

In this century of conflict the loss in men is estimated at 4,140,000, not counting the almost unending conflicts in South America.

In the Franco-German war Mulhall estimates the losses of both nations in killed, died of wounds, died of sickness, and disabled at 371,751; German, 133,751; French, 238,000.

Of these numbers 107,000 were killed or died of wounds, 60,000 died of sickness, 205,000 were disabled.

The same authority thus estimates the losses in killed and wounded at the different periods of the conflict:—

Battles.	*French.*	*German.*	*Total.*
Woerth.....	32,000	11,000	43,000
Mars le Tour...	26,000	16,200	42,200
Gravelotte.....	28,500	20,100	48,600
Paris.....	30,000	13,300	43,300
Orleans, etc....	76,500	57,400	133,900
Total.....	193,000	118,000	311,000

The improvement in war weapons is thus stated: The Germans in the war of 1870-71 fired 400 shots to every person killed, whereas in the American war it took 740 shots to kill a man.

War costs more in life: peace costs more in expense. The German army is not killing anybody now, but it cost in 1889 to maintain it £18,840,000, or $95,000,000.

The appropriation for the army of the United States is one-fourth of this sum, or $24,000,000; but it is to be remembered that our army is only a shadow, chasing the Indians over the plains.

CORRECT SPEECH IS RARELY HEARD.

HOW shockingly our beautiful language is maltreated, even by those who ought to know better. And by the way, why does it never occur to the nauveaux riches to study English instead of attempting to acquire French, as they invariably do? or to devote a little time to the rudiments of grammar before joining Shakspeare classes and Browning societies? A resident of Commonwealth avenue is asked by an acquaintance how she liked the teacher or leader of the Shakespeare class, and replied: "O, very much. He don't put on no airs!" She was at the time a member of a class for the study of French, and remarked in discussing the teacher: "She ain't got no kind of style, but she's real nice." There are errors, however, that are fallen into as frequently by the educated as by the ignorant. It is safe to say that nine people in ten in using the expression "wile away the time" for instance spell and pronounce it "while away," etc. An instant's thought is sufficient to convince one that "wile" is the word, yet how few give that instant. And it is a singular fact that absolute correctness of speech is so rarely heard that it is in danger of being mistaken for affectation when it is met.—*Boston Advertiser.*

POINTS ON PHYSIOGNOMY.

A DRY eye means a hard heart.

Brown eyes are the most kindly.

A pouting upper lip indicates timidity.

Black eyes are the most rash and impetuous.

An open mouth is a sure sign of an empty head.

Large ears are found on the heads of coarse people.

Very full cheeks indicate great digestive powers.

A projecting under lip shows malignity and avarice.

A double chin is invariably a sign of a lover of the table.

Pointed noses generally belong to meddlesome people.

Blue eyes belong to people of an enthusiastic turn of mind.

Large eyes in a small face always betoken maliciousness.

Narrow, thin nostrils indicate small lungs and low vitality.

Power of language is indicated by a fullness beneath the eyes.

A retreating chin is always bad; it shows lack of resolution.

If the forehead be shorter than the nose, the sign is of stupidity.

Oblique eyes are unfavorable; they show cunning and deceit.

An oblique mouth is a bad sign; it indicates a crooked character.

English-speaking people have the best foreheads and brows.

A steelly blue eye is often the sign of a merciless disposition.

Fine hair generally betokens native good taste and intelligence.

Large, wide-spreading nostrils show ample lungs and good health.

Short, thick, curly hair is an indication of great natural strength.

Very tightly closed lips are usually found in secretive characters.

Freckles, like red hair, are an indication of an ardent temperament.

A long forehead indicates intelligence; a short forehead, activity.

The ridge of the perfect nose should be broad and almost straight.

—*St. Louis Globe Democrat.*

IN 1890 the property of the Roman Catholics in the United States was placed at $118,386,516. The Methodists hold the largest total—namely: $130,018,070, while the Episcopalians are reported to be the richest in proportion to their membership.

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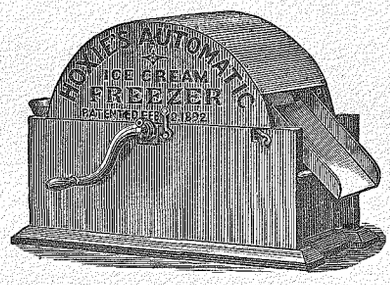

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, May 6, 1893.

CONTENTS:

EDITORIAL:
Priesthood Gradation....273
A Fund for Saints' Home....273
No Hebrew Need Apply....274
Ministerial Friendship....274
Aunt Katharine Salisbury's Testimony275
Temple at Salt Lake City....275
Death of Gen. Robert F. Smith....276
Principles of the Populist Party....276
The Need of Prayer....276
MOTHERS' HOME COLUMN:
Who Would....277
Mothers' Meetings....277
LETTER DEPARTMENT:....279
ORIGINAL ARTICLES:
Try Again....280
Priesthood Gradation Question....281
The Great Apostasy....282
SELECTED ARTICLES:
The Scope of Religious Life....283
Heathen Laws of Morals....285
The Size of the Universe....285
SUNDAY SCHOOL ASSOCIATION:....285
MISCELLANEOUS:
Pastoral—Heman C. Smith....286
Pastoral—M. T. Short....286
Items of Interest....286

PRIESTHOOD GRADATION.

THE conclusion urged in Bro. T. W. Williams' article on Priesthood Gradation, that it will be for the benefit of the work; and as a consequence, of all apparently affected by the seeming differences of opinion, if there were a more persistent and better directed effort on the part of each and every officer in the church to do whatever lies the nearest to him in the way of helping the cause forward, rather than contending about position and prerogative in office, or which may have precedence in consideration and official mention, is timely and pertinent.

There are but the two priesthoods; all official differences in name apply only to the different positions and callings to labor in the church; and all distinctions fail in significance if for any cause resident in the man the work assigned by calling is not done.

There are a few good tests by which the whole question of duty—possibly prerogative—may be tried; these are, First:—

Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all.—Mark 10:43, 44.

Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.—Matt. 20:26, 27.

Second:—

Be kindly affectioned one to another with brotherly love; in honor preferring one another.—Rom. 12:10.

For the reason for the first rule, see the same divine teaching:—

Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

The reason for the second is found in Romans 12:3:—

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

The object of conferring office in the church upon a man is not to specially show favor to him, or to confer distinction upon him; but is to conserve a purpose of the divine will; to effect an object; which is to preach the gospel, to the intent that men may obey it and be saved from their sins; receiving benefit in this world and peace, honor, glory, in the world to come.

Priesthood—delegated authority to act—honored, will bring a blessing; but dishonored, will result in moral defeat, shame, and final disgrace and degradation. The revelation of 1890 reproves by clear inference the holding, or exhibiting of jealousy on the part of the quorums. A parity of reasoning and application would be that if as quorums no jealousy is permissible, none is allowable in individuals within the quorums. Place and power are to be prized only as they may yield opportunity for the performance of what duty enjoins. No duty demanded by the conferring of priesthood is so onerous as to require the displacement or belittling of others to give place for self-exaltation or aggrandizement. Self-sacrifice, self-abasement, are the first requisite qualifications of him who is to be servant of all; and he who cannot bring himself into subjection, may in time be found incompetent to rule over "many things." To be in a condition to receive and appreciate in fullness of significance the call to "come up higher," a man must be content with his sphere and an active worker therein. Christ though the Lord of the whole world, was contented with being a man who knew no place to be called his own where he could lay his head; though a king, he was contented to be a subject without distinction; though the giver of health, he was contented to bear the sicknesses of the people; though the Lord of life, he was contented to meet death and be subject thereunto; though entitled to stand with the highest, he was contented to descend below all things—that his triumph might be complete—when he said, "Into thy hands I commend my spirit." Sublime self-control, exalted self-abnegation, ecstatic resignation. Can we not emulate him? What say you fellow-workers together for Christ?

Undoubtedly the leading reason why the Seventy are named first in the report of the Twelve to the conference in assigning missions is that such quorum is the first directly subject to their consideration and action; and those high priests who are appointed by them are those who enter into the field of mission missionary labor as individuals, subjecting themselves to such appointment and the privileges and disabilities attaching to the condition of laborers in the field; and we believe that we run no risk in hazarding the statement that no thought of drawing any line of precedence has entered into the naming of either quorum, so far as right, or prerogative is concerned in the question. In the mentioning of the high priests first in reading the reports and publication of them the secretary followed the order named in the Articles of Incorporation; evidently without reference to his opinion for or against, any principle involved in such naming of them. He being an officer made necessary by organization is not justly blameable for following such order; as the office of Secretary may be chosen from any class of the priesthood, qualifications other than that of being an elder, or a high priest governing in his selection.

This is written without intention to espouse either side of the supposed controversy; but to avert the possible results of reference to personal opinions and procedure.

A FUND FOR SAINTS' HOME.

A BROTHER writing to the Editor of the HERALD suggests that if a fund is started for a Saints' Home, and the credits published, the same as for missionary purposes, that in a few years such a home could be established, and that all who would aid such an enterprise would be blessed and prospered.

To this we add that all who may have decided in their hearts to aid such a work may easily do so by sending the amount which they may choose to subscribe for the purpose to the Bishop, E. L. Kelley, either direct, or through the nearest Bishop's agent, as soon as convenient, so that

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this worthy object may be accomplished. The fund is called The General Reserve Fund, and has a fair beginning.

NO HEBREW NEED APPLY.

IF the action of the Union League Club of New York is to be taken as an index to public sentiment, the Jew has quite a distance yet to travel before his birth and lineage will cease to militate against him in what are considered the higher circles of our large cities.

Mr. Theodore Seligman, a son of one of the vice presidents of the club was liberally blackballed recently, and thus denied admission as a member. No other ground is supposable, than that he is a *Jew*. It is the same barrier that excludes his race from the leading summer hotels of the East and from several other nabob resorts.

No question is raised as to his personal right to social distinction. No charge is laid at his door, save that he is guilty of having been born in the same racial race line that brought those Christian Gentiles who blackballed him, all the reliable information of a sacred order they claim to possess, and upon the testimony of which alone they profess to base their hope of life hereafter. Some of these men, doubtless, are worshipers at a religious shrine where Jesus—the Jew—is held up as the chief object of admiration, and at the mention of whose name in prayer, they go through the external motions of reverence and affection. Direct from the sanctuary to the clubroom they move, and if the name of that same Jesus should be presented for admission, they would be under the necessity of blackballing him in order to be consistent with themselves.

Mr. Seligman is sacrificed because he belongs to the same tribal line as did Jesus the Christ. The prejudice that crucifies the one would, if consistent, so dispose of the other, yet in empty formal service, Christ is extolled in the same breath with which the other is rejected.

It may be said that those who have so acted are not accounted Christians in the holier sense of the word; but whence originates the bitterness against the Jew? If it does not find its professed beginning in the rejection of Christ by the Jew, or in other words, if Gentile members of the Union League Club and all others who are saying to the Jew, "I am holier than thou," have no more regard for Christ than has Mr. Seligman, why do they reject him, when he is their peer in every other respect?

We take it that those men and all others who are acting as they do, would dislike to be called heathen or unchristian; and we opine that among the number of those who refuse to frequent hotels where the Jew is admitted as a guest, there are many who pose prominently in the ranks of those who are called righteous. They refuse to sit at the hotel table with or strike the hand of a Jew, yet go to the house of worship and eat bread and drink wine "in remembrance" of one, knowing that one of the prominent features of the work to be thus remembered was the breaking down of the "wall of partition" and the making of all human flesh one.

Time brings its changes, however, and reverses are the order of life. Once the Jew looked upon the Gentile as a dog and refused to deal with the Samaritan. Later the name of a Jew becomes a "hiss and by-word" in all the earth and the Abrahamic impress is accounted an insufferable taint in Gentile society. To us, as Gospel Israel, comes the honor of proclaiming that there is neither Jew nor Greek, bond or free, male or female, for all are made one through the ministration of Christ.

The press and pulpit of New York have worked up a sensation over the Seligman case and with them we leave the discussion of its social features, only noting that the average Jew will be very likely to look through such incidents when he endeavors to size up the Christianity of Gentile churches and compare its claimed superiority with the philosophy of Moses.

MINISTERIAL FRIENDSHIP.

THERE is at times, and in different places, a feeling of bashfulness, or backwardness among some of the traveling elders especially the younger portion of them. Lamoni and Independence are especially trying places, the pulpits of those places being more or less terrifying to the young elders as the phrase goes.

Inquiry into this sort of feeling elicits the reply that it arises from two causes; one, the natural diffidence that inexperienced men, and modest, retiring men always feel before the public, enhanced by the feeling of graver responsibility incurred by a standing before a large body of Saints; the other, that peculiar sensation induced by the thought that they are called upon to address the people in the presence of more experienced men of whose criticism, either uttered or unexpressed they dread.

For the first of these causes there is only the one remedy, that of persistent effort, with strong moral courage to pursue duty steadfastly, until experience and habit give assurance. The modest and worthy man is always more or less diffident, he being not in love with his own self esteem, nor over confident of his own powers. Some men of years of service and plenty of ability are always diffident, sometimes bashful, before new audiences, or in the presence of those whom they believe to be better informed and more able than themselves.

The latter cause is susceptible of correction. That correction lies in the fact that the young and inexperienced elders have no better friends than the able and experienced men of the church, both elders and laymen. Those of the elders whose judgments are of worth, would by no sort of means criticise a rising preacher in an unfriendly fashion. If they should discover in the preaching of a young minister anything in manner, deportment, or in doctrine and principle that they believed to be wrong or hurtful to the cause, or that would injure the address and effectiveness of the preacher's effort, they might speak of it to the preacher himself in an appropriate and friendly way; but would not criticise in the remotest way to find fault. The fact is, the leading men of the ministerial force have no interest other than the good of their brethren and the cause at heart, hence no feeling but of the best desires for the progress, development, and complete success of their comrades in the field. The younger men should know and be assured of the kindliest, friendliest interest of the older ones, and should in preaching in their presence put away every feeling except the desire to do their duty in humility, steadiness of purpose, and the love and fear of God.

It is a very hopeful indication that the ministry as a rule make no unnecessary apologies when called on to speak, but take the stand and do their duty as they may be helped; it is the correct thing to do, and must surely be conducive to final success. No man need be ashamed of making an honest, straightforward effort, though he may possibly fail to satisfy himself or others. Many have failed at first, and some very successful elders have been sorely tried at times because of failing to fill the measure of their design and desire in standing before the people; but they have been persistent, careful, studious, and prayerful, and have won standing room among the foremost after a time.

One of the moving causes to official criticism is official jealously, and this is so far beneath the dignity of a servant of the Master, the lowly Nazarene, that no man should give place to it for a moment. It is unmanly, unlovely, and unchristian, and the one who will permit himself to be influenced by it in his intercourse with his fellow gospel ministers, will cherish a scorpion to sting himself in due time; while in the meantime he will be the means of poisoning the peace and quiet of his fellows and lose the power and dignity of his calling. No man of worth in the field can afford to be jealous of a

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fellow preacher, no matter how far his fellow may surpass him in the presentation of the word, or how much better he may appear to be preferred by the hearers. If another can present the truth more effectively than he can, he should feel in his soul to say, amen, and help that other to do all the Lord may bless him in doing.

The ministers of the word should study to make themselves helpful to their coworkers. The more blessed a man may be in his efforts in his own field, the more helpful to others less able and blessed than he should he be. The higher his own standing, the more assured his calling, the more useful and helpful to his compeers should he be. His attitude toward his comrades should be one of confidence and strength inspiring. He should strive to prove to others by his deportment and teaching that he might be found when needed, and to be depended on when found. He should be steadfast in his purposes and his friendship, unwavering in his allegiance to God and the truth, and willing to endure contumely, harshness, malice from those without, and any amount of misunderstanding, and misapprehension and their consequent treatment from those within; without losing his self-control, or allowing himself to descend to retaliation, vituperation, or quarreling.

WE call attention to the article, "Try again," by Bro. W. S. Loar, in this issue.

The points made by Bro. Loar in regard to the use of harsh and unjust epithets of comparison and censure against the tobacco user in dealing with the tobacco question, and the liability of the seller to the just condemnation of God, for the part he takes in catering to and fostering the vicious, but terribly tenacious habit of tobacco using, for which the victim is so often and so severely censured by preachers in the stand and writers in the church press, are well presented and are worth considering.

There is no question but what he who for the purpose of gain fosters and caters to a known depraved appetite, is in a sense a party to the folly, or the crime, if it is a crime, which the man who yields to the habit is guilty of in so yielding; and the excuse, so often made, "If I do not sell it to him some one else will" is born of the selfishness of greed that is the "root of evil."

We congratulate Bro. Loar on two things; one, the fact that he has so far secured a strong hold of himself, maintained as long as it has been; the other, that in dealing with the subject he not only shows the sympathy for the appetite-bound slave to habit that is due the unfortunate, the struggling, and the helpless, but he deals kindly and forbearingly with the social fellow criminal, the seller of tobacco, and the unwise, unsympathetic man who denounces the victim, but sentimentally spares the aider and abettor.

We hope, earnestly so, that the brother, having shown the strength to abide free for a year will not again become a servitor under the yoke of his former bondage; but will maintain his freedom to the end of a Christian life. The story of his struggle so pithily told may, must help some other man to make the effort; and in a large degree serve to rebuke those who pray so earnestly and wait so pathetically patient for the Lord to "take the appetite from them;" but make no effort of their own will or purpose to do themselves what they ask God to do for them.

We know to some extent what the brother means when he states that after one year of abstinence from the use of tobacco, the appetite is still strongly upon him, and that he could get "solid comfort" out of an indulgence in it; for it was our own experience. But, is it not a truth that a return to the habit would bring with it such a sense of moral defeat and shame that would be a burden to the soul too great to carry? "Surely, surely;" once free, and for so long a time, the victory is assured to the trusting soldier, and he cannot afford to give himself into captivity again, or lose the reward of the faithful.

Let those who have been too careless and unsympathetic in their warfare against the tobacco habit take the lesson Bro. Loar would teach into consideration; and we believe good will be wrought in accord with his expressed desire.

AUNT KATHARINE SALISBURY'S TESTIMONY.

AT the request of many of the brethren and sisters who attended the late session of conference, Sr. Katharine Salisbury, the only surviving sister of Joseph and Hyrum Smith, who was present at conference, gives her testimony on one of the things of the past, as follows:—

LAMONI, Iowa, April 13, 1893.

Dear Readers of the Herald:—I have been requested to give my testimony of what I know about my brother, Joseph Smith, having spiritual wives.

I was at his house in Nauvoo a great many times, and I conversed with him about many subjects, but I never heard him at any time mention such a thing as the plural-wife system or order. And I heard nothing of such a doctrine existing until a year after his death.

At that time, on coming to Nauvoo, I was informed that Brigham Young and others were practicing that system.

And I certify that I know my brother had no wife except his lawful wife, Emma. He neither had any other wives nor did he advocate such a doctrine. This is my testimony.

KATHARINE SALISBURY.

Attest, H. A. STEBBINS.

TEMPLE AT SALT LAKE CITY.

FROM the 6th to the 18th of April of this year was occupied by the Utah Mormon Church in the dedicatory services of the Temple at Salt Lake City.

The foundation of this building was begun in February, 1853, ground for the excavation being broken on the 6th of that month, twenty-five men being set at the work of excavating for the foundation. The corner stone was laid April 6, the same year. In 1858 at the advent of Johnston's army into the Territory work was suspended and the foundation covered with earth.

Four years after, the work was resumed; and except for a short period of 1868–9, when work on the railroads in the Territory was being done, the building of the temple was more or less assiduously pushed forward. The cap stone on chief tower was laid April 6, 1892, and a year later the dedication took place.

The building is 186½ feet long and 99 feet wide. The foundation walls are 16 feet wide and extend 16 feet into the ground. The walls are 9 feet thick at the bottom and 6 feet at top. We quote from the Chicago *Record*, whose correspondent at Salt Lake City wrote up the matter. It may not be correct, but will serve until we can secure something more authentic:—

There are six towers, three on the east and three on the west. The corner towers are 26 feet square at the base. Those on the east are 200 feet high and on the west 194 feet. The east central tower is 222½ feet high, surmounted by a figure with a trumpet proclaiming the gospel.

The east part of the temple is for the Melchisedec priesthood, representing the higher or spiritual affairs. The west is for the Aaronic priesthood, representative of temporal existence. The figure of the east central tower symbolizes the angel named in the fourteenth chapter and sixth verse of John's revelation.

There are in the building many stones symbolical of different conditions of mankind. Around the base are earth-stones. Above these are moon-stones, showing the moon in its various phases, and emblematic of terrestrial glory. Still higher than these are sun-stones, typical of celestial, or the highest glory of the heavens. There are also star-stones, representing the glory of the stars. On the west tower is the Ursa Major, pointing to the polar star, and indicating that there is a fixed guide for fallen mankind to return to God. Then there are cloud-stones and others of like symbolical nature.

The architecture of the building is without a know parallel in ancient or modern times. There are four doors to the temple, two in the west and two in the east corner towers. The cost of the building, as near as can be ascertained, will be slightly in excess of $5,000,000.

THE West Union *Gazette*, published at West Union, Iowa, for April 21, reaches us by kindness of Bro. J. B. Roush; and in it we find among the items from Maynard, Iowa, the following notice of Bro. Roush's effort at that place:—

The meetings held in the W. R. C. Hall by J. B. Roush of the Reorganized Church of

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Jesus Christ of Latter Day Saints, were not as well attended as they should have been, but those who did attend were convinced that he is a young man of more than ordinary ability, and thoroughly versed in the subject. Last evening, which was the last of the series of meetings, he very ably discussed the differences between the church he represented and Utah Mormonism, making the statement that polygamy was not practiced nor upheld by the original Mormon Church, proving this statement by reading a passage from the Book of Mormon in regard to it. It is a subject on which we should be well informed, and we feel safe in saying that if he should be called here again he would be well received. Music was furnished the last two evenings by the Maynard choir.

DEATH OF GENERAL ROBERT F. SMITH.

THE following matter of news will be read with interest by the readers of the HERALD. It is from the Chicago *Times* of April 27:—

CARTHAGE, Ill., April 25.—Gen. Robert Smith died at his home in Hamilton, Ill., this morning, aged 86 years. Gen. Smith was born in Philadelphia. He came to Hancock county in 1833, married Miss Amanda Benton June 19, 1834, and to them fourteen children were born. Gen. Smith was an officer in the Mexican war.

Several years prior to the Mormon ascendency he became captain of the Carthage Grays and was in charge of that company on guard at the old Carthage jail June 17, 1844, when the Mormon prophets, Joseph H. and Hyrum Smith, were slain by a mob. Subsequently during the Mormon war in Hancock county Gen. Smith commanded this military organization and was wounded at the battle of Nauvoo in September, 1846. The capitulation of the Mormons at Nauvoo followed this battle.

Gen. Smith was elected captain of company G, Eighteenth Illinois infantry, at Quincy at the opening of the war and was subsequently made colonel. During the war he was brevetted as a general for bravery. After the war he settled in Hamilton. He was a warm friend of Gen. W. T. Sherman and the latter made several visits to Gen. Smith's country home near Hamilton.

This General Robert F. Smith was the justice of the peace before whom complaint was made against Joseph and Hyrum Smith for riot said to have been committed in the destruction of the *Expositor* press and fixtures, by order of the city council in Nauvoo, upon which a warrant was issued and served by Constable Bettisworth, and for which alleged offense those men were awaiting their trial while confined in the debtors' room in the county jail at Carthage on that fateful 27th of June, 1844.

Elders Willard Richards, John Taylor, and Samuel Smith the brother of Joseph and Hyrum, in their letter to Emma, the prophet's wife, and Maj.-Gen. Dunham, written from Carthage a little while after the murder, stated that the guard left at the jail, which guard was selected from the Carthage Greys the home military organization at Carthage, and which Gen., then Capt. Robert F. Smith commanded, proved true to their trust, but were overpowered. Whether this statement that the guards were true to their duty is correct or not, will never be known this side the judgment day; but it was known at the time that Capt. Smith was not friendly to the imprisoned men; but it is too late now to state that he was an accessory to the deed of blood. He was a public officer, and was in the discharge of his duty when he received the complaint against the men and issued a warrant for their arrest; he was also in discharge of his duty when he detailed the men for the guard at the direction of the Governor, and it is not probable that as an officer he thought it likely that an attempt would be made to kill his prisoners, while under the protection of State troops and the special guarantee of safety given by the Governor. There were not many men then, and are not many now that under similar conditions would think such a flagrant outrage possible; hence, the common charity that admonishes men to avoid imputing evil motives to their fellow men in cases of the kind, dictates the conclusion that Elders Richards, Taylor, and Smith were right in stating that the guards were true to their duty. The final result, the death of Joseph and Hyrum Smith would have been the same to the church, if all the guards had been slain in discharge of their duty; but it is likely that it was much the same in this case, as in the last recorded instance of lynching, the officers of the law, the guardians of the order and peace of society were both overawed and overpowered by mob violence, and that done so quickly that there was no time for consultation, or unity of action in resistance. We have not the slightest desire to charge the memory of this aged citizen, now gone to the final destiny of man, with a criminal wish, or intent toward the men slain so long ago while in the protection of the law and under the charge of men as guards detailed by Robert F. Smith, then captain of the Carthage Greys.

PRINCIPLES OF THE POPULIST PARTY.

AT the risk of being charged with fostering politics in the HERALD, we reprint the following from one of our exchanges:—

The appended summary of the fundamental principles of the Populist or People's party may be of use to voters who are beginning to realize that the country needs a change in its political methods and its financial system:—

We demand—Postal Savings Banks. Free coinage of silver. A graduated income tax. The abolition of national banks. Lands to be held for actual settlers only. Revenues limited to actual expenses only. Government ownership of railroads, telegraphs, and telephone lines. A legal tender currency, to the amount of $50 per capita, to be loaned directly to the people, at not more than two per cent tax. The Referendum, calling for the submission of all laws to a vote of the people for final ratification. The Initiative, allowing a stated number of citizens to initiate any act of legislation by petition. The Imperative Mandate, giving the people the right to recall men from office at any time that the public good should demand it, and elect others in their place. Proportional Representation, securing the representation of all parties in proportion to their numerical strength.

THE NEED OF PRAYER.

GREAT men, good men, men of action, benefactors of the race, in all the positions that men may occupy in this world need the direction and strength that earnest, fervent, soul-felt prayer will and does bring. Read the following incident and compare the needs of your life with it and pray.

Chaplain McCabe furnishes the following which he suggests to Colonel Robert Ingersoll to incorporate in his lecture on Abraham Lincoln:—

"One day," says Dr. McCabe, "upon a train, I had the great pleasure of being a traveling companion to Bishop Simpson, who conversed with me at length. Among other reminiscences of his life he told me the following: 'One day in the darkest time of the war I called to see Mr. Lincoln. We talked long and earnestly about the situation. When I rose to go Mr. Lincoln stepped to the door and turned the key, and said, "Bishop, I feel the need of prayer as never before, please pray for me." And so we knelt down in that room together, and all through the prayer the President responded most fervently.'"

EDITORIAL ITEMS.

BRO. JOHN FODEN, of Hulme, England, writes that some are being baptized in the Manchester district. The young men of the local ministry were seconding the active labors of Brn. Gillen and Griffiths.

The Newcastle Morning *Herald* and *Miners' Advocate*, published in Australia, is sent us for Monday, March 13, containing a whole page of accounts of one of the most disastrous floods from excessive rains, that that far-off new world has ever been subjected to. The accounts cover disasters at West Maitland, East Maitland, Greta, Morpeth, Mosquito Island, Heham, Brauxten, and other points. Water in some places is reported as forty feet deep.

Bro. F. C. Smith, laboring in Michigan, has baptized nineteen in the last month.

Bro. Marce Sorenson, missionary in Denmark, has baptized a man of promise, thirty-four years of age, who it is thought will help the work there. Bro. Sorenson was to go to Malmo, Sweden, to assist Brn. Anderson and Wahlstrom in that town, they had a hall and it is to be hoped will make a good fight for the cause.

Brn. Anderson, Sorenson, and Wahlstrom wrote much more hopefully at the last advices to the Bishop.

The attention of the HERALD readers is called to the late changes and appointments of Bishop's Agents, as follows: 1. For the Territory of Utah, Eli T. Dobson, 1509 Washington avenue, Ogden, Utah. 2. William C.

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Nirk, Rhodes, Iowa, Bishop's Agent for the Des Moines, Iowa, district, in place of Elder J. S. Roth resigned. 3. For the district of Southern Illinois, William A. Kelley, Tunnel Hill, Illinois, in place of George H. Hilliard resigned.

Sr. H. C. Hughes, living near Afton, Iowa, reports an opening for preaching in the neighborhood where she resides. Some of her family would meet an elder at Afton, could one go there.

Bro. E. M. Reynolds, of Goodwater, Kansas, reports an unpromising outlook for crops in that part of Kansas. He says: "Wonderfully dry; no rain since last August; grain cannot sprout; starvation ahead for us sure. No hope of rain.

Messrs. Joseph Luff and Guy Randall, two of the Herald Office employes, have forsaken the plain of the commonplace in life and entered into the more elevated sphere of connubial bliss, within the past ten days; the former being united in marriage to whom once we knew as Sr. Bernice Brand, and the latter to her once known as Sr. Jennie Barr. All have our best wishes.

The Inspired Translation in flexible binding can now be supplied, and at a reduced price, $3.75. Prices of the Bible, Book of Mormon, Doctrine and Covenants, the Harmony, the Harp, and several other publications have been reduced. Note the list in HERALD cover advertisement. Orders are solicted.

EXTRACTS FROM LETTERS.

Bro. E. F. Shupe, of the Denver branch, writes as follows from Globeville, Colorado, April 24:—

We are very much disappointed at the treatment we have received at the hands of conference in regard to a missionary for Denver. We think this mission as important as any in the church. We have worked hard to get the work on a firm footing, and it seems to me the work will suffer loss unless the right man is sent here. The conference surely knows our needs and the right kind of an elder necessary for a city like this. The local authorities are willing to do all they can, but cannot devote the time to the work necessary to make it a success. I think there is a good chance for preaching at Eastonville, and there is a hall rented at Rocky Ford awaiting an elder. Bro. Kaler will go there in a few days. There is work, and plenty of it, in and around Denver for one or more elders to devote his or their whole time. We earnestly invite all the traveling elders to give us a call as they pass from East to West or *vice versa*.

AT the last session of the Baltimore Conference of the Methodist Episcopal Church the Rev. E. L. Watson offered a resolution denouncing the Roman Catholics for their effort to affiliate parochial with public schools and asking all Methodist ministers to agitate the subject in their churches and at their quarterly conferences.

CHICAGO has how a population of about 1,500,000, of whom only 84,787 are members of the Protestant churches and 136,084 are enrolled in Sabbath schools.

Mothers' Home Column.

"Whosoever sees, 'neath winter's fields and snow,
The silent harvest of the future good,
God's power must know,"

"It has been well said that 'there is nothing at all in life except what we put there.' God has given us far more liberty than we usually suppose; he has put at our command immense resources, and told us to go on and use them to the best advantage. We can throw them away, if we choose, or we can make of them wealth inestimable. He has given us the potter's wheel and ample beds of clay, to do with as we please. But there is no value in this wealth of means unless it is used for right ends. It is, in truth, not wealth until it is utilized. Life can be a bubble, a vacancy, a failure, if we so will it. It can be a solid world of worth, and a success, if we so will it. God has made man in his own image; and in so doing he has made him, in a sense, his own creator. Who would deliberately throw away such an opportunity?"—H. Clay Trumbull.

WHO WOULD?

AS WE sit down to write this morning the question comes home to us with solemn import: "Who would throw away such an opportunity?" Our plans are not always in harmony with the wiser ones of the Father, but if shut off from those we would follow—those we had marked out—why should we not take up the something we may do—can do, and do it with a will?

This morning it had been our intention to have called upon many of the sisters of the branch in order to have interested them in the mother's meetings, with a view to forming our local organization; but when we rose we found the skies leaden and overcast, and soon large drops were beating heavily against the window pane, assuring us that for the day (at least) our own plans were not to be carried out. Then came the thought, "Though you cannot do what you have planned to do, is there not something you can do, which may prove of benefit to yourself and others?"

Breakfast was soon disposed of and as the rain continued to fall we took up the *Sunday School Times*, and reading the paragraph we have given above resolved to share it with the readers of the Home Column, hoping that it may impress each heart as it has impressed our own, with a solemn sense of the responsibility of life and the danger there is that it may prove to us a failure. And let us say that we wish to connect these thoughts directly with the work we have untertaken in the organization lately formed. We believe it is true that our life may be a "vacancy and a failure" if we so will it. But there are thoughts connected with this which darken the picture with added touches of gloom. If it be a failure we will not—for God has so ordered it that we cannot—fail alone. "No man liveth unto himself and no man dieth unto himself," are the words of inspiration, and every day the truth comes home to us with added conviction as we note the influence exerted by one over another or are made to grieve because we failed to be strong and exert the lasting influence for good we might have exerted if we had not failed in the time of trial. If then we fail, if the bark of our life goes down in hopeless darkness, it will only add to the hopelessness engulfing us, that we do not fail alone. Here and there all along the years of time other lives will have been touched by ours, and when touched will have been influenced, and if the influence has not been for good, it will have been for evil.

But, if we use the "wealth of means" God has placed at our disposal—use it wisely and well, life becomes to us at once a triumph and a success. It matters not how fierce and dark the storms which may have raged around us, how sharp the pains, how intense the struggles through which we may have passed; they are ended, their power to wound is gone, and our triumph is brightened, because we have reached out and all along the years wherever our life has touched the life of another, it has helped that other to mount to higher planes—to overcome.

Sisters, in the work we are undertaking let us strive to realize this truth. Realize in all its length and breadth the fact that "action is the parent of results" and the "beginning," to use the words of another, "of an unending chain of consequences." If the act be good it follows that the consequences will be the same. If the act be evil, evil will follow, for in the act itself is the seed germ of the result. "Immense resources" are placed at our disposal; and as it is at once the triumph and the reward for years of patient, prayerful toil, when the earthly parent sees his child stand forth in well-developed man hood—a manly man—fitted to take his place in the battle of life and well equipped to help move the world of mankind to a higher plane of action, so is it not the triumph of the gospel and the reward of its Author, when we are prepared to use well and wisely the liberty, which God has so abundantly bestowed upon us, of bringing to pass much good.

The help of each one is needed and every word which can be written or spoken intended to help on this work, needs to be written and spoken now. We are late—very late in the day—in inagurating this work which should have been in the church from the first. Life with all its grand opportunities will come to us but once, and the question remains for each one to answer for herself, "Who would deliberately thow away such an opportunity?"

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Mrs. M. E. Sharp, of Rockwell, Calhoun county, Iowa, asks your faith and prayers that causes which are hindering her from uniting with the church may be removed and that God may bless her family by convincing them of the truth.

MOTHER'S MEETINGS.

THE sisters will see that a mother's society has been formed for the object of educating them how to make useful men and women of their children. One of the best measures that can be taken to promote social purity is to have mother's meetings. And this is a line of work which every woman in the church can and ought to engage in. The evils which influence our children for vice are stalking abroad in the land. There is no home so sheltered but that if left unwatched vices may enter. The mothers in the church

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need to be wide awake to the dangers that beset the paths of their children, and understand there are hundreds of different ways by which the influences of impurity may reach them. All mothers should "realize that prevention is the only sure means of combating the evil," and this can only be brought about by *correct education* in early life. Too many mothers fail to realize the fact that the susceptible years of childhood is a very dangerous period for the inception of evil. Impressions received by children at a tender age have more to do with the formation of their character than those received at a later period. Mrs. J. K. Kellogg in speaking on this subject says:—

"Many mothers who would guard their boys and girls of school and society age with most zealous care, look upon the subject of impurity as one in which in no way concerns their little ones of tender age, and so neglect to guard them in this particular until the weeds of impurity are firmly rooted in their young hearts. It is easier to see the weeds when they are grown and are putting forth leaves and branches, but it is then too late; the roots are firmly grounded, and labor with what zeal we will to tear them out, there is always danger that some rootlet will remain to spring up again where least expected. The better way is to prevent the mischief-making from germinating."

We must teach our sons, for they are the natural protecters of women, that "sowing wild oats" will lead them into the gutter of ensuality, and scorch their finer nature, and scar their souls forever. We must show them that it is wrong to degrade manhood and taint the unborn offspring of later years, and degrade all that is holiest, purest, and most sacred in being before they are ready to settle down to a steady and virtuous life.

Unless we raise the standard of morals for man, the standard for women will be lowered, and we must teach our sons that it is wrong for them to descend from a pure, healthy life to that of animalism. They should be taught not to become a slave to their passions and appetites. If we expect to see the church occupy "higher ground," we must teach the young sturdy morals, and try to eradicate the false idea that vice is pardonable in youth.

That which debases manhood must in the end debase womanhood, for it cannot be otherwise if men are to transmit to children lawless and vicious passions and instincts. Mothers, we must go to the fountain head when we teach our children. We must insist on an absolutely pure life of both sexes. We must teach that a life untainted by vice, intellectually cultivated, and morally developed, is a true standard.

Our mother's meetings will require outlay of time and thought, and are you ready to consecrate yourselves to this work of love? I would advise all mothers in branches to call a meeting of this kind and organize with a wise, energetic woman at the head; and also appoint a committee to visit the sisters and get them interested in the work. Meetings of this kind can be made very interesting by opening with devotional exercises. Have some topic for discussion like Narcotics, Responsibility of Parents, etc., also chalk talks, essays, and music, and with such a feast spread before you you will leave the meeting a wiser and better parent.

All wishing to belong should add their names to the constitution and help this grand work along, and we hope every mother in the church will consider it her duty to belong. Let the names come pouring in. Sr. C. B. Stebbins, Lamoni, Decatur county, Iowa, is the secretary, to whom your names should be sent. FANNIE JONES.

COTTAGE GROVE, Iowa, March 28.

Sisters of the Prayer Union:—I earnestly ask your faith and prayers that if it is the Lord's will I may be restored to health, and my affliction removed. The physician says it is a tumor and will have to be cut out. Dear brethren and sisters, pray in faith for me, and ask the Lord to strengthen my faith that I may be healed by the power of God.

Your sister in the one faith,
LIZZIE HUFFORD.

DES MOINES, Iowa.

Dear Sister Frances:—In reading the letters of the Mothers' Home Column I am inspired with reverence and admiration for the loving mothers who are so earnestly seeking advice on the subject of training their children and guiding the wayward little feet in the paths of rectitude. How grateful to his heavenly Father ought a child to be who is blessed with the gift of a fond and tender mother. Not only this but his heart's delight should consist in making her life happy by returning her love with all the fervor of his young soul.

To-day, and every day of my life, I thank my God for the gift of a true, loving mother, my best friend on earth; and from my heart I feel to exclaim, "God bless my mother!" How many fond recollections rush o'er my mind as I write! I seem to be once more a little child. In fancy I hear the gentle voice of my mother as she repeats at my bedside the prayer familiar to so many little ones, "Now I lay me;" and falteringly, sleepily, hardly realizing its import, I repeat it after her. O, it is only a fond memory! And although I may for a time indulge in such happy recollections, I must, sooner or later, be cruelly awakened to the fact that I am no longer a child.

In those days, as now, how instinctively I turned to her for consolation when in trouble. Did she turn me away with impatience because of my childish grief? Never! One instance, I remember, in which she took me tenderly in her arms and sang softly the beautiful hymn,—

"Precious promise God has given,
To the weary passer-by," etc.,

until I had fallen into a peaceful sleep.

"Asleep in the arms of mother,
Asleep on her gentle breast;
There by her love o'ershadowed,
Sweetly my soul did rest."

This is only one instance of many. All the childish sorrows of my life were sobbed out on the breast of my patient, loving mother. As I grew older I was led by her teachings to obey the restored gospel of the latter days. So she not only guided my childish feet aright, but later, when I was able to comprehend it more fully, she taught me the way of life everlasting, and now it remains for me to walk therein. She has performed her part nobly and well. I can never repay her, but the omnipotent Being is able, yes, abundantly able to reward the faithful, the pure, and good of earth; and I am confident that my darling mother will be rewarded for her diligence. O. FRANCES HIATT.

CLINTON, Missouri.

Dear Sisters:—The questions Sister Livie asks are questions I have pondered on and asked myself very many times. I am anxious to see the answers if there be any. I have one daughter who married against my will and without my consent. I advised and tried persuasion all that I could, in reason. I knew they were not suited to each other, and so it has proved, and they have had fourteen years in which to repent of it.

Another daughter married with my consent, but against my wishes. They are happy together, and are getting along nicely, temporally, but her husband prohibits her from even reading any of the works of the church. I have paid for the *Herald*, *Hope*, *Autumn Leaves*, and *Ensign* for her, and he forbids her reading them, and rather than cross him she obeys. Not being in the church she does not feel the need of such reading, although she was taught it from her babyhood. Now when daughters as a rule set their minds on marrying, my experience is they will do so, whether it is mother's wish they should or not. Some may say that it is the result of raising. I do not think it is in my case. I was always advising and doing the best I knew by them from their birth, and did not allow them to go much in the company of men, and taught them by all means to be pure. I have known girls who gave up the man of their choice to please the parents, and were unhappy all their lives. I will look for the answer to the sister's questions with a degree of anxiety. I earnestly ask your faith and prayers in behalf of my family, that they may have the chance to learn and obey the gospel. It is meat and drink to me. I take great pleasure in reading the Home Column, and often wish I could write so as to edify others; but as I cannot, I will be content in reading and enjoying what others write. I rejoice in this latter-day work, and know it is of God: and the chief desire of my heart is to see precious souls saved. I have wished many times that I could have had such reading while raising my family. Your sister,
M. A. CHRISTY.

OAKWOOD, Texas.

Dear Sisters:—I was baptized four years ago by Bro. Johnnie Currie, and have never regretted the step taken, but thank God that I was ever led into the glorious gospel of his Son, which has been restored again in latter days. But as I take a retrospective view of the four years I have been a member of the church, I find I have failed many times in being as faithful as I should have been; but I desire to renew my diligence, and try to put forth every effort in the future to be a true servant in the Lord's work, realizing that

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time is short, and soon the night cometh when no man can work. Then let us be engaged, dear sisters, in the service of the Master, striving to do what little we can in forwarding the work we love so well. I have derived much comfort and encouragement from reading the church publications, especially the Home Column, and think it a great blessing to us tired, weary mothers who have so many household duties to perform and little ones to attend to. How often I feel incapable of the great responsibility of leading the five little ones given into my care in the way they should go, for does not the Scriptures tell us to "bring up a child in the way he should go and when he is old he will not depart from it"? How careful we, as mothers, ought to be to set a good example before them, and to teach them the principles of life and salvation in early childhood. My husband does not belong to the church, but is a believer, and I hope to soon see him in the fold. I rejoiced, to-day, when I heard that Bro. A. B. Moore had baptized three at San Antonio, the home of my childhood days, one of them a most estimable lady I have known for many years, and one who I never expected to see embrace this work. I think there will be a branch organized at San Antonio soon. Bro. Moore has made many friends here, among both Saints and others, and we all hope he will be sent here next year. May God bless all such noble workers as he is. I have long hoped to see the day when the gospel in its purity will be preached to the Mexican race, for I believe there are many honest-hearted people among that nation who are only waiting to hear the good news; and I do not believe the day is far distant when they will hear it. Your sister,

LIDA JETT.

NOTTINGHAM, Pennsylvania.

Dear Sisters:—In reading the letters from different parts I find there are some, like ourselves, not many together—a little flock without a shepherd. Although we feel alone, Christ has given us the blessed assurance that where a few are he will be there, as if there were many. We have the comforting thought to console us that he is the great Shepherd of all and is ever ready to help us, although dangers may press closely around. The kind and loving Shepherd will watch over us with loving care, though we are scattered. And when the time comes for us to be gathered, he will gather us into one fold. God gives us the great privilege of going to him with our sorrows, and if we pray unto him he will listen to our humble petition, let us be where we may. How thankful we should be to know we have one friend whom we can trust and know he will ever stand by us, though all others forsake us. Sometimes the way looks dreary, and we almost give up; but let us not despair, for darkness will flee when he sends peace to our souls. I sometimes feel sick and weary, but try to submit to the will of the Father, knowing it is for some good purpose, for he knows what is best, and no affliction will come upon me but what he will help me bear. If I do what he requires of me, he will do his part. I would rather suffer if it would in any way keep me faithful to the truth and make me live nearer God than to have everything I could wish, if having these things made me careless about the future and unfaithful to the cause. There is nothing in this world I prize as this latter-day work, and I find it is worth living for, and to suffer for, if need be. We who are among the scattered ones (and many of us are surrounded by those who are ready to hate us for the truth's sake) should be firm and not give way, for there is an unseen hand holding us up and leading us on, and strength will be given us to withstand the enemy. Now, dear sisters, may God bless you, and all those of the faith. May many obey this glorious gospel, and may we be ready for the great Shepherd, and be able to receive the reward when he gathers us into his fold, is the prayer of,

Your sister in the faith,

SUE J. NELSON.

Letter Department.

LOCKHARTVILLE, N. S., April 19.

Editors Herald:—We are still striving to keep the latter-day work before the people. Some who are acquainted with us will be rejoiced to hear that there is a better state of things existing than had existed for a long time. Love for the work and the grace of God have triumphed, and difficulties which hindered the work have melted away and have been settled as would please the Master, and we look for brighter days.

We were called upon to pay the last tribute of respect to the remains of Sr. Sarah O'Brien, of South Rawdon, a few days ago. A large gathering of relatives and friends attended the services. We will miss her. Though quiet in her nature, she endeared herself to many by her smiles of welcome to her home, of which the traveling ministry will bear testimony.

I go to South Rawdon again to be there on Sunday, when I expect a Sunday school will be started, or rather resumed.

Yours in bonds,

H. J. DAVISON.

OSTERDOCK, Iowa, April 20.

Editors Herald:—May health was so poor that I dare not venture the trip to General Conference, nor did the doctor, who attends me somewhat, think it advisable. I have not had the use of my voice for four weeks. Since I was threatened with paralysis I can scarcely speak above a whisper, and would have been of but little use had I been at conference.

I sent my report of mission work done at and about Osterdock. I have preached about twenty-eight discourses, two of them on funeral occasions, besides sending out by mail, to friends, all the printed sermons that come to me in the *Herald* and *Ensign*, to friends in Minnesota and Oregon. I regard this all as good and worthy mission work in behalf of the gospel of Christ and the Reorganized Church. The *Patriot* has furnished me much good reading matter, for which I am thankful.

While at Independence, Missouri, last summer I visited Lee's Summit, where I preached two discourses on the Book of Mormon and the mission of my brother, Joseph Smith, relating my personal experience, and my knowledge of the work. I also addressed the Saints at Independence in preaching and in prayer services, giving my testimony to the latter day work, and my sanction and testimony in favor of the Reorganized Church, relating much of my knowledge of the events connected with the visits of the angel to my Brother Joseph, and of his work. I also testified before the public in favor of the work of the past and its continuance by the Reorganized Church.

Of the prosperity of the cause in these parts, all is doing well, only we are waiting for more efficient help. Since my present sickness all I can do is in distributing books, papers, and tracts, and writing some letters in answer to questions on our faith and doctrine. Mr. Potter, the doctor, who had my case in charge a few days, has removed to Clinton, Iowa. I am just in receipt of a letter from him confessing his full belief in the gospel of this latter day work. I am also in receipt of a letter from one of my sons living in Minnesota, confessing his belief in the work. He is waiting his chance for baptism. I hope some elder will call on him soon. I have another son in Minnesota not yet fully in the faith, but I am sending him papers. All looks hopeful in these parts for the further progress of the work. Some are reading our papers, and some have already confessed their belief in the doctrine and are anxiously looking for the return of Elder Roth to this place to make a finish up on some of the subjects. He so promised previous to his leaving here last winter, but could not fulfill because of his sickness. The people here are friendly and turn out well when any of the elders are here to preach. They also offer to raise collections to assist in paying expenses of elders coming to preach here. This liberality on their part is highly commendable and worthy of praise. May God bless you in your gospel work, is my humble prayer.

WILLIAM B. SMITH.

WIRT, Ind, Apr. 22.

Editors Herald;—We are glad to learn that the conference passed off pleasantly; glad to note that Brn. Short and Scott are appointed as our helpers in this district. We think the work is slowly gaining ground in this part of the field. Bro. Hilliard's presence did great good; the Saints are awakening to duty.

Bro. M. R. Scott, Jr., and the writer are still trying to keep the gospel banner waving, and can testify that inasmuch as we are faithful God blesses us. We have opened up four new places, but the enemy is on the alert. At some places we had good, attentive congregations, while at other places we had very few, preaching on one occasion to three or four little boys; but such happenings do not discourage us in the least; but we are going to try to press on. We visited Olive branch, Ripley county, March 24, and held five meet ings, and had a good time; administered to the sick, and blessed one child. That branch has been neglected until of late. We believe that if the work is prosecuted aright there

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some will be gathered into the fold. There are some noble Saints there who should be cared for by the watchers.

On the first Sunday we held services at Union branch, it being the regular preaching day. On the second Saturday we went to Hall's ridge, preaching Saturday night. On the day following we troubled the waters, three precious souls being buried with Christ in baptism. At the water's edge we announced that the confirmation meeting would be held at Bro. Porter's, that all who wanted to come would be welcome. Quite a crowd gathered, it being supposed by the outsiders that this part was secret. The Spirit of the Lord was present to a great degree. One good old mother fourscore years of age attending the baptizing and confirmation meeting expressed herself as being satisfied that the work was true, and said if anybody denied the laying on of hands he denied the Bible; and that as soon as the weather became a little warmer she wanted the writer to return and baptize her. We also blessed two children. There are nine members there now, and some are desiring a branch organization. We can truly say that the Lord has blessed us.

We were glad to hear so many encouraging reports from the conference appointees, and we hope the local ministry will also be faithful and fulfill their calling. Our family has no support from the Bishop, yet we are going to do all we can to spread the gospel, and we desire the prayers of the faithful that we have our lamps trimmed and burning, that when the Savior comes we may receive the crown that lies at the end of the race.

In bonds,

WILLIAM C. MARSHALL.

BORDEN, Ind., Apr. 19.

Editors Herald:—Bro. Thomas F. Wheeler and wife, of Galena, Floyd county, Indiana, had their house and almost everything in it burned on March 24. It was well furnished, but they are now almost destitute. Friends have aided somewhat. If any of the Saints feel like contributing for their needs, send it direct to Thomas F. Wheeler, Galena, Indiana, and it will be thankfully received.

Respectfully,

JAMES M. SCOTT,

Bishop's Agent, Southern Indiana district.

INTERPRETED THE DREAM.

A DUNDEE navvy, on awakening one morning, told his wife of a curious dream that he had during the night. He dreamed that he saw a big fat rat coming towards him, followed by two lean ones, and in the rear, one blind one. He was greatly worried over it and swore that some great evil was about to fall upon him. He had heard that to dream of rats foreboded some dire calamity. In vain did he appeal to his wife, but she could not relieve him. His son, who, by the way, was a bright lad, hearing the dream told, volunteered to interpret it and he did it with all wisdom of a Joseph. Said he: "The fat rat is the man who keeps the public house, where ye gang to sae aften, and the twa lean anes are me and me mither, and the blind one is yersel', father."

The oldest monument in the world is the mound covering the Tower of Babel, erected B. C. 2247.

Original Articles.

TRY AGAIN.

THIS is March 24, eleven a. m., 1893; and I think I will not forget it soon, for it is an "anniversary." I have accomplished something that should one have told me one day sooner than one year ago could have been done, I would have doubted; but since it has been done, I may speak of it; not to boast, nor to upbraid others for not having tried to accomplish so much. This is the first anniversary of my total abstinence from the use of tobacco. I had used it since I was six years old, or for about forty-three years. I have made several fruitless attempts to quit, prior to this, but at last, or to this writing, have succeeded.

I cannot say as some do,—and indeed I am glad I do not have it to do,—"The Lord took the taste all away, and I have never wanted it since." Instead of this relief it has been almost one constant annoyance from the moment I threw the tobacco from me, until this hour. There are, no doubt, some who will object to the use of such language; but I fail to see anything wrong about it. The same impropriety might be attached to the saying, "When I was convinced of the error of some of my ways, I ceased to continue in them;" or, "When I was satisfied as to the correctness of what purported to be the 'gospel restored,' I accepted it voluntarily, not by compulsion, nor from undue influence;" or, "I was not compelled to do so, as I would have been had God have freed me from its coils."

I have been a member of the church since the winter of 1870-71, and have tried to quit the use of tobacco; but with all my pleading with the Lord I never received the assistance sought for so the habit has been for years fastened like the fangs of a viper in my flesh. I saw that if it was removed, I must remove it; and by so doing *I* would get the credit, and all the reward belonging thereto. The Lord knew of my strength better than I did; and I think wanted me to accomplish as much as possible myself.

I have been forced to keep silent, while listening to those who should be *teachers*, and that from the pulpit; but on account of the respect I had for the law of the Lord I submitted, knowing that the law or suggestion was not observed so far as tobacco was concerned. It seemed at that time beyond my power to quit its use, so I waited the welcome hour. I am inclined to the belief that "to the victor belongs the spoils." While I am writing I believe I could get as much good solid comfort out of a square inch of "Star" as any old veteran living; yet I hope to be able to say, and act accordingly, "Stand aside for something better."

I presume I have given this matter as much serious thought as any member of the body; I have been in a position to view it in its true light, from all sides. There are those who are not willing to turn the picture over and view the dark side; but I have taken a view of all sides, and from every position possible, and have decided that the consumers of tobacco are entitled to my sympathy, and they freely have it. If the consumers are to suffer loss, do you think the seller will reap his reward by heaping coals upon his head? or do you think there will not be any sellers of the weed there? Do you think God will consider the seller of tobacco a transgressor of the law? Surely he is perfectly justifiable, for he does it in order to secure a living from the Saints, and others, and not for the comfort there is in it. It is true, a great deal of the tobacco is burned in his place of business, and a great deal is ground up and spit out there, and some may have their clothing soiled by coming in contact with it; but still the seller feels sorry for them. He of course wants to tell his customers how wicked they are to use so filthy a weed; but, poor fellow, he dares not for fear of injuring his trade; and that, of course, he will never do. I feel sorry for the seller, and so does God. God knows just what an awkward position he is placed in; and, of course, will justify them in helping to make filthy temples; but the filthy temple must look out for itself, poor fellow.

Some time since I had occasion to search for any law that might affect the dealers in tobacco, and by the help of a brother I discovered the following: "Minutes of a conference held at Far West, November 7, 1837. The congregation, after a few remarks from Sidney Rigdon, unanimously voted not to support stores and shops selling spiritous liquors, tea, coffee, or tobacco."

The above is an exact copy from the record. Is it now, or was it ever a law? If it was at the time of enactment a law, but is not now, will some one who can please bring forward the reason for the change? Where is the repealing act? It is a very common thing for Saints to ask for the repealing act on other matters; let us have it in this case.

I find some are ready to offer the argument that the church has no right to say where I shall buy, nor what I shall sell; and again, that the church that did this has been rejected with its work. Allow me to ask, how can this be, since so much of its work is quoted as binding? And if such an argument was permitted to be of force, what would become of the Word of Wis-

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dom? or, if General Conference did not have the authority to act as above, who will say they had the right to act on any other matter? The man who furnishes me with a gun to kill myself, or neighbor, knowing my intentions at the time I make the purchase, cannot consistently offer as an excuse for the same, "My business is to sell to any buyer; it is my means of support. If I had not sold the gun some other merchant would have done so, and I would soon be out of business." The above is one of the strong points offered by our merchants, and of course is oil on the wound. Why not say, "I believe I will go into the saloon business and sell my neighbor his liquor; I might as well have his money as should some other man? The opportunities offered in that direction for making money are great, and somebody will see them and avail themselves of them, and why not I as well? Where is the harm, so long as I make my living?" Is it not a fact that the Saints (shall I say the ministry too? yes,) are too apt to toady to their prosperous brother.

I have a great deal of sympathy for the unfortunate person who is addicted to the use of tobacco; he needs your prayers, not your tongue lashing.

I remember reading an article in the *Herald* written by a poor, unfortunate writer, not a chewer nor smoker. The writer was made to say that he or she could withhold his substance from a user of tobacco, no matter how worthy, in every other way he might be. "He uses tobacco; that is all I wish to know of him." Permit me to ask this question for information; I wish to be posted a little on this point: Can a person who claims to be a Latter Day Saint go to God in prayer, after conveying the above idea without first using the same means of becoming reconciled as was used in correcting a transgression of the law of the Lord? Those professing to be Saints may be very good in all but one thing, and still not use tobacco; and that one thing may be worse than chewing or smoking. If we have no charity for those who are overtaken in a fault, how can we expect forgiveness of our faults? I have this to say to the user of tobacco, Do not think all hope gone, for at a time when you least think so you may be able to break off; try, try again.

Now, to the sellers. Try at least to do as well as some of the chewers and smokers have done; that is, to quit. You are not obliged to sell tobacco for a living if you only think so; and then, if you are a deacon, teacher, priest, elder, seventy, high priest, apostle, or a private in the rear rank, you will be so much better prepared to speak to the sinner and point out the way; and it cannot be said of you, "Physician, heal thyself."

I have this to say for myself: All who are acquainted with me know that I have the best of feelings toward all; and those who do not know me, I assure that I have the best of feeling toward all; and I wish you to so understand me. I expect some will find objection to this, but good is intended. I believe a great improvement can be made in the manner of addressing the user of the filthy weed, and thus accomplish some good. If you expect to accomplish good in the direction of reform, it must not be done by the lash; nor by comparing the user to a hog. Your brother in Christ,

W. S. LOAR.

PRIESTHOOD GRADATION QUESTION.

IN HERALD of April 8, 1893, there appeared an article under the caption, "Priesthood Gradation," from the pen of Bro. Robert M. Elvin; and while we do not question the right of our brother to express his views, neither do we think less of him because of such expression, still we feel it within our province to take exception to the position maintained (?) by our brother, and to so state it. We readily agree that a perfect understanding has not obtained relative to the gradation of the priesthood, and feel to warrant the statement that the policy pursued by many will only make the breach wider, and tend to confusion, rather than to unanimity of thought and purpose. We readily detect the cause of the difference in the arrangement in the ministerial appointments and the ministerial reports as read before the conference. The Twelve have adopted a policy in their appointments wherein the Seventy stand next to them. The ministerial reports are arranged in accordance with the opinion of the General Church Secretary, and it only shows a difference of opinion; the secretary holding one, and the Quorum of Twelve, as a body, entertaining another. Should I choose to respect the opinion of twelve men above that of one, I think I have a perfect right to do so.

Relative to the question from "Presidency and Priesthood," we have this to say: We feel assured that its author, W. H. Kelley, is able to defend and maintain his position, and undoubtedly will do so in the proper time and place. The concluding sentences in both of the quotations explain themselves, as well as all that goes before.

It seems that our brother takes exception principally to the location of the Seventy next to the Twelve in the gradation of the priesthood. If memory serves me I have never seen an article from the pen of any of my brethren of the Seventy urging their claims, rights, prerogatives, etc.; and I am glad of this, as it shows me that they have been satisfied to do what they could, rather than contend for the privilege of doing something else, (this is not intended to foist the claims of the Seventy, but to refute some of the positions taken in the afore-mentioned article.) This is the reason why many of my brethren have been under the necessity of acting as presidents of districts and branches, in order to serve the general interests of the church, the law providing that high priests should preside over districts. Is it not true that some districts in the west have many high priests? If so, would it not be well for them to place themselves in a position to act in the capacity which the law specifically and plainly enjoins upon them? As far as I am concerned, I do not care whether an individual writes the name of the quorum to which I belong, last in the list, in the middle, or anywhere else; for it does not lessen my responsibility one whit, neither does it abridge my rights, or take away any of my authority. I realize (at least in a measure) the force of the revelation of 1890 which says: "There should be no conflict or jealousy of authority between the quorums of the church; all are necessary and *equally honorable*, each in its place;" and, "Let every man learn his own duty." I do not think that because I am a seventy that in eternity I will gain a greater crown simply because of the office I held; neither do I think that a high priest will get any more than he deserves, or has labored for.

If the argument made by our brother is true, a seventy ranks one degree lower than a local elder; then when a man is ordained a seventy, instead of a conferring of authority, it is a relinquishment of a part formerly possessed. If this statement, "The Twelve and Seventy are traveling ministers and preachers of the gospel, to persuade men to obey the truth; the *high priests and elders holding the same priesthood* are the standing ministers to the church, having the watch-care of the membership and nuturing and sustaining them, under the direction and instruction of the Presidency and the Twelve," is not explicit enough, then it is not in the province or power of man to make it plain. The Lord here classes the work of the *Twelve and Seventy together*, also that of the *High Priests and Elders*.

But let me quote further: "The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministration apostles—those sent—and in meetings where no organization exists should preside, if no member of the Twelve, or Presidency be present." Let me ask, Suppose a seventy should be sent according to the specifications above (and I think every seventy

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under General Conference appointment is so acting), and a high priest was in the territory he was sent to, think you that it would be right for the seventy to have the preference in presiding and still not possess the same amount of authority? If the seventy holds an inferior grade to that of the high priest, then is it not the lesser presiding over the higher? The Lord here specifically says that when acting in this capacity they are in the power of their ministry apostles. If the High Priests were next in authority to the Twelve, would not the Lord have said, the Seventy shall preside if no member of the Twelve, Presidency, or *High Priest* is present? But no, the High Priests are not mentioned in this connection.

As so much has been quoted from the precedents of the past, I do not think it amiss for me to revert to this also, although I do not think that the teachings of one man are binding, neither should anything be taken as law only that which passes the scrutiny and test stipulated by God as requisite to make it binding upon the body. Joseph Smith in writing to Orson Hyde and John E. Page, May 14, 1840, said: "If a high priest should be remiss in his duty, and should lead or suffer the church to be led astray and depart from the ordinances of the Lord, then it is the duty of one of the seventy, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority to go to the church, and if agreeable to a majority of the members of said church to proceed to regulate and put in order the same." If the seventy occupy the position presented by our brother, does it not look a little like the foot regulating the head? If an elder does not do his duty as a branch official, can a deacon step in and assume authority, and regulate affairs? Give me a fair answer here. If, then, it requires some one higher in authority in this case, does it not serve as a weighty evidence that when the Seer said a seventy could call a high priest to order, that his prerogatives were greater? Again we quote: "The seventy are not called to serve tables or preside over churches to settle difficulties, but to preach the gospel, and build them up, and set others who do not belong to these quorums to preside over them, who are high priests. The seventy are at liberty to go to Zion if they please, or go wheresoever they will and preach the gospel."—*Mill. Star*, vol. 15, 727. We do not quote this as law, but refer to it to show you what was the opinion of the founder of this church; and as it agrees with the law, it cannot be gainsaid.

The law says that in quorum capacity the seventy stand next to the Twelve, and the Twelve to the Presidency; but does it say that the high priests are equal to the seventy? Jesus in his ministry sent out twelve men, and afterwards he sent out seventy others; hence apostles first, seventies second. Do you think that Christ made a mistake and should have sent out a number of high priests? I do not present this to urge any claims, but if the high priests are preëminently above others, why do we find an altogether opposite theory in the Bible as well as in the Doctrine and Covenants?

Again: If the high priests hold one priesthood and the seventy another, what priesthood do they possess? Would you relegate them to the Aaronic? The Lord says that the seventy possess the Melchisedec priesthood; so if as our brother says, the high priests possess a different one, then they must belong to the Levitical, or Aaronic, as there are but two mentioned. I always thought that twelve, seventy, high priests, and elders held the Melchisedec priesthood; but I see that our brother takes another position. If the brother's interpretation of the revelation of 1841 is correct; viz., That the order presented there shows the gradation of priesthood, and as he puts the Patriarch first, does it not present the Reorganization in a very peculiar light? Have we been going along for forty years and must now be informed that we are without a head? This rendition places the Bishopric and seventy beneath the local eldership, and you know the Bishop must be a high priest; so, Bro. Elvin, you have gotten one of your high priests beneath an elder. How is that? Do you "faithfully stand in harmony with the law of God in the gradation of the priesthood"?

As the class of work devolving upon the seventy and high priests is altogether different, is it not best to cease contending as to who is the highest, and magnify our office in our allotted sphere?

Again: "A high priest is a member of the same Melchisedec priesthood with the Presidency, but not of the same power and authority in the church. The seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches until a high priest can be had." We maintain that the seventy and high priests hold the Melchisedec priesthood, and each in their spheres should be recognized and honored; that primarily it is not the work of a seventy to preside over branches or districts, but that this rightly belongs to the high priest, or elder; but when such are remiss in their duty, that the seventy when appointed by the conference, or directed by the Twelve, have the right to go and regulate.

I hope that we each, high priest and seventy, or seventy and high priest, may ere long spend our efforts more fully in learning our respective duties and performing them, rather than discussing the question as to who comes first. May we each learn a lesson from the selfishness manifested by the mother of James and John. I believe that priesthood is not given to any to use in a dominant way, but as the prerogatives of a man are increased, he each time becomes more the servant of God as well as of his people.

With the best of feeling,
Yours in Christ,
T. W. WILLIAMS.

TEMPLE, Lake Co., Ohio, April, 1893.

THE GREAT APOSTASY.

THE CULMINATION OF SKEPTICAL AND VICIOUS MOVEMENTS IN SATANIC INCARNATION.

WE may learn some important facts relative to the development and manifestation of Antichrist from a careful study of the second chapter of the second epistle to the Thessalonians. In writing to this church, the apostle aims to reassure them. They had received some false teaching. The early churches were often assailed by this enemy, the false teacher. There were those at Corinth who said the resurrection was past, and others at Thessalonica who said the day of the Lord had then come. Paul exhorts the believers not to be taken by this snare, for when the day of the Lord shall have come the Lord Jesus Christ shall himself have come, and his people shall have been gathered to him. Therefore be not troubled by teaching to the effect that the day of the Lord is present.

The great argument used is this—before the day of the Lord comes there will be the apostasy and the revelation of the man of sin. A great movement and a notable man. In Psalms 2, we read, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." The people will join in this utterance of kings and rulers. Then will be the apostasy, the departure from, the denial of, the Father and the Son.

The movement develops a man who heads it, the man of lawlessness, the man who sets himself forth as God, and takes his place in God's own sanctuary as God—the temple to be rebuilt at Jerusalem. He will claim to be the Deity. He will claim worship as well as homage. Before the day of the Lord comes one claiming in power the attributes of Deity will be revealed.

The time of the revelation is then given. The apostle says the move-

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ment was at work even in his day. "The mystery of iniquity doth already work;" but something and some person is restraining, and the man of sin cannot be revealed till this person and this thing that restrains be taken out of the way. I can hardly help thinking the mystery of iniquity is balanced by the mystery of godliness, and he who is maintaining and developing the mystery of godliness is the personal Holy Spirit in the Church. When these restrainers are taken out of the way, then the lawless one shall be revealed.

Thirdly, we have the character of this man of evil. He shall be remarkable above every man who has ever appeared. He shall be in the energy of Satan. Satan has dwelt in many with marvelous effect and still wickedness has its prodigies. But he shall be one in whom Satan's energies shall be manifest in powers, and signs, and wonders of a lie. These are the three names applied to the works of the Lord Jesus Christ—power, signs, and wonders. This great man will come to Satan's parody of Christ, and receive power which will manifest itself wondrously like that of Christ. He will actually work miracles, not merely pretended miracles, but real ones, by the power of the Devil. And he will have all power of deceiving.

The apostle says, "The mystery of iniquity doth already work." It will continue to work until it culminates in this marvelous being. He is not revealed yet; hence the mystery of iniquity must be working now in the world. What light does this throw on the progress of the age so greatly boasted of? "We are passing on to the golden age; is the world getting better and better?" So we hear on every side. But instead of this we know the mystery of iniquity is at work preparing for the tremendous culmination of sin in Antichrist. Satan is to have an hour of special greatness; but the hour of his greatest power on earth closely precedes the manifestation of the Son of God. Then Jesus shall bind the strong man. When Jesus comes Antichrist and all his power shall be overcome, "destroyed by the breath of his mouth." And Satan shall be cast bound into a pit for a thousand years.

The preparation for the success of the Antichrist, the preparation on the part of men to receive him, is found in the simple fact that they receive not the love of the truth. In this simple thing is the germ of preparedness for receiving Satan's travesty of Christ. Those who receive not the truth are ready to receive strong delusion, to believe a lie. So Jesus told the Jews that refusing to receive him who came in the Father's name they would receive one who came in his own name. In view of these things the apostle exhorts the Thessalonian Christians to "hold fast the traditions taught by word or writing." Paul spoke in the words which the Holy Ghost teacheth, and we must hold fast these words, knowing that God will justify whatever he has said in his own time.

JAMES STEPHENS, M. A.

The above clipping from the *Christian Herald* is well worth reading, for many reasons. First, it antagonizes the common Protestant theory that Romanism—Popery—is "the man of sin;" second, it locates the development of this arch enemy in these last days; third, it avers that "the man of sin" will be one person in whom Satan will be incarnated; and, fourth, that that person "will actually work miracles, not merely pretended miracles, but real ones, by the power of the Devil."

There is much truth in all this, but it comes far short of the exact truth when it claims that "the man of sin" will be limited to one and only one person, for his work of deception will be widely extended, reaching all those "who believed not the truth, but had pleasure in unrighteousness," in the times just preceding the glorious advent of our Lord, as is seen also in these texts from Holy writ:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16: 13–15.

Also:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18: 1–5.

To the above we may add the testimony of Joseph the Seer as follows:—

"On the 6th of June [1831], the elders from the various parts of the country where they were laboring came in, and the conference before appointed convened in Kirtland, and the Lord displayed his power in a manner that could not be mistaken. The man of Sin was revealed, and the authority of the Melchisedec priesthood was manifested, and conferred for the first time upon several of the elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required."—*Times and Seasons* 5: 416.

By the late Elder Hervey Green and others present on the above-mentioned occasion, it was said that Satanic possession—incarnation—after the manner of spiritualism now so common and so popular, was manifested in great power and deceptiveness in various persons, and that through Joseph the Seer all this was revealed to the ministry present, also that through the administration of Joseph and Hyrum Smith, the Lord displayed his power in a manner that could not be mistaken, Satan, the man of sin, "being detected and cast out." In this we have the essential key to 2 Thessalonians 2: 1–14, proving that we are living in the last days, and that spiritism and its like is the work and manifestation of "the man of sin."

W. W. BLAIR.

Selected Articles.

THE SCOPE OF RELIGIOUS LIFE.

BY PRESIDENT JOHN BASCOM, D D., L.L.D.

THE religious life may advance by very different, and even partially conflicting, methods.

A recent number of *The Spectator*, on the occasion of the death of Cardinal Newman,—admired and revered by so many,—contrasted his earnest search after authority in religious things, and final discovery of it, as he thought, in the Roman Catholic Church, with a newly published utterance, in his work, "The Seat of Authority in Religion," of James Martineau, a man equally to be honored for the simplicity and spiritual nobility of his life. It was to this effect: "A second-hand belief, assented to at the dictation of an initiated expert without personal response of thought or reverence in myself, has no more tincture of religion in it than any other lesson learned by rote."

These two men stand as very typical and very admirable examples of two divisive methods in faith: the method which is anxious to find, and to rest on, an authority outside the spirit itself in its search after truth, and the method which is determined to be left

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in the free use of the powers of a mind essentially self-guided in its investigations.

What we wish to show is, that there is not that sharp contrast and inherent conflict between these two forms of character and pursuit that we are wont to ascribe to them; that both can be made guiding terms in religious life, and that the two are ever uniting, in varying proportions, in all sound religious experience.

These contrasting tendencies, which are always reappearing in the history of the church and in the lives of good men, were distinctly formulated in the maxims of Anselm and of Abelard. That of Anselm was, "I believe in order that I may know;" that of Abelard, "I know in order that I may believe." Both of these principles express a real relation in growth, and the disposition to sharply oppose them to each other arises from narrowness rather than from breadth; from a disposition to crowd all modes of development into a single formula most agreeable to the particular powers and processes of those who enforce it. A predisposition to belief may lead to larger knowledge, as well as larger knowledge lead to deepened belief.

The scope of our religious life is so great as to readily accept both forms of growth: that by which we lay stress on faith, and that by which we enforce inquiry. The reason for this separation of methods—which seem so wide in their extreme statement—lies in our very constitution.

Some are more impressed by events than by reasons. Great and continuous occurrences, like the flow of majestic rivers, are to them the most certain and direct expression of the forces involved in the world's progress. Cardinal Newman was especially impressible to the historic continuity and energy of the Catholic Church. How is a man to mistake, in his search after inherent strength, in looking for it in its most visible manifestation?

Other minds feel that the reasons of things are, after all, but obscurely expressed in the things themselves; and so they judge events, not by their apparent scope, but by a sense of their relation to that development of human thought which alone offers the solution of the world. The inherent dependencies of reason interpret the facts more than the facts the dependencies of reason. The one class of persons unite the present and future very closely to the past, and expect to see the past spread itself over them, like a swollen current, with only secondary modifications.

The other class feels that the secret of living movements lies deeper than anything yet disclosed by them; and that rejection, elimination, profound modification, all arising under the growing necessities of thought, will be the most conspicuous features of that evolution by which we are carried into the years before us. These two tendencies have each a justification, and should temper and restrain each other in mutual correction, rather than intensify each other in violent contrast. It is true that facts cover forces; it is true that the energies of reason are deeper and more significant than events.

In all high spiritual processes, the feelings also are as much a primitive and controlling term as are the thoughts. The distinction between them—the one the exclusive instrument of intellectual life, and the other simply its incidents and results—ceases to hold. The feelings, in all that pertain to conduct and character, give us the very terms of thought. Our thoughts only point out the relations and dependencies of feelings. It is these that disclose to us the facts with which we have to deal. No man can understand integrity, purity, spiritual life, unless he has that emotional scale, in its perfection of divisions, on which these dimensions are laid out. A man must first be just in order to understand, in any good degree, that which is just; and in turn, by this very apprehension, the delicacy of his measurements will be increased. Growth in the spiritual world is the product of growth, and growth always has its inscrutable elements, always anticipates among its powers the very result to be reached. Thus faith, the product of knowledge, is also the condition of knowledge. He who has no faith in man will be very slow in learning the lessons of legitimate trust. He may easily miss them altogether. If his unbelief is at all absolute, he will miss them altogether.

Thought and feeling, as conditions of spiritual progress, may be likened to our two limbs as a means of movement. There is no law that we must always put the right or the left foot forward. We may put either forward, and whichever we advance prepares the way for the advancement of the other. Correct feeling, an emotional predisposition in the right direction, will help us at once in apprehending the spiritual world; and the deeper comprehension by which the mind is firmly planted on truth will immediately prepare the way for another swing forward in feeling.

Much as I am disposed to magnify the reasoning processes, I would more quickly accept, as a medium of divine light, a pure heart than an active mind. The pure in heart shall see God. The reason is impotent without suitable terms of thought, and these terms are given us in deepened and purified feelings. One cannot study the solar spectrum, if he has no way of resolving it into its constituent colors and lines. The feelings are the colors into which all pure light, pure thought, is separated in the spiritual world.

While Anselm's motto, unduly pressed, may lead to mysticism, that of Abelard, used in a kindred way, may well issue in subtle, barren speculation. The processes of life must be accepted and rejoiced in in their complex form. In spiritual life, as in the flight of the bird, or as in the swift motion of the skater, it is the momentum already won which makes easy the next transition, the next display of mastery.

There is one more tendency, akin to the two now pointed out, which helps forward this divided and dividing way of looking at things. Some find the discipline of obedience most simple and direct when authority is offered to them in another, when they contemplate it merely as an external fact.

As children, we are all started on this basis, and obedience is not so much a process of thought as a quiet submission to the conditions under which we are acting. Many cling to the early and child-like attitude. Divine authority, as authority is not so much a barrier against which they fret as it is a support on which they lean,—a line of safety within which they are graciously kept. Others, with more self-assertion, with a clear headlight planted on purpose to forecast the track, are best satisfied, indeed are only satisfied, when they feel that the will of God is another expression for the reason of God, and that the ringing path along which they are gliding has been laid down, in all its curves and stretches, with single and sufficient reference to their own movement on it. Their thoughts make answer to the thought of God, and the thought of God to their thoughts; and so submission ceases to be subjection, and becomes simply the wise liberty of life in seeking its own.

Are we not, as individuals, fairly entitled to the scope of religious life? May we not, as we tack now in this direction, now in that, slowly beating forward in our spiritual explorations, run anywhere as we find occasion, between these two shores of faith and knowledge, lying now close under the sheltering shadow of the one, and now under the broad sunlight of the other, as the inner grace of God gives occasion? There is danger in implicit faith; so is there equal danger in critical knowledge. Perhaps we shall see more, and win some vantageground, if, instead of clinging to either shore, suffering the lull of faith, or tossed without progress on the endless speculations of reason, we glide from shore to shore, knowing that the mighty current of the spiritual world lies between these two banks, feeling that

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grows into knowledge, knowledge that issues in feeling, between faith and vision. Vision is a twin-birth with faith, faith with vision. The younger brother, faith, has so often been a supplanter, because the two, like Esau and Jacob, struggle together in an unfraternal spirit in the very process of inception.

WILLIAMSTOWN, Mass.

HEATHEN LAWS OF MORALS.

BY JOHN G. PATON, D.D.
(MISSIONARY TO THE NEW HEBRIDES.)

[NOTE.—The Rev. Dr. Howard Osgood, of Rochester, sends the following article, with this accompanying statement: "Some of my friends, who are ministers, asserted that the heathen have no idea of morals at all; that they do not even know it is wrong to eat human flesh, to steal, to lie, to commit adultery, and that of the lesser sins they have no idea whatever. You will therefore see the far-reaching chain of Dr. Paton's answers to a series of questions that I proposed to him. It is nothing new; only, coming from one who has lived most intimately for thirty-five years with cannibals, it is worth more than Herbert Spencer's theories, and agrees with a better student and philosopher, even Paul of blessed memory. It agrees with pre-Mosaic Egyptian and Chaldean teaching, contemporaneous with the Old Testament."—THE EDITOR.]

1. "Have heathen cannibals a sense of wrong concerning anything?"

"Yes, concerning all they would not like others to do to them."

2. "Do they believe that there are certain things they ought to do, and other things they ought not to do?"

"Yes, even as cannibals they are so taught from infancy, by parents and others; but their code of morals is very imperfect, and often contradictory or obscure. Their worship is all propitiatory, to avoid sickness or punishment. They look on sickness or death as sent in revenge for wrong-doing."

3. "Do they punish blasphemy against their gods?"

"They look to the gods to punish."

4. "Do they punish their children if they will not worship their gods?"

"Not as heathen, for all do; but they often persecute young converts to Christianity, as lately on Malo and other islands."

5. "Have they their own strict laws of morality?"

"Yes, they had before white men's sinful habits destroyed them. The husband, father, or intended, was bound to avenge any insult to his wife, daughter, or betrothed, even to murdering the offender. If not, he suffered as a coward."

6. "Do they punish infractions of these laws?"

"Yes, severely on the man, seldom on the woman, though sometimes she also suffers."

7. "Do they punish adultery?"

"Yes, often with the death of the offender, when the whole village or tribe will be involved, and help the avenger, or despise the coward who dares not avenge such acts."

8. "Do they punish fornication?"

Same answer.

9. "Do they believe it is wrong for others to lie to them?"

"Yes, decidedly."

10. "Do they punish thefts from each other?"

"Yes, severely."

11. "Do cannibals know that it is wrong to eat human flesh?"

"Yes; but all killed for cannibal feasts are sacrificed to the gods, and bind all who eat of them to help each other in defensive and offensive warfare."—*Sunday School Times.*

THE SIZE OF THE UNIVERSE.

TO FORM some idea of the largeness of this earth one may look upon the landscape from the top of an ordinary church steeple and then bear in mind that one must view 900,000 similar landscapes to get an approximately correct idea of the size of the earth. Place 500 earths like ours side by side, yet Saturn's uttermost ring could easily inclose them. Three hundred thousand earth globes could be stored inside the sun if hollow. If a human eye every hour was capable of looking upon a fresh measure of world material 14,000 square kilometers large that eye would need 55,000 years to overlook the surface of the sun. To reach the nearest fixed star one must travel 33,000,000,000 of kilometers, and if the velocity were equal to that of a cannon ball it would require 5,000,000 of years to travel the distance.

On a clear night an ordinary human eye can discover about 1,000 stars in the northern hemisphere, most of which send their light from distances which we cannot measure. How large they must be! Round these 1,000 stars circle 50,000 other stars of various sizes. Besides single stars we know of systems of stars moving round one another. Still we are but a short way into space as yet! Outside our limits of vision and imagination there are, no doubt, still large spaces.

The Milky Way holds probably at least 20,191,000 stars, and as each is a sun we presume it is encircled by at least fifty planets. Counting up these figures we arrive at the magnitude of 1,000,955,000 stars. A thousand million of stars! Who can comprehend it? Still, this is only a part of the universe. The modern telescopes have discovered more and similar milky ways still further away. We know of some 6,000 nebulæ which represent milky ways like ours. Let us count 2,000 of them as being of the size of our Milky Way, then 2,000 x 20,191,000=40,382,000,000 suns, or 2,019,100,000,000 heavenly bodies. Suppose these bodies parading before our mental eye, one per minute, it would require 3,840,000 years to finish the march, in all of which time we would have to look upon them unceasingly. Suppose a human being migrate from globe to globe and spending fifty years on each, he would require 100,955,000,000,000 years for the round. If he stayed only one hour he would save much time, but still need 230,400,000 years for the task. Yet these nebulæ are only a part of the universe. Outside the nebulæ limits we know of other nebulæ not resolvable into stars. They appear to be primitive nebulæ, pure, unused world-stuff matter for new creation. Some of them occupy a space as large as the orbit of Uranus. Some are still larger. The one in "Orion" is estimated to be 2,200,000,000,000,000,000 times larger than that of our sun. Are we coming to the utmost limits? Who dares say yes? We are probably come to our limits. But the future, with new instruments and scientific devices may push those limits so much further out into space.—*Copenhagen Nordstjernen.*

Sunday School Associations.

NOTICES.

Programme for the Des Moines district Sunday school association, to be held at Boonesboro, June 2, 1893.

Ten a. m.: Song, 158; invocation; song, 7; address, O. B. Thomas; response, Wm. Johnston; song, 182; business; song, 13; adjournment till 2: 30 p. m.

Half past two, p. m: Song, 8; invocation; song, 162; model Sunday school, in charge of district officers; song, 24; invocation; song, 27; responsive reading; roll call; Bible class, O. B. Thomas teacher; other classes, in charge of the respective teachers of the Boonesboro Sunday school, lesson in *Gospel Quarterly*, for June 4; lesson review by district superintendent; reading of minutes; song, 32; benediction. Remaining time to be used in three minutes speeches; song, 212; adjournment till eight p. m.; benediction.

Eight p. m.: Song, 148; invocation; song, 160; address, W. Heide; declamation, E. O. Clark; essay, Mary Bouton; song, Johnny McBirnie; dialogue, Boonesboro Sunday school; recitation, Hanna Robinson; essay, Charles Try; solo, "Only Remember," Jasper Parmenter; select reading, V. W. Gunsolley; song by convention, 138; declamation, John Clark; recitation, Litha Mowery; duet, Boonesboro Sunday school; dialogue, Des Moines Sunday school; recitation, O. F. Hiatt; song, 126; benediction.

Committee, { C. F. MERRILL, SHELDON ARMSTRONG, GERTIE PARISH.

GRAND temples are built of small stones, and great lives are made up of small events. That inexhaustible good nature, which is the most precious gift of heaven, spreads itself like oil over the troubled sea of thought, and keeps the mind smooth and equable in the roughest weather.—*Washington Irving.*

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Miscellaneous Department.

To the Saints and Ministry of the Southern States, Greeting: Having been appointed at the late General Conference to take charge of the work in the following territory; viz., Kentucky, Tennessee, Georgia, North Carolina, South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Indian Territory, and Oklahoma, a word from me is doubtless expected.

I have appointed Bro. M. M. Turpen in charge of the Eastern Division, comprising all the above territory east of the Mississippi River; and Bro. A. J. Moore in charge of the Western Division, comprising the above named territory west of the Mississippi River. Bro. Turpen can be addressed at Garland, Butler county, Alabama; and Bro. Moore at Rogers, Bell county, Texas: and any communication necessary to reach me will do so through these brethren.

I suggest that the ministry will not wait for special instruction, but continue in the work of last year, until the brethren have time to arrange their fields, as the Spirit of God or wisdom may direct. Should aid or advice be needed in any part of the field, application should be made directly to the above named brethren, and if I have any changes to suggest, or any special direction to give, I will do so through them. When there is a special demand for preaching, or for some one to defend the faith in discussion, do not solicit aid from outside parties, but write directly to those in charge.

I urge upon those who have received General Conference appointments the necessity of becoming familiar with the rules for reporting, and complying as strictly therewith as possible. (See *Herald* for June 4, 1892; also letter of instruction from Brn. Lambert and Luff in *Herald* for April 29, 1893.)

I will probably meet most of the ministry and many of the Saints sometime during the year. I trust our associations may be pleasant, and our confidence in each other be without reservation. Through humility and devotion we will receive the Spirit of inspiration necessary to move the cause of truth onward. May God abundantly bless us, and the angels of peace guide and shield us, that the coming year may find the work committed to us well done, and the church strengthened and advanced throughout the South.

Your colaborer,

HEMAN C. SMITH.

LAMONI, Iowa, April 28, 1893.

PASTORAL.

To all Whom it may Concern: I am to labor this conference year in Central and Southern Indiana, the Lord willing it. I wish to devote my time chiefly to the upper portion of the field assigned me. My desire, intention, inclination, and fixed determination is to introduce the work in new localities, as far and wide as time and opportunity will permit. My kindred and old acquaintances in Lawrence, Greene, Sullivan, and Knox counties are more inclined to treat me with due urbanity than heretofore. In my recent hasty visit they not only showed me much kindness, but gave me a hearing. Time and tide have changed largely the complexion of things, and, perforce, my kith and kin; my associates and friends have about concluded that this world was made for Cæsar as well as for Brutus. Intrenched orthodoxy will not expire without writhing in intense agony, hence we do not, we cannot expect a calm sea and fair weather while navigating the theological ocean or coasting amid ecclesiastical shoals and breakers. We will not run after or drum up persecution, nor yet magnify slight peculiarities and little irregularities in other people while as yet I often fail to say and do according to my better judgment and the high gospel standard.

If the missionary cannot go forth with his devoted, tender, forgiving, dutiful, heart brimful and quite overflowing with patience, courage, irrepressible energy, indomitable will, as also longsuffering, forbearance, mercy, sorrow, pity, and love, he had best be a hermit batchelor, and stay at home. If he is avaricious or, perchance, seeking emoluments, honor, praise, and worldly renown, he had better unload all such unhallowed desires. Too much baggage is a nuisance to the traveler; many cares but entangle unwary feet; wealth-loving, getting, and holding are the cutthroat mortgages of Satan; whereas the liberal soul and the willing ones flourish in time and eternity.

When a Saint, cheerfully, willingly, and in all good faith, pays his tithing, and does deeds of charity, or faithfully discharges any known duty, he looks back with pleasing surprise, and wonders why such things seemed to be crosses and huge burdens of vast proportions. The Lord's commands are but to make us free here and hereafter, and to bless us now, henceforth, and forevermore. All his appointments, precepts, and laws that are now enjoyed, are wise provisions for our best good and his glory; therefore why murmur, repine, or complain? The faith of the gospel and the obedience of the cross is but our reasonable service.

When I took up my pen the leading thought in my mind was to give Millersburg, Illinois, as my home and permanent address. When away my wife will promptly forward mail to me, and I hereby solicit any general or special information in regard to my field of labor. I would be pleased to learn of the whereabouts of the few scattered Saints in my field, as well as of friends to the cause, and when new openings can be made, or any matter available that would tend to forward the grace and work of God. With a prayer for the welfare of mankind and the advancement of truth and righteousness,

M. T. SHORT.

MILLERSBURG, Illinois, April 24, 1893.

CONFERENCE NOTICES.

The Northern Illinois and Southern Wisconsin district conference will convene May 27 and 28, 1893, at Mission, La Salle county, Illinois. We hope to meet a full representation from all the branches. Come one, come all, and let us have a good conference. The missionary in charge is expected to be with us. The Sunday school convention will convene on the 26th at the same place.

HENRY SOUTHWICK, Dist. Pres.

DIED.

SHEPARD.—At Ford, Iowa, April 2, 1893, little Orlan D., son of A. D. and J. Shepard. He was born June 3, 1892. The spirit has gone to the home of the pure and the innocent, the earthly house rests in the silent tomb. Shall those bereft prepare to meet their darling child?

FETTERS.—At Ford, Iowa, when nearly 18 months old, little Allen W., son and dearly beloved child of W. and D. Fetters, April 5, 1893. Truly a bright and happy little one has gone to Him who rules all things well. We have no fears for him, but may the sad, sad parting seal a sure and lasting greeting in the world to come. Funeral sermon by Elder G. M. Jamison.

TAYLOR.—At Ford, Iowa, John Silas, only child of William and Clara Taylor. He looked up in death and smiled as the angel came to welcome him home in heaven. All such are redeemed by Jesus, and he is calling for those left living to come unto him and be saved. Shall we refuse, and thus be lost? We pray and hope that we may become as little Johnnie. Funeral sermon by Elder G. M. Jamison of the Saints Church.

PARK.—Near Runnells, Iowa, December 30, 1891, Freddie C., son of John M. and E. Park, aged 6 years and 7 months. So kind and true, he bid farewell to those he left behind, knowing he must go. He came back once and left again for all earthly time, until the resurrection morn. He is now happy with the angel bands. We call him not back, but hope to meet him as welcome there. Funeral conducted by Elder W. C. Nirk. Buried at the Laman Cemetery.

MEDARIS.—Near Doud's Station, Iowa, April 1, 1893, Thomas Medaris, being killed instantly by a caving in of a coal mine. His body was taken charge of and prepared for removal by the I. O. O. F., of which order Mr. Medaris was a member, and by them brought to his home and family at Farmington, Iowa. The funeral sermon was preached April 2, 1893, by Elder R. Warnock in the M. E. chapel. The obsequies in the chapel and at the grave were in charge of and conducted by the I. O. O. F. The Burlington Route brass band rendered appropriate music. Mr. Medaris leaves a wife, four children, his father, six brothers, and three sisters to mourn their loss. He was a good man and very generally respected.

MANNING.—At Brenton, Alabama, February 11, 1893, Sr. Mary M., wife of Bro. Riley Manning. She was born March 14, 1859, in Conecuh county, Alabama, baptized by Elder G. R. Scogin. She lived a true Latter Day Saint, a true and loving wife, a kind and dutiful mother, and a lover of our Sabbath school. All who knew her loved her.

Rest in peace, in Paradise, thou gentle Spirit,
Souls like thine inherit peace with Christ.

O'BRIEN.—At South Rawdon, Nova Scotia, April 7, 1893, aged 61 years, Sr. Sarah, wife of Bro. Alexander O'Brien, to whom she had been married just forty years. Sr. O'Brien was one of the first who united with the church under the administration of Elder J. F. Burton, and remained true to her convictions. She leaves a husband and a large family of children to mourn their loss. Her lingering illness was borne with much patience and assurance that in any event all would be well. Sermon by Elder H. J. Davison.

TAYLOR.—At Birmingham, England, February 19, 1893, after a long illness, Sr. Louisa, wife of Bro. Thomas Taylor, in her sixty-ninth year. She united with the church in Birmingham, England, in 1853, and with her husband migrated to Utah in 1854 and remained there till 1859, when they returned to the States, remaining there one year. In 1860 returned to her native land, and united with the Reorganization in 1864, in which she remained a faithful member. She always strove to do all the good she possibly could,—no sacrifice being too great for her to make. She passed peacefully away in the hope of a glorious resurrection with the just.

ITEMS OF INTEREST.

LYNDON, Kan., April 18.—At five o'clock this afternoon a cyclone killed John Hirshe and blew down the courthouse and jail. No other damage occured.

A forest fire in Warren county, N. C., has swept over four miles of country, destroying over 200 farm buildings and much other property.

SOMERSET, Pa., April 13.—The heavy rains have quenched disastrous forest fires that have been raging in the mountains during the last week. In this county the losses will be more than $100,000. In Blair the burned area is thirty-five square miles.

WASHINGTON, D. C. April 14.—The adverse turn of the balance of trade against the United States continues to be shown by the figures of the Bureau of Statistics. The total exports of breadstuffs for the last month were $13,866,000; for the corresponding month of 1892, they were $23,072,000, a falling off for the month of $9,206,000.

For the nine months ending March, 1893, the exports of breadstuffs were $145,032,000; for the corresponding nine months in the previous fiscal year they were $233,159,000, a falling off in nine months of $89,127,000.

The decrease in the exportation of hog, beef, and dairy products has been almost equally marked. For the month of March

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last the exports of these products were $8,231,000; for the corresponding month of 1892, $11,523,000, a falling off of $3,292,000.

For the nine months ending March 1, the export of these products were $27,300,000; for the corresponding nine months of the previous fiscal year, $33,983,000, a falling off of $6,683,000.

ATHENS, April 19.—Zante was shaken by a severe earthquake at midnight. Slight disturbances were felt almost hourly until noon, when another violent shock caused a repetition of the recent panics. The historic houses of the poets Foscolo and Salomos were tumbled to ruins. The telegraph office was partly wrecked. The main section of the building still stands, however, and the clerks remain at their posts. The harbor was thrown into violent commotion, and enormous waves broke over the water front. The British warship Inflexible of the Mediterranean squadron has arrived with food and tents.

ATHENS, April 21.—Two violent shocks were felt in Zante to-day. Several of the remaining buildings were wrecked, and half a dozen persons were injured.

ATHENS, April 22.—The details of the calamity that has befallen the Island of Zante show that since the beginning of April there have been a total of 100 earthquake shocks, averaging five per day. There are not in the city fifty houses safe for the people to live in. It is now known that 150 persons lost their lives, and this list is likely to be added to when the ruins are cleared away, if this is ever done.

ST. PETERSBURG, April 20.—The official cholera statistics just issued show that from March 13 to March 27 there were 460 new cases and 120 deaths in the Government of Podolia, and from March 27 to April 13, 113 new cases and 35 deaths in the Government of Oofa. Elsewhere in the empire 15 new cases and 7 deaths are reported.

VIENNA, April 20.—Two cases of cholera and one death from the disease are reported from Oluth, in Bukovina. Four cases have occurred in Nove Mamapovce.

ST. PETERSBURG, April 26.—The rescript from the Governor of Finland censures the Finnish newspapers for criticising monarchism and the Russian Church and warns the editors that they will be prosecuted for repeating the offense.

BRUSSELS, April 19.—Yesterday's vote in the Chamber of Deputies, reversing the former action of that body and granting universal suffrage practically as demanded by the workingmen, has completely allayed the agitation among the industrial population. The strikers here, at Antwerp, and at other places generally resumed work this morning and no further trouble is apprehended.

BRUSSELS, April 20.—Advices from Boma say Commander d'Hanis won another important victory over the Arab slave-traders in the Congo State January 9. The battle was fought at Golokopopa near the Lubufu River. Chief Moharra was among the killed.

BRUSSELS, April 21.—The Belgian Senate has approved the compromise granting universal suffrage, accompanied by plural voting based on education and property as adopted by the Chamber of Representatives.

ROME, April 22.—A severe earthquake shock occurred at 2:30 o'clock this morning at Milazzo, on the north coast of Sicily. This shock was followed by several others equally as severe. What damage, if any, was done has not been reported.

CHRISTIANIA, April 22.—The Norwegian Ministry has resigned, owing to the refusal of King Oscar to sanction a resolution of the Norwegian Storthing in favor of the appointment of Norwegian Consuls to represent the shipping and commercial interests of Norway abroad, instead of Norway depending for Consular representation, as at present, upon Consuls representing both Sweden and Norway. This refusal of King Oscar and the resignation of the Ministry bring to a critical state the dispute long pending upon the Consular issue.

SINGAPORE, April 24. The Franco-Siamese difficulty is regarded here as serious. Siamese traders, as they fear there will be fighting, have ceased importing rice, and dealers are hoarding it.

ROME, April 22.—The Pope has told 500 Belgian pilgrims that they should not allow themselves to be deceived by evilly-disposed workingmen. They ought to act in harmony with their employers.

BUDA-PESTH, April 19.—The village of Jaszladany has been visited by a most disastrous conflagration. One hundred and twenty houses were destroyed and two persons were killed.

LONDON, April 23.—Ten acres of timber at the Victoria dock, Hull, are ablaze. The loss will be more than £100,000. The fire is supposed to have been started by striking dockers.

PARIS, April 23.—The late situation in Belgium was serious. If the electoral reform had not been voted Tuesday evening the country would have been in a state of revolution. The Socialists were organized and waited everywhere for a signal to march. The reform voted does not entirely satisfy the Socialists, being as it is but a partial reform; but they have understood their power since they obliged the Conservatives to give in. In future every time they desire something they will employ the same tactics. It is therefore probable before the end of the century some reform will be brought forward that the monarchy cannot accede to, and then a revolution will break out. The Belgian republic is not far distant as events proceed. It is evident to all Europe and politicians that the crisis this time was avoided, firstly, by the Counsel of King Leopard, who is a partisan of universal suffrage in contradiction to his Ministers, and by the Pope, who informed the Belgian Catholic deputies that the interest of the church was to avert a crisis.

BELFAST, April 24.—The Orangemen employed in the Queen's Island shipyards refused to-day to allow 1,000 of their fellow-workmen who are Roman Catholics to resume work at the yards and chased them away from the place. In the attack which attended the expulsion of the Roman Catholics, a number of persons were injured.

LONDON, April 21.—The Home Rule Bill passed a second reading in the British House of Commons by a vote of 347 to 304. The vote on the question is decisive. Home Rule is now an almost absolute certainty. The bill will probably reach the House of Lord's early in June. If it is then rejected, it is likely that there will be an autumn session, when the bill will be again presented, passed, and sent to the Lords. The further cause of the measure is now a matter of conjecture, but the division of Friday in the Commons makes the triumph of home rule certain.

Hand to hand fighting has occurred between the police and the Hull strikers. Many were wounded in the hard-fought battle.

England will add a large number of first-class war vessels to the imperial fleet in the coming year.

HULL, April 19.—The committee in charge in the interests of the shipowners in the struggle with the striking dock laborers considered proposals for the settlement of the strike. The proposals embody a proposition that the members of the union and the free laborers now in Hull, so called, who are indedendent of the union, should work together, and that no more free laborers should be imported while negotiations for a settlement of the strike were in progress. The committee of the Shipowners' Federation decided to submit the proposals, with certain amendments suggested by the committee to the Executive committee of the Shipowners' Federation at the meeting of the latter in London to-morrow. The leaders of the union men on strike are holding a private conference regarding the proposals.

BELFAST, April 25.—There has been an increase of the bitter feeling between the Unionists and Nationalists. More Catholics were driven away from Queen Island at midnight last night and this morning by the Orangemen, the total number rejected exceeding 800. The leaders of the Unionists publicly condemn the rioting, and representatives of the city in Parliament have signed an appeal in behalf of peace and tolerance. Grand Easter Kane has issued a half-hearted appeal to the Orangemen in God's name to stand steady "until their leader blows the trumpet," when all over 16 years of age are to prepare for battle in behalf of faith and freedom. Moderator Lynd of the Presbyterian Church in Ireland has appealed for tolerance, in behalf of the members of the Ulster Presbyterians, and the Ulster Defense Union and several Orange lodges have passed resolutions condemning the disorders.

The rioting in the streets continued late this afternoon and early this evening. Repeated encounters between Orangemen and police resulted in twenty arrests. While the police were taking their prisoners to the station the rioters surrounded them twice and tried to liberate the men, but were driven back after hard clubbing. Many rioters were injured.

Later the crowd packed Peter's Hill for blocks and refused to budge for the police, who, after having made several fruitless charges, called for the aid of the military. Two companions of infantry responded and cleared the streets with fixed bayonets.

Five of the persons who were arrested for having been engaged in the riotous scenes of yesterday were convicted to-day in the local court and sentenced to pay fines.

King William, of Germany, accompanied by the Empress, was cordially received by King Humbert and the Italian people during their recent visit to Rome. The Pope also gave them a friendly reception, but avoided entering into a discussion of political questions.

HAVANA, April 25.—As the end of the sugar season draws near the shortage in the crop is more evident, and there are rumors of heavy failures among the planters, several having gone into liquidation already. Others will follow if they do not get extensions of time from their creditors. This state of affairs is much to be regretted in view of the improved prices of sugar.

Wind and rainstorms prevailed throughout large portions of Wisconsin, Michigan, Indiana, Illinois, Mississippi, and other States on the 20th, doing immense damage to property, and destroying many lives. On the same date a blizzard prevailed in the Northwest doing great damage to grain and fruit. Many vessels were lost on the great Lakes.

FAYETTEVILLE, Ark., April 20.—Wednesday a terrific cyclone passed through the valley just south of this place. Its path was about 300 yards wide, and it left a barren waste. It swept everything. Many homes were utterly demolished. Many families are in the storm to-night without shelter. Out of one family, whose name is Wright, consisting of eight persons, not one escaped serious injury, but it is probable that all except one child will recover. Parts of their house were carried miles away. A number of others were reported injured, but how many and to what extent cannot be determined. The citizens are doing everything possible for the distressed. The cyclone was plainly visible from this place and many witnessed the terrific scene. The cloud came up from the southwest, following a northeasterly course.

OSAGE CITY, Kan., April 19.—This town was struck by a cyclone about 4 o'clock yesterday and Anderson Wagner and wife, colored, were killed. At least twenty other persons were injured, most of them seriously and a few fatally.

About forty buildings were demolished.

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The Missouri Pacific depot was damaged and several loaded cars blown from the tracks. Every dwelling house in town was injured and barns and fences blown down. Osawatomie, Kansas, was also in the path of the cyclone, a terrific hailstorm occurring at six p. m. Houses were flooded from the torrents of rain, windows broken, and several barns and small buildings blown over.

FORT WAYNE, Ind., April 23.—A case of what several physicians who have had an examination unhesitatingly pronounce genuine Aslatic leprosy has made its appearance in this city, the victim being a Syrian woman. She will be sent to Syria, where she desires to go that she may die on her native soil.

BOSTON, Mass., April 20.—A rumor was on the street to-day that a representative of an English syndicate, with a capital of $5,000,000, was in town negotiating for the control of one of the big grocery houses.

ST. LOUIS, Mo., April 24.—The river continues to creep toward the danger line and boatmen are beginning to feel increased uneasiness. All day yesterday gangs of men were employed in carrying movable property along the levee to higher ground and securing landings and bridges. The gauge to-day stands at twenty-six feet.

VIRGINIA, Ill., April 24.—The continuous heavy rains of the last two weeks have started the Illinois and Sangamon Rivers on a rampage. Lowland farmers have vacated their homes and several thousand acres of bottom lands are completely flooded. A repetition of last year's overflow is feared.

GRANTSBURG, Wis., April 24.—The lumbermen are jubilant over the rainfall of the last twenty-four hours. They have had several hundred men at their driving camps the last two weeks waiting for rain to swell the creeks and river to a driving stage.

PHILADELPHIA, Pa., April 24.—At the meeting of the Philadelphia presbytery there was a lively discussion over the overtures to the general assembly. The warmest discussion was on the infant damnation question. It was decided to negative this overture and request the general assembly to hand down an overture striking out all reference to the election of infants. The overture of predestination was affirmed by a vote of 35 to 5.

TROY, N. Y. April 54.—A meeting of the Troy Presbyterians, held in this city to-day to discuss the overtures, the Rev. T. Swain, pastor of the First Presbyterian Church of this city, said he did not wish to be known as a Calvinist, and said: "I do not like the idea of Calvinism. Calvin was a murderer and a scoundrel. He said many good things and those I will accept, but the church should be an exponent of the gospel and not of Calvinism." The presbytery adopted a resolution overturing the General Assembly to prepare a new, short creed.

CARACAS, April 21.—Grave disorders are reported from the San Cristoval district, in the State of Tachari, where the leaders of the various factions are endeavoring to secure control for purposes of individual gain and with this end in view are constantly stirring up discord. There is a great discontent also in the entire Los Andes district, where many murders have been committed. Leaders of some of the factions are inciting their followers to commit outrages. It is believed a resolution may be organized in Los Andes. Although the general elections for members of Congress have been held it is not yet known how they resulted in the various States. This is due to the indifference of the people and the imperfect system of voting and securing returns.

PANAMA, Colombia, April 19.—Private letters brought here on the steamer which sailed from Guayaquil say that, while it is quiet on the surface, an undercurrent is discernible that may cause trouble for Ecuador's President, Señor Cordoro. Reports continue to reach the city of disturbances in the interior. Jose Camano, Governor of Guayaquil and ex-President of the republic, was recently hissed by a mob while he was passing through the streets. At the same time cheers were given for Carso Morla, a wealthy merchant and popular politician, who is spoken of as the coming leader of the Liberal party, and its candidate for President. Ecuador has for years been suffering from the heavy taxes levied for the maintenance of the clergy. One of the causes of the present discontent is the tax of $2 per $1,000 for purely ecclesiastical purposes. Other taxes are imposed which are sent to Rome for the use of the Pope. A large class of the citizens have for a long time protested against the payment of these taxes. The constant interference by the clergy in the affairs of the county is expected soon to cause an outbreak which will be more violent and determined than any previous revolution.

VALPARAISO, Chile, April 19.—President Montt has formally accepted the resignation of the members of his Cabinet. Señor Errzuriz has accepted the task of forming a new ministry and hopes to complete his work by to-morrow.

The Brazilian Federal army is now encamped in sight of Uruguana and they expect to capture that stronghold before the arrival of Gen. Moura with the troops sent by the General Government to quell the revolution in Rio Grande di Sul. The town is defended by two battalions of troops and a battery of four guns. An attack on the town is expected to be opened at any moment.

PANAMA, Colombia, April 25.—The revolution in Honduras is at an end and peace has been restored. President Ponciano Leiva has invested Gen. Domingo Vasquez, Minister of War, with the powers usually exercised by the Executive. Gen. Vasquez is really President of Honduras. As a result of the assistance given by Nicaragua to the revolutionary leader, Policorpo Bonilla, war may be declared between that republic and Honduras at any moment. Honduras is well supplied with war material, having just received an additional supply of arms.

Four hundred Jewish women met in Chicago on the 23d to discuss the objects, plans, and various aspects of the Jewish Religious Congress of women, which will be held as an auxiliary to the World's Fair, September 5, 6, 7, and 8.

Cardinal Gibbons and a number of Catholic archbishops and bishops held two important meetings at Baltimore, April 19, at which it was decided to make no further overtures to State or municipal authorities for any arrangement between parochial and public schools for the present.

THE CHICAGO SPECTATORIUM.

The following quotations from the newspapers of Chicago show how "The Chicago Spectatorium" is regarded by the newspaper men of the city in which it is located. The Chicago *Post* says: "It is a wonderful creation. There were those present who predicted that the Spectatorium would rival the Fair itself." The *Tribune* heads its article, "Its natural effect. The wonders of 'The Chicago Spectorium' revealed." The *Inter Ocean* says: "All were ready to agree that this Spectatorium would be to art what the Eiffel Tower was to engineering." The *Herald* said: "Scene and song unite. Art tells the story of Columbus. An attraction that will prove a feature to the Fair. Those who were present at the private press view to the model of of 'The Chicago Spectatorium' all bore tribute to the success of this great achievement." The Chicago *Globe*: "It is a marvelous thing. The various scenes are glimpses of nature framed." The great German paper, the Illinois *Staats Zeitung*, said: "It will, without doubt, be one of the grandest sights which was ever given to the public." The Louisville *Courier Journal* headed its special report with these lines: "Remarkable combination of science and art at Chicago. A new order of entertainment is to be presented on a grand scale. A spectacle whose splendor will eclipse anything ever before witnessed." The Louisville *Commercial Gazette* says: "Chicago's great Spectatorium. One of the wonderful works of creative genius. A feature that will rival the Fair itself. The Columbian Epic will be told with realistic effects, surpassing the most splendid achievements of the modern stage." Almost all the leading papers of the country have alluded to this enterprise in similar terms of enthusiastic praise.

F. H. WAKEFIELD,
Chief, Bureau of Information.

THE SCALPEL CURE FOR IDIOCY.

THE cure of an idiot by means of the surgeon's knife is the unique task now being attempted at the Hahnemann Hospital, and it bids fair to prove entirely successful. The second and final operation was performed yesterday afternoon. It is one of the rarest and most delicate operations in medical science.

The patient is a little four-year-old boy named Freddie. When brought to the hospital his case seemed one of hopeless idiocy. He was utterly incapable of speech as well. The usual openings in the skull allowing the brain to attain its normal development were in his case absent. The sole hope was to perform the operation of craniotomy—that is, to create these openings artificially.

Two linear sutures had to be cut in the skull, one on each side of the head. The first was succesfully made some time ago, and even that half-operation produced immediate and noticable results. The poor little lad became able to articulate a few words and gave wonderful promise of a return of the brain to its normal functions, in case the second suture could be as successfully performed. This operation was necessarily delayed owing to the shock to the patient. The second suture was cut, however, yesterday, and the triumph of the entire surgical feat seems assured.—*Philadelphia Record.*

THE ARIZONA DESERTS.

THE process of reclaiming the Arizona deserts goes on apace. During recent years many irrigation projects have been put on a working basis and districts varying from a few thousands to hundreds of thousands of acres are being rapidly being brought into agricultural and horticultural use. The greatest project of this character yet undertaken was practically begun a few days ago and plans for one still greater are announced. For the first contracts have been placed involving an expenditure of more than $2,000,000 for the construction of reservoirs and canals to utilize water from the Gila River in reclaiming 300,000 acres of land, which will be first-class fruit and vine land. The dam will be one of the largest in the country and seventy-two miles of canals are to be constructed. The second project contemplates the reclamation of 400,000 acres of now arid land, with water taken from the Rio Verde, stored in three immense reservoirs, and distributed by 150 miles of canals. The land and the canal routes have been surveyed and the $2,500,000 necessary to undertake the work subscribed. Much of the land will make good orange growing land.—*New York Sun.*

IF the time and energy spent in grumbling about the methods of others were consecrated to God in service, much good would be done. The fault-finder is seldom a diligent worker. He imagines himself a very important part of the body, while the true toilers hold a very different opinion. Like the early morning shadows is the friendship of the wicked; hour by hour it wanes and weakens. But the friendship of the noble grows as grow the evening shadows, till the sun of life descendeth.—*From the German of Herder, by Williston Hayward.*

THE area of the Czar's individual possessions of land is greater than the entire extent of France.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, May 13, 1893. No. 19.

THE SAINTS' HERALD.

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THE EPISCOPALIAN GENERAL CONVENTION.

THE general convention of the Episcopal Church, which has just closed its sessions in Baltimore, has accomplished some important work. The prayer book has been revised and the hymnal reconstructed, and both have been brought into closer relations with the devotional sentiment of the people. While they have been enriched they have also been popularized and will prove to be more in consonance with the religious thought and habit of the American people. The canons have been so improved that the standards of admission to the ministry are raised, threby ruling out men of the cheap class who, it is stated, have lately found their way into the Episcopalian pulpit in some cases. Seven new missionary bishops have been appointed and five for new jurisdictions in this country, who are represented as practical and successful men in their dioceses. Two important resolutions were passed in the matter of Indian education, one setting forth that subsidies should not be received from the government in religious education, and the other that sectarian education by the National Government should be forbidden by constitutional amendment. A joint committee was also appointed to make changes in the constitution of the church. Of the work of this committee the Boston *Herald*, which gives much consideration to Episcopalian matters, says:—

"This committee will have in its hands the maturing of several things which the convention has persistently tabooed for several years, such as a court of appeals, the provincial system, the change of name, and the adoption, as a fundamental starting point, of the Lambeth articles of 1887 on church unity. The proposition to adopt them into the constitution occupied the convention for nearly a week, and was very ably discussed, finally reaching a favorable action, with which the house of bishops refused to concur; but it was a great step in advance to have won the lower house. It is the most important step which the popular branch has yet taken toward Christian unity. It is really the complement of what was begun in Chicago in 1886."

It is the universal testimony that the convention was in all respects the most popular and democratic known in the recent annals of the church, as well as the most harmonious. The most liberal degree of toleration was accorded even in case of extreme views, and both in its decisions and legislation it put itself abreast of modern progress in religious thought and observances. It was practical, thorough, and businesslike in its action and displayed a spirit of progressiveness and a determination to bring the church into sympathy with the wants of the people which some other denominations might do well to imitate. —*Tribune.*

A DEAF MUTE'S POEM.

JOHN CARLIN, a deaf mute, who died at his home in New York City, April 23, was the author of the following poem, which deserves to be preserved from oblivion:—

THE MUTE'S LAMENT.

I move, a silent exile on this earth,
As in his dreary cell one doomed for life,
My tongue is mute, and closed ear heedeth not;
No gleam of hope this darkened mind assures
That the blest power of speech shall e'er be known.
Murmuring gayly o'er their pebbly beds
The limpid streamlets, as they onward flow
Through verdant meadows and responding woodlands,
Vocal with many tones—I hear them not.
The linnet's dulcet tone, the robin's strain,
The whip-poor-will's, the lightsome mockbird's cry,
When merrily from branch to branch they skip,
Flap their blithe wings, and o'er the tranquil air
Diffuse their melodies—I hear them not.
The touches lyric of the lute divine,
Obedient to the rise, the cadence soft,
And the deep pause of maiden's pensive song
While swells her heart with love's elated life,
Draw forth its mellow tones—I hear them not.
Deep silence over all, and all seems lifeless;
The orator's exciting strains the crowd
Enraptured hear, while meteor-like his wit
Illuminates the dark abyss of mind—
Alone—left in the dark—I hear them not.
While solemn stillness reigns on sacred walls,
Devotion high and awe profound prevail,
The balmy words of God's own messenger
Excite to love, and troubled spirits soothe—
Religion's dewdrops bright—I feel them not.
From wearied search through long and cheerless ways
For faithless fortune, I, lorn, homeward turn;
And must this thankless tongue refuse to breathe
The blest word "mother," when that being dear
I meet with steps elastic, full of joy,
And all the fibers of this heart susceptive
Throb with our nature's strongest, purest love?
Oh! that this tongue must still forbear to sing
The hymn sublime, in praise of God on high;
Whilst solemnly the organ peals forth praises,
Inspired and deep with sweetest harmony!
Though sad and heavy in the fate I bear,
And I may sometimes wail my solitude,
Yet, oh! how precious the endowments he
T' alleviate, hath lavished! and shall I,
Thankless, return his kindness by laments?
O Hope! How sweetly smileth Heavenly Hope
On the sad drooping soul and trembling heart!
Bright as the morning star when night recedes,
His genial smile this longing soul assures
That when it leaves this sphere, replete with woes,
For paradise, replete with purest joys,
My ears shall be unsealed, and I shall hear,
My tongue shall be unbound, and I shall speak,
And happy with the angels sing forever.

The effect of this pathetic, though brave and manly, complaint is to elevate the reader and to refine and purify his sympathies. How often we complain of our little crosses, not stopping to think that, compared with the afflictions that others bravely endure, they are but as the passing cloud to the darkened sky. The loved one's voice, sweet music's comforting ministrations, song of birds, the ravishment of the human voice attuned to song or to yet holier and sweeter sounds of encouragement, love, and consolation —these are all unknown to the noble man who has left us these beautiful lines.

THE business of colonizing Africa with white people goes on apace. An expedition left England some two weeks ago for Mozambique as an advance party of settlers who are to colonize some 300 square miles of territory between the Rivers Zambesi and Sabi.

THERE are now 1,360 Christian congregations in Madagascar. The Roman Catholics began work there in 1616, but not a trace is now left of their labors.

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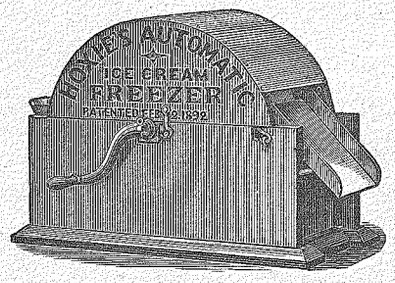

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, May 13, 1893. No. 19.

The Saints' Herald.

JOSEPH SMITH - - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, May 13, 1893.

CONTENTS:

EDITORIAL:
Undue Strife....289
The Gates of Hell not to Prevail....290
Is it Probable....292
Concurrent Testimony....292
The Sinai Gospels....292
A Timely Defense....294
ORIGINAL POETRY:
Praise the Lord....295
MOTHERS' HOME COLUMN:
A Vision....295
LETTER DEPARTMENT:....297
Does it Pay....297
ORIGINAL ARTICLES:
Observations....299
Coveting the best Gifts....300
SELECTED ARTICLES:
The Consequence of our Thoughts....301
Reproof....302
MISCELLANEOUS:
Board of Publication Matters....295
Pastoral—C. E. Butterworth....302
Pastoral—J. T. Davis....302
Items of Interest....304
SUNDAY SCHOOL ASSOCIATION:....303

UNDUE STRIFE.

THERE is some little discussion and disquiet in places over the race question, which agitation is seemingly unnecessary; certainly it should not be allowed to create misunderstanding and contention upon this matter in the churches. The gospel is alike free and sent to all people of the world without respect of person, for, as saith the Scriptures; "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if they are willing to find him, for he is not far from every one of us."—Acts 17: 26, 27. Certainly there should be none of the children of God who would lay anything in the way of one of Adam's race to hinder him from finding the blessed Master, "Who gave himself a ransom for all, to be testified in due time." There are none so low but that Jesus could weep and pray for them. Brethren, let us realize that God loves all and would that all might come to a knowledge of the truth and be saved.

But one of the questions to solve in this work of redemption is, What is the wisest course to pursue to bring about this salvation, and secure to all the full liberty of the gospel, so that it may be received and appreciated without improper restraint among the varied races of the earth? They are now unequal in the scale of civilization, and are not equal, socially or morally. Habit and clannish differences, with all that gives distinction among nations and people of different colors, are marks of division to be erased in the providence of God, in his own appointed time; and we should be helpers with God in this matter to our best ability. Wisdom would suggest as a help, that those who are of a different nationality, or color, should not offensively push themselves, or be by others crowded into undue prominence among those not of their own color, and so intermix that it excites suspicion, and proves a hindrance to those who have not been in the habit of so close association. Propriety and common courtesy would lead those who are but few in number where marked distinctions exist to be retiring in their manner, rather than offensively bold showing a seeming inclination to be placed in the front, and to claim the social plane, if such distinction is reluctantly accorded them.

We suggest, therefore, to presiding elders in all places where any disputes occur over this matter that they advise for the work's sake, that such contention be stopped at once; and that the Saints hearken more strictly to the counsel of those whose duty it is to regulate and set in order the churches in all the world. Custom and the natural barriers in the way must have their weight; at least, to such an extent that all are willing to forego self, and thus if possible remove every obstacle that would seem to hinder securing an audience among those who have not as yet been quickened by the light of the gospel of Christ.

We also suggest that as much as is practicable the ushers who may be appointed in all cities where the Saints have congregations, should endeavor to seat the audience so that those of color are not mixed prominently among others who may be strangers and are not accustomed to such unnecessary association. When there are those who would meddle in this matter, and who advise offensive scattering of one race among those not of their color in assemblies of the people are likely to be found disturbers of the peace, and makers of themselves busybodies in others matters, they should be reproved.

The traveling presiding High Council in their missions are the advising, leading, directing authorities of the churches, and wherever they are in the branches of the church, "their counsel should be sought and when given should be heeded" in matters of church government. And when sufficiently numerous and it is practicable it would be advisable that those of color should be organized into branches, and thus honor the law, to make it possible that those who are "called as chosen instruments to be ministers to their own race," shall have the advantage accruing to them without the national and natural caprice of race lines to contend with; and thus permit all to bask in the sunlight of the gospel, until every barrier is broken down, and there shall be one nation only to inhabit the mountains of Israel and one king shall reign over them, "and there shall no more be two nations."

We would further advise presiding officers of the churches who have little experience, in comparison, to courteously recognize and prefer those who are the general presiding appointees of the church, when in their respective charges, to take lead of their meetings, and thus get the benefit of their manner and procedure in church government, instead of cherishing suspicions, and being fearful lest such general appointees should disregard the rights of officers and people. This is in keeping with the law of God which says:—

> It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void.

For as "men of power and excellent wisdom in the assemblies of my people" they are sustained as your missionaries in charge of the churches in all the world. Those who are known to be of a fretful, complaining, jealous disposition should not be chosen as presiding officers of any branch of the church. Office-seeking in the church where responsibilities are sought by anyone, is an evidence that he who urges his claim is not inspired of the Holy Spirit, but is rather led by undue self-importance and ambition or prompted by the adversary of our souls to disturb the peace of the Saints, and put in jeopardy the liberty of the people of God, by reigning over them in an ambitious spirit, after the pattern of the world. Rebellion is as the sin of witchcraft; and it is observed generally where there are disturbances in the churches, that it frequently arises because of opposition to the counsel of general authorities of the church. In case any of the

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general appointees of the church are at fault in their rulings, or err in their teachings, instead of stirring up rebellion and strife against them, or discordantly contending against their rulings, it is better to report them to the respective presidents of the quorums to which they belong, or to the president of the church, so that steps may be taken in a legitimate way, to correct any evil that may have been done by them, in either teaching or ruling.

While it is within the scope of the spirit and genius of the restored gospel dispensation, and the church doors are wide open to every nationality, and every race is to be invited to enter in and enjoy the fruits of the Spirit of God by which all are enlightened and made free in Christ, it is not intended by, nor included within the wide latitude of gospel liberty to so far throw down the barriers as to lose sight of all the peculiar features of distinction by which God has marked the races and nationalities. As for instance, the gospel does not demand such a mixing of the Caucasian and the Malay and the negro, as to justify the encouraging of marriage between these races. The fact that the white will mix with the red and the black unto the reproduction of their kind and race, is not an insuperable barrier to such mixing; the social, moral, and intellectual conditions forbid.

Besides this the laws in States and Territories, and the unwritten law of the social fabric prohibit what is known as "miscegenation," and in many of the States where the church is preaching and building up, the statutes prohibit marriages between the white and the colored races; which statute laws the church must be governed by. And while the church teaches distinctly that in Christ there is "neither male nor female, neither bond nor free," but they are all one, in gospel life and gospel freedom; the same law of courtesy and sense of propriety that causes the sisters to sit on one side of the church and the brothers on the other, when not in the immediate escort and care of those of the same family, or their intimate friends and guardians would dictate a similar separation between the two races; and that too without the impertinent suggestion of race prejudice, or the existence of the feeling so sharply rebuked by Christ, "stand you over there, I am holier than thou."

We have been the friend of the colored man from boyhood; an abolitionist by instinct, and have had many a sharp dispute with others in regard to slavery, and the consequent debasement of the race enslaved, but have never been an advocate of putting aside the real causes why there should not be an unrestrained mixing of the two races. It has been quoted that we once said that if one of our daughters wished to marry a colored man we would have no objection. This is a mistake. In an argument with a citizen of Nauvoo, upon the right of Congress to abolish slavery in the District of Columbia, which he was denying and upholding, he said, rather spitefully, "Maybe you would like your daughter to marry a negro?" We laughed and said, "That is no argument. There is many a white man whom we would not like our daughter to marry; but if we so raise our girl that when she arrives at years of discretion and marriageable age and she chooses to marry a negro, it will be her business; she will have to do so, we suppose, and then take the consequences of her act." That is all there was of that statement.

A clean, upright, honest, faithful colored man or woman, is more to be commended than an unclean, unrighteous, dishonest, and unfaithful white man; and we believe that God will discriminate in favor of the righteous man, whose deeds are commendable, and not save a man simply because his skin is white. If his soul is white no matter what the color of his skin, the man is sure of his salvation.

Church privileges and equal access to God's mercy do not necessarily destroy the social distinctions which wisdom and peculiarities of condition impose and make distinctive. Any attempt to urge the unrestrained intercourse of all classes, races, and conditions will stir up strife and contention far more dangerous to the welfare and unity of the church, than the principle contended for will justify.

BRO. A. J. DAVIDSON, writing from Malvern, Iowa, April 22, states that the Christian Church, by one of its elders, John P. Jessee, an evangelist, was holding a series of revival meetings at Malvern; and was scattering a little handbill making sundry offers of reward for things named in the bill; among them was this:—

> A reward of $50 is offered for any church, other than the "Church of Christ," authorized in the Bible under the Christian Dispensation.

Bro. Davidson thinks that one of the elders of the church would find an opportunity of being of good service at Malvern, if he would come. Anyone going there will call on Bro. Davidson, who will try to aid in getting a house, though it may be only a hall can be had.

This $50 reward is slightly disingenuous, for the reason that if Rev. Jessee is asked what he means by the "Church of Christ" named in the offer, he will say, "The church that is recognized by Jesus Christ, of course;" and we seriously doubt if he will allege that the church of which he is a member is that church. The offer does not state it; if it did, it might be possible to get a hearing among the people by denying it. As it stands it is a self-evident proposition, as Mr. Jessee intended it should be.

THE GATES OF HELL NOT TO PREVAIL.

IN an editorial article in the *Deseret News* dated April 21, in which an answer to the question: Did the gates of hell prevail against the primitive church? is suggested, the conclusion is reached that it was not "true that the gates of Hades gained the victory." Then comes the following:—

> To better understand the question, it must be remembered that the purpose for which the primitive church was organized on earth was accomplished in every particular. This purpose was to prepare mankind for the final establishment of the kingdom of heaven on earth. Towards this end, all the dealings of God with mankind in his various dispensations have been directed. In the patriarchal dispensation the Lord dealt with families, educating them for a higher dispensation. This was consummated when in the Mosaic era the families were united into a nation, the Lord guiding the affairs of the people and developing them for a higher purpose. This plan was further advanced when in the new dispensation the Church of Christ was founded and the members scattered among the nations of the earth, carrying with them the principles they had embraced. By this means the education thus far obtained in the previous ages and the new truths revealed by Christ were offered to all the world. True, the church itself was hidden from view for a long time, but much of the truth proclaimed by the church remained on earth during all this time, and like a leaven it has leavened the world to a certain extent, a fact impossible to overcome. This was the very purpose for which the church was founded. The object our heavenly Father had in view was to prepare the nations of the earth for the great kingdom to come, in which all the world shall be united under one ruler, the King of kings and Lord of lords. Hence the gathering dispensation of our age preparatory to the millennium. The commencement of our era was the scattering dispensation, as this is the gathering one. But both serve the same great purpose, the preparation for the final victory of God and the Lamb.
>
> The evil one prevailed as little against the church as against Christ. He was slain, but his death was his victory. The members of the church were also slain, but the blood of the martyrs was the seed of the church.
>
> The objection to the view here presented would probably be this, that if the gates of hell did not prevail against the church, then the Roman denomination would be supported in its claim to being the true church as a lineal descendant from the primitive church. To which it is sufficient to say that the Roman Catholics have no just claim whatever to being the Church of Christ. In the first place it has never been proven that Peter ever was in Rome and submitted his authority to the bishop of that place. And in the second place, apostolic succession is not the only ground on which a denomination can rest its claims to being the true church. Purity of doctrine is equally necessary. The Scriptures say that "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." If this be so, the Roman church forfeited its rights hundreds of years ago, when it changed the doctrines of Christ and introduced its own dogmas and ordinances.

The closing portions of this argu-

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ment will well bear close consideration. The point is made that the Roman Catholics have not just claims to be considered the church of Christ, on two grounds; one, it is not proved that proper connection between the primitive church under Peter and the Catholic Church ever existed; the other, apostolic succession is not the only necessary ground on which to rest a claim to being the true church; there must be purity of doctrine as well.

The necessary inference to be drawn from this argument is, that the Catholic Church is wanting in three essential requisites, proper connection, lineal succession, and purity of doctrine. It may not be amiss to state that another inference is intended to be read between the lines about to this effect; if the Roman Catholic Church cannot prove itself to be in the lineal succession to the primitive church, no one of the many fragmentary pieces into which that Catholic Church has been broken during the centuries between Christ and Peter and the present, can possibly show itself to be in the line either; and as a consequence, unless there had been a testamentary dispensation of restoration there is no church in succession; and if none, then has there been a victory against the primitive church and in favor of the Gates of Hell. The conclusion that there had been no such victory, carries the conclusion that there has been a restoration, and there is a church in lineal succession—Where is that church?

The concluding quotation from the Scriptures: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God;" with what follows is applied as conclusive against the claim for succession made by the Roman Church: "If this be so, the Roman Church forfeited its rights hundreds of years ago, when it changed the doctrines of Christ and introduced its own dogmas and ordinances."

The correctness of the scriptural statement in the foregoing is taken for granted by the *News*, and the argument based on the "if it be so," is taken as fatal to the pretensions of the Catholic Church. To this may be added what the Savior himself stated as found in John 8: 31, 32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Just as certainly as the words of the beloved disciple, quoted by the *News* are true, and taken as a predicate serve as a fulcrum for the argument against the Catholic Church to rest upon to the overthrowing of its claims, so must the words of the Savior given by the disciple be taken against those claiming to be disciples, and to be believing on his words; if they continue in his word, then are they his disciples; if they do not continue in his word, they are not his disciples. If not his disciples whose disciples are they?

When in 1844 the prophet and patriarch of the church were taken away there was a great host of people who had been born into the hope of Life Eternal through the preaching of the gospel; and had become the disciples of Christ, and were called "the Church of Christ." Unto that people there came the voice of God through Christ the law-giver, saying:—

> Behold I have manifested unto you, by my Spirit in many instances, that the things which you have written are true; wherefore ye know that they are true; and if ye know that they are true, behold I give you a commandment to rely on the things that are written; for in them are all things written concerning the foundation of my church, my gospel, and my rock; wherefore, if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

The foregoing was given to Oliver Cowdery and David Whitmer for the benefit of building up the church in June, 1829; and was followed by similar teaching in October, 1830, by revelation to Ezra Thayre and Northrop Sweet. They were commanded to preach and say:—

> Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized everyone of you, for the remission of your sins; yea be baptized even by water, and then cometh the baptism of fire and the Holy Ghost. Behold, verily, verily I say unto you, this is my gospel, and remember that they shall have faith in me, or they can in no wise be saved; and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you.—Doc. and Cov. 32: 2, 3.

The church was commanded to go to the Ohio, and the law should be given them. The leading spirits did go; the contemplated center was established, and in February, 1831, the promised law was given. In that law, corroborative of what is quoted above, this will be found:—

> Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues.—Doc. and Cov. 42: 16.

"If ye continue in my word then are ye my disciples," said the Lord in John's day; and in Joseph's day the same Lord said: "he that doth according to these things, [written in his word,] shall be saved." Wherein do these statements disagree?

If the Catholic Church forfeited its rights hundreds of years ago, for changing the commands, laws, and ordinances, is it not equally as forcibly true that any other people called a church that should do similar things in another age and time should in a like way forfeit the right to be the church of Christ.

For instance, if the church organized April 6, 1830, and to which similar commands as the one quoted from 2 John, and St. John 8: 31, 32, in connection and in keeping with those words of the Savior had been given, should choose at any period of time to change the faith, doctrines, or ordinances which were given to that church in its formative period, and introduce rules of belief, articles of faith, doctrines and practices not provided for in the organic law; and the rules given to govern the church; but on the contrary, antagonistic to and subversive of those articles of faith, doctrines, and practices which had been given with sacred emphasis, would not such departure on the part of that church forfeit the right to be the church just as surely as the Catholic Church forfeited its right so many years ago? Can there be two applications of the same principle; the one against the Catholic Church, the other in favor of a departing schism from the church established under the restored gospel? Is not the conclusion that if such a thing as a departure from the commands and ordinances given by God to the church during the time of its establishment, and other and differing ordinances, dogmas, and practices instituted, either instead of, or in addition to those originally given, has occurred, then those who were the instruments in introducing such changes, have no longer the right to the claim of being in the line of legal succession, having forfeited that right by transgressing the law and changing the ordinances? There can be but one just answer to this question.

At the death of Joseph and Hyrum Smith, or soon after, there took place a change in both precept and practice, faith and doctrine; nor can this statement be successfully denied.

The gospel had been restored, and was being preached "in its purity." The Book of Mormon, a revelation from God, was projected upon the believing world; that the poor might have the gospel preached unto them, they that murmured might learn doctrine, and they that erred in spirit might come to understanding. Laws of divine sanction, and rules of correctness in conduct, including the sacredness of home and the purity of the marriage relation were given by the voice of God in revelation and accepted by the people in solemn conclave; the heralds of the cross and the risen Lord went abroad teaching; dreams, visions, angel ministrations went before them preparing the way for them; angelic visitations, directions by dream, vision, and the voice of God in revelation accompanied them; and the gifts of the Spirit and the presence of the Holy Ghost followed after them, confirming the word by signs following the believer. Prosperity, indus-

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try's crown, attended their church building, until the adversary of souls, grown desperate by spiritual defeat on every side, stirred up the evil passions of men of perverse minds and the prophet and patriarch were slain. Then came the change. Insidious advances were made. Corruption of the marital law of the church was attempted; and, alas, succeeded. Nor does it now matter with whom, as a human instrument, the innovation, the departure began; it is enough to know that it had a beginning and obtained a lodgement in the church. Thousands of steadfast souls were made sad, thousands more were driven into a state of utter apostasy; while many fell into the meshes of spiritual entanglement and became subjects of the new and fatal regime. It was but a series of slow but fatal steps, until the people led in thrall were made to bow to the sacrificial rite by which their chains were fastened and were baptized unto President Brigham Young and plural wifery. A more complete departure from the primitive faith could not have been planned or asked for. In its course to make its triumph sure it became necessary for a complete abandonment of the "things which had been written." President Young laid his hand upon the three books in which the commands of God, to be a law, to be God's law to govern the church, had been given, and said in effect that they were no longer needed; that they sufficed for the church in its infancy, but like the schoolboy's jacket which had grown too small for him, so had the church outgrown the books, having the living oracles. Did that people continue in the word of Christ? Was there not a change in doctrine and a departure from the faith so fatal as to vitiate the title to the succession in church identity?

"Purity of doctrine" is indeed essential to the claim for succession; and it is quite against the logic of the argument of the *News*, to conclude that the right to succession lies with those whom the *News* represents, shadowy as is the claim made for it in the article quoted. The lineal succession is hinted at in such a way as gives the reader to see that the principle of lineal right to the line of succession is believed in by the *News*, and that in the case of the Catholic Church the claim would not lie, but that in some other it would. What is true in one case must be in another, the conditions being similar. All that the Reorganization has claimed in the long contest it has waged against the Utah Church, in regard to legitimate church existence under the dispensation of the restored gospel, rests upon the very principle now stated by the *News;* something beside apostolic succession is necessary to legal church succession, identity, and purity of doctrine. How the *News* will reconcile the facts with the theory it is interesting to know. In the past we have been ignored, and may be still; but the logic of events is compelling the recognition of the principles on which our cause assuredly rests.

IT IS PROBABLE.

THE *Deseret News* contains a reference to the late find of old time manuscripts of the New Testament, known as the Syriac version of the four Gospels, with the comment:—

There is a tendency among Biblical scholars to consider not only the last eight verses of Mark but the whole portion of the last chapter from verse nine as a later addition. The two most ancient Greek manuscripts exclude them and others give an entirely different ending to the Gospel. It is evident, however, that if these verses were not penned by the author whose name the book bears, they were added so early that the exact date is no more obtainable through the ordinary resources of history. They may have been added, for aught we know, by somebody personally acquainted with Mark, or with Peter under whose supervision the Gospel was probably written, and they may contain the substance of what these men told the Saints in the public assemblies. The references to the resurrection of Christ; his appearance to his disciples; the commission given to the Twelve to preach the Gospel, and the promises of miraculous manifestations following faith are fundamental parts of Christianity. And not one of them is rendered less important by any doubt that can be cast upon the genuineness of this part of the New Testament. All the probability so far is that the verses in question are both genuine and authentic, but even if their genuineness should sometime be proved doubtful, their authenticity is beyond a doubt supported as they are by sacred Scriptures and by modern revelations.

There has undoubtedly been a great effort in some circles to get rid of the conclusions to which Bible believers are forced in a discussion upon Bible topics, by the clear and terse statements found in that same sixteenth chapter of Mark; and much as it might possibly cripple the arguments of the elders of the latter-day work, if the closing part of the chapter should be eliminated from the record, we have no fear but what should the earlier records be found the whole of the chapter will be there.

CONCURRENT TESTIMONY.

CHARLES DICKENS, the justly celebrated English writer, in his work, "An Uncommercial Traveler," details a visit to an Emigrant Ship about to leave the docks of an English port for America with a load of Mormons bound for the home of the Saints. Mr. Dickens reproted that he found a most remarkable degree of order and propriety exhibited among the eight hundred souls on board, gathered principally from the south of England and Wales. The chapter closes with the following tribute to the character of the shipload as he saw it.

I afterward learned that a dispatch was sent home by the captain, before he struck out into the wide Atlantic, highly extolling the behavior of these emigrants, and the perfect order and propriety of all their social arrangements. What is in store for the poor people on the shores of the Great Salt Lake, what happy delusions they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed.—"Uncommercial Traveller," chapter 20.

To this chapter is added a footnote by the author:—

After this "Uncommercial Journey" was printed, I happened to mention the experience it describes to Mr. Monckton Milnes, M. P. That gentleman then showed me an article of his writing, in *The Edinburgh Review*, for January, 1862, which is highly remarkable for its philosophical and literary research concerning these Latter Day Saints. I find in it the following sentences: "The Select Committee of the House of Commons on emigrant ships for 1854 summoned the Mormon agent and passenger-broker before it, and came to the conclusion that no ships under the provisions of the 'Passengers Act' could be depended upon for comfort and security in the same degree as those under his administration. The Mormon ship is a Family under strong and accepted discipline, with every provision for comfort, decorum, and internal peace."

"The Uncommercial Traveller," was first published in 1861, in *All The Year Round*, a periodical established by Mr. Dickens in 1859.

This testimonial is excellent though late, to the good order and excellent spirit of the converts to Mormonism in those days.

THE SINAI GOSPELS.

THE following in relation to the finding of manuscripts of some of the gospels, believed to be of ancient time and of value as such will be interesting reading to the readers of the HERALD, who are interested in the result of archæological researches in the eastern as well as the new countries of the world. The first is from the *News*, the second from the *Sunday School Times:*—

DISCOVERY OF A SYRIAN TEXT OF THE GOSPELS.

The Berlin correspondent of the *Daily News* telegraphs: It will be remembered that last year Professor Hanak surprised the theological world by his discovery in an Egyptian tomb of a fragment of the Gospel and the Apocalypse of St. Peter. Now another discovery is reported by Professor I. B. Harris, of Cambridge, who is now staying in Egypt, and who has given an account of it in a letter written from Suez to Professor Nestle at Tübingen. Two ladies—Mrs. Lewis and her sister, Mrs. Gibson—both conversant with Oriental languages, and speaking Arabian and modern Greek fluently, went last year to Mount Sinai, after being thoroughly instructed by Professor Harris in the photographing of handwritings. Although the convent had often been searched for written treasures since Tischendorf's great discovery

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there—and even by Professor Harris himself only three years ago—the present discovery remained hidden from former investigators. It is a palimpsest manuscript. When Mrs. Lewis first saw it, it was in a dreadful condition, all the leaves sticking together, and being full of dirt. She separated the leaves from one another with the steam from her teakettle, and photographed the whole text—from three to four hundred pages. It turned out to be a Syrian text of the four Gospels, closely related to the one known to the theologians as Cureton's "Remains of a very ancient Rescension of the Four Gospels in Syriac," and among all preserved testimonies contains the oldest authenticated texts of the Gospels. Only fragments of the Syrian text have hitherto been known, these being in a single manuscript in the British Museum, and in two leaves of it which came to Berlin. Now all the Four Gospels in this text are nearly complete. Professor Harris, himself, on hearing of the discovery, set off for Mount Sinai, and for forty days he and the two ladies sat in the convent deciphering the palimpsest leaves. They are now on their way home with the results.

THE NEW SINAI GOSPELS.

BY AGNES SMITH LEWIS.

[NOTE.—The importance of the discovery, in the Convent of St. Catherine at Mount Sinai, of an early manuscript of the old Syriac Gospels, is indicated by the following note from Professor J. Rendel Harris of Cambridge University, who writes under date of March 30, at Suez, Egypt, accompanying the following description of it by its fortunate discoverer: "I am just out of the desert, where we have had nearly two months' retirement, including forty days' work in the convent library, on Sinai. As the results of our work are likely to be monumental in New Testament criticism, I thought you ought to have some notes of the leading points, and in particular, of the great discovery made last year by my friend, Mrs. Lewis of Cambridge (an accomplished scholar to whom I gave introductions to the convent),—a discovery which brought us here this winter. She has unearthed a palimpsest of the old Syriac Gospels which dates from at least the sixth century, and is closely related to the Cureton text. I can assure you that it is an astonishing manuscript, and that the recovery of the *Lewis Codex* marks an epoch in New Testament studies. I have accordingly asked her to write you some notes on the subject."—THE EDITOR.]

Whence do we get the text of our English New Testament? From the Greek, most of my readers will answer. But few, we venture to think, have ever cared to trace the steps by which it has been won from moldering fragments, by patient scholar or by enterprising traveler.

The edited texts of our Greek New Testament rests mainly on four great manuscripts, or codices, as they are called,—the Vaticanus, of the fourth century, now in the Pope's palace; the Alexandrinus, of the fifth, carefully preserved in the British Museum; the Sinaiticus, won by Tischendorf, not without guile, from the monks in the convent of Mount Sinai; and the Codex Bezae, in the University Library at Cambridge. These are all clearly written, the chief difficulty in deciphering them being that the writing, like that of most ancient Greek manuscipts, is in capital letters, called uncials, without division of the letters into words, and without punctuation. Other difficulties are caused by the finger of Time. Sometimes a hole exists where an important word might be looked for; sometimes the writing is so faded that the keenest eyes can hardly decipher it; and sometimes pages have stuck so close together that the upper surface of the one has been transferred to the other when they were separated. But we are deeply thankful that it has been possible for British and American scholars, with the help of these and other codices, to adopt a text which represents the word of God, in all its main essentials, very nearly as it was first penned under the guidance of the Holy Spirit.

Since the Revised Version of the Bible was given to the world, twelve years ago, it is now no secret that in many minor points these great codices differ. Their variations seldom affect any serious doctrine; they merely represent a different choice of words to express the same thing, and are due to the idiosyncrasies of early scribes. To us they afford witness that the immediate followers of our Lord had no slavish veneration for mere words,—that his teaching, as by them reported when fresh in their memories, has been transmitted to us more faithfully than if learned rabbis had watched over its every jot and tittle.

Now, when Greek codices vary, where can we look for an umpire? Naturally, to the ancient codices in those languages into which the gospel was first translated. And here the language which was spoken in the humble workshop of Nazareth, the language in which our Lord restored a dead girl to life, and in which his despairing cry was uttered from the cross, the Syriac, or Aramaic, becomes of first importance.

Early Syriac versions of the New Testament fall naturally into two divisions,—the common one, or Peshito, universally adopted by the Syriac churches after the fourth century; and the more ancient one, named the Curetonian, from William Cureton, who discovered the only known copy, in 1842, amongst some manuscripts brought from the Nitrian desert to the British Museum.

The Curetonian, being the earlier of these two, is the more highly valued. But it is imperfect, containing portions only of Matthew, of Luke, and of John, whilst of Mark all but the last four verses had disappeared before Cureton found it.

Scholars have therefore often expressed a hope that the Curetonian version might some day be supplemented by the discovery of another manuscript. For this, Eastern monasteries have till now been vainly searched; and the present writer believes that she can distinctly trace the finger of Providence in the way that she and her twin sister, Mrs. James G. Gibson, were led, in the spring of last year, to place their hands on an almost complete copy of these early Syriac Gospels.

We had often thought of visiting Mt. Sinai; for the warm welcome extended to us in other Greek monasteries had awakened the hope that our command of colloquial Greek might be the key to doors which have baffled the efforts of former European travelers. But family circumstances prevented our carrying out our purpose till the spring of 1892; and our thoughts were turned in the direction of the Syriac library through the publication in 1891, by Mr. Rendel Harris, of the Apology of Aristides, which he had recently discovered there.

The Syriac Language, to one who has already mastered Arabic and Hebrew, is not very difficult; but a new source of power was unexpectedly placed in our hands by Mr. Harris himself, who insisted on teaching us photography.

November skies are not, however, in England, very favorable to this art; and we had only half learned our lesson when our kind instructor received a commission from the University of Cambridge to visit other Eastern monasteries in search of manuscripts. It thus came to pass that we had taken only one respectable picture before we started, on the 7th of January, with over a thousand Eastman films and a manuscript stand, designed by Mr. Harris to obviate the difficulties which he had himself met with.

We were received by the monks with great cordiality, which ripened into a sincere friendship with some of them during our stay. Amongst the Syriac books which they showed us, I soon picked out a volume of a hundred and seventy-eight leaves, nearly all glued together with some greasy substance. I separated them partly with my fingers and partly with the steam of a kettle. They had the more fascination for me that no human eye had evidently looked on them for centuries; and I soon perceived that it was a palimpsest, whose upper or later writing contained the stories of women saints, whilst the under or earlier one was the four Gospels, as I knew from many pages being headed "Evangelion," "Matthi," "Marcus," or "Luca." I could also read detached words or lines where they appeared on the margins. I therefore at once determined to photograph the whole of this palimpsest.

Space fails me to relate all the difficulties we surmounted. The manuscript stand was excellent, but its screws would not fit, and it had to be tied together with cords; and there was a radical defect in our two Eastman boxes, which caused them to tear up the films, and so clog their own machinery. Besides this, my sister, who seconded me with great assiduity, sometimes lost her place in turning over the leaves, and thus put me in possession of at least thirty-three duplicates, which I did not want, as they increased both my work and her own.

We returned home in the end of March, and developed most of our photographs successfully, with the exception of some which were sent to the Eastman Company and were spoiled. The box which contained these had been picked out at random from amongst over forty similar ones, yet, strangely enough, it contained those of which my sister's mistake had furnished us with duplicates.

When the three hundred and fifty-six pages of our palimpsest were completed, I read the upper writing, and found that it contained the stories of Thecla, Eugenia, Pelagia, Marina, Euphrosyna, Onesima, Drosis, Barbara, Maria, Irene, Euphemia, Sophia, Theodosia, Theodota, a short creed, and the stories of Susanna, and of Cyprian and Justina. As my eyes were not keen enough to read the under writing which ran between and underneath the lines of the upper, and was, of course, much more minute than the original, I showed my photographs to several Syriac scholars, asking if they could help me to find out to which version these gospels belonged.

They were all either too busy or their eyes were, like my own, not of the kind which read minute things easily. At length I showed some of the clearest photographs to Mr. F. C. Barkitt, and he asked Professor Busby's help in transcribing a page, with the result that they pronounced the version to be one closely allied to the Curetonian.

It was evident that a satisfactory transcription could be made only from the manuscript itself, and as these two gentlemen, with Mr. Rendel Harris, undertook to transcribe it, my sister and I offered to return with them to Mt. Sinai, as we thought that our presence would induce the monks to lend it the more readily to our friends.

We were not mistaken. The treasure was at once confided to my keeping, and for more than a month was worked upon from sunrise till sunset, with the following results.

The upper writing is in one column, and, as we have said, a continuous volume; a selection of short biographies of women saints, with the title, "Select Narratives," by one John Hedesh, made in A. D. 778. To supply the vellum on which this is written, an older book has been taken to pieces, and arranged so that the Gospels are interleaved with each other.

They seem to be there in a complete form, if only they could be all read; but the words, which are in two columns, can only be distinctly seen when they are on the margin, or beyond the upper or lower line. The smaller letters of the Gospels have often to be traced amongst the larger ones of the martyrology. Some are distinct, but some are greatly faded, and show themselves only when touched by a chemical reviver. Nearly the whole of the Gospel of St. Mark has been transcribed, except the last twelve verses, which are absent, as they are from some of the older Greek codices.

It is supposed from this that our manus-

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cript may be a more ancient one than the Curetonian.

The old reading, "Good will towards men" (*en anthropois eudokia*), in Luke 2:14, is confirmed.

Lastly our manuscript is linked to the Curetonian by its colophon, which came up under the reviver, and which tells us that these are the separated Gospels,—separated, perhaps, from the Diatessaron, or Harmony of Tatian which was used by the Syriac Church during the second and third centuries. The Gospels end on page 320 of the manuscript. The remainder is apocryphal writings, in Syriac and in Greek, which are as yet only partly transcribed.

We can only hope that this our discovery of an early text of God's great message to the world may lead to an increased interest in Syriac studies, and to a renewed search in Eastern monasteries for further documents which will, like the Apology of Aristides, give us a more intelligent insight into the history of the first martyrs and confessors.

SUEZ, Egypt.

A TIMELY DEFENSE.

UNCLE WILLIAM B. SMITH, living at Osterdock, Clayton county, Iowa, is wide awake to the vital interests of the latter-day work. Some careless, possibly reckless writer in the Dubuque *Times*, wrote a newspaper screed about the Mormons, Joseph Smith, and the history of the Book of Mormon, in the usual vein of such writers. The article was so loose and gross in its attack that it excited the indignation of a citizen of Elkader, in the same county, and a former neighbor of Uncle William, who replies to the article in the following vigorous fashion. We give the whole, includ- the headlines, from the *Times* for April 16, sent us by Uncle William:—

WISHES TO PROTEST.

STRICTURES ON PROPHET JOSEPH NOT CORRECT.—SO SAYS ONE WHO KNEW HIM.

The Brother of the Prophet and Family the Best of Citizens—No Intention to Hurt Their Feelings by Quoting What is Accepted as History.

ELKADER, Iowa, April 13, 1893.

EDITOR DUBUQUE DAILY TIMES.

Dear Sir:—In your article on the Mormon Church contained in your daily issue of April 12, you say: "It was founded by an ignorant, dissipated member of a vicious family which had a well-earned reputation of being thieves and drunkards etc." Knowing your reputation for kindness, fairness, and sympathy, I do not believe that you would willfully or knowingly inflict a pang or a pain in the bosom of any one of our fellow creatures unless it was done without a knowledge on your part of the true facts in any case.

I have no more sympathy or feeling for either branch of the Mormon Church than you have, but I have a strong sympathetic feeling, and friendship for some of the Smith family who are still living, and to whom your language above quoted, does great injustice, and I also know that when you hear from me a few facts, your kindness will prompt you to repair in some manner the wrong you have inflicted upon them.

Kirtland is situated in the county in which I was raised from youth to manhood, and at the time Smith and his Mormons settled there I was nearly a man grown, and some of them were my immediate neighbors, with whose children I was often schoolmates, and I often met their prophet, Joseph Smith, although I was not personally acquainted with him. I was, however, intimately acquainted with Mr. Cowdery, one of his scribes, and to whom I was indebted for his special kindness to me, as well as for the many lessons of instruction I received from him as my preceptor in the schoolroom, and a Mormon as he was, I shall ever cherish his memory. A more amiable, generous, kind-hearted man, I have not met since. I lived among the daily talk and excitement of the "New Faith" or "Latter Day Saints," as they were sometimes called at that time. From the time they settled in my county until they left it, I must say that during all that time I never heard Joseph Smith called a thief, a drunkard, or a vicious man, even by his worst enemies, and my recollection of him to this late day is that he was a tall, graceful, good-looking man continually wearing a smile on his face for everyone, and that he was a kind-hearted, generous friend and companion, and that it was his winning manners by which he succeeded more than anything else.

Dupe, impostor, crazy fanatic, were the common words applied to him by the Gentiles of these days, but never thief, drunkard, or vicious.

But all this is not where your language referred to, cuts the deepest, and inflicts the most pain for this same Joseph Smith has a brother, the Rev. William B. Smith, who is one of the old pioneers of Clayton county, and who is still living among us, and a man whom I have known for nearly forty years, and for nearly half of that time, he has lived within a stone's throw of my dwelling, and I do know that the citizens of Elkader, and those of the county generally, will sustain me when I say that there is not a single stain upon his character. A kind, honest, just, and upright man is his life long reputation here.

He has preached to us, lectured to us, pronounced funeral services over our dead, sat upon our juries, mingled in our conventions, acted as chaplain on our national holidays, and may be seen mingling with his fellows at every reunion of both the old settlers and the G. A. R., and, although he is a strong defender of his brothers, and a devoted Mormon of the anti-polygamy sect, yet, unless he is drawn out, no one would ever know from any of his public or private talk that he was a Mormon. When the first gun was fired on Fort Sumpter he took the stump to arouse the people to the impending danger, and then shouldered his rifle, bid adieu to his family, enlisted in the Union army, and when the war was over came home with an honorable discharge. He has raised up in this county a bright and honorable family, all of whom are doing well, and not one of whom has ever caused him to blush, and it is here again where the language of your article cuts like a knife. Deluded as they were, there was among the early Mormons the best and noblest of mankind, and where they missed it, was by admitting among them without knowing it, rascals, horse thieves, and murderers, and then defending them without investigation on the belief that the charge against them was Gentile persecution.

SAMUEL MURDOCK.

The above communication was inspired by an editorial appearing in the *Times* the date stated. There were no intentions of saying anything to the detriment of those of the faith of to-day and what was said of the founder of the sect was in line with the leading encyclopædias, all of which give detailed account of the work of Joseph Smith during the days of organizing the Mormon Church. — *Editor Times.*

Uncle William protests against the misrepresentations made in the general Encyclopedias and the popular histories, and is anxious that some effort should be made to correct them. The committee appointed at the late Conference have taken the matter in hand, and will be heard from after awhile. It will be a difficult matter to meet and dislodge from the public mind such hoary-headed lies as men under the guise of religious fervor have told so long about the Book of Mormon, the history of the rise of the work, and the Smith family in connection with it. We are sincerely glad, however, that there is, here and there, a man of the courage of Ex-Judge Samuel Murdock, who knew the men and dares to state the truth about them, the popular notion to the contrary notwithstanding.

EDITORIAL ITEMS.

ADVICES from Bro. J. C. Clapp, Honolulu, Hawaii, dated April 11 state that he had baptized four since we heard from him. He was holding meetings with good audiences, and much freedom in the word.

By the Logan *Observer* of the 27th April we see that the wife of Bro. Leonard Scott has been called by death to the other land and clime.

Bro. Eri B. Mullin writes again from Jay, Oklahoma, where he is postmaster, stating that he heard that those elders whom he heard had preached within three miles of his post office, when they reached the next schoolhouse, were after their services were concluded, not invited home by anyone; but left to spend the night in the house as best they could. This news caused Bro. Mullin the heartache; and he wishes the elders to take a note of his whereabouts, that should any of them be traveling in that region they may know where to find a home. He writes: "Say in the *Herald* that my home is their home, and that any of the elders will always find a home with me, while I have one; especially when near enough to reach me." Bro. Mullin has learned what the apostle meant when he wrote, "given to hospitality."

Bro. J. A. Grant wrote from Frenchtown, Michigan, May 1, giving account of the labors of Bro. R. E. Grant and himself at that place, of which the former has written us. Write again, Bro. Grant.

Bro. W. S. Pender wrote the 1st inst., from Chetek, Wisconsin, where he had just closed a six-night's discussion with an Adventist. He reported large audiences in attendance, and the outcome as satisfactory to the cause.

Read "*plane* of the commonplace," not "plain," as the typo made us to state in an editorial item concerning the marriages of two of the Herald Office employees.

Bro. James Caffall desires us to say that he made no special appointment for Bro. G. M. L. Whitman, of Nebraska, for the reason that he is acting as the president of a district, which necessarily defines his field of service.

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Bro. W. W. Blair left his home for Council Bluffs, and other points in Western Iowa, and in due time the east.

Brn. W. H. Kelley, I. N. Roberts, W. Waterman, Heman C. Smith, A. B. and A. J. Moore, and F. A. Smith are all off for the field of ministerial labor—may the good Lord direct and aid them to do excellent service in saving souls.

Bro. Eli C. Day, of Janesville, Minnesota, writes that he will welcome and care for any of the traveling ministry who may preach at that point.

THE clipping below contains the latest news from the Holy Land. We have of late been asked for further evidence concerning the restoration of the former and latter rains in Palestine. The rapid settlement of the country and high prices asked for land are clearly indicative of the productiveness of the soil and salubriousness of the climate:—

The Jaffa & Jerusalem railroad is now doing a good business. It is fifty-three miles long, has five Baldwin locomotives from Philadelphia and cost $2,000,000. The fare from Jerusalem to Jaffa is $2.50 first class and $1 second class. It is a fact, and no joke, that real estate in Jerusalem is on the boom. Eight and one half acres of land one mile from the city recently brought $25,000. Thirty years ago it sold for $1 an acre.

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun, Little Lioux, Iowa, May 1:—

I preached here yesterday. Baptized several this afternoon; one a young man of prominence as a dentist.

BOARD OF PUBLICATION MATTERS.

During and since the time of the late General Conference, inquiry has been made by some of the Saints as to what salary Bro. David Dancer was receiving for his services as Business Manager of the Board, those speaking of it placing the figures, according to the reports to them, all the way from sixty dollars a month to fifteen hundred dollars a year. Just how such stories could be set afloat when the fact is that Bro. Dancer has never received, nor asked, a cent for any such service, the Saints may well judge for themselves.

But why should anyone be found detracting from the good a brother or sister does by starting or circulating such stories when it is so easy to ascertain the facts, by a question, or dropping a letter or card to the Board?

Bro. Dancer in fact has not only given the time he has used as the Business Manager of the Board without remuneration from the body, but has also boarded himself while so doing. What else could be asked? Not only this, but often when the funds of the office have been low, he has advanced to aid the office various sums to meet the emergency of from fifteen to thirty-five hundred dollars without asking a cent of interest.

I have taken this occasion to correct the false impression that has gone out as to this, because I believe worthy Saints prefer facts to fiction, and to render credit where it is due than to detract from a brother's work. Honor to whom honor is due.

Not only this brother has given his time and services on the Board without expense, but so did Brn. I. L. Rogers, E. Banta, G. A. Blakeslee, and others of former years; while in later time Brn. J. H. Peters and Robert Winning, according as their location and business would permit, have cheerfully and worthily done the same.

At the General Conference just closed, in the selection of the Board, as many quorums of the church were directly represented as could be, so as to carry out the spirit of the provision of the revelation which says: "Let all things be done by common consent in the church."

The "common consent" is nearest attained through due representatives of the church quorums who may truly reflect the sentiments respectively of the same.

And although it is left with the Bishop to nominate members of this board he could not do himself nor the body justice to make such nominations upon his own caprice, regardless of the rules governing in the body.

For this reason the announcement was made to the conference at the time of making the nominations, of the effort to thus properly represent the body through its various quorums where practicable, and at the same time obtain brethren fitted and qualified for the duties required.

This position after much reflection and thought I may safely say was led to by the light of the Spirit of the Lord that is promised as the guide of the gospel minister, and there is no fear on our part but that the wisdom of it will appear in its time.

The Board thus constituted is composed of one member each of the First Presidency, the Twelve, the High Council, the elders, and the Bishopric.

With such a representation the will and wisdom of the body, which is far greater than any part, certainly may be properly and fairly reflected in the work of the Board; and the *Herald* the chief publication, should greatly enlarge its subscription list during the year. We call special attention of the Saints to this matter, and ask their coöperation in the work of increasing the lists of subscriptions for the church publications.

Very respectfully, etc.,

E. L. KELLEY.

LAMONI, Iowa, May 5, 1893.

THE truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.—*William McKinley.*

Afghanistan has 6,000,000 of population and no missionary; India, one missionary to 275,000; Persia, one to 300,000; Thibet, one to 2,000,000. If 40.000 missionaries were sent to India there would still be only one to 50,000.

During the last fifty years more than 9,000,000 people have emigrated from England, of whom 10 per cent have returned.

THE increase of population in the whole of Australia last year is placed at 85,000.

THERE are 363,000 teachers in the United States.

Original Poetry.

PRAISE THE LORD.

Come all ye Saints and praise the Lord,
O, bless his holy name!
Rejoice! for all his works are good;
Let all his love proclaim.
To us God sent his only Son,
That we through him might live;
If we obey him, he to us
Eternal life will give.

O, let us spread the glorious news
Of this the latter-day,
And tell to all the sons of men
That Jesus is the way.
And when he comes in these last days,
(We know not what the hour,)
We then shall see him as he is,
In glory and with power.

O, let us work for Christ the Lord,
And pray that he will give
His Holy Spirit to the Saints,
And all who will believe.
And when our work on earth is done,
And from this world we've gone,
In perfect bliss we shall unite
Around the heavenly throne.

Then praise him, all ye heavenly hosts,
And all ye Saints below;
Glory to God and peace on earth,
Let all the gospel know.

ARTHUR B. PHILLIPS.

NORWICH, Connecticutt.

Mothers' Home Column.

Get but the truth once uttered, and 'tis like a star new born, that drops into its place, and which, once circling in its placid round, not all the tumult of the earth can shake. —Lowell.

A VISION.

WE are pleased to be able to give to our readers the following vision which was given by the Spirit to Bro. T. F. Stafford in the conference room at Lamoni, on April 11, 1893. It is furnished us by the kindness of Bro. E. Stafford who took it down afterwards as it was related to him by his brother.

While sitting meditating upon the things connected with this work that has brought so many together in this conference, I looked up as though some one had told me to do so. I saw the Father and the Son upon the throne, and the Son leaning upon the bosom of the Father; and seeing the Son pointing with his right hand I looked in the direction that his finger was pointing and I saw the Society Islands and the brethren laboring there. I was seemingly caught up high enough in the air to see the places I am about to enumerate.

The Son said to the Father, "Behold how faithful my servants are in their labors!" And the Father said, "Yea, they are faithful and they shall receive their crowns when thou makest up thy jewels."

Further, I was shown Australia, the shipping, the land, and the servants of God there. I believe that if I am ever privileged to behold the brethren in the flesh, it will not need anyone to point them out to me and I never saw them in my life.

I saw also England and Wales, and the servants of God who are faithfully discharging their duties there, particularly Brn. Gil-

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len and Griffiths. And the Father and the Son conversed with each other, and the Father said, "Yea, the time is speedily coming when all the faithful shall receive their crowns that they have merited by their faithfulness in their labors to carry my gospel for the salvation of their fellow men."

Truly the thought that the Lord is interested in those who are laboring with him, is strengthening, and encouraging to each one thus engaged; not only to those who were presented in vision to our brother, but to all who are striving to enter into his labors that they may partake of his rest.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister asks your faith and prayers that God may be with her in the time of trial and spare her life to her little ones who need her.

Sr. Jennie Ward, of Percy, asks your faith and prayers that God may restore her to health.

LAMONI, Iowa.

Dear Sisters:—As I look back over the past, I can see many times where I have halted or made mistakes; and it makes me feel badly to think that I have not accomplished more; and my prayer goes up that God may be merciful to me, one of the weakest of his people. Notwithstanding all, the Lord has blessed me many times, and my heart feels glad and thankful this morning, and I thank the Lord for the gospel.

Loud may the troubled ocean roar,
In sacred peace our souls abide.

Last night as I lay beside my suffering child who moaned almost every breath he drew, I thought perhaps I would be called upon to part with him before long. I arose and asked the Lord to bless him, and comfort me. In a few minutes he ceased moaning, and slept well all the rest of the night, and this morning he is playing. As a people ought we not to be the happiest people on earth? We know we have the gospel of Christ which is the power of God unto salvation. Let us be glad and rejoice. Be our trials as they may, let us battle on to victory.

Foes forgiving, sins confessing,
Trust in God and persevere.

A word concerning using the oil. Some say mix the oil with laudanum or turpentine for different things: but I say use the oil alone mixed only with faith. I will tell you something which happened in my family before my husband died. Three of the children had the ear ache, and we doctored them all day and night, mixing the oil and laudanum. The next evening the fourth child commenced to scream with her ear. I took the oil, and as I poured a little in a spoon I asked the Lord to bless her, and dropped some in her ear, and immediately the pain left. Another time my husband was going to give some turpentine in the oil. He poured it in the spoon, and turned round to give it, when to his surprise the spoon was perfectly clean and empty. He then gave the oil alone, and the result was good. Hoping to heed the lessons of each day I remain, your sister,

MARY E. WEEKS.

DURAND, Mich.

Dear Home Column:—Many times as I have received comfort and courage from reading the letters written in the Spirit of our Master, that selfsame Spirit has said to me, *Write;* tell them how you are comforted from day to day by the truths of the gospel, and how strength is given for each trial. If Sr. Emma could only know how much one sentence of her last letter has encouraged a mother who has many trials, I know she would rejoice. It was something like this: "Did you ever think that is the way you are winning your crown?" Many times daily does that thought present itself to my mind, and I ask the dear Savior to give me courage to go on unto perfection. I think that thought was for me. I have three restless little boys; and being in very poor health much of the time, it taxes me to the utmost to be patient at all times; and as my greatest desire for them is to train them for the kingdom, I am very dependent on God for wisdom. O how I wish to be led aright! Some days ago, while thinking of my surroundings, these words were given me, and O how I did rejoice in God:—

Then patience, poor soul, cease repining,
At troubles and cares when they come;
For soon in bright mansions of glory
We'll hear the glad plaudit, "Well done."

If faithful to all that's here given,
If true to the trust God has placed
In our hands, pointing ever to Jesus,
Not o'ercome by evil we've faced,

Though the battle wax hot God is present,
His Spirit is ready to lead,
If only we'll rest on his bosom
And trust him for all that we need.

Ah, yes, in that home over yonder
Our battles fought, victories won,
We'll sing glory to God in the highest,
And praises to Jesus his Son.

Your sister in the one faith,

LAURA E. CARPENTER.

ASHMONT, Ohio.

Dear Sisters:—Many times I have taken up my pen to write to the Home Column, but feeling my inability to write anything that would interest others, have laid it down. I feel that I am one of the weakest of God's children, but my desire is to live in obedience to his every command. I enjoy the letters in the Home Column. They help to cheer and comfort us who are isolated; and that we may profit by their many good teachings, is my prayer. I desire to grow stronger, and be a light to those around me.

Your sister in Christ,

KITTIE MINKLER.

ROSEWATER, Neb.

Dear Sisters:—It has been a long time since I have written to you, but God alone knows the enjoyment I receive in reading the letters from the sisters. I would indeed be lost without that department in our dear *Herald.* I hope and pray that the blessings of our heavenly Father may rest upon the efforts of each one who contributes to the Column.

I have five little ones given into my keeping, and the desire of my heart is to see them all grow to manhood and womanhood, and that they may all embrace the gospel of Christ. Our two oldest, one eleven, and the other nine in the spring, say they wish to be baptized the first opportunity. And as soon as they can talk they say, I will be baptized some day. There is only one Latter Day Saint here beside our own family; so it is doubly lonely for me while my husband is away preaching the gospel. I am thankful, however, that my heavenly Father considers me worthy to be his child. There are a few cheap homes to be had here, and we would be glad to have any Latter Day Saint come and settle here. If any wish to write I will answer. Your sister,

EMMA A. PAYNE.

FULTON, Iowa.

Dear Home Column:—Feeling a desire to tell of the goodness and blessings of our heavenly Father to his children, it seems to be the first thing in my mind to tell how greatly the Lord blessed me through the administration of Elders Sutton and Heide. I was greatly afflicted with my lungs, so badly that I thought I was taking the consumption; but the Lord showed me in a dream that Bro. Sutton was to help administer to me. At the time Bro. Sutton, so far as I knew, was in Fermes county; but to my surprise on the following morning I heard he had got home, late in the evening before. So on the Sabbath when the prayer meeting assembled at our house, I made the request to be administered to, and from the time the last words were spoken the soreness and coughing gradually ceased until in a week, to all appearances, I was entirely well. Praise God for his loving kindness to me, so unworthy as I am. How often does our kind Father encourage us to go on in this grand cause; yes, more than grand—grand beyond telling.

My heart was made to feel sad in hearing of the death of Elder Roth's son; but his loss is the child's gain. May the Lord bless Bro. and Sr. Roth, and may the thought that the parting is not lasting comfort them. Many are the prayers that are offered up among the Fulton Saints for them. We have no place of worship here, except private houses. We have services every two weeks at Bro. Heide's house, and prayer meeting every Sabbath at 10: 30 a. m. There are eight families, and each one takes turns in arranging their house as comfortably as they can for the benefit of all present.

Your sister,

MISS JENNIE ROUSH.

CANBORO, Michigan.

Dear Home Column:—Is there room in your department for one who has never before written to you? I do not know many of those who write, only as their names become familiar through the the Column, yet I feel they are friends, for we have all obeyed the same gospel. Although I have passed through many dark days, I know in whom I trust, and am thankful to God that I know for myself that I have obeyed the true gospel. I am thankful too, for the Prayer Union, for I believe that it unites our hearts and strengthens us in this work.

Why is it we so seldom see the Word of Wisdom mentioned in the letters? It is surely the word of God. Is it because it is too great a sacrifice? Surely not, when we think

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of what others have sacrificed—even life—for the gospel of Christ. Is it because many do not understand it as it really is, that the reason we should not eat meat of any kind is because it is wrong to shed blood, and the blood will be required at our hands? It never has been my lot to see an elder who I knew kept the Word of Wisdom in full, although they all keep it in part. Some will say it is all right to eat meat because the elders eat it.

O that every Saint could live in such a way as not to be a stumblingblock to others.

Your sister,

ELIZA BRACKENBURY.

STUBBLEFIELD, Ky.

Dear Sisters:—Never having contributed to your valuable space before, I feel constrained to pen a few lines for your perusal, hoping they may be beneficial to some one. I have been a member of the Reorganized Church about seventeen months; and, thank God, I have never regretted the step taken. My desire is to live more humble in the future than I have in the past. Prejudice is still raging in this vicinity, but not as it has heretofore, and I hope to see it entirely pass away.

There are a great variety of amusements to-day; and choosing the good and leaving the bad seems to be difficult. The people seem to care more for worldly amusements than for the gospel of Christ. There are some here that seem to be interested in the work and will obey ere long.

Yours in hope of eternal life,

ANNIE SNOW.

PASSING OF THE EARRING.

PEOPLE often wonder where all the earrings go or have gone to. A few years ago the fashion of wearing these relics of barbarism was quite general, but now it is the exception and not the rule to see a well-dressed woman with a pair. Indeed, the ornaments have been left off so long that scores of women who used to wear them could hardly do so now without inconvenience and pain. But the pretty toys or gems have not been thrown away or wasted; thousands have been worked up into other and more fashionable ornaments. Many very handsome brooches have been made out of earrings which have outlived the fashion, and there has been quite a large amount of ingenuity displayed in the work so as to do away with any suspicion of second-hand in the reconstructed adornments. More than one pair has been made up into sleeve buttons and presented to a member of the sterner sex, and others have been fitted with pins and used by their fair owners as hat or hair pins. The best judges in these matters doubt whether earrings as such will ever become popular again and it is very unusual for young women nowadays to have their ears pierced at all.—*St. Louis Globe-Democrat.*

THE TONGUE AND PALATE.

STRICTLY speaking, with the tip of the tongue one cannot really taste at all. If you put a drop of oil of bitter almonds on that part of the mouth you will find that it produces no effect of any sort. You only taste it when it begins slowly to diffuse itself and reaches the true testing region in the middle distance.

But if you put a little mustard or cayenne on the same part you will find that it bites you immediately—the experiment should be tried sparingly—while, if you put it lower down in the mouth you will swallow it almost without noticing the pungency of the stimulant.

The reason is that the tip of the tongue is supplied only with the nerves of touch, not nerves of taste proper. They belong to a totally different main branch and they go to a different center in the brain together with the very similar threads which supply the nerves of smell for mustard or pepper.

That is why the taste and smell of these pungent substances are so much alike, as everybody must have noticed, a good snuff at a mustard pot producing almost the same irritating effects as an incautious dose.—*Philadelphia Times.*

Letter Department.

FARWELL, Mich., April 26.

Editors Herald:—The work still moves onward; I have had quite a harvest here; twenty-two have come in here and at Gilmore during the last four weeks. Some others are believing, and nearly ready for baptism. I have created quite an excitement; some of the crusade members have been baptized, and more of them are believing. That makes the preachers angry, and they tell falsehoods to hurt the work; but all to no avail, for the more said about the work the more people come out to hear.

There seems to be more unity among the Saints, and we are having some good spiritual meetings. There are about fifty members here now, and they talk of building a church. Some who got a little cold in the work have acknowledged their faults and expressed desires to live nearer to God. The Saints have organized a Sunday school and have good success with it so far. May the good Master direct the teachers and help them to be wise. God's hand is in this latter-day work and I hope to see the day when it will fill the earth, and the kingdom of the Lord come.

F. C. SMITH.

DELOIT, Iowa, April 28.

DOES IT PAY?

Does it pay or is it right to distribute tracts on the trains? I think so. On my way to the late General Conference at Lamoni, by permission of the conductor I distributed tracts, and no sooner was I through than many of the passengers were busy reading them. In a few minutes a minister of one of the popular churches invited me to be seated with him, as he had questions to ask me; and sure enough he had, for the Epitome of our faith was soon put to the test, and an hour was spent in talking and reading. I sold him a Voice of Warning, and since then have received three kind letters from him, and he has bought a Book of Mormon. The following is a part of one of the letters:—

"I received the Book of Mormon and sermons yesterday, and I assure you that I will thoroughly investigate them, for I would not give a cent for the faith that will not stand the most thorough and critical investigation; and if my faith, belief, and teaching will not stand this, I have no use for it. Then if you can prove to me by your books, literature, and teaching that I am wrong and that you are right, you have that which I want; but until that can be done I am as firm as the eternal rock of ages in my faith and hope, but ever searching for more light and truth in the divine plan of redemption. Please send me prices of the Inspired Translation of the Bible by Mr. Joseph Smith, as I want a copy of it also."

To me the above letter is encouraging.

On my return from Lamoni, after leaving Leon, I again got permission from the conductor to distribute tracts, and I was no sooner done than Brn. Rudd, White, and the writer were busily engaged in unfolding the Scriptures to a few questioners and many listeners, and were kept busy until we reached Des Moines. Before leaving the train a minister gave me an order for a Book of Mormon and a Voice of Warning. May God's Spirit attend the reading of the printed word. Now that the price of the Book of Mormon (small sized edition) has been reduced, a greater number of copies can be sold.

Your colaborer,

C. J. HUNT.

WILLOW SPRINGS, Mo., April 27.

Editors Herald:—To-day found me here where I have rented us a house, as suggested by Bro. White. We now have thirteen Saints right in town, and I baptized two souls close by,—a father and daughter. They have just read themselves in by the papers and tracts given them at different times by Srs. Lay and Tucker. There are others waiting Bro. I. N. White's arrival, but they promised me they would not wait much longer.

The work is onward in this part; we have calls for preaching from all points; prospects good. Bro. Ward has baptized quite a number; others are ready. Bro. Spurlock and myself have just returned from a trip into Arkansas. We had good audiences as a rule, and many seem near the kingdom. We held a short bout with a Christian preacher which resulted in our favor from all except the Christians' standpoint.

Now that we have a Bishop's agent in this part, let us hear from one and all. If you cannot pay all your tithing at once, pay as you can, and the Lord will bless you. Money sent to me will be received promptly by my wife, who will receipt for the same. All friends remember that my address is changed to this place.

Yours in bonds,

HENRY SPARLING.

FALLING SPRING, Mo., May 1.

Editors Herald:—Though I was not permitted to meet with you in conference, I was permitted to preach the word to crowds of interested listeners. At Cabool they would not let us have the church to preach in, but gave us the schoolhouse, so we occupied for a short time. Much prejudice was cleared away, and four were baptized. Priest George Campbell, of Cabool, is doing what he can for the work. May God bless him. Priest John Savage and his son Frank live near Sargent, and they are doing what they can to effect an opening for preaching there. I closed a meeting here three weeks ago; the result, four baptized.

I went from here to Vera Cruz and preached every evening for ten evenings and at times during the day. I found a little dissension

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among some of the brethren at Vera Cruz, but that is all settled now, and those suffering then are now rejoicing. When we humble ourselves our heavenly Father blesses us. I baptized five at the close of that meeting. Seven more asked for baptism, but for various causes are waiting. Some of them will be baptized when I return.

Elder C. J. Spurlock is with me at the Falling Spring and will go with me and confirm those baptized. The work is in good condition in this part of the field so far as I am able to discern. Bro. Henry Sparling baptized two at Willow Springs last week. He will go into the southern end of this field while Bro. Spurlock and I will go into its northern portion. We are subject to the direction of the missionary in charge, but will not fold our hands and sit down to await his directions; we will do what we can wherever we are. Priest A. D. Brooner and Teacher H. Brooner, of Willow Springs branch, and Priest M. Davis, and Teacher W. Currier, and Deacon S. Williams, of Vera Cruz branch, have begun to preach; and I feel to say, Press on, brethren, there is a work for all to do. I am enjoying good health, and have had many blessings. The longer I am in the work the more I rejoice, for I know it is of God.

Your brother in bonds,

JOSEPH WARD, PRIEST.

FRENCHTOWN, Mich., Apr. 25.

Editors Herald:—I came to this place on the 15th ult., began preaching, and now the whole surrounding country is ablaze with the gospel. The people come for miles around; twenty-five wagons and buggies have come loaded to some of our meetings. There is quite a nest of Disciples here, and they are aroused for certain this time. One of their preachers denied his own church in the presence of a large congregregation while I was trying to get him to discuss the difference between us, and utterly refused to meet me in discussion. This aroused the dignity of his people, and they went for their big gun. A few days later, and the supposed monitor came. He seemed filled with corruption, and began to tell the people that Latter Day Saints were a disgrace to the community. He refused to meet us in discussion; but announced that he would preach and lecture against us, and ever since, as opportunity availed, he has belched forth great blasts of corruption and falsehood, telling the people that "Joe Smith is their God;" "that a word of truth never came from a Saints' preacher's mouth." This was too much for some of his own followers, and they turned against him. He said he would lecture on Mormonism soon; then we will catch it. He seems to delight in handling slang and dirt.

We took up the Book of Mormon and the revelations of Joseph Smith, and proved to the people that he had never taught such doctrine, but to the contrary. They are fast becoming friends to the gospel. Some have demanded baptism, but we asked them to wait and hear more. Bro. J. A. Grant is with me; we have never felt more power in preaching than now. Thus you see the good work is onward here, and the gospel banner is being hoisted, and is now waving above all other banners in this place; so say the large majority of the people.

Thus far no propositions have been entered into for discussion, but excitement is running high. Elders are being sent for by the opposing party. Truth is fast coming to the front, while large throngs of people gather each night to hear the word of the Lord. Bro. E. C. Briggs, please send me your address soon.

Hoping for the truth,

R. E. GRANT.

CHETEK, Wis., May 1.

Editors Herald:—Instead of attending the General Conference as we had fully contemplated doing, Bro. E. M. Wildermuth and myself decided that we could save precious time and money, and do more for the Master's cause by remaining in the field; so on April 4 we went to Wildwood, St. Croix county, Wisconsin, at the urgent request of Sr. Flora Loomis. There are only about seventy-five residences in the place, and these are all owned by a milling and manufacturing company, and rented to employees. Mr. Jay Loomis kindly secured for us the use of the hall in which the Methodists hold services every Sunday night, and he paid them $1.50 a week to defray the expense of lighting, heating, etc.

We began meetings April 5 and continued until and including the 23d, preaching sixteen times. After we had preached a week some of the Methodists tried to close the house against us, but the effort only resulted in a decision to let us have the use of it *free.*

On the 23d Bro. Wildermuth immersed Mr. Frank Williams, the M. E. class leader, and Sr. Loomis' daughter, Ettie. Mr. Williams was thoroughly prepared for the gospel before he heard it.

On Monday, the 24th, Mr. and Mrs. Walter Franklin, Mr. Jay Loomis, and Mrs. Williams were baptized and confirmed, and in the evening we started for Chetek to begin a discussion of six nights' duration with Elder J. L. Gardner of the Christian Advent Church. The debate began on the 25th of April, the first four nights he affirming "that man is wholly mortal, and unconscious between death and the resurrection." On the last two nights he denied "that the punishment of all those who die in their sins will not result in their annihilation." There were large and attentive audiences each night. The first three nights Mr. Bull presided, and on the last three Mr. Miller, the principal of the schools.

At the commencement of the third night Elder Gardner objected to any further evidence being presented concerning the preëxistence of Christ. The chairman declined to decide the question, but put it to a vote of the house. The Adventists and their friends being in the majority, the vote sustained Elder Gardner's objection, and the preëxistence of Christ was ruled out as irrelevant! The vote was close, and the decision brought neither "glory, honor, nor immortality" to the cause that had to be bolstered up in that way. Mr. Miller made an excellent chairman, and *ruled* when necessary. Four nights out of the six the discussion was closely contested, and interesting. I can hardly refrain from expressing gratitude to God for the revelation of his truth, and for the life-giving Spirit.

We have not decided where we shall go from here, but shall likely return to Wildwood soon, as others wish baptism. At the confirmation meeting there, four babes were brought forward by those outside the church for blessing. Surely the Lord is favoring Zion.

Yours faithfully,

W. S. PENDER.

DELOIT, Iowa, May 1.

Editors Herald:—A few days ago I mailed you a short article entitled, "Does it pay?" Since mailing it it seems to me not worthy a place in so valuable a paper, so you will not offend me if it is consigned to the waste-basket, but will consider it a favor.

Your brother in Christ,

C. J. HUNT.

[WE differ from Bro. Hunt as to the value of his letter, (which see,) considering it good as giving account of a worthy example. We understand it to be the duty of the minister for Christ to labor to enlighten mankind. To do that he is not simply to preach; he is to avail himself of opportunities as they variously present themselves; and he is not to stop there, but is to be observant, and to study, to obtain the attention of the people. The work of converting men and women is by no means confined to pulpit preaching. There are times when individuals cannot be reached in that way, but must through friendly approach be prepared in mind and induced to hear. There is a law of individual discretion within which all must act "using the truth in wisdom," laboring according to surrounding conditions and circumstances, of which prudent men on the ground are the best judges. God's people will do well to do all the good they can, and in every way they can; avoiding, of course, making themselves or their message obnoxious to any through undue zeal.—ED.]

LIMERICK, O., May 1.

Editors Herald:—We are not *all* asleep in this part of the vineyard, neither are all dead and gone to heaven, though silent for a long time. I am pleased to know that those who were privileged to attend General Conference had such a feast of good things; while they were thus blessed, I was occasionally dispensing the word of life to many who appeared to be hungry. On the 20th of April I visited Lawrence county, by special request, to preach the word, and to baptize a Mr. Edmond Delong, who has been afflicted for some time past. He would be pleased to be remembered in prayer by the Saints.

While in that locality I was requested to preach in two new places, which I will attend to as soon as I can. There are many calls for preaching in Southern Ohio, but I see our preaching force is small this year; yet we hope to be able to do much good by the help of the Master. I recently visited some of the scattered Saints in Gallia county; they are trying to honor the work. I was cared for at the quiet home of Bro. W. A. and Sr. Mollie

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Lambert while I presented the doctrine of Christ in a new place. A few were interested. Bro. Jackson Lambert, of Alice, Gallia county, whose eyes are failing, desires the prayers of the church that his eyes may be preserved, that he may read the Scriptures and the church papers.

I think I have full confidence in the great work, and hope to abide faithfully in my place. I see the need of a careful, prayerful, continued effort upon our part to live pure and holy lives as saints of God; for as the time grows shorter the foe becomes more daring, and I realize that there is safety only in full compliance with and abiding in the doctrine of Christ. That we may so abide, and escape the calamities that are coming upon the inhabitants of the earth, is my prayer. May God bless you in all your labor.

Your fellow laborer,

JAMES MOLER.

Original Articles.

OBSERVATIONS.

THE LATE CONFERENCE.

ON the 6th of April, 1893, sixty-three years after the organization of the Church of Jesus Christ of Latter Day Saints, the Reorganized Church met in conference in the Saints' commodious brick church, in Lamoni, Decatur county, Iowa. The weather was all that could be desired, and the attendance was large, composed of officials and delegates from most of the States in the Union, from Maine to California; and it was good to see that they lost no time in going through the empty formality of a temporary organization, but at once proceeded to open the meeting by acknowledging the great Father in heaven by singing his praise and supplicating him for divine guidance during their entire sessions, after which the President of the church was called to preside over the conference, and his counselor called to assist him. The Church Secretary was called to be secretary of the conference with the privilege of choosing his assistants; a chorister was also chosen, and janitor and ushers appointed; after which a committee on credentials was appointed, as though there was danger lest some of the children of the kingdom might rush in as delegates under false pretenses, like the children of the world often do, having, in political parlance, "axes to grind." To the eye of the observer this is a confession of weakness and a reflection upon the character of the membership, official and lay; and the sooner we give unmistakable proof of our supreme love of honor and upright dealing, and the sooner as a church we recognize that love in our membership, the better it will be for us as individuals and as a church, and the higher we shall stand in the estimation of God and man. But we are glad to record this truth, that no man's or woman's right to act as delegate was disputed,—no pretenders had crept in.

A season of short speeches was spent, led by the President. Each speaker was earnest, forcible, and to the point; and each speech strongly savored of the love of God and his cause, and an earnest determination to be worthy coworkers with God in the salvation of the race. It was evident all through the proceedings, that while all revered the names and memories of those men who had been the honored instruments under the Almighty in founding the work, none were disposed to place *any man, living or dead*, between them and God but *the man Christ Jesus*. His was the grand example held up to view; and his alone the cleansing, saving, and exalting power.

The social meetings were largely attended and, in general, were excellent in spirit and manner. Many strong testimonies were borne. Their strength did not consist in loudness and vehemence of expression, but in their clearness, intelligence, and harmony with the recorded testimonies in the Inspired Record and the gracious promises God has made to his people in all ages. It was pleasant to hear those who had not as yet felt that they had attained a positive knowledge, but who were walking by faith, telling of their childlike faith and love for the cause, and of their determination to follow on to know the Lord and the truth of his word, thereby evincing the integrity of their hearts and their abiding love for truthfulness. Verily, to these the Lord will give the clearer sight until they have obtained a personal and positive knowledge of the things of God. In the midst of so many strong and positive testimonies it requires strong integrity of heart and great moral courage to arise and bear the simple testimony that we *believe*, while so many give evidences of knowledge. It was the Master who said, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Yes, and God will bless the lambs of the flock, and will give them line upon line and precept upon precept until their souls are satisfied with the knowledge of the truth.

Can it be possible that between these grand and simple testimonies of knowledge and faith there were interjected, by aspiring spirits, hollow pretensions to the knowledge of the truth in order to promote their ambitious designs to climb into positions of honor! Let us hope that there were none so base as to perjure themselves in the presence of God, and within the walls of his sanctuary; but some evils were visible, such as forgetfulness of the rights and privileges of others, by occupying at every such meeting to the exclusion of the testimonies of others. Again, these intruders are generally lengthy and tedious in their speeches, declaring things that neither edify, instruct, nor interest others, because there is neither point nor pith to their utterances. Nor are all the leaders of such meetings entirely free from blame, for some increase the evil by their tedious exhortations and repetitions, forgetting that example is more forcible than mere precept.

The preaching in general was good, scriptural, and logical; yet even here there seemed to be a desire with some to keep *themselves* in the front, as though their ability as orators and expounders was on trial, or the great duty before them was to preserve their fame as "silver-tongued orators." We love good oratory and genuine eloquence, but these are only effective in convincing men of the truth and winning souls to Christ when inspired by real, burning love for God, and the desire for the salvation of souls, together with an assurance that the gospel we preach is the gospel of salvation that Jesus preached; then, backed by the Holy Spirit's power, we may be made mighty in breaking down the strongholds of sin, and leading men into the liberty of the sons of God. But this power can only come to him who loses sight of himself, and whose whole being is fired with a desire to promote the glory of God. We may tickle the ear, please the fancy, and gratify the morbid desire of some by flowery language, witty sayings, and occasional jokes; but the unvarnished word of God declared under the influence of the Holy Spirit is the only means of converting the soul. And when we declare his truth with an eye single to his glory, our honor will be safe in his keeping, and the promise is that we "shall shine as the stars in the firmament." Then let us put away all vain desires, and be clothed with the humility of Christ, our example.

The missionaries' reports were interesting and generally praiseworthy, yet not altogether free from the appearance of rivalry. To do all the public preaching we can is praiseworthy, if done purely to glorify God; but if done simply to swell our yearly reports, our efforts will not be recorded in our favor. We sometimes tell how greatly we are blessed in preaching, and I believe many are really blessed from on high; but is it not possible that some of us are "blessed," or feel so, when we hear the sound of our own voices? Possibly we may so appreciate the music thereof that we mistake that pleasure for the joy that comes from above. Do we sometimes crowd ourselves to the front when a proper sense of courtesy and true modesty would lead us

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to give way for others? But the thought of losing a chance to exhibit ourselves, and thus swell the number of sermons delivered by us, leads us to ignore our brethren, who might possibly occupy the hour to a better advantage. Is it not possible that we may have such an idea of our greatness that we think none can tell the story as well as us? If such is the case with us, we are in the greatest danger. We can often do more to extend the cause of truth by inviting others to declare the word, than to monopolize the time ourselves; and unless we are blinded by self-conceit and selfish aims, we shall be able to discern that fact.

It is good to hear of the number of souls baptized into the church, yet as we give our individual reports it would be well for us to distinguish between those we have been the means of convincing and baptizing, and those who are really the fruits of other men's labors, whom we may have baptized. Such a course would be evidence of a desire on our part to give honor to whom honor is due, instead of arrogating to ourselves honors which belong to our brethren; and greater confidence would result between brethren, and no less real honor to the elder reporting. The baptisms that take place at conferences and reunions are in many cases the fruit of many men's labors, and not in any sense the fruits of those who are appointed to do the baptizing; and while the person officiating is worthy of honor for the labor he has performed, it would reflect credit upon him if in his report he acknowledged them as the fruit of other laborers. It is written, "in honor prefer one another." It is pleasant to know that many of our brethren cheerfully give "honor to whom honor is due." Our great anxiety to baptize great numbers is laudable if we seek to do it in the same spirit that actuated our divine Master, but otherwise we may be found building "wood, hay, and stubble" on the foundation that God has laid, instead of "gold, silver, and precious stones;" and if this is the case, we "must suffer loss," for "the fire shall try every man's work of what sort it is."

Our business sessions were for the most part conducted in harmony, but there were "breakers ahead," and when the vessel struck them, there was a perceptible jar, but not a timber broken; and while this incident tested the mettle of the officers and crew, no mutinous desire was manifest,—all seemed to have the safety of the vessel at heart; yet such is the weakness of man that some would seem to forget the respect that was due to others who differed from them in opinion. Mistaken views of duty and authority led some to claim prerogatives that do not seem to attach to them in the organic law of the church, and while as with the apostles of old, "the contention waxed warm," we trust it may eventually result in the settling forever of important questions, by the revelation of God, that will bring greater harmony and a clearer vision of our respective duties. But one thing is certain, if our work now or hereafter is to be accepted of God, we *must respect those whom God has placed over us*, and also *those over whom we are placed in authority*. Unless our esteem is mutual, God will not honor us as his servants. After this sharp contention had passed, the conference resumed its peaceful state, and there was no sign or ripple of contention visible, and it is hoped that by it each mind was awakened to a necessity of obtaining a better understanding of our duties and callings, and a firmer determination to keep close to the law of God in all things.

In many senses the conference was among the best that had been held. May God help us to hasten the time, by our diligent researches and study of his word, when we shall be enabled to see eye to eye in those things that belong to the welfare of God's kingdom, is the earnest prayer of a humble,

OBSERVER.

COVETING THE BEST GIFTS.

PERHAPS not many have noticed that Paul when writing to the Corinthians does not use the word *gift* in the singular number, as if he thought there was some one gift better than all the others; but he uses the plural form and says "gifts," as does also the Book of Doctrine and Covenants. But if he had said "gift," that would not have meant wisdom, for it is written that the best gift is "eternal life." And by the way, there is no such gift mentioned as the "gift of wisdom." Paul says, "To one is given by the Spirit the word of wisdom;" not "wisdom," but the word of wisdom;" and the Book of Covenants says, "to some it is given, by the Spirit of God, the word of wisdom."—Sec. 46: 7. By the way, if the "word of wisdom" is given to some "by the Spirit of God," who will say that the "word of wisdom" given through Joseph Smith the Seer was not by the Spirit of God, especially when it is claimed to be given by "revelation"? So that those who have so much to say about the "best gifts" will find that there are are more than one, even "gifts," and that nowhere is "wisdom" mentioned as one of them; and certainly folly is seen in those who are ever speaking lightly of "tongues" while at the same time they are trying to make others believe that the signs shall follow those who believe, among which is the "gift of other tongues." The very fact of this causeless tirade against it is an exhibition of folly, if not of infidelity, and their lack of wisdom.

Some have been so foolish as to say that the Devil can speak in tongues. Well, so he can transform himself like unto an angel of light; and, indeed, what spiritual gift cannot the Devil imitate? Among those that he does operate is the power of healing through the laying on of hands. Some quote very glibly, "Try the spirits," but they seem to forget (if they ever knew) that John gives the rule or criterion to test the spirits with or by, for he says, "Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—1 John 4: 2, 3.

Some try the gift of tongues by their own feelings; "O," say they, "I did not feel edified!" when at the same time they had determined in their own mind as soon as the speaker opened his or her mouth in tongues that it must be an evil spirit or the person's own power, or that it would not edify them; and so they were not edified, of course. A confession that "Jesus Christ is come in the flesh," is a declaration that he personally preëxisted; and a denial that he came in the flesh is a denial of his preëxistence, and is, as John says, "the spirit of antichrist." How many "tongues" have been tried by the rule John gave and have been proven false? Some quote (or misquote) that "many false spirits have gone out into the world." John does not say "spirits," but "prophets." (See 1 John 4:1.) He does not say that many false prophets have come into the church. The false prophets who are in the world are to be tried by the confession or nonconfession that Jesus Christ is come in the flesh. We can test anyone claiming to be a prophet of God by this rule. Some quote, "Greater is he that prophesieth than he that speaketh with tongues," but they forget to add Paul's words, "except he interpret." But suppose that the one who speaks with tongues also interprets; how then? If the "gifts" are designed "to edify" the church with, who can tell in his own wisdom what gifts will edify the most? After all, the wisest plan is that stated by Paul, that the "Spirit divideth severally as he will;" and does not the Lord know what gifts are best to edify the church with? And if the Spirit rules in this matter, is it not the wisest course for any individual or branch to simply seek the Lord for his bestowment of such gifts as he will, and be satisfied with what he thinks best to bestow?

But if there is any gift that Paul advises the Saints to desire above another, it is not what some erroneously

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call "the gift of wisdom," but it is the gift of prophecy. (See 1 Cor. 14: 1–39.) The reason being, probably, that it best serves to answer the end in view, which was to edify the church. (See verses 4 and 5; see also verse 12.) In Paul's mind evidently to prophesy was the gift to be most desired; and there is a reason for that, and that is, a person who prophesies by the inspiration of God reveals the mind and will of God concerning individuals and the church; but equally so would in all probability be the tongue and the interpretation thereof. In the entire chapter (1 Cor. 14) Paul's effort in contrasting the relative importance of the two gifts (tongues and prophecy) is to show the precedence of prophecy over tongues when there is no interpretation of the latter, otherwise they are equal; in fact, every gift of God is good, and given for the edifying of the church. The main point is, that as we cannot tell in our finite judgment which are the "best gifts," we should leave that matter with the Holy Spirit to divide "severally as he will," believing that he knows which are the best adapted to the object in view; viz., the edifying of the church or body of Christ. To edify is to enlarge, build up, and comfort, and strengthen; beside, the gifts of the Spirit are the "fruits of the Spirit," and as a tree is known by its "fruits," so the true character of what claims to be the Spirit of God is to be judged by its fruits. That which produces doubt, uncertainty, and discord, and distraction, is to be questioned. The "fruits" of the Spirit are "love, joy, peace, longsuffering, meekness, gentleness, faith," etc. Matters spoken or written by inspiration may not always be readily understood. Peter thought that some of Paul's writings were hard to be understood. The book of Revelation, or the revelations given to St. John, is viewed differently, even by those who claim to have the Spirit of God to-day.

But before I close I wish to call attention once more to the fact that Paul who advised about "coveting the best gifts" clearly advises the Saints to "covet to prophesy." We may go amiss, of course, in seeking for a "word of wisdom;" but that word (which implies speaking) may come by "prophecy," or "tongues" and interpretation, as well as by inspired writing. The writer's opinion is that Paul's mind was, not that we should select in our own finite minds what would be the "best gifts," but remembering that all spiritual gifts are given to edify the church, and that we should while seeking for gifts seek God for those that would best serve that end, and leave the selection with him; but still Paul seems to think that all "may prophesy," and exhorts the former-day saints to "covet to prophesy;" and while seeking for "spiritual gifts," which includes all of them, he suggests that they "rather" seek to "prophesy." He does not say, rather have "wisdom," but "rather" "prophesy;" and so it appears that the "gift of prophecy" was preferred by him.

As I said before, as it is a "word of wisdom" that Paul says is given by the Spirit, it may be given in the form of prophecy, or through the interpretation of a tongue, as in any other way. But let us follow the word of the Lord both in former and in latter days, that is, to "desire" or "covet" the best gifts; and that will include more than wisdom or the "word of wisdom" that is sure; but I repeat, that if we will have it read "best gift" instead of "gifts," then the one to be selected is "prophecy," and is one of the so-called "outward" gifts. Some Saints say that they do not care so much for the "outward gifts" in a meeting as for the calm flow of the Spirit producing "love, joy, peace, gentleness, meekness," etc; but here they seem to fail to see that the "gifts" of the Spirit may and ought to produce these very "fruits" of the Spirit that they so much prefer; and if supposed "gifts" do not produce the "fruits of the Spirit," they may well be called in question.

T. W. SMITH.

INDEPENDENCE, Mo., February 18, 1893.

Selected Articles.

THE CONSEQUENCE OF OUR THOUGHTS.

CURRENT discussions respecting the influence of mind on mind through other avenues than the senses may have a beneficial result in making us all more careful of our mental attitudes, and in imposing a needed check on the feeling that our inner life concerns only ourselves, that we have no responsibility in this regard toward our fellow men.

The assertions that one mind can sway another by a pure volition, that ideas are perceived or transferred without words or signs, and distant events apprehended by consciousness alone, are statements apt to be discredited by conservative people, who view them as simple coincidences or as due to some sort of collusion. These objections are valid, for credulity and imposture have much connection with the subject; and yet there are probably singular instances which are fairly to be classed under familiar principles. A powerful will, for example, has always been a wonderful force in controlling the "pliant-souled." When the "sorceress," Leonora Galigai, was tried before a French court for exercising a magical influence upon the queen, Marie de' Medici, she replied: "I have exercised no influence but that which a strong mind wields over a weak one." Technical hypnotism was not called for in the case. "Spontaneous telepathy" is achieved without ado by the unerring intuitions of love and sympathy. Chaucer says on this point:—

"It seemed her he wiste what she thought
Withouten worde, so that it was no nede
To bid him aught to doen, or aught forbede."

The soul we know comes even unwillingly to those balconies of her abode, the eyes, and looks out unveiled. If the heart has dwelt on things true, honest, just, pure, lovely, these thoughts throw a bright spectrum into the external life which it requires no clairvoyance to read; and malice, guile, hypocrisies, and envies, as distinctly indicate their base quality. In ordinary mental action there is enough of marvel to justify us in considering the suggestions of authentic, abnormal phenomena. It is well to be reminded by such cases, that, in ways we neither estimate nor understand, thought takes effect on others, and that, if only for their sakes, we may not in its domain do as we please. The claim that the privacy of consciousness can be invaded, admonishes us to shut the door of the heart, as we may do, against evil thoughts, at the first dim perception of their appearing, and in our hidden life to walk honestly as in the day. None knows when a search-light, be it the scrutiny of a penetrating fellow-mind or some surer detective agency, may be turned on him, driving him perchance to confusion. Whatever the fallacies of mind-reading theories, hints from physical processes intimate that secret things may now and hereafter be made manifest. A capability of natural laws to register and hold that which has been seen and said and done among us is being exemplified. The world is more and more taking on the aspect of a time-proof hall of records, where nothing is omitted, effaced, or lost.

The Bible emphatically teaches thought to be no irresponsible, inconsequential dreaming. The harbored thought of sin it views as a real thing whose shadow will fall banefully, as the thought of faith will be embodied in the fair form of righteousness. It gives the persistently evil character of men's imaginations as a reason for the destruction of the race by the flood. It declares the Divine wrath against such mental furnishing as was found in the chambers of imagery Ezekiel looked into. Respecting a disloyal or an envious thought in the heart, it warns that "a bird of the air shall carry the voice" (Eccl. 10: 20). It testifies that there is nothing hid which shall not be known. And in reference to that strange subject, the possibility of human intercourse with the powers of darkness, a subject which may have a bearing on psycho-

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logical enigmas of to-day, the Bible shows that men may encourage the approaches of evil spirits, and have dealings with them.

Whether a period of favoring conditions and special impetus such as from time to time has occurred in various departments of human development, is now present in the sphere of mental science, affording the opportunity of clearer insight into its laws and scope, we may not affirm; nor does the question affect our accountability.

"Keep thy heart with all diligence" was enjoined by the authority of Holy Writ before recent phenomena attracted attention to the wisdom of the command.

Our interest in this, as in every matter regarding which we have a divinely revealed word, is to obey without waiting for arguments from any inferior sources to enforce the truth.—*Sunday School Times.*

REPROOF.

"REPROVE, rebuke, exhort with all long-suffering and doctrine." The days of reproof and rebuke seem to be well nigh past. "The prophets that prophesy smooth things," seem in the majority, and iniquities are connived at, winked at, and laughed at, much more frequently than they are reproved. But the men who shut their eyes to the iniquities that are around them, and who are so blinded by a few smooth words that they see nothing to rebuke, are not likely to do great work for God or humanity. God's watchmen must not be "dumb dogs," nor must they be deceived and cajoled by honeyed words. The servants of the most high God are not to look on in cowardly silence while wrongs and crimes are perpetrated. They are not to pass on the other side when truth is fallen in the streets and equity cannot enter. They are to be faithful and honest, and "valiant for the truth in the earth;" and by reproof and protest they are to resist and so far as possible prevent the wrongdoing of others. He who fails to do this becomes a partaker of the evil deeds of others; and, though he may gain earthly advantages by his prudent silence, he will not receive the blessing of heaven on such a course. A man who serves God in a world like this will frequently have occasion to utter solemn warnings, earnest reproofs, and stern rebukes; and a religion which walks this world without lifting up a warning cry is not the religion of Jesus Christ. It is not the religion of prophets, apostles, reformers, or godly men of any age; it is the religion of blind guides; of prophets who are dumb dogs. It is the religion which thinks a soft word more important than a hard one, which tells smooth falsehoods and finds fault with rough truths, which says "Peace, peace," when there is no peace, and provokes the curse and precipitates the wrath of God upon the people.

Said John Wesley at one time: "I have only one word to add unto you, my brethren, who are vulgarly called Methodists. I never heard or read of any considerable revival of religion which was not attended with a spirit of reproving. I believe it cannot be otherwise; for what is faith, unless it work by love? Thus it was in every part of England, when the present revival began, about fifty years ago. All the subjects of that revival, all the Methodists, so-called, in every place, were reprovers of outward sin. And indeed so are all that 'being justified by faith, have peace with God through Jesus Christ.' Such they are at first; and if they use that precious gift, it will never be taken away. Yea, God shall bless us, and all the ends of the world shall fear him."—Works, vol. 6, p. 302.

The experience of Wesley is the experience of every man who has stirred the hearts of men, and wakened nations from their lethargy. The cry of John the Baptist in the wilderness was, "Repent," and repentance implies that there is something to be repented of; and when men heard his preaching, "they were baptized in Jordan, confessing their sins." "The word of God is quick and powerful." It cleaves and pierces the hearts of men. Blessed are they who preach it faithfully, but woe unto them who shun to declare all the counsel of God."—*The Christian.*

Miscellaneous Department.

PASTORAL.

Having been placed in charge of the Galland's Grove district by the general missionaries, Brn. J. R. Lambert and Joseph Luff, and feeling the responsibility thus placed upon me in addition to that of district president, I am very desirous that a good work should be done in the district during the present conference year. In this desire to accomplish a good work in the Lord's vineyard which shall result in the salvation of souls, I only voice the sentiment of my colaborers under General Conference appointment,—Elders J. F. McDowell and C. J. Hunt, as well as that of all the local laborers in the district. Therefore we ask the active coöperation of all Saints and friends within the above-mentioned district which is composed of the following counties: to wit: Shelby, Audubon, Guthrie, Crawford, Carroll, Greene, Sac, Calhoun, Webster, Buena Vista, Pocahontas, Humboldt, Clay, Palo Alto, Kossuth, Emmett, Dickinson, and that part of Ida, Cherokee, O'Brien, and Osceola lying east of a line parallel with the east line of Monona county. I have mentioned the counties included in the Galland's Grove district in order that scattered Saints within this territory might know in which district they reside.

Much valuable time might be saved to the ministry if each Saint would make a committee of himself to see how much good he could do by distributing tracts and ascertaining when and where suitable places might be secured in which to hold services, and notifying us of the facts. Do not remain satisfied with the thought that we ought to know you that want preaching, but write a few lines, telling us, as nearly as possible, what are the needs in your neighborhood; and, though we may not be able to respond to every call or do all that may be needed in each place, yet we promise you that with the help of God we shall try and do our whole duty.

All letters addressed to me at Bell, Crawford county, Iowa, will reach me in due time.

Your brother in gospel bonds,

CHAS. E. BUTTERWORTH.

BELL, Iowa, May 2, 1893.

Having been retained in charge of Northeastern and Northwestern Kansas districts, I wish to state that Bro. J. A. Davis is appointed to labor in all the territory on and north of the "Central Branch" railroad, and Bro. R. L. Ware in all the territory on and south of the C. B. R. R., in the Northeastern district, Kansas. Bro. C. R. Duncan will labor in the eastern half, and R. W. Davis in the western half (as before divided) of the Northwestern district. These brethren may join efforts whenever practicable for the good of the cause.

I shall take pleasure in uniting with these brethren in my efforts as a field officer in the different divisions of the field. We invite the coöperation of all the local ministry and laity to the end of bringing souls to Christ. Brethren, be governed in your reports, etc., by the resolution of the Twelve.

Of "new places and requests" for labor, address me at this place. The local ministry will please do all they can in the government of branches and districts that the traveling ministry may be more at liberty to preach the gospel.

In bonds,

J. T. DAVIS.

NETAWAKA, Kan., April 29, 1893.

ACKNOWLEDGMENT.

We wish to gratefully acknowledge the many kindly acts of sympathy manifested by San Bernardino Saints and friends in behalf of our daughter, Eva Grace, in her late sickness and death, and which were continued in the last tributes of respect to her memory. We appreciate the love and kindness thus manifested to her and to us in assisting in her care and comfort. Unable to be with her ourselves, it has aided us to bear the affliction of her death in knowing that she and those near to her were aided to endure in the hour of pain and death.

Respectfully, in bonds,

ALEXANDER H. SMITH,
ELIZABETH A. SMITH.

LAMONI, Iowa, April 29, 1893.

CONFERENCE NOTICES.

To the Saints of the Northwestern Kansas District: The conference of our district will convene with the Homestead branch, at Beeler, Nesse county, Kansas, May 27 and 28, 1893. The new tent recently purchased by the district will be there to hold conference in. Meetings will be held over two Sundays, lasting till June 4. Bro. G. H. Hilliard, of the Bishopric, will be with us; also Brn. John T. Davis and Richard W. Davis. Others have been requested and will probably be present. We aim to make this a *reunion* of the Saints in Western Kansas, as well as those of Eastern Colorado and Southern Nebraska who can meet with us. Bring your wagons, tents, etc., and come prepared to "camp out" for ten days, and enjoy the blessings of God and the communion of Saints. As this is the first conference ever held in Western Kansas, we trust that all will unite to make it a grand success. I wish to state especially to the ministry of the district that we shall expect reports from *all* holding priesthood. Let us know what you have been doing for the cause, if anything; and if

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nothing, the reason why. What are you going to try to do in the way of gospel labor in the future? What are the prospects for gospel work in your locality? Our district is large—about three hundred miles in length and one hundred in breadth, and there are many places open for preaching the word. "The harvest truly is great, and the laborers few." Let every man "thrust in his sickle and reap," whether elder, priest, teacher, or deacon, and let us labor together for the upbuilding of the Master's cause. Saints, pray for and uphold the local ministry in their efforts; encourage them in their labors; attend their services, and invite others to attend; talk gospel and distribute the printed word among your neighbors; practice what you preach before all men, and may God bless you all. Amen.

C. R. DUNCAN, Dist. Pres.

Conference of the Nodaway district will convene at Sweet Home, May 27 and 28. Branches take notice; get reports ready in time. Everybody invited to attend and help to make the time enjoyable.

M. P. MADISON, Pres.

Conference of the Chatham district will convene at Ridgetown, Ontario, June 10 and 11. Let us come together with a zeal to do business for the Lord for the furtherance of his cause, and appreciate the great work that the Master has honored us to represent to the world as his call and pruning of the vineyard for the last time. The president of the Canada mission, visiting Saints, and all interested are cordially invited to attend.

G. GREEN, Pres.,
J. H. TYRRELL, Clerk.

BORN.

KEOWN.—At Lamoni, Iowa, November 12, 1892, to Bro. John R. and Sr. Mary E. Keown, a daughter, and named Sylvia Ellen; blessed April 23, 1893, by Elders Robt. M. Elvin and Asa S. Cochran.

HALL.—To Bro. Henry and Sr. Stella Hall, at Gilmore, Michigan, December 24, 1890, a son, and named Geo. Warren; blessed April 14, 1893, by Elders R. Davis and F. C. Smith.

HALL.—To Bro. George and Sr. Emily Hall, at Gilmore, Michigan, December 21, 1889, a daughter, and named Georgiana; blessed April 14, 1893, by Elders F. C. Smith and R. Davis.

HALL.—To Bro. George and Sr. Emily Hall, at Gilmore, Michigan, January 28, 1891, a daughter, and named Elnora; blessed April 14, 1893, by Elders F. C. Smith and R. Davis.

MCGUIRE.—To Bro. Thomas and Sr. Sarah McGuire, at Gilmore, Michigan, March 4, 1892, a son, and named Freddie Oral; blessed April 17, 1893, at Gilmore, by Elder F. C. Smith.

MCCOLLUM.—To Mr. George and Sr. Nettie McCollum, at Coldwater, Michigan, November 10, 1890, twin daughters, and named Gertrude Elizabeth, and Jeannette Amberbelle; blessed April 24, 1893, at Gilmore, by Elder F. C. Smith.

SHELDON.—To Bro. Frank M. and Sr. Amanda Sheldon, Quimby, Iowa, April 3, 1893, a daughter, and named Katie Bell; blessed April 23, 1893, by Elder John Rounds.

MARRIED.

BULLARD—PARKINS.—At Laird, Colorado, April 15, 1893, Bro. Freeman E. Bullard to Miss Martha G. Parkins, both of Laird, Colorado, J. D. Wiltfong officiating.

KINER—FORREST.—April 22, 1893, Mr. George Kiner, of Haigler, Nebraska, to Miss Electa G. Forrest, of Hutchinson county, Kansas, J. D. Wiltfong officiating.

DIED.

PATTEN.—At Eastonville, Colorado, April 10, 1893, Oralee, youngest daughter of William B. Patten, aged 10 years, 4 months, and 27 days. Funeral services in the Presbyterian church at Eastonville, conducted by Elder E. F. Shupe.

HOUGHTON.—At her home near Beetown, Wisconsin, April 27, 1893, Sr. Elinor Houghton, aged 81 years, 9 months, and 6 days. She was born in Preston, Lancashire, England, July 21, 1811; she was baptized in her native land by William Garner, October 12, 1840, and came to Beetown, Wisconsin, in 1844, where she has since died. Through the latter day apostasy she was faithful to the cause, and when Brn. Pender and Peterson opened up the work at that place and the Flora Fountain branch was organized in 1890, she was taken in on evidence of baptism. She lived a faithful member of the cause of Christ. She was loved by all who knew her. She was the mother of seven children, six of whom survive her. Funeral services were conducted by Elder W. A. McDowell at the Dodge schoolhouse.

HUGHES.—At Rhodes, Marshall county, April 5, 1893, Bro. Mason Hughes. Deceased was born August 3, 1810, in North Carolina. While a young man he became a member of the Baptist Church; some twenty years ago he united with the M. E. Church, and in 1885 he became a member of the Church of Jesus Christ of Latter Day Saints, of which he was a member when he died. Funeral services were conducted at the M. E. church, by Elder W. C. Nirk. He leaves three sons and three daughters to mourn his death, of whom two sons and one daughter are members of the church.

"Farewell father, farewell father,
Peaceful be thy silent rest;
Slumber sweetly, God knew best
When he called thee home to rest."

SCOTT.—Margaret Rebecca, daughter of Bro. John T. and Sr. Susan Coffman, and wife of Elder S. W. L. Scott, died at the residence of her mother, in Harrison county, Iowa, April 25, 1893, after a lingering illness of about eight weeks, aged 27 years, 7 months, and 20 days. She became a member of The Reorganized Church, October 8, 1886, remaining a devoted member till death. She leaves an infant babe, husband, mother, one sister, five brothers, and all who knew her to mourn her departure. She was known only to be loved. Her desire for life was that she might bring up her "darling babe" in the nurture and admonition of the Lord, bear testimony with her husband of the goodness of God, and be a blessing to all; still she was prepared to go in peace, she having been shown a vision of the Savior and his mother, the most beautiful personages her eyes had ever beheld. The first feeling she had because of their brightness, and glorious appearance was of timidity, but the Savior filled her soul with joy as he calmly said, "Fear not, for thou art owned of God, and shalt be blessed forevermore." When the vision had passed from her gaze, she was still filled with joy and praise, and sang part of the hymn,—

"O how sweet is the soul-cheering thought,
There is rest for the pure and the good."

Thus Jesus made her dying bed as soft as downy pillows are, her spirit taking its departure without a perceptible struggle. Her life was a sweet memento of Christian graces. Peacefully and bravely she passed behind the dark cloud toward the eternal where spirits, holy, tried, and pure greeted her in the paradise of God. Funeral services were held in the Saints' chapel, Magnolia, Iowa, conducted by Elders P. Caldwell and J. F. Mintun; sermon by Elder A. M. Fyrando. Her remains were laid to rest in the Magnolia cemetery by the side of her father, awaiting the first resurrection.

SWEET.—At Yorkshire, Harrison county, Iowa, April 26, 1893, Viola, daughter of Bro. and Sr. Joseph Sweet, aged 8 years, 1 month, and 26 days. She was kind and gentle, and before she died she told her folks that she was going to see the angels. During her sickness she received much kindness from friends who did not belong to the church. Funeral services were conducted by W. D. Bullard, the sermon being by W. A. Smith from the text, "O death, where is thy sting? O grave, where is thy victory?"

MADISON.—At her home, San Bernardino, California, March 26, 1893, Sr. Eva Grace, wife of Bro. Forest L. Madison, and fourth daughter of Bro. Alexander H. and Sr. Elizabeth A. Smith, of Lamoni, Iowa, aged 19 years and 25 days. She was born at Nauvoo, Illinois, March 1, 1874; was baptized at Independence, Missouri, June 10, 1883. The remains were interred at San Bernardino, services being conducted at the funeral by Elder D. L. Harris. The funeral sermon was preached by Elder Asa S. Cochran, at Lamoni, Iowa, Sunday, April 23, 1893. She leaves husband, babe, father, mother, sisters, and brothers, and numerous relatives and a wide circle of friends to mourn her loss. She died in the faith of Christ, sustained and comforted by her trust and hope in him, surrounded by loving relatives and friends who faithfully and tenderly ministered to her wants.

GRASS.—At her home, three miles south of Hermosa, South Dakota, April 16, 1893, Sr. Eleanor, wife of Elder S. C. Grass. Deceased was born in Oxford county, Canada West, October 10, 1842; married March 10, 1859; baptized in October, 1868, at North Pigeon, Iowa, and has ever since been a firm believer of the restored gospel and always ready to give a reason for her hope. She was the mother of thirteen children, ten of whom, with her husband, now mourn the departure of a devoted mother and wife. Funeral sermon at the home, by Rev. McRady, Congregational pastor, assisted by Rev. Tutty, M. E. pastor, both of Hermosa. A procession of over forty carriages followed the remains to their resting place.

DAVIS.—Near Persia, Iowa, April 15, 1893, Mary Jane Davis, aged 25 years, 8 months, and 2 days. She was born August 13, 1867: was married to Wallace A. Davis December 5, 1886. Funeral discourse by Elder Joseph Seddon.

Sunday School Associations.

NOTICES.

Superintendents and Secretaries Northern Illinois and Southern Wisconsin District:—Please note section 3, article 2, Sunday school by-laws. In this district it is expected that for the defraying of the necessary expenses of the district a remittance of two cents *per capita*, based upon the average attendance of the four months for which the report is made, will always accompany the report which should be in the hands of the district secretary at least two days before the convention meets. When *you fail* in a part of this work, you cause extra labor and expense on the part of the secretary and render it impossible for her to give a clean report of the district. Please give this your attention. Send your reports by mail, and if you cannot make the remittance at the same time, send a statement giving reasons, and stating what arrangements you wish made in regard thereto. Do not fail to have your school represented at the coming convention, as work of greatest importance will be done and we wish all to have a voice. Delegate credentials have been mailed to you. Be sure to use them or you will not be allowed a delegate vote. It is expected that each school will render such assistance as they can toward making the entertainment a success.

C. I. CARPENTER, Supt.,
BELLE RANDALL, Sec.

PLANO, Ill., May 1, 1893.

To the Officers of the Sunday schools of the Southern Michigan and Northern Indiana District:—The Association will meet at the Saints' chapel, Clear Lake, Indiana, on Friday at 10 a. m., before the first day of the June conference. Let as many attend as possible, and bring reports of schools, or send them.

D. B. TEETERS, Dist. Pres.

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ITEMS OF INTEREST.

LONDON, April 29.—A large number of residents of Ulster belonging to the Presbyterian and Unitarian denominations repudiate the resolution in opposition to Irish home rule which was sent to Lord Salisbury in the name of and as representing the opinions of the Protestants of Ulster. These home rule Protestants have therefore caused a communication to be sent to Prime minister Gladstone expressing confidence in Mr. Gladstone and his policy in regard to Ireland. Mr. Gladstone has sent a reply to the communication in which he declares he is comforted to observe the existence of such an enlightened opinion as that held by his correspondents amid the sea of violence and intolerance at Belfast.

LONDON, April 26.—At Hull the police were called to the railway station to protect the working men and officials brought from Barnsley. They were stoned by the strikers who had gathered at the station, but drove off the mob before it became large enough to be dangerous. Another incendiary fire was started at Queen's dock this evening, but was extinguished before doing much damage.

PRAGUE, April 28.—A large portion of the town of Kreutzburg, a place of about 1,500 inhabitants, near Deutschbrod, Bohemia, has been destroyed by fire. The conflagration swept away 169 houses. Six persons perished in the flames, many others were injured, and about 500 lost their homes.

VIENNA, April 27.—The Hungarian Minister of Public Worship has introduced a Jewish emancipation bill in the Hungarian Reichstag. The measure is conceived in a most liberal spirit. It declares that the Israelites' religion shall be legally recognized; that the existing facilities for christianizing Jews of any age shall be abolished, without conditions, and that the conversion of Christians to Judaism, which has hitherto been impossible in Hungary, shall be legally sanctioned.

The abnormal weather continues in Odessa and the winter wheat crop in the southern provinces has been almost destroyed by the cold. Food prices are rising and a famine threatens. The government probably will be compelled to revive the embargo on grain.

VALPARAISO, April 30.—News of the bloodiest battle which has been fought since the revolution began in Rio Grande do Sul, Brazil, has been received from Buenos Ayres. The engagement is reported to have been fought near San Luis. Gen. Terres led the government forces, and Gen. Tavarez commanded the revolutionary army. Details of the battle have not yet been obtained owing to imperfect telegraph service from the section where the engagement took place, but it is reported that 800 men were killed. These were divided nearly equally between the two armies. Victory is claimed for each side and the actual result of the fight may not be known for several days. The dissatisfaction with the Government of Brazil is extending to other sections than Rio Grande do Sul.

PANAMA, Colombia, April 26.—The treaty made ten years ago at the close of the war between Chile and Peru is likely to involve Peru and Bolivia in war, the latter country having made an arrangement with Chile which will be disadvantageous to Peru. Arms for Bolivia have been sent through Panama, and the agent for that country will sail for the south next Thursday.

HAMILTON, Ill., April 25.—Robert T. Smith, one of the earliest pioneers of Illinois, died this morning, aged 86. He commanded a military organization in Hancock county during the Mormon ascendency, and was captain of the troops in Carthage on June 27, 1844, when Joseph Smith was killed by a mob in the old jail. He was wounded in the Mormon War at Nauvoo in 1846. He served throughout the late war as Captain of the Sixteenth Illinois Infantry.

MOORE, Okla., April 26.—The cyclone that swept over Oklahoma last night has killed at least seventy-five persons. From this locality alone the names of thirty-six dead have come into this little town. The storm was unique in its character. It came from the southwest, and at first was a blue cloud of great intensity. It bounced about in the sky like a rubber ball. In five minutes it began to shoot tendrils downward until they nearly reached the horizon. These tendrils were jet black. The mass above continued to bound, but changed in color to a light gray. By this time the roar of the approaching storm could be heard. The tendrils were now plainly discernible and in their mass could be seen flying trees, houses, and animals. It was a terrifying right. When within about two miles of this place the great mass above lowered, the tendrils shortened and grew broader, and the entire storm turned aside. The whirling legs were plainly visible, looking like waterspouts. Animals were seen distinctly, and a farmhouse with several human beings in it was seen as the great mass came nearer.

At 7: 40 the nucleus above drew up its tendrils and bounced down to the ground and bounded up again. In a moment it turned and began to recede from view. The roar at the moment of the spectacle sounded like that of many trains in motion. At no time did the sky become dark, and only the usual dusk of a cloudy evening prevailed.

Early this morning a correspondent rode over the stricken section. A mile wide and about thirty miles long are the dimensions so far as heard from. In some cases whole families are wiped out. In others only an infant is left.

FORT WORTH, Tex., April 29.—A cyclone struck the Town of Cisco at 8 o'clock last night, totally demolishing everything in its path. The Texas and Pacific depot was blown across the tracks, falling a mass of splintered timbers, 400 feet from the railroad. Churches, residences, and in fact every house in town but two were leveled to the ground. Their reports so far received are that thirty persons have been killed.

Out of forty-five business houses forty were blown to fragments, and four of the others are so damaged as to be useless. Twenty-five dwellings were wiped out of existence. Several persons who have not been accounted for are undoubtedly buried in the débris. The most conservative estimates place the total property loss at over $2,000,000.

Physicians to-night estimate that of the 200 or more injured forty at least will die of their injuries. Many homeless and wounded ones are to-night resting in improvised tents, but by far the greatest portion are out in the open air with nothing to shelter them from a cutting wind that has followed the fatal storm.

Reports similar to the above come from various portions of Texas, Arkansas, Wisconsin, Michigan, Tennessee, and other States, and the Indian Territory, where storms have destroyed life and property.

SPRINGFIELD, O., May 2.—One hundred acres in the northeast part of this city, containing 200 houses, were flooded this evening, and the river is rising at the rate of a foot an hour. Scores of families are threatened with destruction and the police force has been called out to rescue them. Boats and horses are being used and all citizens are lending a helping hand. The electric street car traffic of the entire city is stopped. The power-house is under water. The Spring street bridge went down at midnight.

At noon yesterday an immense waterspout burst over Tremont City, a village near here. At about the same time the river broke its banks, and within eighteen minutes the water had flooded the town, carrying away outbuildings and stables and flooding the first stories of residences. No person is reported killed or drowned, but there is a heavy loss of stock.

Influenza has broken out extensively, but not severely, in Paris and other French cities.

DAYTON, O., May 1.—The Miami River has reached the unprecedented height of 15 feet 3 inches. By 3 a. m. it will be higher from to-day's rain. The water has found several weak points in the levees here and there is reason for grave anxiety. One hundred and fifty acres of the residence portion of the city are practically under water.

Telegrams from St. Louis, Missouri, Alton, Illinois, Cincinnati, Ohio, also from various points in Indiana and Arkansas report great damage to property and crops by heavy rains and swollen rivers. At St. Louis and Alton the situation is extremely critical, many of the citizens being compelled to abandon homes along the river front. The Mississippi River has passed the danger line. It is over its banks at several points, and many lives are in peril.

LONDON, May 1.—A dispatch from Melbourne announces the failure of the National Bank of Australia. The bank has some 150 branches in Australia and agencies in most large cities of the United Kingdom, the continent, and the United States.

CITY OF MEXICO, May 1.—The newspapers that have violently opposed President Diaz are beginning to feel his power. The President is suppressing them as rapidly as he can.

England's crops are reported as ruined by protracted drought.

The prevailing wet and stormy weather in the United States has been unfavorable for crops, except in small portions of the South. In many sections farmers are greatly disheartened.

IOWA STATE SUNDAY SCHOOL ASSOCIATION.

ONE of the most helpful organizations of the State to the cause of Christian education is the Iowa State Sunday School Association. It is one of a series of State, provincial, and territorial organizations forming the International Sunday School Convention and maintaining the International series of Sunday School Lessons. It is in the strictest sense interdenominational, its sole object being to increase the efficiency and extend the influence of evangelical Sunday Schools throughout Iowa. To effect this purpose the Executive Committee of the State Association urges the sustaining of county and township associations. The results of such organizations in every county where maintained have been new schools, larger schools, and better schools. For more effective work, during the present year, the State has been divided into sixteen districts, each of which is under the supervision of a member of the State Executive committee. As a result of this plan a convention has either been held or is arranged for in every county of the State. In about thirty counties have also been held institutes continuing from one to four days in which training lessons on teaching and the Bible have been given.

From reports made at the last annual meeting of the State Association we learn that there are in Iowa 4,782 Sunday schools, with a total membership of 370,147. This is an increase of 4 per cent over the attendance of the previous year, while the increase of the attendance at the public school has only been 1 1-5 per cent.

Sixty-six and two thirds per cent of the schools are open all the year. The average attendance is sixty-five per cent of the total membership. Twenty-five per cent of the total membership are adults. Ten per cent of total membership are officers and teachers. Two and one half per cent of total membership have united with the church. Nine per cent of the schools hold teachers' meeting.

The general officers of the Association are, Rev. John W. Geiger, Marion, president; Mrs. Mattie M. Bailey, Shenandoah, secretary; Mr. J. W. Johnson, Oskaloosa, Treasurer. The next annual meeting will be held at Chariton, June 20–22. Anyone desiring a programme of the same can obtain it by addressing either of the above-mentioned officers.

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THE SAINTS' HERALD.

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"All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death; of the suicides, of the insanity; of the poverty, of the ignorance, of the destitution; of the little children tugging at the faded and weary breasts of weeping and despairing wives, asking for bread; of the talented men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, the alms-houses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this stuff called alcohol.

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows; children orphans; fathers fiends, and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, and crime. It fills your jails, supplies your almshouses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries and furnishes victims to your scaffolds. It is the lifeblood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal ax. It burns up men, consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolation, and unsatisfied with its havoc, it poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out natural honors, then curses the world and laughs at its ruin.

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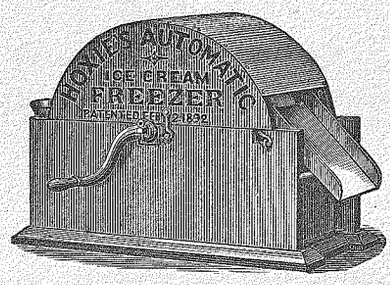

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

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Lamoni, Iowa, May 20, 1893.

CONTENTS:

EDITORIAL:
Useful Auxiliaries....305
All That I Can....305
Greek Versus Catholic Orthodoxy....307
The Name of Smith....308
Education—Does it Lessen Crime....309
It is Conceded....309
Pension Roll of the United States....309
ORIGINAL POETRY:
A Face....310
MOTHERS' HOME COLUMN:
Service—Preaching and Witnessing..310
LETTER DEPARTMENT:....312
To Saints Visiting Chicago....312
ORIGINAL ARTICLES:
The Twelve and Seventy—No. 3....314
A Good Word....315
What an Elder Found....316
CONFERENCES:
Manchester....316
SUNDAY SCHOOL ASSOCIATION:
Changes in Constitution of General Association....317
Des Moines....317
Fremont....317
Northern Illinois....317
MISCELLANEOUS:
Pastoral—E. C. Briggs....318
Pastoral—J. F. Burton....318
Pastoral—M. M. Turpen....319
Conference Notices....319
Items of Interest....319

USEFUL AUXILIARIES.

THERE is in some persons, good members of the church, something of a fear of, or dislike for some, if not all of the formations and societies formed, or forming among the members of the church. Of these we notice the Young People's Prayer Meetings; the Students Society; the Willing Workers; the Young People's Religio Research Society, or whatever its name is, and the Mother's Association. We do not share in this fear of, nor dislike to these associations as a whole, or any one of them in particular; for the reason, that in all of them rightly conducted there is a degree of helpfulness looking toward the general aim to bless mankind. The object had in view by the promoters is good; the question whether the movements will be, or can be made to accomplish the design is to be determined upon the trial of each; and no one need to worry if a trial should result in partial, or total failure, the causes for which may be found in either an improper conception of methods, or an ill-advised effort to carry proper methods into effect. Failure for either, or both of these causes would not necessarily prove that no sort of auxiliary movement was permissible under the law and the structure of the church; but would simply prove that a mistake in judgment, not in design, had been made.

The methods of carrying into effect the Master's great command "Go ye into all the world, preach the gospel to every creature," are left in a large degree to the individual and collective judgments of those to whom the command is given; and those methods are nearly as various in the detail as there are individual workers; though all agree upon and observe some few fundamental and general axioms and modes of procedure. In the absence of specific directions each is at liberty to follow the dictates of his better discretion; which seems to us to be much better than the following of stereotyped formula prescribed by rule; time, place, and circumstance being taken into consideration in making up the decision.

It is well to remember that much of the instruction and teaching of the Savior were in brief sentences—literally, much in little—a great deal in few words. Thus: "He that believeth on me shall not perish, but shall have eternal life," allows of the whole chapter of gospel teaching, both in principle and procedure. "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" means all that it is possible to crowd into the consideration of how, when, where, and by whom a man may, or must come unto Jesus, as well as how, when, and where rest is, or may be had, and how to be worthy of it. So in the case of commanding the gospel to be preached now, the tenure of it is given in a few words:—

> Behold this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church; whosoever declareth more or less than this, the same is not of me, but is against me; therefore he is not of my church.

Yet under this comprehensive declaration is to be found liberty to show the whole history of God's dealings with man, the institution of the gospel under Christ, the departure from the faith, the history of the church in the wilderness and the dark ages, and the restoration by the ministration of angels, and the dispensation of the fullness of the Gentiles.

The work of this dispensation is not all done when the gospel is preached. There remains the care of the "sheep" and the "lambs" of the flock; the burden of which care is not discharged by the preachers in their weekly ministrations. This burden lies largely upon the workers outside of the pulpit ministrations. Its work may be done by the ordained and the unordained, so far as the setting apart by the laying on of hands is an ordination, and may be very properly shared in by both men and women, of all ages and conditions of life. The rich, the barely competent, and the poor may alike be useful and busy in the work of the association in Christ.

We welcome these workers, in all their variety of association; and, if in the prosecution of the design for which each has been organized by the prime movers thereof, those engaged in them do not so far mistake the importance of the association as to place it first in their affection and allegiance to the forgetting of and disregard for the church, we see good reason for encouraging them; but, should any of these associations become detrimental rather than useful auxiliaries to the church work, we feel such confidence in the principal workers that we have no hesitancy in stating that such associations will be dissolved. If at any time we feel it a duty to call the attention of these workers to the trend of the work they may be doing that may be calculated to injure their usefulness for good to the church, we shall do so, with no design to find personal fault, but to look after the general principles of good, safety, and peace. So let every good institution live, and the workers therein be cheerful, sober, and steady that good may result to all.

ALL THAT I CAN.

How familiar to most of us are these words. Scarcely a social meeting passes without our ears being saluted with them. Are they always recorded? Is it true, as so many Saints believe, that a "book of remembrance is kept," and that all our voluntary pledges are entered therein? If so, what can be the object of it? Where and when will we meet that record? Will it figure in the final judgment in which we shall be interested? If so, do we take that fact into consideration when we make our promises and "bear our testimony"? Are these questions pertinent or important?

"Suffer not thy mouth to cause thy flesh to sin," wrote Solomon, and prefaced the counsel with the words, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." We are held to our verbal pledges made to men, at least to the

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degree of their confidence in our honor and ability, and we are, therefore, slow to give them claim upon us. If we promise a dollar, a day's work, the use of our property, the benefit of our influence, the protection of our house, to fill an appointment, to stand by a dependent one, to aid a cause that needs our prestige or contribution otherwise, we expect to back those agreements with all they call for, and it would grieve us as honorable men to learn that no confidence was placed in our word by those to whom the pledges were made. But should we make a practice of failing to honor the drafts thus made upon us by our own inviting, how long a time would it require before society would brand us as untrustworthy, and refuse to respect our most earnest protestations of integrity of purpose?

Does our Father in heaven find in us the same readiness to honorably meet every demand our pledges warrant him in making upon us? If not, need we be surprised if in time he treats our testimonies as but vain and foolish utterances in which he can find no pleasure?

Let us sum up the pledges thus made in a year, then subtract the number faithfully kept therefrom, and face the obligation revealed in the unkept balance. Some of us will be startled.

Is it not a fact that some of us who have been very quick to promise and slow to fulfill, have, nevertheless, been the most exacting upon heaven, insisting that its windows shall be always open over us, and that every divine pledge shall be made good to us?

Do we desire the Almighty to credit us with honesty, when we rise and say, "I am determined to do all that I can to advance this cause which I love so well"? If so, and the entry is made accordingly, and your names are placed upon the roll of honor as being ready for any call or demand that it may be in our power to meet, is that to be the end of the matter? We have authorized heaven to draw upon us to the limit of our ability. Heavenly purposes are executed on earth by means of the church and the Holy Spirit directly and by other means indirectly. As the agent of heaven, the church urges upon us its requirements.

First, it needs the prestige that our moral uprightness brings. Under this head it demands that the reputation of all its members shall be guarded as sacredly upon our tongue as our own, and that our speech may always be relied upon as an element that contributes to healthful growth. We may be as poor as poverty itself in a financial way; but we can meet this exaction. Are we ready, or shall we return the draft unhonored? Let us think: That means that neither slander, nor backbiting, nor evil speaking, nor jealous utterance, nor profanity, nor filthiness, nor any vileness shall be permitted to invade the sanctity of the tongue that we have consecrated to God. It means that purity shall characterize our speech, that none may mistake the character of that which we represent as a member of the body. Yet it is in our power to do it. How do we respond?

Next, it serves notice on us that there are vacant places in some of the departments of church service, either in the general or special lines, into which we should enter and occupy. This means time and mental application. It means that we shall curtail, and perhaps abandon many of the indulgences of the past such as do not furnish equipment for the work calling us. It means less time for amusement and ordinary pleasure pursuits. It means a full consecration of our powers of thought. It means that the kingdom of God shall be first in our study and effort always. Now what shall be the reply? Can we meet the demand? Did our promise mean that we were really on the altar?

Again, it comes, backed by the Spirit's entreaty and points to a distant field, beyond the sea, and asks that from our household one shall be given to go and tell the story of truth to the benighted. We perhaps cannot go ourselves and hence our pledge is not violated should we so reply, but what of our boy, or companion, the very light of our eyes or joy of our existence? Ah, tender heart, how you throb at this. Shall we refuse to let one or both of them go? Has the God to whose honor we pledged to do all that we could, asked more than is in our power to give? Wealth we have none, hence it is not demanded. Would that we had, and that it would be taken instead of what is asked; but heaven has made its claim through the church. Why do we hesitate? Was our pledge rashly made, and if so do we desire to withdraw or modify it?

Or perhaps no demand is made upon us for members of our family; but the church and the Spirit point to a depleted treasury and to the whitening harvest field. We have means to contribute that some one else's sons, or father, or husband may go. They are ready to yield all, including home and its comforts; but we hesitate. We have done considerable, and we are fearful that everything in the church is not just as it ought to be. Some prominent ones in it are not of the right Spirit, according to our judgement; they attack theories which we admire, and they are outspoken in their advocacy of measures which to us seem unwise and impractical. They don't see exactly as we do and we are fearful that the influence they exert may finally overthrow our idols. We had better withhold awhile till things get into better shape.

But stop a moment, let us see the other side: Those men are devoting their time and interest and lives to build up the church. Do they love it less than we do? We cannot find any place this side of the grave where we will justify them in ceasing to bear armor in defense of the gospel. They have pledged to do *all that they can.* As honest men shall they do it in the way that they view the necessity, or shall they surrender their judgment to ours? Could we trust them for an hour out of our sight if they acted contrary to their convictions as men of God? Can we expect strong, honest men to be anything else than earnest and enthusiastic when advocating what they consider to be of vital interest to the church? Does not our confidence in the service these men render abroad depend on their conscientiousness? Can they be conscientious and pursue any other course than they do? Do they differ from us any more than we do from them? Ought they to be suspicious of us because we are earnest in opposing their views? *Can* we be true men and surrender to them without further light to convince that our position is wrong? Shall our disagreements with men disrupt our covenant with God? Did not the Lord comprehend the situation, when, in 1888, he said to a certain council of quorums: "Be not afraid that the work shall suffer unduly from the earnest efforts of God's ministry, whatever they may be. By an earnest seeking of light and wisdom a better understanding will be reached. . . . The ministry must bear patiently with each other until unity be reached"? If we believe this, how can our faith be best shown?

We judge of men's love for the truth by the sacrifices they are willing to make in its interest, and while these men remain upon the altar of sacrifice can we suppose that heaven will be less willing to move the cause of Zion through them than us? Will the Master exact less of us, under our promise to do all we can, than he will of them? If they are meeting their part of the obligation regardless of our disagreement with them, shall we withhold because they see not as we do? Who is ready to answer and have that answer recorded in heaven side by side with his or her promise made to do "all that I can"?

It may be that we use these words thoughtlessly in our testimony; if so, it is time to amend our speech and say only what shall represent our purpose of heart, lest our "mouth cause our flesh to sin" in that we fail to keep our promises. But if we propose to keep our heavenly Father to his promises,

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and carefully rehearse them in our prayers from day to day, it is presumable that we will not take offense if he, by his Spirit, his church, or its ministry shall cite us to our own. We insist upon his pledges being kept because he has power to fulfill them, yet too frequently we possess a power to keep our own which we excuse ourselves from using, not because God has failed us, but because we do not fully understand each other. Is this just?

We are not our own, but are bought with a price, hence it is not too much to offer to him who rightly owns us, all we are capable of. When under the influence of the Holy Spirit we see and feel things as heaven designs them quite often, and we express our determinations under the motions of love and generosity; but too frequently we fail to answer when the drafts are made upon us later on. We have seen men who have received the testimony of the Spirit at conferences and have called their brethren to witness that they would devote their lives to the work of the ministry thereafter, but who have allowed years to pass since then, without redeeming their pledge. We have known others to promise compliance at once with the law of tithing; but after returning home have allowed the difficulties in the way to be magnified before their eyes until they have decided to postpone the effort, yet these men have never once felt like absolving the Lord from his promises to them. Few of us, probably, are entirely exempt from blame in this regard and the degree of our accountability is known only to Him upon whose mercy we depend. But reform, if necessary, relates to the future and wise is he who repeats not the folly which he discovers in himself. The work of God is moving forward. It asks a consecration of effort and means in proportion as we have ability to furnish either or both. He who responds freely will be accounted a faithful steward. He who fails, from whatever cause, must abide the issue of his neglect. Who among us will be wise unto celestial salvation?

ONE brother in opening up his work for the campaign, writes from the first point at which he makes an effort:—

> It seems to me that I am unusually blessed with the light and liberty of the gospel since beginning the work after conference.

It is said of a fabled hero of the past that when thrown or pressed to the earth, a moment's contact with our common mother, the earth, restored him to life and strength and he rose to renew the battle as vigorously as ever. It may be that the pause in the conflict afforded by the attendance at conference and contact with the common brotherhood there assembled gave renewed gospel life and energy, and the soldier of the cross in taking up the weapons of his warfare, finds them to fit his hands more perfectly, and his strength comes back to him like the hero of the fable.

GREEK VERSUS CATHOLIC ORTHODOXY.

A WRITER in the *New Review*, London, for April, a Russian (Olga Novikoff), reproduced in brief in the *Literary Digest*, April 29, presents some statements in regard to the religion prevalent in Russia in contrast with Catholicism that are worth a consideration. He writes in reference to a trip made by an Italian, Roman ecclesiastic, Monseigneur Vanutelli, by name, who went from Odessa to St. Petersburg to persuade the Russians as a nation to submit to the ecclesiastical rule of the Bishop of Rome; thus attempting to do by churchly persuasion what was once attempted by force but which was defeated by force, separating the eastern from the western primacy.

Of this attempt this Russian writer says:—

> It was a "wild-goose chase," no doubt but not much more mad than the visit which my ingenuous friend, Mr. Stead paid to the Vatican to convert the Pope to the Salvation Army. Vanutelli did not convert Russia, but his observations led him to pen the following significant sentences.
>
> Nowhere is the title of "Holy" so true an expression of the realty as in speaking of Russia. In that country Christianity is not simply tolerated or permitted, but it is official and dominant, and bound up in the very heart of the people. . . . In Russia, Orthodoxy (Pravoslavie) forms as it were the very essence of their being, their highest ideal in the past as in the future, and their greatest glory in the present.

Mons. Vanutelli wrote:—

> I cannot understand how it is that so many persons who visit Russia, write about it afterwards without alluding to the main characteristic of the people. Without an appreciation of their religious aspect any description of Russia must be only incomplete. The Christian idea is predominant everywhere, and nowhere does Christ reign to such an extent as in Russia.

Mr. Vanutelli wrote that this peculiar oneness was due to political considerations, and churchmanlike, called the Greek faith and church a *schism*. To this, Mr. Novikoff replies:—

> There is no *schism* in Russia. The schism is elsewhere. But as Mons. Vanutelli comes from that elsewhere, he cannot admit the orthodoxy of our church.

Pursuing the theme he continues:—

> Greek Orthodoxy is the soul of our Government and the great link between the Government and the people. Devotion to our faith is immeasurably superior to any earthly consideration. Russia is more of a church than a state, more of a religion than a nationality. Our religion is our nationality. We are first Greek Orthodox, then Slavs or Russians. . . . Besides, as there can be no head of the Christian Church but Jesus Christ, the Bishop of Rome is obviously schismatic and heretic. If there were some of us who doubted this before the dogma of infallibility, no one can doubt it to-day.

Writing of the possibilities of a union between the Greek and Roman churches, he says:—

> Nor can any Russian Orthodox even discuss the possibility of any union with Rome until Rome has returned to the primitive Orthodox Catholic faith, from which she has degenerated to her present deplorable condition.

But perhaps the most suggestive point in the article is this:—

> Even Vanutelli can see that Russia has a great mission before her; first, the destruction of the Ottoman Empire in Europe, and with it Mohammedanism; secondly, the crushing of the revolutionary spirit which is invading all other European countries; and thirdly, the arresting of the extension of Jewish influence, which is making ever increasing progress elsewhere. Our autocratic Czar, wielding, with the effective decisiveness of a single will, the combined forces of a hundred millions of orthodox believers, is the protector of religious liberty against the enslaving influences of the autocratic Pope.

It may be that our training in the principles of American republicanism has made us suspicious, and for that reason we may not interpret the foregoing as Mons. Olga Novikoff, intended; but to us it simply means the overthrow of the Ottoman Empire, the crushing out of the spirit of resistance to tyranny in other parts of Europe, and the entire subjugation of the Jew by force. If the destruction of the Ottoman means the downfall of the Mohammedan faith; the overcoming the tendency to revolt against autocracy and despotism, means the crushing out of what opposes the rule of kings, czars, and monarchs, the arresting of the spread of Jewish influence means the continued denationalization of the Jewish race; then the statement as to the way this is to be done means the supremacy of the Greek faith by force of the Russian sword. It was the dream of the greatest of the Czars, Peter the Great, to reach the south and make the seat of the church at Constantinople; and it may be that the spirit of conquest and supremacy which moved that restless monarch may actuate the present occupant of the throne of Russia. The destruction of the Ottoman Empire by the Bear would make the dream a possibility; and, if the other portions of the mission which Novikoff is sure that Vanutelli accords to Russia should be also successful, what would there be left to prevent further aggression and the propagandizing of other nations—by the sword.

Henry was proclaimed the head of the church and the defender of the faith, by statute enactment; sustained by the force of the kingdom which he ruled. James was given title in a similar way, "By the Grace of God," as the formula ran. So, according to Mons. Novikoff, the Czar is the protector of religious liberty, "by his own will, and the grace of the forces of a hundred millions of orthodox believers," according to the Greek faith. But, in protecting religious liberty

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against the "autocratic Pope," what will become of the religious liberty of the Mohammedan and the Jew? Who will protect the right of conscience, the religious liberty of these against the Czar, with a hundred millions of devotees whose "religion is their nationality," and who call the Czar whose word they blindly obey, Father.

The world knows something of the methods of Russian propagandism by the sword, from the history made a few years ago in the provinces to the south of Russia, of which an account appeared in the newspapers of the time and the work published by Col. Roberts called The Cross and the Crescent. Should the mission assigned to Russia by Mons. Novikoff in the article exciting this comment be successful the world will be treated to the spectacle of a repetition of those scenes, possibly on a wider scale.

THE NAME OF SMITH.

It may not be amiss for one of the family of Smiths to rise and say a few words about himself and the family name. It is not an unusual thing, even in democratic and plebeian America, to find men who either take great pride in the family name, or affect to; seeming to be enamored of the name itself, or to be proud of the origin and line of descent from and through which the name has come.

It has been thought, and even said by some, that the sons of Joseph the prophet have been more or less affected by this pride of family name. And further, that the peculiar attitude of the oldest son toward the question of his father's connection with the doctrine and practice of plural marriage, which have brought so much of reproach and disgrace upon the faith called Mormonism, (primitive and later,) and the memories of Joseph and Hyrum Smith, is largely due to this pride in the family name; and that it has been the cause of his offensively presenting the views he held, to which he knew many of the eldership held to the contrary.

To this the reply is now, as it has ever been when a reply was opportune or needed, that pride in the family name, or ancestral distinction, has had nothing to do with the position assumed by the oldest son of the first president of the latter-day church movement, any more than any son who had no knowledge or memories of his father but what were creditable and honorable to that father, might justly be exercised by him in refusing to believe his father to have been guilty of what was discreditable, dishonorable, degrading, or damning, without examination and the closest sifting of the evidence relied on by the accusers of that father to prove the guilt alleged, whether those accusers were outspoken and virulent enemies, or assumed friends.

The origin of the American branch of the Smiths, those made celebrated, or notorious, by connection with so-called Mormonism, may be traced to one Robert Smith, an Englishman, who came to America somewhere about 1631; so that the family had only some two hundred years to become Americanized before Joseph was born at Sharon, Vermont. Who this Robert Smith's ancestry were, or how far back into human genealogy the line runs, has not yet been traced. Nor is it known what peculiar family distinctions existed upon which pride of name might rest, other than those which belonged to the Browns, Jones, Robertsons, Whites, and Blacks of the same period; except it might possibly be the fact of the family existing in great numbers, if the present statistics mean anything.

Freely confessed, so far as known, there is nothing beyond the first decade of the present century in the family history, which would afford much food for family pride to feed upon if it existed; unless it should be certain characteristics of personal independence and sturdiness of purpose manifested in a quiet way; for which the family was no more remarkable, however, than were other families of the settlers from abroad that peopled the hills of New Hampshire and Vermont. Of these characteristics, none of the descendants of any of those families need be ashamed, though there be no need, nor ground for family pride, because they were so common, the absolute necessity of the times and the result of the conditions in which they lived.

There is much of which families are sometimes proud that is merely of factitious value, and has attraction in imagination, or sentiment alone, which in instances is sadly strained by the thought of undue self-importance; which looks on the things of the past through the enlarging mist nearly always surrounding that which is hoary and ancient with age. In the belief that when the final judgment shall pass upon men, a man will be judged and accorded salvation, place, and honor for worth within himself; or assigned to loss, punishment, or degradation because of lack of worth, vileness, or wickedness, shown in the record of his life; without regard to what his father may have done, or what his family name, which belief is held by them; the present bearers of the Smith name associated with the latter-day work, in its reorganization, are not trusting to family name, honor, or deeds, for standing hereafter; only so far as duty may have resulted to them by circumstance of birth, for which they are not responsible. This duty is a burden thrust upon them, not sought by them, and may under the conditions, be somewhat different to that which devolves upon the many born into the world,—the heritage of the few only. To discharge this duty well is practically and chiefly the object of their efforts, with no hope that excuses will be made for their defects, or errors because they are sons of their fathers. With such sentiments prevailing in the philosophy which these sons of the Smith family believe and teach, there is neither opportunity, nor ground for love for family prestige or the exercise of family pride.

If the name of Joseph Smith was held only in esteem, and general opinion had nothing but praise for the man and his ancestry, there might be partial excuse for self-gratulation in a representative member of the family; but as general rumor brands the family in the whole and Joseph in the individual as being by family attributes low, ignorant, and vicious, the natural tendency would be to shame, and a shunning of the acknowledgement of family descent; and some degree of moral courage must be exercised to overcome the sense of shame and brave the outspoken contempt for the name the family bears.

No man living knows the peculiar trials incident to the condition of social ostracism from reputed respectable society the bearer of a supposed evil family name has to bear, better than the sons of Joseph Smith, of Sharon, Palmyra, Kirtland, and Nauvoo celebrity. The heaped up obloquy, outspoken hatred, repressed dislike, and ill-suppressed scorn which they have met, seen, and felt, have given them occasion to know what human reputation and fame are worth, as well as to learn to bear in unmurmuring fortitude what may be put upon them of inherited disgrace, by men who may pride themselves of the blood and characteristics of their family line; but who deny to the sons of Joseph Smith the prestige and comfort of contending, against unfortunate odds, for the little good there might have been found in their progenitors. No man knows more surely than do these sons that on the one hand they are regarded as seeking to curry favor with the so-called, respectable world, by denying that their father was the human originator of a system of religion which its adherents call grand and ennobling, but which the respectably religious world calls immoral and bad, a wicked travesty on the religion of Christ; and on the other hand, they are regarded as but ignorant and unscrupulous religious adventurers, the spirit of whose father has descended upon them inspiring them to labor to keep alive an infamous religious imposture, and impose on a credulous public as religious reformers. It is true there is a class not a

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small one, except in comparison, that is willing to accord to their fellows the benefit of the principle upon which the final judgment is to be predicated, that of individual worth; and this class neither values a man for the virtues of his father, nor condemns him for his vices. With this class it is possible for the sons to make a name for themselves, if given an opportunity, which for the sake of consistency should be accorded them.

Taking what has been thus presented it is not too much to hope for, that the sons of Joseph Smith will not again be charged with attempting to build up the name of Smith through family pride, when they refuse to believe him guilty of what is justly condemnable, on what is doubtful or wholly inadmissible evidence.

EDUCATION—DOES IT LESSEN CRIME?

ELEVEN cities of the United States have an aggregate population of 6,871,480. In these cities the arrests for a single year were 446,744. Of one phase of the conditions learned from these arrests the *Chautauquan*, a paper published at Meadville, Pennsylvania, has this:—

Of those arrested 190,820 were able to read and write; while 24,252 were destitute of those accomplishments. Purely secular education is the grand panacea of self-sufficient talkers for all the ills that afflict society. Herbert Spencer, Archibald Alison, and other sociologists have discussed the proposition in all its bearings, and their conclusion is that purely secular education enhances power of mischief, and that if not morally neutral, it exerts slight benefaction. Education that insists on the being and government of God, on personal responsibility to him, and on rewards and punishments as sequential to free moral conduct, is as surely secular as training in the truths of arithmetic or geography; for like them it rests on undisputed facts known and read of all men. Even if religious, they are not less secular. The education that excludes them is unscientific—it may be suicidal.

To teach men the gospel of Jesus is to teach them that God is, and that he demands from man the full meed of account for all with which he has been endowed; and as he shall use his blessings of abilities and opportunities answering to his fellows here for social and civil conduct, he shall answer to God for his moral being; thus being answerable, his best interests are served when he so conducts himself to best serve the good of his fellow men.

BRO. GEORGE POTTS, writing from 2065 Fulton street, Brooklyn, sends us a copy of the *Church Weekly*, for April 22, containing a pithy article from the pen of Bro. Morris T. Short in presentation of the fact that there is a plant of the true faith in the "City of Churches."

This *Church Weekly* is an illustrated paper printed in large book form as an interdenominational journal devoted to the "Religious and Kindred interests of the City of Churches," and published by the Brooklyn Church Publishing Company, 3840 Court street, Brooklyn. Of the work in the city Bro. Potts writes: "We shall, God willing, commence outdoor work as soon as the weather gets a little warmer. We are trying to get things into line for that purpose. We expect to do some quiet work in the neighboring villages and towns; having quite a force of ministers in the Brooklyn branch."

IT IS CONCEDED.

HERR ZUKAL, writing in *Die Natur*, Halle, Prussian, Saxony, winds up a dissertation on the origin of life, as the same has been held and speculated upon by Schwan, Nageli, Darwin, Haeckel, Virchow, and Wiesner, thus:—

According to Wiesner, the idea of a plasom being evolved spontaneously from inorganic matter, is simply unthinkable; for, he says, the most complicated grouping of molecules and their movements, or in other words, the most complicated mechanism could never produce any combination that lives and feels.

Confronted with this logical conclusion, we have no other course with regard to the origin of life than to give it up, and regard the plasom as equally old as the atoms of inorganic matter.

To this the editor of *Die Natur* adds a footnote, closing thus:—

The problem of the origin of life is no nearer its solution than before.—*Literary Digest* for April, 1893, pp. 12, 13.

Hear what the Apostle Paul says;—

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—1 Cor. 1: 21.

To discover the origin of life would be to surprise from the Creator one of his supreme and self-contained secrets; one that belongs to him alone as one of his attributes, and which he by wisdom has designedly placed beyond the reach of discovery by man through any of the agencies which he controls. The secrets of the air, the earth, the water, are open to man's research to discover if he can, but the secret of the life which "is in himself," God cannot—will not—permit that man shall find out. Well does the editor say "the problem of the origin of life is no nearer its solution than before."

EXTRACTS FROM LETTERS.

Bro. G. J. Waller, Honolulu, Hawaii, April 25:—

Everything is quiet so far under the Provisional Government, which has for some months been holding its own under the Hawaiian flag, and without United States protection. Commissioner Blount is expected to leave very soon; we shall have to wait with still more patience for his report and the action of the President and Senate. I do not doubt that annexation will come before long. The United States Steamer Adams arrived this morning to relieve the Mohican, which leaves soon for the Behring Seas. We have now five vessels of war in port; three American, one English, and one Japanese. Sr. Clapp arrived on Sunday last, April 23. She and Bro. Clapp and family are well, and we are pleased to have her with us. Since I last reported four have been baptized. We are all well.

Sr. Abbie A. Horton, of Independence, Missouri, writing of her visit to Lamoni, says:—

I was very much pleased with my visit to Lamoni, and have felt that it did me good to meet with the old familiar faces again, and with those endeared to us by their writings. Trusting that we may all so appreciate each other's presence as to be always benefited when we meet together as the household of faith, and that we may grow to have perfect confidence in each other, is my earnest desire.

Bro. W. S. Pender wrote from Chetek, Wisconsin, May 8:—

Bro. Wildermuth and self just closed a week's meetings at Twin Lakes, eight miles east of here, baptizing a Bro. Geo. Hewitt and wife, Sunday. We are to baptize Mrs. Chappell, wife of Bro. T. E. Chappell, at this place at three p. m. to-day. Expect to hold a few services at Maple Grove church, seven miles west of here and then return by request to Wildwood, where others have requested baptism. The Lord is blessing his work and to murmur would be ungrateful.

PENSION ROLL OF THE UNITED STATES.

THERE is no doubt that the United States pension laws are grossly abused, and that the roll of those drawing pensions should be vigorously pruned of those unworthily receiving the bounty of the people. Of this the May *Review of Reviews* has this to say:—

If the Commissioner of Pensions were an autocrat, who could reconstruct the acts of Congress upon which the present system rests and who could revise the rolls *ad libitum* and strike off the names of hundreds of thousands of present beneficiaries, he would be in somewhat the position that an expectant public seems to consider Judge William Lochren, of Minneapolis, to have entered upon. Autocracy is not our American method; but it would certainly be a great relief if Judge Lochren could be given absolute and final power to readjust both the law and the administration of our pension system. The theoretical principles involved are not just now in very active dispute. Few men whose words carry weight are opposed to the generous pensioning of all plainly deserving cases. A wise revision of the laws would probably increase the amounts paid to some classes of veterans, seriously and permanently disabled as a result of service rendered their country. Other classes,—or sub-classes,—would probably be rejected altogether. But there is less reason to complain of the system as set forth in existing statutes, than of that lax administration of the laws which has admitted to the rolls many persons not fairly entitled to public support. It is very easy to state the case too harshly, and to censure honest and patriotic men as if they were rogues. Moreover, much has been said and written in amplification of the so-called scandalous pension abuses by men grossly ignorant of the whole subject. But when all this is conceded, the very face of the situation reveals disproportion and an abnormal tendency. We have admitted to the roll since the outbreak of the war near a million and a half of pensioners, of whom not far from a million survive to this day and are public beneficiaries. Of those now on the list, more than half have been added since the inauguration of Mr. Harrison in 1889. Until 1880, yearly disbursements for pensions had never reached $35,000,000. In 1888 (fiscal year) they

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approached $80,000,000. In 1892 they exceeded $140,000,000. Existing requirements can hardly be met with less than $175,000,000 a year, and it is foreseen that $200,000,000 annually will very soon be needed. The act of 1890 admitted to relief any surviving union soldiers who had grown disabled and needy, providing their physical disabilities were in any way traceable to their service in the army. It was a policy about which men honestly differed. Some men believed that it was fair and wise, as well as broad and generous, and that it would have the approving verdict of future generations. Other men saw in it only a mad extravagance, at the dictation of greedy claim agents, organized "pension-grabbers," and demagogue politicians. There were two tenable points of view, so utterly unlike that a statesman might honestly have taken either side of the contention. But when it comes to the concrete administration of the laws, it ought to be easy to agree that there should be the most searching scrutiny used to keep the rolls clear of perjurers and frauds. It simply remains to be seen what can be done at this juncture. Judge Lochren's appointment is of an ideal excellence. The Republican Legislature of Minnesota indorsed it unanimously and with enthusiasm. He served with eminent valor in the war, and is in full sympathy with the veterans. But he is a just judge, a firm administrator, and no seeker after votes or popularity. Party feeling on the pension question has abated much. The time is ripe for its treatment on non-partisan, reasonable lines. Judge Lochren's management of the office will have begun with a prestige not equaled by that of any of his predecessors.—*From the "Progress of The World," May Review of Reviews.*

THE Prescott, Iowa, *Advocate*, of May 4, has the following good words to say of Bro. Columbus Scott's labors:—

Elder C. Scott, of the Reorganized Church of Jesus Christ of Latter Day Saints, preached in this place for a week past. The gentleman is a pleasant speaker and was listened to by quite a good audience each time considering the bad roads.

EDITORIAL ITEMS.

THOSE of the HERALD readers who expect to attend the World's Fair will be interested in Bro. F. G. Pitt's letter in this issue.

Bro. John L. Bear, doing missionary labor in the German and English languages, in Michigan and Indiana, desires us to say, that if any of the Saints residing in either of the two States will apprise him of localities where openings for preaching may be successfully made, in either German or English, the German preferred, they will confer a favor on him by addressing him at Lexington, Sanilac county, Michigan. Be sure to remember and write him as thus directed.

Bro. Eli Stedman left for the Minnesota field on the 10th. May the Lord go with the laborers, is the prayer of all Saints.

Bro. Charles E. Butterworth wrote April 29: "I have my house near enough completed so I can take the field at once." We are pleased to hear this, as Bro. Charles is a good worker.

Bro. W. W. Blair is in the field for the season; and will visit a number of branches and districts during the summer, where he can properly aid the work; and encourage the workers.

Bro. W. W. Blair was at Council Bluffs, Iowa, May 8, and would remain during the week. Had held two services on the 7th and would hold some evening services in the week and Sunday the 14th, going to Persia the week after. He reports good meetings.

Original Poetry.

A FACE.

Between the curtains of snowy lace,
Over the way is a baby's face;
It peeps forth, smiling in merry glee,
And waves its little pink hand to me.

My heart responds with a lonely cry;
But in the wonderful by and by,
Out from the window of God's to be,
Another babe shall beckon to me;

That ever haunting and longed for face,
That perfect vision of infant grace,
Shall shine on me in a splendor of light,
Never to fade from my eager sight.

All that was taken shall be made good,
All that puzzled me understood;
And the wee white hand that I lost one day
Shall lead me unto a better way.

PAULINE PETERS.

ST. LOUIS, Missouri.

Mothers' Home Column.

"We cannot all be heroes, and thrill a hemisphere
With some great daring venture, some deed that mocks at fear;
But we can fill a lifetime with kindly acts and true,
There's always noble service for noble hearts to do.

"We cannot all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;
But we can be Evangels to son's within our reach,
There's always love's own gospel for loving hearts to preach.

"We cannot all be martyrs, and win a deathless name,
By some divine baptism, some ministry of flame;
But we can live for Truth's sake, can do, for her and dare,
There's always faithful witness for faithful hearts to bear."

—*Selected.*

SERVICE—PREACHING AND WITNESSING.

HOW MUCH is comprehended in this brief outline of Christian privileges and duty. Not long since we had occasion to call upon a friend. A fragile, delicate little woman, whose slender form looked as though it would shrink and tremble before the slightest blast. She was the mother of quite a large family of children, and such children as will yet bless the world by the work they will do in it. "I am often discouraged," she said, "because my health is so poor that I have to leave much of my work undone. I never was very strong, and I used to overwork and would then have to keep my bed for days. I have learned that it is not best to do in that way; so now I let the work which is too much for my strength go undone. It is many times hard to do this, and yet I have to submit."

As we looked upon the sweet, patient face, lifted to our own and saw the spiritual light illuming it from the soul within, we thought how little she realizes the full measure of strength and courage she is bringing to the battle of life! Truly she is choosing the better part and when she meets with us in council in regard to the great problems which confront those who have families to train and educate, how much she will be able to help us with the simple history of her own experience. Thinking thus we said to her: "The place which no one else can fill to your husband and children you are filling. The work you are doing for them never could be delegated to other hands, and for this reason you ought not to be discouraged, for, while health and strength are blessings greatly to be desired, how often we see those who have them, neglecting the most important things and giving their strength to those things which, to say the very least that can be said, are of secondary importance, the very strength which they have being to them a temptation to do so." And as we said good-bye and left her to resume the task which our brief call had interrupted, we thanked God as we went upon our way for the lesson we had learned, and prayed that it might be incorporated into our life and govern all our future movements. She was truly serving! Compassed by bodily weakness and infirmity and by these withheld from much which a stronger woman would undertake, she did not yield to discouragement and become inactive, but turning her mind and attention to the many higher tasks (tasks of such grave importance, but so often overlooked in the heated hurry of a busy life) which her willing hands found waiting to be done, she became at once the evangel of her home, the servant of and faithful witness for Christ and his gospel. Placed by a trembling hand the lamp of her life is shining upon the pathway not only of her own loved ones, but of all who come in contact with her and with them, and looking forward down the vista of time it needs no prophet to foretell that when her sons and daughters go forth in vigor and strength to take their places upon the stage of life, to mingle in its ceaseless and countless activities, they will take with them the priceless lessons learned from her to become a light and blessing to others.

Sisters, this is no fancy sketch, but a living reality. This frail, patient little mother, is with us in Lamoni and we think her counterpart may be found in many places beside this. Her children are as olive branches and her influence like the oil of olives. We have not drawn your attention to it without a purpose. In a former article we spoke of discouragement likely to arise from contemplating the vast field of labor opening up before us as a unit. If we do this we cannot expect any other result. Discouragement will follow as the natural result of our doing this; but, if we will bear in mind the homely lesson that it is step by step (and by very slow steps many times) that the most permanent, the grandest changes are inaugurated, we will avoid all discouragement arising from this cause, and with God's blessing will accomplish all and more than all the most sanguine friends of the movement have ever dreamed of.

Let our watchword be, "ONE WITH GOD IS

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ALWAYS A MAJORITY," and if we rise to a full realization of this, nothing can discourage us, nothing dismay; for who is able to fight against God or to destroy that which he will build up? Bear in mind that our first steps must necessarily be slow. Let us "make haste slowly." Let us be willing, like the patient little mother of whom we have spoken, to do the small services which we can do—doing them faithfully, well, and prayerfully; and if God is working with us, surely he may be trusted to do the rest.

When the monthly programme, which your committee now have under advisement, shall appear, do not consider that it is not sufficiently elaborate to meet your approval, but bear in mind that when God gave to his people "a Word of Wisdom" in this dispensation, it was "adapted to the capacity of the weak, and the weakest of all Saints, who are or can be called Saints." Let none expect to measure this work by the amount of display connected with it, for if God be a helper in it, be indeed the "majority" upon which we count, (upon which we must count if we expect to win success,) let us be well assured that he will work in harmony with himself as all along the history of the ages he has presented himself to man. The most effectual forces of nature are the most silent. Strong winds will rend the mountains and break in pieces the rocks; earthquakes will shake the hills, and the fires of God for purifying and refining will be kindled; but in the "still *small voice*" will God reveal himself to those who are laborers together with him for the establishment of Zion and the upbuilding of his kingdom.

Let us be faithful and prayerful and God will fill our hands with work. Above all let us ask him for wisdom, that we may be guided by his Spirit into ways of working which will be in harmony with him upon whom we rely for help and guidance.

GOOSE CREEK, W. Va.

Dear Sisters:—I have been encouraged many times while reading your letters and I feel to rejoice this morning for the blessings that God has bestowed upon me. I had a gathered jaw which gave me great pain, so that I could scarcely sleep or eat. I went to the Lord in prayer and asked for relief, and thanks be to his holy name, the next morning the swelling had nearly all disappeared, and I had great relief. O what a grand thought to know that we have a friend in Jesus, and to know that he is willing to hear and answer prayers if we go to him in faith believing. I have been discouraged many times since I have been in this latter-day work, not at the work but at myself. I have ofttimes thought that a mother had more to contend with than anyone else when her mind and attention is called here and there to look after the little ones. I have two little boys and I have a desire to live to see them both embrace the gospel. One of them is a cripple, and I ask an interest in your prayers that if it be God's will he may be healed and that I may have the pleasure of seeing them obey the gospel.

Your sister in the faith,

MATTIE RUSSELL.

GOSPEL BOAT FUND.

Amount to date, April 6		$1,346 08
Mary L. Henderson, Mich	1 00	
Nellie Fike, Neb	50	
Martha Carrington, Wis	7 50	
V. F. Rogers, Kan	50	
Mary Rogers, Kan	50	
May Rogers, Kan	25	
Cora Rogers, Kan	25	
Mrs. J. H. Stratton, Kan	50	
Sr. Page, Kan	75	
Sarah A. Shelly, Oreg	1 00	
O. E. B. N., Neb	1 00	
Mary Rogers, Mass	1 00	
M. H. Spurgeon, Kan	50	
Elijah Hinks, Mich	1 00	
W. Riley, Ill	2 00	
Arna Hedrick, Cal	50	
Union S. S., High Prairie, Neb	1 90	
Flora Abbott, Neb	70	
Philip C. Fisher, Ill	55	
Lou Russell, Wash	1 00	
Hattie Chandler, Iowa	50	
Mr. and Mrs. Wm. Taylor, Oreg	1 00	
Eunice McNeal, Ind	50	
Christiana Landers, Kan	1 00	
		$25 90
Amount to date May 12		$1,371 98

HOME COLUMN MISSIONARY FUND.

Amount to date, Apr. 6		$4,628 48
Jere Smith, Wis	1 00	
Joseph Philips, Ont	05	
Jennie Philips, Ont	05	
Mabel Philips, Ont	05	
Sylvia Hawley, Mo	1 00	
Ethel Taylor, Mo	11	
Olive Taylor, Mo	09	
Sr. Thornton, Iowa	25	
Lettie A. Dunn, Iowa	1 00	
E. B. Edson, Iowa	10 00	
Sarah Headrick, Cal	50	
Clara Simpson Wyo	50	
Mrs. Robert Heavener, Ill	1 00	
Martha Carrington, Wis	75	
Mary Hoague, Wis	75	
Lou Russel, Wash	1 00	
Bro. and Sr. A. M. Crofford, Iowa	10 00	
Sr. E. P. Anderson, Kan,	1 00	
J. H. M., Iowa	10 00	
Hattie Chandler, Iowa	50	
		39 60
Amount to date, May 12		$4,668 08

STRATFORD, England.

Dear Sisters:—It is Sunday night, and as I am not permitted to be with the Saints in meeting, I thought I would send a few lines to the Column. I with my sisters am glad to see it sustained, for I feel we could not afford to do without the good advice and encouragement that appear in it from time to time, though I personally have to miss a good deal, as all the *Heralds* that come into my hands are loaned to me by a brother who loans to others besides. I therefore miss one and perhaps two in a month. This evening I have been reading *Herald* for December 17, in which a letter from brother Haws is mentioned by the Editor of the Column, also by Sister Lucy Lloyd. I should have liked much to read the brother's letter, but owing to the above reason, I have not seen it, but depend upon it, my dear sisters, I have a lively interest in and a deep sympathy with every effort put forth for good by my more gifted sisters, and my prayer to God is that he will open up their way and give them every facility for carrying out all the good they desire.

When I look back to the time I joined the Reorganization twenty-five years ago, I feel thankful that the privileges of the sisters have grown with the times. There was no Home Column then in which to exchange our thoughts and desires. I am thankful, too, that the Prayer Union was ever started. Though it has had a struggle, it will, I believe, prove a power for good in many ways. I know it has been a blessing to me and the more faithfully it is observed the greater the blessings are. Many times I have rejoiced when uniting my prayers with my sisters on the various subjects. Though I cannot take the whole hour, still I have received a greater assurance by the Spirit concerning my grown up children on those days that we "pray for each other and our families, calling each by name," than I do in my usual prayers in their behalf, which is evidence to me that our heavenly Father approves of the course adopted. I might say the same of my experience in regard to the other subjects, and I sincerely hope the Union will grow and that every faithful sister in time may send in her name until the list becomes a mighty one, not only in length but in the strength of their faith to the glory of God.

We have been having a good time the last three months in London under the teachings of our dear brother, G. T. Griffiths, my only regret being that I could not be present at all the meetings. He has left us for a time. At the last service the hymn, "God be with you till we meet again," was sung, and truly the words were felt as well as sung. We are now looking for a visit from Bro. Gillen. May God bless them both in their labors. We feel encouraged in the hope that much good will be done here. In fact, we know it, for the Lord has promised it. May we all be faithful and escape the snares of the enemy is the prayer of your sister,

ESTHER FURNESS.

THE statistics of immigration into this country for the first quarter of 1893 show a falling off of more than one quarter from the record for the same period of 1892, the totals being 98,004 last year and 70,038 this. The falling off is most marked from those nations which furnish the least desirable contributions, Russia sending only 3,663, against 15,509; Hungary 3,097, against 10,410, and Poland but 939, against 6,246. Sweden and Norway, England and Wales show scarcely any change, but Ireland has increased her contingent from 3,805 to 6,929. Germany is nearly a quarter behind her record a year ago, while Italy shows a slight increase. The outcry against immigration, which was so strong a year ago, has pretty much died away of late, having made but slight impression upon the legislation of the last Congress. It became very evident that there was not much sympathy with the demand for severe measures of expression in the great States of the West, and their influence in Congress is now so great that it turns the scales on any such question. The excitement which prevailed among some people in the East has also much diminished. Nobody anywhere makes any serious objections to English, Welsh, Scotch, French, Germans, Norwegians, or Swedes, and the total Irish immigration in any recent year has been comparatively small. The chief basis for complaint has been the swarms of Italians, Hungarians, and Poles, that swept across the Atlantic for awhile, and this wave has now almost subsided.—*The Nation.*

The largest library is the National, in Paris, 1,400,000 volumes, besides manuscripts and pamphlets.

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Letter Department.

GARDEN GROVE, Io., May 7.

Editors Herald:—I was made to feel glad when reading Bro. Loar's article, "Try Again," in *Herald* of the 6th inst. It was written in a kind spirit, and will reach the hearts of those who are striving to overcome bad habits. That is how Christ taught in his day. I have heard elders talk harshly and unkindly in the pulpit; and have felt like leaving the house because of it. Unkindness will not win souls; love is the root of all that is good; harshness will cause rebellion. Six or seven years ago there was a letter in the *Herald* for tea drinkers; it was both unkind and nasty, and I for one shall never forget it. The elder's name was not given, but I surmised who it was, and when I saw him, gave my opinion on the subject, although he did not say it was him. We all have faults, but with the right kind of training may overcome. Not long ago I heard a sermon, and I felt that every word of it was for me; it fit, but it was in kindness, and I try to profit by it. Now let us pray for our ministers that they one and all may be clothed with the Spirit of love, and charity, and wisdom above all else. This is my desire.

Your sister in Christ,

E. RAY.

TO SAINTS VISITING CHICAGO.

THE Saints who anticipate visiting Chicago during the World's Fair season and who intend making their homes with the Saints for the time being, will save themselves and their friends many annoyances by observing the following rules:—

Always send word of your intended visit ahead of you. Strangers should bring with them letters of introduction from the president of their branches, or from some person known to the church.

Letters of inquiry requiring an answer should contain a two-cent stamp for reply, or an addressed and stamped envelope would be better.

It should also be borne in mind that however anxious the Saints here may be to entertain their brethren and sisters in the faith, it is sometimes impossible for them to do so on account of lack of room. Rents being high, each family as a rule has little spare room, and in many instances have to resort to folding beds, folding chairs, cots, etc., for themselves.

On account of so many coming it is unwise to expect to be entertained free, as some will be forced to charge for board and lodging this season who would not think of doing so at any other time. Many of course will not need this advice, yet already we see the necessity of publishing this word of counsel, though the fair has been open but a few days, in order to protect some of the generous-hearted Saints and prevent the thoughtless from meeting disappointment.

We might add also that the daily papers are liable to mislead some as to the present condition of the exposition. Comparatively few of the exhibits are as yet to be seen; many of them remain unpacked, while booths in which they are to be exhibited are being built; many exhibits have not yet arrived.

Those who desire to see the Fair in good condition should not come for a month yet at least, and two months hence will be still better. It will evidently be a magnificent spectacle which all should avail themselves of if possible.

If the elders who expect to remain in the city over Sunday will kindly send us word as to time a week or two in advance, we can make it serve the interests of the work here.

Some of the Saints are making arrangements to entertain guests, and who will doubtless advertise in the church papers in due time. From present indications one dollar ($1.00) per day will be the general lowest price for respectable lodgings without board.

In gospel bonds,

F. G. PITT.

1,477 N. Halsted St., Chicago, Ill., May 8.

NEW LONDON, Iowa, May 1.

Editors Herald:—I rejoice to read the letters which tell of the many blessings that God is bestowing upon his people. I am young in the cause, having been baptized but eleven months ago; but I can truly say that the Lord has blessed me so that I greatly enjoy the work; much more than words can express. I realize the change that comes through being born again. I desire that my friends, who are dear to me, may also hear and obey the gospel.

The truth has made a great change in the people of this neighborhood. A good many have obeyed the truth, which has turned them from evil; and others are investigating the word. It is only about three months since Bro. Johnson, of West Burlington, brought the gospel to us. He was the first Latter Day Saint I ever heard preach. He did great good, and now there are thirty-one members in our branch, and there will probably be more in the near future. We have many good meetings in which we rejoice together. Let us all try to purify ourselves, and do what we can to aid the cause. I believe that we should not let little things keep us from church and Sunday school meetings; we can learn something of value at each meeting. Your sister.

MARY NELSON.

KNOBNOSTER, Mo., May 10.

Editors Herald:—In eight days, Elder R. C. Evans preached twelve sermons at this place to larger audiences than we have had for some time. One of these was a funeral sermon of a nonmember, at a private house. The preacher was earnest, emphatic, and even fearless or bold; but instead of keeping people away, there seemed an irresistible desire to come. Seven were baptized, four of them grown people. One sister suffered much for taking the step. She has an intolerant husband, who at first raged, and insisted upon her denouncing her religion or be deserted by him. She stolidly refused, saying she would beg first. He has softened some and concluded to allow her to exercise her choice in religion. Bro. Evans has many friends here among those not of the faith.

GOMER WELLS.

NEW HARMONY, Ind., May 8.

Editors Herald:—I reached my field of labor April 26, and began work at once, and have been busily engaged ever since. Three were baptized yesterday, and many are near the kingdom.

I have been greatly blessed in preaching the word;—the promise of the Spirit made during the late General Conference, has been verified to me, for which I praise the Lord. People are coming from far and near to hear the word: I never before saw such hungering for the bread of life. I enjoyed the late conference very much. We go from here to-morrow to open a new place seven miles east. Bro. Isaac is feeling well. We received the sad news of the death of our dear mother yesterday. O, how hard to do without her counsel! Pray for us that God may give all needful aid. We will continue here for a time.

Yours in bonds,

V. D. BAGGERLY.

CENTER JUNCTION, Io., May 9.

Editors Herald:—I am happy to write from this place of the baptism of two more precious souls. A daughter of Bro. and Sr. W. B. Thomas (whom many of the Saints will remember meeting at the late conference) and her husband were obedient to the law of adoption last Wednesday, and have already received the seal thereof, even the Spirit of truth.

To the Saints who have not heard the story of the precious blessing bestowed upon Bro. Thomas, even before his baptism, by our merciful and loving heavenly Father, through faith in the name of his only begotten Son, a brief narration will be interesting. The writer and Bro. Thomas are cousins, very dear to each other when young, and had not met for thirty-two years. For three years Bro. Thomas (W. B.) has been afflicted with dropsy of the heart and lungs; for two years he could not lie down to rest, sleeping in his chair every night. His weight had reached two hundred and eighty-two pounds, waist measure sixty-four inches, and life had become a burden. For two years he has been asking for Orlin, and did not know why, not knowing anything of the latter-day work, and had forgotten that he had heard some years ago that Orlin had joined the Mormons; and neither knew where the other was. The writer has been admonished a number of times within a year or two past that Willard would say to him in the judgment day, "Orlin, you never told me." But "God moves in a mysterious way his wonders to perform," and by one of those mysterious providences a letter came to the writer saying, "Willard is very sick and wants to see you." Before I reached the home of these despairing ones, they learned again that Orlin was a Mormon, and almost wished they hadn't written, "but the letter was gone, and we couldn't get it."

Said the wrier, "While I am here, I want the privilege to tell you what I believe and why I believe it, and when I am fairly before you, I'll take my chances." The request was granted, with a promise on the part of the writer that if they should prove they were right he should be a "Close-communion Bap-

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tist." Of course the opportunity was too good to be lost; "and if I prove I am right, will you be a Latter Day Saint?" Sister (now) Thomas being the speaker in this agreement, said, "I will." It is needless to tell the Saints that the writer knew the conclusion of the whole matter.

With Bible in hand, the work was begun on Monday afternoon. At a late hour on Friday night a blessing was sought for the suffering one in the name of Jesus of Nazareth, through the ordinance of anointing with oil and the laying on of hands, attended with the prayer of faith, heard in the heavens and abundantly answered on earth. An hour later he retired to his bed for the first night's rest in two years. The morning revealed his face radiant with new life, and in ten days his weight reduced fifteen pounds, which has continued to reduce till it is now a little more than two hundred and fifty pounds, and while I write he is in the field plowing. For her sight, hearing, and cancer in her stomach, Sr. Thomas' blessings are no less than his. More thankful hearts I never saw. All are rejoicing in the truth.

Yours in the faith,

O. B. THOMAS.

ALTON, Ill., May 8.

Editors Herald:—"I love this latter-day work" is the mildest expression I can use in my admiration for it. I had become tired of so-called religion and was a skeptic when I became acquainted with Sr. Crowson. She spoke of her belief, but having been born and raised in Western New York near where the good word was found, and being taught that all Mormons were polygamists and utterly bad, I pitied her and neglected the many opportunities offered of hearing the true gospel for several years; but God was merciful and I have found that there are those who can explain the truths to my entire satisfaction. I have proven the efficacy of administration to the sick. I know that the gifts and blessings follow the believer, and in my church I am happy. Your sister,

FLORA J. CLUTE.

LAMONI, Iowa, May 9.

Editors Herald:—Elder Joseph Snively reports a debate that he has lately held with Elder J. Padgett, of the Christian Church, at Cainsville, Missouri, about twenty-five miles southeast from this place, subject, Is the Book of Mormon a divine record? Elder J. S. Snively affirmed, Elder J. Padgett denied; the only evidence used, to be the Bible, the Book of Mormon, and the Book of Doctrine and Covenants.

The debate continued during two days, each one making three speeches of half an hour each. Quite an interest was manifested by the people during the progress of the debate, and as an evidence of its favorable results, on the day after its close Bro. Snively baptized five persons; each of whom was present during the sessions. He also blessed five children while there.

Arrangements are in progress for another debate after harvest. This promises to be an excellent field in which to labor.

E. L. PAGE.

INDEPENDENCE, Mo., May 9.

Editors Herald:—I traded and sold out at Clinton, and after ten days of the hardest and seemingly the most tiresome (and I came near saying the most perplexing) work, I find myself located in "Walnut Park", an addition to Independence, Missouri. I have preached three times and attended a few other meetings during the time, and almost worked day and night getting things in shape for a summer's campaign. Letters have come pouring in from different points in the mission asking questions and desiring directions how and where to labor, etc., till I see plainly that there is no time to lay around and rust out. On the 12th I commence meetings at Holden, then on to Warrensburg, Crab Orchard, and probably on south as the way opens.

Many of the brethren in my mission are moving out, and I hope ere ten days more shall have passed all will be permanently in their fields and at work. Brn. Sparling, Ward, and Spurlock are as busy as bees in Southern Missouri, and have baptized somewhere near a score or more since March 1. Crops are backward and some dissatisfaction exists "all around" because of so much rain. We shall hope for sunshine, and "seedtime, and harvest" by and by. Glad to report that I feel hopeful of the promised blessings if at all faithful and worthy.

Yours, ever abounding in love for the work.

I. N. WHITE.

GREENWOOD, N. Y., May 7.

Editors Herald:—In looking over the letters in the *Herald* I see nothing from New York. It is a very hard State for the ministry to work for the people are so prejudiced. Brn. W. E. Peak and J. S. Parrish were here last fall, when three were baptized, and more will follow when they get an opportunity. It has been five months since I was baptized by Bro. W. E. Peak. I have never regretted the step taken, but thank God for that privilege. As I take a retrospective view of those months I find that I have failed many times in being as faithful as I should have been; but I desire to renew my diligence and try to put forth every effort in the future to be a true servant in the Lord's work, realizing that the time is short; that the night soon cometh when no man can work. We feel that the Father has been a comfort to us through many times of sad trouble; we feel that God is all-wise, willing to give joy and peace when we ask with an honest heart. We ask an interest in the prayers of all Saints. We hope to see more of the Saints in this part of the State write for the *Herald*. Yours in bonds,

F. J. UPDYKE.

THURMAN, Io., May 7.

Editors Herald:—We are still battling for the truth. We met with the Saints at Shenandoah on Sunday, April 30, and had good liberty in preaching the word, both morning and night, remaining over Wednesday. On Thursday the 4th we went to Tabor and visited the Saints in the Plum Creek branch, finding all rejoicing in the truth. On Sunday morning we preached the funeral sermon of Sr. Orton in the Plum Creek church; had excellent liberty. We shall stay here until Wednesday, the 10th and meet with the Saints in the Goode settlement on Thursday night the 12th and go from there to Stinnett, where we expect to remain over two Sundays in preaching the truth both publicly and privately, and thence to the Nodaway district, to attend conference on May 27 with the Saints of the Sweet Home branch, and with the Saints at Farm Creek in this the Freemont district on June 3 and 4. At both these conferences we hope to meet our colaborers, both general appointees and local officers of the districts, where we can harmoniously advise with each other for the advancement of the great work intrusted to our care, and devise ways and means for the spread of the gospel in these districts.

Brethren, let us arise in the strength of the Lord, in humility of heart, with an eye single to God, with a greater determination to do his will, and to work in harmony with the law, then ever before. Let us by no means be slothful. If we are, we shall not be counted worthy to stand. We hope to meet Bro. J. B. Heide at our conference at Farm Creek. In bonds,

HENRY KEMP.

Box 213, SHENANDOAH, Iowa.

BEFORE THE DOCTOR COMES.

MANY a woman has helplessly wrung her hands when disease has stepped over her threshold because she had no remedies with which to fight the enemy, writes Helen Jay in the May *Ladies' Home Journal*. Perhaps the doctors cannot come or she has no one to send for him, and the drug store is miles away. Every wife and mother should, in some degree at least, learn what to do in an emergency of this kind, and she should never be guilty of that crime against the well-being of her household—an empty medicine-chest. She should see to it that the hot-water bags or bottles are always ready for use, and that the jar is full of mustard. A bundle of cloths for bandages and plasters should be with these, so that no matter how great the panic into which she may be thrown she cannot fail to find them. To get the patient into bed surrounded with hot-water bags, after soaking the feet in hot water and mustard, is to forestall some of the good offices of the best physician. To restore failing circulation there is nothing better than mustard-plasters, made with hot water, and placed upon the sole of each foot, the back of the neck, each wrist and the stomach.

THE BACTERIA OF CRIME.

"IN 1850," says the *Medical Times*, "there was one criminal in 3,500 of our population, but in 1890 there was one in 786.5, a terrible increase in forty years. The Republic is young. Reckoned by the age of nations it has hardly yet cast aside its swaddling clothes, and yet in energy, in prosperity, in health and strength, it stands as ancient Rome stood, a giant among the powers of the world. There must be some way to stay this mad rush of crime; some remedy for this bacteria, which is poisoning the fountains of moral and physical health."

The fact that the slave trade once extended far north on this continent is written upon the map in the name Labrador. This name was given to the inhospitable coast of the far Northwest by early Portuguese navigators, who were much impressed with the strength and endurance of the laborers whom they kidnapped there and carried off into slavery.

The Baptists of this coutry gave $13,907,718 into the treasuries of their churches last year.

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Original Articles.

THE TWELVE AND SEVENTY.—NO. 3.

BY W. W. BLAIR.

It is recorded in the history of Joseph Smith the Seer, that at the dedication of the Kirtland Temple, March 27, 1836, he said of the Twelve and Seventy: "I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as Prophets, Seers, and Revelators, and special witnesses to all the nations of the earth, holding the keys of the kingdom, to unlock it, or cause it to be done, among them, and uphold them by their prayers, which they assented to do by rising. I next called upon the quorums and congregation of Saints to acknowledge the Presidents of the Seventies, who act as their representatives, as Apostles and special witnesses to the nations, to assist the Twelve in opening the Gospel kingdom among all people, and uphold them by their prayers, which they did by rising." —*M. S.* 15: 710.

Under date of the 30th of same month, Joseph records this: "The bread and wine were then brought in, and I observed that we had fasted all the day, and lest we faint, as the Savior said, so shall we do on this occasion, we shall bless the bread and give it to the Twelve, and they to the multitude. While waiting, I made the following remarks,—that the time that we were required to tarry in Kirtland to be endued, would be fulfilled in a few days, and then the Elders would go forth, and each must stand for himself, as it was not necessary for them to be sent out two by two as in former times, but to go in all meekness, in sobriety, and preach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their head, while those who do, shall always be filled with the Holy Ghost; this I pronounced as a prophecy, and sealed with hosanna and amen. Also that the Seventies are not called to serve tables, or preside over churches, to settle difficulties, but to preach the gospel and build them up, and set others, who do not belong to these quorums, to preside over them, who are High Priests. The Twelve also are not to serve tables [See Acts 6: 2–6], but to bear the keys of the Kingdom to all nations, and unlock them, and call on the Seventies to follow after them, and assist them. The Twelve are at liberty to go wheresoever they will, and if anyone shall say, I wish to go to such a place, let all the rest say Amen. The Seventies are at liberty to go to Zion if they please, or go wheresoever they will, and preach the Gospel."—*M. S.* 15: 727–8.

Joseph the Seer wrote, under date of April 6, 1837, as follows: "The Seventies are also members of the same [Melchisedek] priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the quorum of the elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the Gospel by the power and influence of the Holy Ghost; and no man can preach the Gospel without the Holy Ghost." —*M. S.* 15: 849.

The Seer records, under date of May, 1837, concerning the divisions and contentions in the church, and his persecutions by non-members, and says: "No quorum in the church was entirely free from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling, as to begin to take sides, secretly, with the enemy. In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the Spirit of prophecy and revelation, prayer and the laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him (for he had begun to drink of the cup filled with the overflowings of speculation), and he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose."—*M. S.* 16: 11.

Joseph the Seer records in his history the following:—

"REVELATION GIVEN AT FAR WEST, JULY 8, 1838.

"'Show unto us thy will, O Lord, concerning the Twelve?'

"ANSWER.

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth; and next spring let them depart to go over the great waters, and there promulgate my Gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city Far West, on the 26th day of April next, on the building spot of my house, saith the Lord.

"Let my servant John Taylor, and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment.

"Far West, July 9, 1838, a conference of the Twelve Apostles of the last days assembled at Far West, agreeable to a revelation, given July 8, 1838.

"President Thomas B. Marsh, David W. Patten, Brigham Young, Parley P. Pratt, and William Smith: T. B. Marsh, presiding.

"Resolved 1st. That the persons who are to fill the places of those who are fallen, be immediately notified to come to Far West, also, those of the Twelve who are not present.

"Resolved 2d. That Thomas B. Marsh notify Wilford Woodruff, that P. P. Pratt notify O. Pratt, and that President Rigdon notify Willard Richards, who is now in England.

"Voted that President Marsh publish the same in the next *Journal*.

"President Rigdon gave some counsel concerning the provision necessary to be made for the families of the Twelve, while laboring in the cause of their Redeemer, advising them to instruct their converts to move without delay to the places of gathering, and there to strictly attend to the law of God.

"T. B. Marsh, President.
"G. W. Robinson, Clerk."
—*Mill. Star* 16: 184.

Under date of October 24, 1838, we find the following: "Thomas B. Marsh, formerly President of the Twelve, having apostatized, repaired to Richmond [Mo.], and made affidavit before Henry Jacobs, justice of the peace, to all the vilest calumnies, aspersions, lies, and slanders, towards myself and the Church, that his wicked heart could invent. He had been lifted up in pride by his exaltations and the revelations of heaven concerning him, until he was ready to be overthrown by the first adverse wind that should cross his track, and now he has fallen, lied, and sworn to it, and is ready to take the lives of his best friends. Let all men take warning by him, and learn that he who exalteth himself, God will abase. Orson Hyde was also

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at Richmond and testified to most of Marsh's statements."—*M. S.* 16:406–7.

The Lord had warned Elder Marsh and his quorum, July 23, 1837, fifteen months before, in these words: "Exalt not yourselves; rebel not against my servant Joseph, for verily I say unto you I am with him, and my hand shall be over him, and the keys which I have given unto him, and also to youward, shall not be taken from him till I come."—D. C. 105:6.

Confusion and misfortune followed Elder Marsh from that time on. He, in his old age and poverty, went out to Utah and united with the Brighamites, and finally, just before his death united with the Reorganized Church. Orson Hyde made humble confession of his evils and errors and was received by the Church in Nauvoo, but he never recovered the esteem and confidence of the Saints fully.

The following items in the History of Joseph Smith will be found of value: "The High Council of Zion met in Far West, Wednesday, December 19, 1838. . . . Voted by the Council that John E. Page and John Taylor be ordained to the Apostleship, to fill vacancies in the quorum of the Twelve; when they came forward and received their ordinations under the hands of Brigham Young and Heber C. Kimball."—*M. S.* 16:663.

It is recorded on same page that John E. Page "baptized in two years' time, upwards of six hundred persons, and travelled more than five thousand miles, principally on foot and under the most extreme poverty relative to earthly means, being alone sustained by the power of God, and not of man, or of the wisdom of the world."

Joseph the Seer records, under date of April 26, 1839, concerning "a Conference held at Far West by the Twelve, High Priests, Elders, and Priests," after the body of the church had been driven away, that, Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, and John Taylor, "proceeded to ordain Wilford Woodruff and George A. Smith (who had been previously nominated by the First Presidency, accepted by the Twelve, and acknowledged by the Church), to the office of the Twelve, to fill the places of those that are fallen." Of George A. Smith, Joseph further says: "He visited me while I was in Liberty Jail, when I made known to him that he was appointed to fill the place of Thomas B. Marsh in the quorum of the Twelve Apostles. He assisted in moving the Saints out of Far West, and returned with the Twelve to fulfill the revelation concerning the foundation stone of the Temple at Far West."—*M. S.* 17:167–8.

A Conference held at Quincy, Illinois, May 6, 1839, Joseph Smith, Jr., presiding, appointed fourteen Seventies, also five High Priests, "to accompany the Twelve to Europe."—*M. S.* 17:214.

Joseph says, May 24, 1839, "The Twelve made a report of the proceedings of the Seventies, which I sanctioned. I also approve of the Twelve going to Europe."—*M. S.* 231.

An item recorded by the Seer dated Commerce, Illinois, June 27, 1839, read thus: "I attended a Conference of the Twelve, at which time brother Orson Hyde made his confession, and was restored to the Priesthood again."—*M. S.* 17:277.

A GOOD WORD.

By reading the account published in the *Herald* concerning the dedication of the church built by the Saints at Kingston, Missouri, I am reminded of some mission work done by myself some years since in Missouri, in company with Elder Gomer T. Griffiths, at Far West and Kingston. To open this history of my labors I give, for mottoes to begin with, what I think to be Scripture phrases. If they are not, the *Herald* editors have a right to correct: "A little one shall become a great nation." It is also said, that "a nation shall be born in a day."

Daniel the prophet speaks of a stone cut from the mountain without hands that should *roll* until it should fill the whole earth. The question arises as to what locality and to whom these mottoes or scripture phrases are to be applied. Does it mean growing up and building up churches for the Saints to worship God in? We see that the Latter Day Saints are holding a good hand in this church building business in almost every direction; and in every State this small or "little one" is becoming a nation; and wherever in different localities a door has been opened for gospel preaching and a plant has been started the little mustard seed thus planted has grown into a big tree; and soon there is another call for a church to be built, and so the good work goes on.

It is now some fifteen or twenty years ago, if my memory serves me right, that in company with Elder G. T. Griffiths I visited Caldwell county and the old town site, or city, so called of *Far West*. While on that mission at Far West, I became acquainted with Elder T. J. Franklin, who solicited my assistance to aid him in opening the door for preaching at *Kingston*, which accordingly I did. For this purpose the Methodist church at Kingston was procured, an appointment given out for the church to be occupied, and a sermon to be preached by a brother of Joseph Smith the "Mormon prophet;" and as might be expected, and as luck did have it, it being court week on the occasion, the house was crowded to overflowing with doctors, lawyers, judges, and jurors, and a goodly number of the lay members of the Methodist Church; and judging from what materials the congregation was composed of, it was with some caution that my text to speak from was chosen. I selected 1 Thessalonians 1: 5; Paul to his Thessalonian brethren and to the church of God: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

Knowing that my congregation was composed of mixed classes of people, some of whom I imagined had been and still were sympathizers with the old rebel Missouri mobocrats, who had been officious in helping to drive the Saints not only out of Caldwell county, but out of the State of Missouri, and my brother Joseph having been arrested on a charge of treason against the State of Missouri, and sentenced without proper trial to be shot, which charge of treason against the Government was a sweet morsel in the hands of the leaders of the mob with which to excite the populace against the church, as it was alleged by those leading mobocrats that the spirit and principle of treason was plainly seen in almost every line and word read and preached by those Mormons in the gospel which they professed to believe and to preach, I felt that to grapple with this feeling of prejudice and false charge against the church and the doctrines of the church was a delicate and difficult task.

To this end it became my first purpose to inquire after the character and purpose of Paul as well as of all others of the saints and apostles in ancient days, in church building and gospel preaching. Was it their purpose in preaching the gospel of Christ to build up a political dynasty or government separate and distinct from the government of the land? I did not so understand the labors and mission work of the apostles. It was clearly a spiritual work, a work of saving souls in the kingdom of God. Jesus Christ came, as it is written, "to save sinners;" and this work of saving sinners was wrought by preaching the gospel of Christ unto them. If Mormons preached this gospel after the exact pattern of saving sinners, as taught by Christ and his apostles of old, could there be any seeds of treason seen in such a gospel? Not as it was understood by me. Gospel is gospel in every-day life, under every tree, or in every shady grove, wherever men may find it; and its power to save sinners, when obeyed as Christ and God have commanded, will prove a "Savor of life" unto every one that believes; unto all men, in every land and in every clime; such is the rule of the gospel. God is no respecter of persons. In

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our text is found the whole embodied truth of the gospel's great power to save. For as Paul wrote, this gospel comes not in word only, but "in power, and in the Holy Ghost, and in much assurance." And for these people whom we call Latter Day Saints, or as some call "Mormons," we claim as a church and as a people no other rights than do and may other law-abiding citizens in the land and country where we reside; and with all other religious denominations claim no more than an equal share in Christ's gospel for salvation, and to be saved. We as a church cannot see that the gospel of Christ is treason against the Government of the land any more in one country than in another, so long as it is the gospel of Christ, the gospel of peace, and the gospel of righteousness. And upon these principles of peace and righteousness was this Church of Christ of Latter Day Saints founded by Joseph Smith. These remarks, copied as best I can from memory, are in the main the general features of my discourse delivered in the Methodist church at Kingston, Missouri, near twenty years ago, to a large and appreciative congregation.

At the close of service I was greeted with compliments and the shaking of hands, of some of the lawyers who attended the meeting and listened attentively to my discourse, and who gave me a pressing invitation to call and have a chat with them the next day, which I did. And it was from this interview with those Missouri lawyers that I learned the state of the case concerning the title of *lands* since the Saints had been expelled from that country, myself having been a sufferer in those losses.

My next note of interest while on this visit to the land of Far West, whence the Saints had been driven by a lawless mob, was the event of a visit to the old town site of what was called "the city of Far West," in company with G. T. Griffiths. The Saints living near Far West will remember the picnic that was had at the temple lot, and the crowd of both Saints and outsiders that assembled on that occasion, who listened to a discourse of some half or three quarters of an hour long, delivered by me while standing upon that corner stone. While rehearsing the history of the church, in mentioning the names of some of the old pioneers of the church, among others the names of John and David Whitmer, I noticed sitting right in front of me the daughter of John Whitmer, whose face was suffused with tears.

After visiting a branch of the church at what was called Lone Rock, and preaching a number of discourses in that place, and also in some private houses, also in schoolhouses in the vicinity of Far West, my mission there was done. I returned, by the way of Brookfield and Hannibal, Missouri, and Keokuk, Montrose, and Burlington, Iowa, to my home at Elkader, Clayton county, Iowa.

This was my first and last visit to Far West since the Saints were driven from that country. Much of the history and the events that took place while on this visit to Far West, Brn. G. T. Griffiths, W. T. Bozarth, and T. J. Franklin were witnesses of.

WILLIAM B. SMITH.

WHAT AN ELDER FOUND.

THAT when he spoke plainly it went as far into the ears of his hearers as when he shouted.

That "conference sermons" were poor things to convert sinners—usually.

That the children that got the hardest "lickin's" were not always the hardest students.

That the "smartest" new bonnet was not always on the smartest head.

That the high, shiny hat sometimes sat on a low, dull head.

That the man with the most money often gave the least.

That the man who felt real sorry for the poor had to feel in his pocket.

That long sermons made short visits, and short sermons long visits.

That a priest can marry a couple as "tight" as a president.

That the sister with the "longest" face during service had the longest tongue afterwards.

That the "scrub" elder's license was as big as his own.

That the sister who never "speaks out in meetin'" is the first to ask him to dinner.

That the brother who paid his tithing is the first one to help the elder's family and the poor.

That the Lord answers his secret prayers quicker than when he prays very loud.

That the church with the tallest steeple is also deepest in the mud.

That it was easier to carry his library under his hat than in a valise.

That a pleasant countenance was a good passport with good people and children.

That the Holy Spirit seldom visits sleeping congregations—except to reprove.

That a good example at home was as good as when abroad.

That when he kept the "Word of Wisdom" *best* was when he didn't scold others about it.

That he got along better when he attended to the Lord's business than with that of other persons.

D. E. LANDER.

SAN LUCAS, California.

In one summer the descendants of a single fly will number 2,080,320.

The fattest man ever known, weighed 700 pounds.

Conference Minutes.

MANCHESTER.

Conference was held in Saints' meeting room, Manchester, England, March 31 to April 3; Apostles J. W. Gillen and G. T. Griffiths elected chairmen, J. Baty and W. R. Armstrong secretaries. The district financial report was read, audited, and adopted. Statistical report for 1892: Manchester: 12 baptized, 2 received, 3 died; gain 11. Farnworth 59; 11 baptized, 9 removed, 2 died. Sheffield 55; 3 baptized, gain 3. Leeds 46; 4 baptized. Wigan 11; 2 baptized, 9 received, gain 11. Total membership in district 325; net gain for year 29. Spiritual reports of branches read and found to be satisfactory. Ministerial reports: Elders: W. Armstrong, W. R. Armstrong, H. Greenwood, W. Clarke, S. Bennett, J. Dewsnup, Jr., S. F. Mather, J. Dewsnup, Sen., J. Baty, T. Mills, S. Spargo, W. Spargo, J. Spargo, J. Harper, J. Austin, H. Hoole, S. Platts, W. H. Seekins, J. Naylor, T. Paxton, J. Dally, T. Roberts. Priests: C. H. Barton, W. H. Greenwood, J. Foden, G. Towers, W. Maddock, E. R. Dewsnup, W. Partington, J. Eckersley, T. Coulson, D. Hope, F. Beaumont, W. Sharpe, G. H. Arber, J. Arber, W. T. Rushton, T. H. Spargo. Teachers: J. Turner, O. Owen, J. W. Fox, J. Roberts. Deacons: J. R. Dewsnup, J. Bailey, R. Baty, J. Walsh. Resolved that the licenses of the ministry whose reports have been read be indorsed. The case of Priest F. Manourie was allowed to stand over. In the case of Elder Thomas Hughes, the letter mentioned in the president's report having been withdrawn, his license was indorsed. Elder Thomas Taylor of Birmingham was invited to participate in the business of the conference. The president's recommendation that brethen F. M. Armstrong, Thomas Brian, and J. W. Rushton be ordained to the office of priest was adopted. The president of the mission, Elder J. W. Gillen, having advised with the district president respecting the formation of a new district to be composed of Sheffield and Leeds branches, of this district together with the Claycross branch of the Birmingham district, the president of the district in his report recommends that the said Sheffield and Leeds branches be released from this district for that purpose. Resolved that we adopt that part of the district president's report which refers to the establishment of a Sheffield district. Resolved that the district presidency be requested to present to next district conference a revised set of rules for district government, and that this motion be taken to cover the "notice of motion proviso in present rules." Resolved that we sustain the authorities of the church, general, mission, and district. A vote of thanks was awarded the Manchester branch for use of room and manner in which they have entertained the conference. Sunday, April 2, was observed as a day of fasting and prayer by instruction of district president, as per notice in *Herald*. Special prayer meeting at eight a. m. At 10: 30 a. m. preaching service by Apostle J. W. Gillen. Two p. m. sacrament and fellowship meeting. Six p. m. preaching by Apostle G. T. Griffiths. The services were spiritual ones. The preaching was very instructive, the testimonies were inspiring, and the attendance and attention very good. In the midday interval Bro. G. T. Griffiths gave a most encouraging and strengthening address to the young men. The services were appreciated by both Saints and strangers, and must result in good to the cause. After an open session on Monday afternoon at which a number of questions were asked by various brethren and answers received from presidents of mission, this very profitable conference was brought to a close. Vote of condolence to Elders Thomas Taylor and C. H. Caton: We the officers and members of the Manchester district conference of the Reorganized Church of Jesus Christ of Latter Day Saints regret to hear of the recent great

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loss sustained by our late mission president, Elder Thomas Taylor, and mission secretary, Elder C. H. Caton, in the death of their beloved wives. We knew them to be noble women and mothers in Israel. Their unflinching courage in testifying for the truth and their loving hearts in the hour of sickness or distress are known to all. "They are gone, their work on earth is o'er," yet their memory lives. They leave in the hearts of God's children an undying name. We pray God to sustain you his servants to the end of your earthly career and to help you to say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord." Adjourned to Manchester, England, three p. m., Good Friday, 1894.

Sunday School Associations.

CHANGES IN CONSTITUTION OF THE GENERAL ASSOCIATION.

In article 5, section 1, paragraph 3, strike out words, "as desired by and arranged with them," leaving it to read:—

ARTICLE V.—DUTIES OF OFFICERS.

1. *Superintendent.*—The Superintendent shall be the executive officer of the Association and have general direction and supervision of its work. He shall preside over its meetings. He shall make an annual report to the Association.

At each annual meeting he shall organize training classes, in which the best methods of teaching in Primary, Intermediate, and all departments of Sunday school work shall be explained and illustrated, making this feature of his work a special one, giving it the attention its importance demands.

He shall, by correspondence, printed instructions, (or if practicable and necessary, by personal attendance,) and by request or concurrence of the officers thereof, advise and instruct District Associations. He shall also furnish all necessary information and advice to districts which are preparing to organize District Sunday School Associations.

Articles 5, 7, 11, and 13 remain *unchanged*, but article 14, paragraph 7, is amended and reads as follows:—

Article 14.—Because of the importance of the Primary Department, the General Association urges that each district association and school give careful attention to the organization and equipment of Primary Departments, investigating the methods of conducting said departments as such shall be presented and explained in the columns of the Sunday school organ, in other church publications, and by the General Association.

DISTRICT ASSOCIATION CONSTITUTION.

Article 4, section 3, divided into two paragraphs and read as follows:—

Article 4, section 3.—*Secretary.*—The secretary shall record all proceedings of the association and have the custody of its papers. He shall report the district to the General Association annually.

Treasurer.—The treasurer shall receive, record, and account for all funds, expending the same as directed by the association. He shall also make the *pro rata* assessment on the schools as provided for in Article 6, according to their latest report of membership.

Article 6, add the words: "Each school shall be assessed its yearly proportion annually or semiannually, by the treasurer, who shall notify the schools of the amount due from them."

Articles 3 and 4, section 1, and article 7 will remain *unchanged*.

Other *Recommendations* of the committee which were adopted:—

A "revising board" for the *Quarterlies* composed of three who shall correct only doctrinal and historical errors; and also decide the amount of compensation to be paid the lesson committee.

This committee is: E. L. Kelley, H. A. Stebbins, and J. A. Gunsolley.

Sunday school Organ: We think the present state of the work demands nothing additional. The *Herald* and *Hope* at present answer the purpose, the latter, especially, being a Sunday school paper.

BUSINESS.

Gospel Quarterlies were sustained and continued by unanimous vote.

The General Secretary is expected to provide and place in hands of delegates, in convention assembled, programmes of the order of proceedings. This programme is to be drafted by a committee of three composed this year of F. M. Sheehy, M. Walker, and John Dawson (the latter of St. Louis).

Sunday school song book. Initiatory steps toward providing words and music for a song book were taken, in the appointment of a committee of seven composed of Ralph G. Smith, M. H. Forscutt, F. G. Pitt, Arthur Mills, Lucy L. Lyons, and Dora Young, these six to select a seventh member. This committee is to compose and select such words and music as may be thought advisable for such a book. They are to report progress to future conventions of General Association and deliver to the general secretary such matter as they decide on for the purpose of such matter being placed in the hands of a committee especially chosen to select from this and compile, for publication, when finances make it possible.

Sunday school missionary. It was resolved that the work needs one who shall be supported by the Association, and who is to labor under direction of General Superintendent. To carry this into action the General Superintendent was appointed chairman of a committee, composed of himself and the superintendents of the twenty-one districts and several schools of the General Association (and their successors). The General Superintendent is to ascertain the amount necessary to keep said missionary in the field for one year, and inform each superintendent of districts, and of schools not in districts, of the amount of money necessary for each to raise. Each of the latter are to notify the General Superintendent of the amount raised by them. The missionary is then to be appointed by a committee composed of E. A. Blakeslee, M. Walker, and Anna Stedman.

Officers for ensuing year: Superintendent, E. A. Blakeslee; Assistant Superintendent, M. Walker; Secretary, W. N. Robinson; Treasurer, Sr. E. L. Kelley.

DES MOINES.

Convention convened at Newton, Iowa, March 10, 1893, district superintendent in chair, O. F. Hiatt secretary *pro tem.* All visitors were allowed to take part in the business. Sunday school reports: Zion's Sunday school, of Des Moines, for three months: Sessions 14; enrollment 52; total collections $7.48; for association $2.64. V. W. Gunsolley, superintendent, O. F. Hiatt, secretary. Valley Sunday school for three months: Sessions 12; enrollment 58; total collections $3.84; amount collected for Association $1.18. Jasper Parmenter, superintendent; Emma Park, secretary. Zion's Sunday school of Newton for three months, ending March 5, 1893: Sessions 13; enrollment 22; total collections $2.97; amount collected for association 85 cents. Gertie Parish superintendent; Inis Mowery, secretary. What Cheer, for three months, ending February 12, 1893: Sessions 12; total attendance 196; average 18; total collections $1.15; amount collected for association 86 cents. Nathaniel Miller, superintendent, Ammon Batten, secretary. District superintendent reported that she had done all she could to have a good representation at Newton convention; Valley and Newton schools the only ones she had not written to. The district superintendent was requested to visit or appoint some one to visit the Richland Creek branch and assist them in organizing a Sunday school. District secretary reported. Treasurer's report: On hand last report $3.53; collected $7.45; expended $6; on hand $4.98. The programme committee was allowed till the last meeting of conference to report. Officers elected: Sr. Etta Springer, superintendent; Anna Amos, associate superintendent; Talitha Mowery, secretary; Sheldon Armstrong, treasurer; O. B. Thomas, chorister; O. F. Hiatt, organist. Model Sunday school in charge of district officers. O. B. Thomas, Anna Amos, J. S. Roth, and John Park were elected delegates to the General Convention. Remainder of afternoon was occupied in three-minute speeches. At 8:10 p. m. O. B. Thomas was in charge, and the following programme was rendered: Song, 30; prayer by J. S. Roth; song, 13; solo, Jasper Parmenter; dialogue, Newton Sunday school; duet, Anna Amos and Emma Needham; declamation, Alfred Needham; recitation, Emma Needham; solo and chorus, Anna Amos; declamation, J. Price; song, 102; recitation, Litha Mowery; quartet, V. W. Gunsolley, Charles Fry, Anna Amos, and Emma Needham; original poem, Ollie Hiatt; cornet solo, V. W. Gunsolley; collection, $1.02; song, 118; benediction. Adjourned till day before district conference, and to same place.

The Fremont district Sunday school association will hold its regular meeting at the Farm Creek church, Henderson, Iowa, beginning Friday evening, June 2, 1893, in connection with the district conference. We request all to be present from the beginning, as questions of great interest will be discussed. The following programme will be carried out as far as practicable:—

Friday evening: Opening services. Study of lesson, Senior Grade, in charge of Bro. A. Badham and Sr. Mary E. Pace. Intermediate, in charge of Sr. Emma Hougas. Song. Papers, both on "teacher's meeting," by Sr. M. E. Pace and Bro. A. Badham. General discussion. Song. Benediction. Saturday evening: Opening exercises. Paper, "A superintendent's dream—an ideal Sunday school," by T. A. Hougas. Duet, "Star in the East," Srs. Alta and Roxie Gaylord. Paper, "Relation of the Sunday school to the church," by Bro. Frank Durfey. General discussion led by Brn. M. W. and Dock Gaylord. Quartet. Papers, "What can we do with our infant class?" Srs. Addie James, Rachael Leeka, and Ethel Skank. General discussion led by Sr. Carrie Goode. Music. General business. Benediction. On Sunday morning at 9:30, the Farm Creek Sunday school will hold its regular session; after this the remainder of the time will be spent in criticism on the work done, and discussing any questions of general interest that may arise.

T. A. HOUGAS, Supt.

The Northern Illinois and Southern Wisconsin district Sunday school association will meet in convention with the Mission, Illinois, school, Friday, May 26, at two p. m. This is the regular annual election of officers, so every school should be fully represented by delegates. A pleasant and instructive entertainment will be given in the evening beginning promptly at 7:30 p. m. A good time is expected and everybody invited.

C. I. CARPENTER, Supt.,
BELLE RANDALL, Sec.

PLANO, Ill., May 3, 1893.

The Free Methodist Church has in Michigan, according to the census statistics just made public, 197 church organizations, 4,592 members, and 145 church edifices worth $107,185.

Owing to the inability of lawyers to get their briefs prepared the Mormon Church fund case has been postponed until the October term of the United States Supreme Court.

The standing pine in Ashland county, Wisconsin, will measure about 10,000,000,000 feet.

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Selected Articles.

PASTORAL.

To the Saints in Michigan, Northern Indiana, Wisconsin, Minnesota, and the State of Dakota or Lake Mission. Brethren F. M. Cooper, W. S. Pender, J. Arthur Davis field missionaries, General Conference appointees and all other officers of the mission:—

We are again associated together to build up and advance every interest committed to our trust, to save fallen humanity so far as possible through gospel efforts.

Our late conference was an auspicious one, a powerful impetus having been given to advance for good. Real earnestness was unmistakably enstamped upon the countenance of the eldership in attendance, proving an index to the determination within to contend manfully for the right while affectation was particularly noticeable by its absence. During the whole proceedings the silver lining shone conspicuously, and we have every reason to take courage as part of the great army pushing the conquest of truth throughout the world.

It is true that we are not many, but the same can be said of those in each of the missions. We should, however, be encouraged by the thought that the various little bands of missionaries earnestly engaged in the great work in different parts of the world constitute a mighty host in the warfare against wickedness and sin, when in combination.

Solid, good work may be looked for now from every quarter of the globe; and that we may keep pace with others, let us each together resolve to make our best effort all along the line, and see how much we can do to build up the kingdom as helpers together with God. Leave no opportunity unimproved; for remember that he that doeth good shall in nowise lose his reward.

Let each lay plans to open as many new places as possible in his respective field and not neglect those already opened. If you can see that it will be to the interest of the mission to have a concise account of work done this year, please be particular in reporting the number of meetings you each have held quarterly. The interest of the work in each precinct, and the number of accessions to the church; and other items as may be deemed of general interest; and send the same to your respective field officers, and they in turn to the general missionary in charge.

Note carefully the urgent demands and open doors to hear the word, so, if possible, we may by joining hands strengthen those points where work is most needed and best results can be expected.

It is a matter of encouragement indeed, that the last year has been marked with unselfish desires, love and confidence manifest on the part of our entire ministerial force. Without restraint, every laborer is free to do all the good he can with the promise that reward is sure for work performed; not for what we wished we had done. In a word, brethren, with renewed life and energy let us now commence the battle, so that a single day shall not be lost during the year, and that we may do all we can to win souls to Christ and strengthen those already in the fold. And we wish the entire membership would endeavor to take a part in sustaining to their utmost ability the mission work in all parts where there is heard the Macedonian call, "Come over and help us-" The members, each see how many prayer. meetings they attend, and dollars are paid to support the cause of Christ.

Bishops and agents, good and true, press your wants and urgent demands that Zion's banner may be kept unfurled and all the wheat be gathered home. It is also absolutely necessary that you read the literature of the church in order to have growing faith and a proper understanding of the work and its progress. A vigilant eye is now turned towards lessening expenses in all the *Herald* works; and as an inducement if the subscription lists for the *Herald* can be doubled, the price will be reduced to $1.50 per year. It is therefore very desirable for your own good that everyone work to that end, and that every member of the church should be a reader of the *Herald*. It is a very small matter to send in $1 for six months, and then after that if the lists should be doubled it will cost each subscriber $1.50 per year. Let us see if we can't all have it at cheap rates this year. In order to put on foot such an active move in this matter, it is suggested that every branch presiding officer urge it upon the attention of the Saints, take the subscription and forward it to the office just as soon as possible.

Discourage gossip and visiting, and become more attached to literary pursuits, as the reading of church works suggests the many authors from which they are constantly quoting, and thus you are induced to become acquainted with the able writers of the world. Let us become the best informed people of the world in all useful knowledge.

The passage often quoted, "For ye see your calling, brethren, how that not many wise man after the flesh, not many mighty, not many noble, are chosen," does not mean that the Saints should not be the best learned and most noble people on earth in everything that it takes to make wise, educated men and women.

As soon as anyone embraces the gospel it should be understood they have entered into a school to become truly taught in everything that it takes to make a learned and mighty man, in everything that is true in science, philosophy, and religion. In short, be perfect in all understanding.

Until otherwise ordered, address all letters to me at No. 192 East Fort Street, Detroit, Michigan. Your colaborer,

E. C. BRIGGS.

To the Missionaries and Saints of the Pacific Slope Mission, Greeting:—

In entering upon another year of labor in this mission I do so with a profound feeling of gratitude to God for the many blessings received in the past and a deep sense of dependence upon him for blessings needed for the future. The brethren in the General Conference have intrusted to us the work of God in this important part of his vineyard. Shall we not acquit ourselves as true servants of God? Yes, we are all determined to labor more faithfully, if possible, than ever before; to work, preach, teach, exhort, and lead souls to Christ. We are sent to preach the gospel; for this purpose we were called and ordained, to this end has the church appointed us to labor in the ministry; and the brethren of the First Presidency and the Twelve having confidence in us, have placed the care of the work here in our keeping. Then let us remember that it is our duty to preach the gospel to redeem men from sin and sorrow and lead them to light and life eternal. If we faithfully do this we may be as saviors to sinners. Certainly a most high and holy calling is this, to assist in bringing to pass the immortality and eternal life of man. Surely this is sufficient to occupy our whole time and attention, and all our faculties and energies; therefore we should not expend these upon other things.

Let the branches and districts take care of their work, while we give ourselves to the ministry of the word. Let scandal-mongers rehearse the scandals if there must be such, but let us never stoop so far beneath our most holy calling as to become such. Let us leave our hobbies behind us, or, better, let us lock them up in an iron box and send it by some mariner out into mid-ocean where it may rest in safety at the bottom of the great waters; then we will know that no person can harm it evermore, and being perfectly safe there, we may forever let it rest. By observation I have concluded that an elder cannot serve both the church and his hobby, and if he rides his hobby too far it will jump the fence and land the rider outside the church. Then let us drop such foolishness, and give our attention to preaching the gospel. Let us be humble, patient, kind, gentle, easy to be entreated, charitable, of a lovable disposition, pleading with the people to forsake sin and serve our blessed Lord. We are not sent to judge nor condemn the world, but to save it; and we need not denounce others, but teach the truth. Leave others' tenets alone; preach the gospel; it "is the power of God unto salvation." Let us make this Pacific Slope mission resound with the sound of the ever-glorious gospel of the Son of God. We are only a few to do such a great work, but we are a mighty host with God on our side, and he will be with us if we attend to our duties. Let us then do our part well, and we may be certain that he will assist us all we will need. God and Christ and the Holy Spirit with all the angels of God, the First Presidency and the Twelve who have appointed us here, all the church, the Pacific Slope mission, and the sinners of this mission will hold us accountable for the manner in which we perform our duties this year. What an awful responsibility rests upon us! Let us hasten to perform our duties acceptably to God, and work, work, work. No time now to loiter; thousands of people in this mission are hungering for the truth. We must present it to them in kindliness, brethren. "Seek first to establish the kingdom of God and his righteousness," and all needed blessings will follow in natural order.

That there may be harmony in working the mission, it will be divided into the three following "fields of labor": Washington and Oregon, in charge of Elder Thomas Daley, of the Seventy; Northern California and Nevada, in charge of Elder Hiram L. Holt, of the Seventy; Central and Southern California, and Arizona, in charge of Elder D. S. Mills, of the High Priests. These brethren will please report to me quarterly as required by the Twelve. The following named brethren will labor under their direction in the following fields, and report quarterly to the one in charge: Elder J. T. Davis, in Washington; Elder Gordon E. Deuel, in Northern California; Elder A. Haws, in Central California; Elders D. L. Harris and William Pickering, in Southern and Central California; Elder William Gibson and Priest C. Baly in Southern California; Elders J. H. Lawn and Daniel Brown will labor in Central California as their circumstances will permit; Elder L. R. Devore will labor in California upon his arrival from the Society Islands. Anyone desiring aid or counsel other than from the branch or district president may call upon the missionary in charge of the fields of labor in which they reside.

And now let us at once enter upon our year's labor, with trust in God. Entering our fields of labor, let us not turn back; all the fields are large, so large that we cannot possibly work ourselves out of employment in them; there is therefore no excuse for our leaving them for another's field, but every reason why we should abide in them until after next General Conference, unless indeed circumstances make it necessary for us to leave the field and missionary work.

And now brethren let us buckle on the whole armor of God, remembering that we are soldiers of Christ, and are going to war—war against sin and sorrow—going to labor, toil, and strive with care, anxiety, deprivations, struggles, perplexities, depressions of mind, and discouragements, as well as the joys and blessings of our life work; but if faithful God will be with us. Christ will be at our right hand to bless us; the Holy Spirit will abide with us to direct us in our missionary work; angels will go before us to prepare the hearts of the people to receive us and the message we bear. Then let us be fearless, courageous, and strong in our Lord and his work. And let me say again, PREACH THE GOSPEL. Doing this we will have a grand and prosperous year for the church in this mission.

I now commend you to the grace of God

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who is able to keep us to the end, and pray that he will bless us with every needed gift and blessing in our work of assisting in the redemption of man.

We expect the local ministry in the branches and districts to not only take care of their charges, but also to push out in their respective localities and preach and teach the people the glad tidings as much as possible; and also that all the Saints of this mission will feel an interest in the work and the responsibility that rests upon each to perform the part of the work which belongs to him in this great work allotted to all. Then, brethren and sisters, teach, pray, bless others as you expect God to bless you. Keep your tithing paid up; lay up treasures above by so doing, and with your freewill offering. Let us all work together in harmony, diligently and prayerfully. May the blessings of God and his peace be with us all. Amen.

J. F. BURTON,
Missionary in Charge of the
Pacific Slope Mission.

SAN BENITO, Cal., April 27.

P. S.—My address will be, care C. A. Parkin, No. 2910 Sixteenth St., San Francisco, California.

To the Saints and Elders in the Southeastern Mission:—

My permanant mission address will be Garland, Butler county, Alabama. All the Missionaries in the Southeastern mission will please report to me about the first of the months of July, October, January, and March. And they are expected to send me an itemized account of the labor performed during the quarter and the prospects and condition of the work in their fields of labor. Dear brethren, may the Lord bless you and help you to so labor that when you shall render a final report to *Him* who called you to labor, he may say of you, *Well done.*

In gospel bonds,
M. M. TURPEN.
Associate Minister in Charge.

PLEASANTON, Iowa, April 30, 1893.

CONFERENCE NOTICES.

The Southern Michigan and Northern Indiana district conference will convene June 3 and 4, at Galien, Berrien county, Michigan, at 10: 30 a.m. Let us meet a full representation from all the branches, also of missionary forces both local and traveling. The missionary in charge will be present. All of Michigan's representatives are expected. The Sunday school convention will be held at the same place on the 2d at two p. m.

S. W. L. SCOTT, Pres.

The quarterly conference of the Northeastern Kansas district will meet with the Atchison branch on Saturday and Sunday, June 3 and 4. We hope to have a good representation of the district. The Atchison Saints have a good little meetinghouse of their own which supplies a long felt need at this important point.

J. T. DAVIS, Pres.

Conference for the Northern Minnesota district for the summer of 1893 will be held at Pelican Lake, Otter Tail county, Minnesota, Saturday and Sunday, June 24 and 25. All friends to the cause of Christ and his gospel and all who would be pleased to come are cordially invited to attend.

G. L. JONES, Secretary.

Conference of the Fremont district will convene at Farm Creek church, Henderson, Iowa, Saturday, June 3, at ten a. m. We would be much pleased to see a large attendance, as the prosperity of the work in the district depends largely upon the interest manifested in the conferences. We suggest that the committee appointed to locate the next camp meeting meet at the conference and decide where the meeting is to be held.

D. HOUGAS, Pres.

Conference of the Western Wisconsin district will convene at North Freedom, Wisconsin, June 3 and 4, 1893, meetings to be held in the tent. We hope there will be full reports from all the branches that we may know how the work is prospering. All are invited.

W. A. MCDOWELL, Pres.

Quarterly conference of the Little Sioux district will convene at Moorehead, Iowa, Saturday and Sunday, June 3 and 4, 1893. It is hoped that all of the priesthood who can will attend to arrange for thorough work in the district. Sunday school union of above district will also convene at 2: 30 p. m. of Friday, June 2.

A. M. FYRANDO, Clerk.

Conference of the Northern Nebraska district will convene at the Saints' church in Fremont, Nebraska, May 26, 1893, at 7:30 p.m. All persons interested are invited to attend and especially any elders who may be within reach of the conference.

G. M. L. WHITMAN, Pres.,
JAMES HUFF, Sec.

Conference of the Independence, Missouri, district will convene June 10 and 11 at Armstrong church, Kansas City, Kansas. We hope to meet a full representation from all the branches in the district. Officers of the district are to be elected at this session. We expect a full report from all the elders and priests, in writing. The missionary in charge is expected to be present.

R. MAY, Pres.

SPECIAL MEETING.

A special meeting was held in the Saints' chapel, Nebraska City, Nebraska, April 22, 1893, at eight o'clock p. m.; P. C. Peterson in the chair, J. L. Tempest secretary *pro tem.* The president stated the business of the meeting to be the consideration of the verdict in the case of Nebraska City branch *vs.* Alexander Buchanan; that the thirty days allowed by the branch to Bro. Buchanan to be reconciled has expired, and the branch must take action in the matter. The decision of the elders' court and minutes of last special meeting read and approved. Moved by Bro. J. Armstrong, seconded by Bro. D. Mathers, that we lift our hands against Alexander Buchanan. Carried by a vote of seven. Moved that the action of this meeting be sent to the *Saints' Herald* for publication. Carried. Number of members present ten.

P. C. PETERSON, Pres. of meeting,
J. L. TEMPEST, Clerk, *pro tem.*

DIED.

BLASDELL.—At Coleman, Michigan, April, 5, 1893, Bro. Gordon Blasdell, from a wound received on the 1st of April. While unloading a car of logs through accident he fell while trying to back out of the way, and the log bounded upon him, one end falling on his abdomen, literally crushing his bones. He suffered intensely. He leaves a wife, two sons, and four daughters to mourn his departure.

ROBINSON.—At Moss Point, Mississippi, December 5, 1892, Sr. Harriet Robinson, aged 72 years, 9 months, and 10 days. She was born February 25, 1820; was baptized by George Montague, December 20, 1881, and lived a true Christian life beloved by those who knew her. She leaves one daughter, one son, eight grandchildren, and a host of friends.

CRUM.—At Plano, Illinois, April 9, 1893, Bro. George W. Crum, aged 61 years, 10 months, and 28 days. He was baptized June 12, 1891, at Mission, Illinois, by Elder T. A. Hougas. He leaves a wife, two sons, and two daughters to mourn their loss. Funeral services were conducted at the Stone church by Elder Wentworth Vickery, assisted by Elder A. J. Keck. The remains were interred at Aurora, Illinois, among those of his kindred.

HARRIS.—At Chalk Mound, Kansas, April 2, 1893, William G. Harris, aged 83 years, 11 months, and 15 days. He was born in Upper Canada, April 17, 1809, and united with the Saints at the age of twenty-five. He was a long and patient sufferer as he had had very poor health for years. He died strong in the faith and was happy to go, for he knew a rich reward awaited him on the other shore.

BALLANTYNE.—At Soldier, Monona county, Iowa, March 1, 1893, Bro. John Oriondamus Ballantyne. Deceased was born November 11, 1856, in Bexar county, Texas. He was the eldest son of James and Abigail Ballantyne, who left Texas in the year 1860 with an ox team to unite their fortunes with the Reorganized Church, when they heard the call of the present President Joseph Smith. Bro. John O. Ballantyne's wife died some years ago, leaving a large family of small children. He leaves father, mother, three brothers, three sisters, five sons, one daughter, and many friends to mourn his absence. He united with the church when a boy, and died firm in the faith and in the hope of a glorious resurrection. He was a consistent Christian, a loving son, and a kind parent. Funeral discourse by Eld. D. Chambers, at Moorhead, Monona county, in Saints' chapel, April 30, 1893.

CONCLUDED REPORT.

The following is a list of additional names and amounts for purpose as set forth in Bro. J. L. Goodrich's letter in *Herald* for March 18, 1893:—

Amount last report	$11 60
Fannie Moneymaker, Roman, Va.	25
Isaac Coffman, New Hope, Va.	1 00
Maggie S. Coffman, New Hope, Va.	50
Stewart Bowers, New Hope, Va.	25
L. M. Herrick, Roxbury, Va.	25
Charles Barnett, Roxbury, Va.	25
Rebecca Landes, Roxbury, Va.	25
John S. Landes, Roxbury, Va.	25
Bro. M. Hobson, South Norwalk, Conn.	1 00
Total	$15 60

ITEMS OF INTEREST.

CONSTANTINOPLE, May 3.—The proceedings in the Armenian trial at Angora are being watched by consul Newton in the absence of the United States Minister. Some of the accused Armenians are prominent Protestants, whose conviction is a foregone conclusion, whatever the evidence may be. One of the prisoners—a minister of the name of Calousdian—was so heavily manacled by the Turkish officials that he could not step into the carriage brought to convey him from Sivas to Angora. He was strongly urged to sign a paper implicating Prof. Thoumayin of the Marsovan Village, but refused to do so. The embassies of Great Britain and other foreign powers are carefully watching the case, the American mission people having urged upon them the necessity of using pressure in order to secure a fair trial, in view of the fact that the provincial court is likely merely to obey the behests of the Turkish Government.

ZACATECAS, Mex., May 3.—The water famine in this city and along the line of the Mexican Central road in the States of Coahuila, Zacatecas, and Chihuahua has become alarming and the traffic of the road in this and northern divisions is seriously interefered with. Seven freight trains are tied up owing to lack of water to supply the engine s. What water there is here comes from polluted wells, causing an epidemic of sickne ss. There is a total failure of crops.

ST. PETERSBURG, May 3.—Public prayers are being offered in many cities of Central and Southern Russia for abatement of the severity of the weather. Since Sunday the thermometer has risen slowly. In a recent snowstorm in the government of Smolensk twelve men and many cattle were frozen to death.

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ROME, May 3.—The whole of Sicily was shaken by an earthquake to-day. Telegraphic communication with the islands is partly interrupted. It is feared that great damage to property and some loss of life was caused by the earthquake.

ST. PETERSBURG, May 8.—The Russian Government proposes to convene a commission of Jewish rabbis in September next to take the whole Jewish question into consideration and assist in bringing it to a settlement.

Russian peasants in Perm are said to be dying in great numbers from famine. "The Bashkirs are said to have suffered the most severely, and in some villages the dead are lying on the roofs of their houses, as their relatives are too exhausted to bury them. The distress in Toronesh is also terrible, and, according to letters received in Moscow from that government, 7,000,000 poods of grain over and above the quantity sent by the government will be required to keep the peasants from starvation. As the famine this year is not officially recognized, and the Czarewitch's committee has ceased to exist, subscriptions for the starving peasants are being raised by unofficial committees secretly, and contrary to the law, which demands that all work of this kind be carried on officially and through the authorities.

ROME, May 8.—The Polish pilgrims have arrived in this city. The pilgrimages will be suspended during June, July, and August on account of the influenza. More than 50,000 cases of influenza have been reported in the city.

ANTWERP, May 8.—The dock warehouses at the Bassin du Kattendyk have been destroyed by fire. The warehouses which were burned contained wool, cotton, and sugar, and the loss amounted to about 1,000,000 francs.

HERMOSILLO, Mex., May 4.—The terms under which a valuable concession was recently granted by the Mexican Government for the establishment of a negro colony are being carried out. Several hundred negroes have already arrived from the United States and settled upon the lands. The colonists will engage in agricultural pursuits, and an effort will be made to secure the immigration of several thousand industrious negroes from Mississippi, Alabama, Louisiana, and other Southern States of the United States.

BERLIN, May 6.—The army bill was rejected to-day in the Reichstag by a vote of 210 against the bill to 162 in favor of the bill. The rescript signed by the Kaiser dissolving the Reichstag was immediately promulgated and the Reichstag is now dissolved. Caprivi will offer his resignation to the Kaiser.

The new elections, which under the Constitution, must take place within sixty days after dissolution, are to be held June 15. The new session must open within ninety days after dissolution. The Social Democratic members of the Reichstag displayed the wildest enthusiasm over the result. They hurrahed repeatedly, following cheer with cheer. Great confusion and uproar prevailed in the House, and the public excitement is at the highest pitch at Berlin.

Chancellor Caprivi has gone to Potsdam to offer his resignation to the Kaiser. The Kaiser has summoned Count Botho von Eulenberg, the Prussian Premier, to Potsdam. Count Botho von Eulenberg took the place of Chancellor von Caprivi as Prussian Premier about a year ago, when Chancellor Caprivi resigned that office, owing to the decision of the Kaiser to withdraw the educational bill from the Prussian Landtag.

LONDON, May 6.—Turning the gaze upon Germany one sees the greatest constitutional struggle that the new German Empire has yet known coming to an end. For more than five months the Kaiser and his people have fought over the army bill with an obstinacy that marks the birth throes of a new epoch. Germany is in travail with constitutional government and the cause is the same as always. During twenty years France and Germany have passed and repassed each other in the race for military superiority. At each point in the contest the weights they have carried have grown heavier and now under the double burden of service and taxes Germany has lain down in the middle of the path and refuses to budge one inch more. The most docile taxpayer, the most plastic subject of Europe, has revolted, and militarism all over the continent will reel from the shock. Only once before has the Reichstag flatly defied the government, and that was on just this question of the increase of the army. That was many years back, in Bismarck's days—his first and last defeat. The new regime has broken down, and the only resort was the dissolution of the Reichstag. What will come afterward no man can say, but the new elections promise no help to the Kaiser. Then either the Kaiser or the constitution must give way.

ROME, May 9.—It is quite evident that the German Government has not given up the idea of securing in some degree the support of the Center or Clerical party in its endeavors to secure the passage of the army bill. Since the dissolution of the German Reichstag the negotiations between Herr von Bülow and Cardinal Rampola continue. The object of the negotiations on the part of Her von Bülow is to arrive at arrangements by which pressure from the Vatican will be exerted upon the German Catholic Bishops to the end of obtaining their support for the government in the coming general elections for the Reichstag—in other words, to have the Bishops, under directions from the Vatican, use their influence to have the Center party nominate and elect candidates who will vote for the army bill. The Pope some time ago refused to intervene in the policy of the Center party, and the outcome of the negotiations now under way is extremely problematical.

SYDNEY, N. S. W., May 10.—The mail brings the details of a hurricane which swept the New Hebrides. The whole settlement at the Port of Sandwich was obliterated and half of New Caledonia was submerged. At Tchio the floods washed 10,000 tons of nickel ore into the sea and filled the mines with water and wreckage. The coffee plantations were swept clean. The natives are shelterless and destitute.

VIENNA, May 10. — Cardinal Vaszary, Primate of Hungary, appeared in the Hungarian House of Magnates with twenty-one Catholic prelates during the budget debate and made a violent attack upon the policy of the government towards the church. The *Latertand*, organ of the Catholics, says that his object is to form a Clerical party in the Lower House.

LONDON, May 10.—Correspondents at Lemberg and at Cracow, Austrian Poland, find no foundation for the report that a decree had been issued by the Russian Government expelling the Hebrews from Poland. They say any such ukase is absolutely unknown to and has not been heard of by Poles now in Lemberg and Cracow, who have just arrived from Warsaw, the capital of Russian Poland. The Jewish authorities at London who keep informed as to the condition of their fellow religionists in Russia also declare no information has reached them in regard to any newly revealed decree affecting the Polish Hebrews.

MELBOURNE, May 9.—The Bank of Victoria, limited, has suspended. According to the balance sheet of last December the deposits amounted to over £7,000,000. The failure is of great importance. The bank has many branches. The subscribed capital of the Bank of Victoria is £1,200,000. The liabilities are about double that amount.

SAN ANTONIO, Tex., May 6.—Rafael Diaz, a wealthy Cuban merchant here, has received a letter from one of the leaders of the revolutionary party in Cuba, saying all arrangements are complete for a great uprising of the Cubans against Spanish rule the first week of June. Expeditions have been fitted out in Vera Cruz and Key West, Mobile, Alabama, and New York.

CHRISTIANIA, May 6.—The Storthing to-day adopted a vote of censure against the new Norwegian Cabinet.

Discussions on the Home Rule bill in the British Parliament have resulted favorably to the passage of that measure. Conservative amendments have been defeated. Premier Gladstone has baffled all attacks made upon it.

Washington authorities have taken measures to closely scrutinize all immigrants from northern France, because of the prevalence of cholera in that country.

Four Russian Poles, who with other immigrants from the German cholera districts landed in Quebec May 3, succeeded in getting into Buffalo Friday on bogus certificates. They were detected and sent back to Canada.

PHILADELPHIA, Pa., May 5.—The projectors of the Christian centennial at Jerusalem in 1900, the chief mover of which is Col. Jesse E. Peyton, met in historic Carpenter's Hall yesterday. The Rev. Dr. H. C. McCook presided. Col. Peyton stated the object of the centennial to be a congress of all nations and mark the nineteen hundredth anniversary of the birth of Christ. A committee would prepare resolutions and present them for adoption at a public meeting to be held in front of Independence Hall July 4. The resolutions will then be sent to Chicago for consideration by the parliament of religions at the World's Fair. Chairman McCook said a union of Mohammedans, Israelites, and Christians would be a remarkable thing to accomplish.

WILMINGTON, O., May 5. — A cyclone passed directly through the center of town this afternoon, wrecking scores of buildings and dwellings, including the courthouse, city hall, post office, and the Methodist, Baptist, Christian, and Catholic churches. The Catholic church was swept away from its tower. More than a dozen persons were injured.

WASHINGTON, D. C., May 7.—Preparations for the meeting of the one hundred and fifth General Assembly of the Presbyterian Church of the United States, which will begin in this city May 18, are about complete. It will be one of the most important in the history of the church. A partial poll has been made of the ministers of the church, from the results of which it is the belief of many that the question of revision will be relegated to the background for the present, and that the Briggs case will be the most important and interesting topic up for consideration.

The fact came out at the monthly meeting of the New York Presbytery this afternoon that its treasury is practically empty. The expenses of the Briggs trial for heresy took almost all the presbytery's money. A resolution was passed asking the General Assembly to formulate a brief and simple statement of the doctrine of Presbyterianism.

NEW YORK, May 10.—The Rev. Dr. Thomas C. Hall, pastor of the Fourth Presbyterian Church of Chicago, and son of Dr. John Hall of this city, has written a letter which will appear in to-morrow's *Evangelist*, in which he threatens to withdraw from the Presbyterian Church if the coming General Assembly decides against Dr. Briggs. He says: "There should be no bitterness. We are not attempting to dishonestly undermine the word of God. We may be utterly mistaken, but we believe that our views will strengthen and protect God's word. If a large majority believe otherwise and will not work with us, then sadly we will say good-bye." Dr. Hall's letter is headed "Our Last Appeal." It begins as follows: "It is hard for those of us who stay in the Presbyterian Church, conscientiously holding no theory of an inerrant Bible, to hear the constant charge that we had changed our views and the implied charge that we unfaithfully remain for the sake of the advantage of calling ourselves Presbyterians."

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

TO ADVERTISERS.

THE SAINTS' HERALD circulates in every State and Territory in the United States except the Carolinas; also in Canada, Great Britain, etc. Having a field peculiarly its own, it is steadily growing in circulation, and reaches an intelligent, progressive class of people. First-class as an advertising medium, it solicits the patronage of reliable advertisers having worthy commodities.

IN THE ARCTIC SEAS.

APART from sport, there is a glamour about those circumpolar regions which must affect everyone who has penetrated to them. My heart goes out to that old, gray-headed captain who, having been left for an instant when at death's door, staggered off in his night gear, and was found by his nurses far from his house and still, as he mumbled, "pushing to the norrard." So an arctic fox which a friend of mine endeavored to tame escaped, and was caught many months afterward in a gamekeeper's trap in Caithness. It also was pushing "norrard," though who can say by what strange compass it took its bearings? It is a region of purity, of white ice and blue water with no human dwelling within a thousand miles to sully the freshness of the breeze which blows across the icefields. And then it is a region of romance also. You stand on the very brink of the unknown, and every duck that you shoot bears pebble in its gizzard which comes from a land which the maps know not.

These whaling captains profess to see no great difficulty in reaching the pole. Some little margin must be allowed, no doubt, for expansive talk over a pipe and a glass, but still there is a striking unanimity in their ideas. Briefly, they are these: What bars the passage of the explorer as he ascends between Greenland and Spitzbergen is that huge floating ice reef which scientific explorers have called "the palæocrystic sea," and the whalers, with more expressive Anglo-Saxon, "the barrier." The ship which has picked its way among the great ice floes finds itself, somewhere about the eighty-first degree, confronted by a single mighty wall extending right across from side to side, with no chink or creek up which she can push her bows. It is old ice, gnarled and rugged, and of an exceeding thickness, impossible to pass, and nearly impossible to travel over, so cut and jagged is its surface. Over this it was that the gallant Parry struggled with his sledges in 1827, reaching a latitude (about 80 degrees 30 minutes if my remembrance is correct) which for a long time was the record. As far as he could see, this old ice extended right away to the pole.

Such is the obstacle. Now for the whaler's view of how it may be surmounted. This ice, they say, solid as it looks, is really a floating body, and at the mercy of the water upon which it rests. There is in those seas a perpetual southerly drift, which weakens the cohesion of the huge mass, and when, in addition to this, the prevailing winds happen to be from the north, the barrier is all shredded out, and great bays and gulfs appear in its surface. A brisk, northerly wind, long continued, might at any time clear a road, and has, according to their testimony, frequently cleared a road by which a ship might slip through to the pole. Whalers fishing as far north as the eighty-second degree have in an open season seen no ice, and more important still no reflection of ice in the sky to the north of them. But they are in the service of a company, they are there to catch whales, and there is no adequate inducement to make them risk themselves, their vessels, and their cargoes, in a dash for the north.—*London Idler.*

THE LIBBY PRISON WAR MUSEUM.

Of the many attractions outside of the World's Fair in Chicago, there are but few in which there is so much interest centered as there is in the Libby Prison War Museum. In 1889 this celebrated prison was removed from Richmond to Chicago and converted into a War Museum. The project was undertaken by a syndicate of the best known business men of the city whose enterprise was conceived in a commercial spirit, but has attained a national reputation. A project such as this was never before heard of. To move a brick and stone building the size of Libby more than a thousand miles, across rivers and mountains, was an enterprise that many of the best known contractors in the West refused to undertake at any price. But the move was made with success. Then the famous old structure was filled with war material that represents the work of a lifetime and the expenditure of half a million dollars. The great collection is conceded to be second to none in the country and includes much of the most valuable material that the greatest civil war the world has ever known has left to posterity. The collection includes thousands and thousands of relics of every description, many of which form important links in the history of the Nation. The old building itself is fraught with interesting memories and the story of the celebrated tunnel escape of February 9, 1864, never fails to interest the visitors. One hundred and nine Union officers made their escape through that tunnel, which formed one of the most thrilling events in the history of the war.

THE CHICAGO SPECTATORIUM.

One of the most interesting sights in connection with the World's Fair is that which is vouchsafed the one fortunate enough to obtain access to the interior of the studios of "The Chicago Spectatorium." These studios cover almost 400,000 square feet of ground. In the various rooms one can see the preparation of the massive scenery to be used in the Spectatorium, "The World Finder." In one immense room there is a small forest composed of the flora imported from Jamaica, West Indies; in another reproductions of the three caravels of Columbus' fleet, and in still another a faithful copy of the famous monastery of La Rabida. Work on the scenes is progressing very rapidly, much more so, in fact, than on the building.

F. H. WAKEFIELD,
Chief, Bureau of Information.

EVERY READER

Of this journal is invited to aid in the erection of a great home for newspaper workers by sending one dime to "Press Club Building and Charity Fund," Temple court, New York. You will aid a great work and receive by return mail a wonderful puzzle-game, which amuses the young and old, baffles the mathematicians, and interests everybody. Public spirited merchants have contributed twenty-five thousand dollars' worth of premiums for such as can solve the mystery. Everything from a "Knox" hat to a "Steinway" piano.

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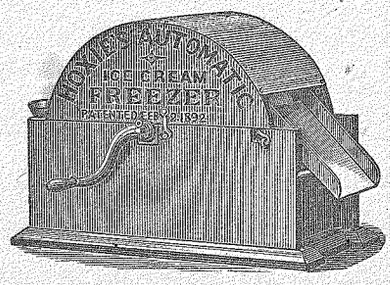
CAPACITY.  UNLIMITED.

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JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.

By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, May 27, 1893. No. 21.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, May 27, 1893.

CONTENTS:

EDITORIAL:
"Forbearing One Another in Love"...321
Religious Ingratitude.....322
Woman Suffrage.....323
Restitution.....323
Questions and Answers.....324
MOTHERS' HOME COLUMN:
The Old Home-nest.....327
LETTER DEPARTMENT:.....327
ORIGINAL POETRY:
A Tribute.....329
ORIGINAL ARTICLES:
A Testimonial.....329
The Twelve and Seventy—No. 4.....330
SELECTED ARTICLES:
Biblical Theology of the New Testament.....331
CONFERENCES:
Decatur.....332
Central California.....333
MISCELLANEOUS:
Address—William H. Kelley.....333
Bishop's Agent's Notices.....333
Pastoral—Hiram L. Holt.....334
Pastoral—J. F. Mintun.....334
Pastoral—James KcKiernan.....334

"FORBEARING ONE ANOTHER IN LOVE."

How little we really know of each other and how stinted the allowance we make for human frailty when exhibited in others. Always conscious of our own susceptibility to sin, we nevertheless thoughtlessly condemn a brother's wrong, not always because it is worse in character than what we are guilty of; but because it looks dissimilar in our eyes. We look at his vice through the virtuous side in ourselves, and of course the contrast is striking. If through the better side of his nature our moral lapses were measured we probably would make no more worthy showing. The trouble is we have never been each other and cannot tell what sympathy is needed and what claim we really have upon one another for allowance. If half the time we spend in passing upon the wrong apparent in others were occupied in comparing ourselves with Christ, we should find enough of disparity to warrant the entire use of our after time in seeking to reduce it.

We find in ourselves good qualities that have attached from the hour of our birth and which have grown with us regardless of any special labor on our own part. In others we find the opposite propensities which may be traced as far back as our own. Forgetful of the fact that under such conditions it is as easy for them to do wrong as for us to do right, and as hard for them to do right as for us to do wrong in instances covered by those traits in our dispositions, we often withdraw our confidence and turn over the transgressors as reprobates. The apostle advised the Galatians thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." No change is necessary in this counsel, in applying it under the present conditions of the church. Select only the good that is found in men, as a theme in representing them, and as a basis for our judgment upon them, and every man will be considered a desirable member. Select only the bad or weak points in men as a basis and but very few of us will appear worthy of divine approval. When inherited proclivities and lifelong environments are brought into the account, it will require a God to decide the degrees of turpitude attaching to each, and the amount of credit due because of acquired virtue.

Some men and women are born with natures so strong in religious inclination that it would require a struggle on their part to keep away from the church, while others enter life with a heritage of skepticism and a lack of spiritual yearning. Place the gospel demands before these two classes and they are affected differently. The one enters into the service as though created thereunto and finds little but delight thereafter; the other must first cut his way through the natural barriers and then begin if at all a career at variance with his predisposition. To one, the attendance at church and the offering of prayer and testimony are the spontaneous expression of nature; to the other, every effort in said direction is part of a struggle to down nature and be true to principle. The representatives of these two classes may always remain an enigma to each other. The one wonders how the other can bear to miss a meeting or fail to bear testimony; the other wonders how some can find such exquisite delight in telling the same story every time a meeting convenes. Is there not a necessity here for the forbearance enjoined by the apostle? Where does the preponderance of credit belong—to the one who runs easily because he can hardly stop, or to the other because he crucifies self (which delays him a little) and hies along at the diction of conscience and duty, or are both equally approved, though one is not so effervescent as the other?

We see one enter the church, who brings an excellent character and reputation with him to help our moral prestige. He travels along faithfully till the end of life, and neither teacher, nor elder's court has ever had occasion to wait upon him officially. His environments are all that could be desired. He is loved and admired by all because of the rectitude of his bearing and deportment, and at the terminus of earth life his character is such that all remaining instinctively repeat the wish of one of old, "let my last end be like his." He has reached the goal of perfection, or as nearly so as man may hope to do here. At the time of his admission to the church, another one, also, obeyed the gospel, in the hope of receiving a remission of sins, and with a determination to do right. Hitherto there has not been much of virtue connected with his life display, hence he brings to the church neither good character, nor reputation to strengthen its influence; but his appeal is made for such help as the church can give, to enable him to redeem himself from shame and depravity and to make himself of worth among men. The very fact of his having changed his course and set his face to do right is accepted as a challenge by the devil, who begins at once an effort to compass his defeat. Passion, acquired appetite, old habits, and natural propensity are waves to be breasted by him, and for a time he nobly stems the tide; but finally is overcome, and the church beholds him again, but little in advance of his former self. Acting upon the advice to "restore such an one," the faithful ministry and members lift him back into fellowship, which act he tries to reward by stronger efforts and more watchful service. Still he lacks much of being even an average member, and his career is marked by repeated lapses from virtue, which, however, occur at wider intervals as time passes into years, and finally he succeeds in reaching a position which reveals a wonderful contrast with that occupied by him when first admitted. He is now a man to be trusted and one in whom the power of the gospel has been demonstrated, yet he is not to be compared at the end of his life race, with the man first referred to. He has failed by quite a distance of reaching the mark attained by the other. When both of these shall enter into judgment and the records reveal that at the end of life's probation one was several miles behind the other in point

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of moral and spiritual beauty, will no question be asked regarding the starting point of each?

If, upon examination, it shall be found that the victim of vile habits and associations and heritage began his spiritual career many miles to the rear of the starting point of the other, and travelled twice the distance after starting, will not this fact together with the obstacles that impeded his progress, have something to do with securing divine help to make up the deficiency found at the end of the race? Who can answer?

Lines of discrimination are drawn between the infraction of moral and spiritual law here — some are called venial offenses, others deadly — ours are generally the venial ones; the deadly ones are committed by others, and even when we exercise the clemency of the church towards transgressors, we sometime feel that our action is such as to secure for us the plaudit of heaven because we have had great compassion on those who were so much viler than ourselves. While there may be something of right in this yet it may be well to remember that some persons are located by birth and association farther from the spiritual equator than others, and their actions are in accordance. What they do may be and doubtless is farther from the strict line of righteousness than what is done by others; but they did not go any farther from home and nature to do it. They have not, perhaps, caught clear sight of the line, and hence are not as censurable as others, born close to the line, who travel far from home to perform the same thing. Wrong, as such, must be determined from one standard; but the degree of accountability attaching to wrongdoers may vary in proportion to the amount of intelligence, information, and power of self-control vested in those arraigned. Hence some of us may fail of expected credit, if our merit has been but a prenatal endowment, while others may escape with but "few stripes" for offenses which, if committed by us would have entailed "many stripes." It is ours to improve upon the store of good we possess and the grace given and to leave judgment to Him who alone can command all the elements to be considered. If we possess talents and virtues beyond others, our duty is to so employ them that more needy ones may reap advantage from their exercise. Herein lies our life work, and the extent of our success or failue in this regard will determine the strength of our claim for recognition and divine favor in the end. If we are lacking in these moral forces, our duty is to accept and utilize the divine grace proffered through the church, and struggle as best we can to overcome the evil within us and to lay aside the sins that "so easily beset us," that we may transmit a better heritage to those following. He who does the best he can, from whatever point of qualification or privilege he may start, will have claim on heaven for the balance; he who fails to thus try should not expect to find much entered to his credit in the books kept on high. "God helps him best who helps himself" is a truism that we will do well to respect.

RELIGIOUS INGRATITUDE.

THE Boyne *Citizen*, published at Boyne, Michigan, for April 27, is sent us by Bro. C. G. Lewis. In it we find the following stroke and counter stroke.

The advice suggested in the closing paragraph is a keen satire on the methods of certain religiously inclined people, who are evidently hit by the allusion to the carrying of "baskets of food to the Crusaders." How like the Pharisees this crusade business is in some of its features to be sure. It is perhaps the correct thing for these Crusaders to consider all out of the peculiar and specific denominational fold which they represent, as being sinners unregenerate and wholly evil, judging from the standard of their faith and its philosophy; but, if men are to be judged from the spirit, as well as the letter of the proposition that men shall be rewarded for good, or punished for evil doing, as their deeds shall be read out of the books, then is there a chance for the good people of Boyne, whom these Crusaders class as "near the mouth of total depravity"—roaring monster that it is—seeking whom it may devour. And so with those of similar claim to negative goodness known as the kind that attaches to the "moral man."

This "moral man" is the lurking devil of society, in the speech of the revivalist of the school whence the Crusaders came; or was when we last had the opportunity to listen to them; and the class of men in a community known as moral men were, and are usually soundly rated by the ordinary preacher who deals more or less in that which is sensational to enforce and make effective his fervent appeals to be given souls for his hire.

We failed years ago to see the connection between the preaching of Christ, as an invitation to accept of salvation and the open and unstinted denunciation of the morality that was in the world, by which men of all classes are restrained from absolute wrongdoing, and much that is absolute good is accomplished. It seemed then as it does now that whatever is good in itself, or is productive of good should be commended, not denounced; and hence that code of good behavior which is enforced by the precepts and example of the moral man and helps to make good citizens of men, should be approved rather than to be made absolutely evil. It is true that it is far better to be in Christ a new man, and to walk in the light, as a child of the covenant, than to be a moral man only; and, hence, to be a moral man is to be comparatively good, while to be a Christian is to be much better. To be a moral man is to respect what is good, to be a Christian is to revere him who is the author of all goodness, with a strong desire and consequent effort to be good even as the "Father in heaven is good."

Paul writes about a show of will worship; and it may be a query if some of the modern methods, such as the *Citizen* calls the Crusaders, for instance, is not one of them. The visiting of the widowed and needy with help for their needs is "pure and undefiled religion," and does not require sensational ways to call the attention of the community to it.

In the language of an itinerant of the long, long ago, "How readest thou?" reader.

If the citizens of Boyne treated those "Crusaders" courteously as the *Citizen* states that they did, it was ungrateful for the writer for the Band to write so disparagingly of the town as he did. Further experience may enlighten the *Citizen* on the point of religious (sectarian) gratitude.

PRESENT HEADQUARTERS, 7TH MICH.
CRUSADE BAND, M. E. CHURCH,
BOYNE CITY, Michigan.

Edgar J. Mitton, for the Band, has the following to say in the *Herald of Salvation*, April 15:—

"*Dear Herald:*—As our readers are aware we are in the midst of a lumbering region which has long been the center of sin and vice. Its towns and villages have sprung up within the last thirty years, and their inhabitants are made up of all classes, the majority being lumbermen. Owing to their separation from the more refined and religious class of the world they have drifted down the current until now we find them near the mouth of total depravity. Among them, however, are scattered a few faithful Christians who have been striving for many weary years to keep the torch of salvation lit, and in order to do this have undergone many vicissitudes, and have withstood the calumny of their enemies, which would have crushed them long before this had they not looked to the hero of Bethlehem's star.

"But this is not the case with all who once knew the love of God and rested securely under the shadow of his wing, for many have fallen from grace, and plunged into sin and vice. Many of these are now utterly indifferent, and will not yield, though the Spirit is making them the most wretched of men. Thus we find family altars broken, faith shattered, and courage gone."

A more scurvy attack than the above on a Christian, moral community never before appeared in print. That a few Boyne City people were at first greatly taken with this traveling minstrel troupe, styling themselves "Christian Crusaders," we are sorry to admit. We have, up to this writing refrained from uttering our sentiments (which we are assured are the sentiments of a large majority of the people of Boyne City) regarding this Christian (?) caravan, who, when they have bled the people of one locality all they will stand, seek pastures new. We have attended minstrel shows in Boyne City that failed to

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give as good a performance as these "pick ups." It was not their so-called religious utterances or their witty (?) remarks in behalf of Christianity that drew the crowds here. The majority attended simply for the entertainment afforded, and becoming excited, yielded to the pleadings of some female, or the persuasive "captain" or "cadet" and went forward to the penitent bench. But the excitement over, the "good spirit" which was never encompassed departs. For a band who were treated with respect by our people, fed on the fat of land, and given a most liberal financial support, to turn around as soon as their departure is certain and call our village "a lumber camp," "the centre of sin and vice," and our people "near the mouth of total depravity." A famous writer has said "Ingratitude is the worst of all sins." If this be true, it would be wise for our self-christened "Christian Crusaders" to first cast out the devil in their own hearts before making further attempts to "save" others. We are sorry to be compelled to devote so much space to this lazy, ignorant, brazen-mouthed lot. "More refined educated classes," forsooth! If these loafers represent the class from which they claim our people have been cut off, thank heaven for the separation, and may it be eternal!

In Boyne Falls there are two widows, each with large families of small children, whose only means of support is the unceasing toil of the mother. To the kind-hearted people of the community who carry numberless baskets of food to the "Crusaders," who, like the "lilies of the field," "they toil not, neither do they spin," we want to point to the houses of these widows and orphans. We also know women with large families who are ill and whose husbands are compelled to work ten and twelve hours each day to keep the wolf from the door. Will those ladies who compose this band of "Christian Crusaders" go to these houses, and with white hands of mercy patch ragged little garments for neglected children and take their turn at the watch by the sick mother? If they will do these things no brass horns or sounding cymbals will be necessary to win people to them and to God.—*Boyne Falls News.*

WOMAN SUFFRAGE.

THE following from an article in the *Literary Digest* for April 29 by Rev. John M. Williams, and first published in *Bibliotheca Sacra*, of Oberlin, Ohio, is very suggestive.

The woman suffrage movement seems to me, and I think to the great public, a revolt against marriage in its true import, owing its genesis and inspiration largely to the absence of domestic affection. It appears more like a revenge than a reform, finding its reasons for being and its incentives largely in man's alleged tyranny, selfishness, and oppression, the consequent hard lot of women and her need of protection. These considerations, whispered in closets and shrieked on public platforms, have created in many an unreflecting woman unrest and dissatisfation with her divinely appointed sphere, lowered her estimation of her sacred position of wife, mother, and mistress of a home; thrown the apple of discord into thousands of otherwise happy families, and doubtless contributed to the alarming increase of divorces.

Woman suffrage inculcates the individuality of woman, as related to her husband; it emphasizes the dualism, as against the unity, of husband and wife, and assumes that their interests are so diverse that two votes are necessary to represent them. This spectacle of the husband and wife on the way to the polls, carrying antagonistic votes, suggests anything but domestic harmony.

Women, I am sorry to say, are not all angels. In Utah woman's vote proved the bulwark of polygamy, and she had to be deprived of it in the interest of moral purity. There is an uncounted army of women, sixteen years old and upward, whom the saloons and brothels and slums of great cities could pour forth, and who under the influence of money would vote *early* and *often*, in spite of all safeguards yet devised. The number of illiterate votes would be alarmingly increased.

Mrs. Cogswell, formerly a woman suffragist says:—

"Not two women in Wyoming would vote for a Republican, were her husband a Democrat, and *vice versa!*

"Indeed most of the women take their votes from their husbands, and without looking at them cast them into the ballot box."

RESTITUTION.

JUST why we do not know, but true it is that among quite a number of seemingly good people the thought obtains that a frank confession of wrong done, or discourtesy shown is not only unnecessary but undignified; especially if the offender holds a little higher rank or station in society than the aggrieved party. By such persons it seems to be taken for granted that promotion brings immunity from such obligations of a social character as are common to the race in its ordinary walks. The development of this feeling has in some instances obliterated the genuine and extolled the spurious distinctions in society, until a gentleman is no longer to be known by his manners but by his pelf or pedigree. Quite frequently it occurs, as a consequence, that certain creatures called men, will flaunt a plethoric pocketbook as ample authority for inflicting insult and injury upon their moral and intellectual superiors, while others will boast an ancestral line as warrant for ignoring the social amenities that essentially belong to manhood. Instances are not few, where the influence of such conditions has placed in office, as rulers and law executors, men whose administration has tended to dethrone virtue and place a premium upon servility.

While it is true that we write for the church and that within the church such extreme conditions are not to be found, it is, nevertheless, also true that we are not yet so far removed from the plane of carnal existence as to be above the necessity of having our "pure minds stirred up by way of remembrance" regarding the point first mentioned herein.

While our attention is being called to the law which declares that "except ye are one ye are not mine," it may be well to remember that there are other elements which enter into the consideration besides organization and finance and what are commonly known as first principles. Isaiah tells of a time when it shall be "as with the people so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." And if there can be noticed in this prophecy a condition of affairs to be desired in the future, then it may not be amiss to begin the work of education for it now.

If the question of character alone will then be the standard, it may be well to so unify our efforts here that each shall be known as a helper of the other in the work of righteous development. It is unwise to be constantly insisting upon the oneness that should be manifest between the three latter classes named by Isaiah and at the same time prove forgetful of the former three.

We are being frequently reminded that "to err is human, but to forgive is divine;" but he who repeats an error, presuming on the divinity in another to forgive him, pays higher tribute to the righteousness of that one than his own, and if forgiveness should not promptly be extended, it does not prove that the other is beneath his level.

While the law requires that we shall forgive all men, it also requires that the offender shall make restitution if it be in his power so to do. He who freely forgives his fellow a wrong, sanctifies his own character thereby; but we seriously question whether the character of the one forgiven is to any degree sanctified by that forgiveness if he has made neither confession, nor restitution to obtain it, provided it is in his power to do it.

It takes a great deal more courage and manliness to confess a wrong than to commit one. If, then, we are all liable to the latter, shall we not rise to the dignity of the former? Whatever humiliation attaches should certainly be on account of the wrong committed and not because of making restitution. The latter is but the acknowledgment of an honorable soul that it has fallen beneath its own standard but desires to regain the lost ground. He who hastens to do this, serves notice thereby on Satan and self that they are no more welcome as his directors; but he who neglects this duty, leaves an open way through which his soul destroyers may consider themselves invited to again enter and repeat the outrages of the past.

What is there in the conduct of an offending brother that so quickly and fully regains for him the confidence of the church as an open, frank, and manly acknowledgment of his wrong? Where is the Saint whose heart does not throb with newborn affection for a weak or erring one as he exhibits the manliness still resident in him, by rising to say: "I have done wrong, but, God helping me I will do it no more."

As with the people, the servant, and the maid, so with the priest, the master, and the mistress, what is honora-

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ble in one is equally so in the other; what is exacted of one should be volunteered by the other under like conditions. The higher the rank or position occupied the more extensive and influential for good is the exhibition of saintlike development. The president of a branch who discovers that an act of his own has been presumptuous, unwise, or improper during his administration loses nothing by confessing his mistake before the members, and his teaching thereafter is made more effective among his flock when he counsels among the erring. The man who, in the heat of debate unintentionally offends another loses nothing by ample apology.

We remember having read of an army general who in his haste once rejected indignantly the suggestions of an inferior officer, but later discovered that he would have done well to have heeded them. At the earliest opportunity he called out the regiment, brought forth the officer he had thus treated, explained the entire matter and confessed that he had made a serious mistake—that the inferior officer was right. He then asked pardon of the officer and the entire regiment. Could those men entertain less respect for the general after that? Was that exhibition of his really noble nature calculated to weaken his after efforts to enforce military discipline? There is but one answer to these questions.

There is no sphere within the church or elsewhere that takes us away from the necessity of being men—noble men and women. It is easy to imagine the effect of neglect in these matters, let them occur where they may; and those effects are among the undesirable things in the body of Christ. The cultivation of a generous nature, of manly qualities of Christlike tenderness, is among the objects desirable and attainable. The absence of these anywhere is hurtful, but especially so if it be discernible among those to whom has been committed the work of marshalling the forces of Zion for spiritual conquest.

In the present work of adjustment within the church, when men of strong will and positive convictions canvass the vast field of occupancy, it would be wonderful indeed if judgments never clashed, even where hearts were a unit. Until we reach perfection's goal we shall never be exempt from the liability to err, and in the advocacy of that which we strongly believe we will ever be apt to trench upon the sacred precincts which another seeks to jealously guard against invasion. But if the Spirit of him who, though he was Lord, became servant of all, be earnestly sought after and obtained, we shall be quick to repair the wrong done, at least so far as acknowledgment and apology can restore. He who asserts his convictions frankly is under no obligation to ask pardon of any man or assembly; but too frequently much is said that the word *frankness* will not cover, and quite often we are not content with an announcement of our own position, but with ruthless feet we stamp upon the cherished conceptions of an opponent in thought and thereby unnecessarily wound him. If our honor be commensurate with our zeal it will assert itself in such cases by confession and restitution as public as the offense.

At best we show none too close a resemblance to Him whom we are called to represent; but "growth in grace" is often indicated by our efforts to correct the misrepresentations of which we have found ourselves guilty. The church is the arena where saintly combat against wrong is to be waged and every honest delivery of the kind referred to, is a stroke in the direction of conquest over self. The Christian barometer shows Christ high when self is low and *vice-versa*. He who would most lastingly impress the Savior's lessons of ministry must best learn how to crucify self and serve in humility. He who expects to be accounted sincere must show better reason for holding a position than the mere fact that he has taken it. He who would consistently regulate the body, and rectify the wrongs therein found, must be first to confess his own lapses from the lines of strict decorum. We are in the school and he who is first in humility is most likely to learn and, learning, to bless others with his education.

EDITORIAL ITEMS.

BRO. W. W. BLAIR reports that they had a fine meeting at Omaha, Thursday evening, May 11. The attendance was large. He would go to Persia, Tuesday the 16th, for a week or more. He was in good health and fine spirits.

Bro. Eri B. Mullin will welcome an elder at Jay, Oklahoma, and thinks one could do good at that point. One coming there would find a good home at Bro. Mullins' while laboring there.

Bro. H. Hart reports the work to be moving forward at Broughton, Kansas, and vicinity, where prospects are bright for its growth. He is pleased to hear good news from all quarters through the HERALD.

Bro. James Brown reports the work as onward in the Pittsburg and Kirtland district. He had preached fourteen discourses at Fairview, West Virginia, and baptized ten. Others were about ready to obey at that point.

Bro. C. J. Hunt reports from Deloit, Iowa, that he had been holding meetings at Rockwell City during the week of the 14th. He had been called home because of the severe sickness of his mother. She was better, however, when he wrote, the 17th.

In Bro. J. F. Burton's pastoral letter, in our last issue, read Bro. John (not J. T.) Davis, in Washington—in the list of appointments to fields of labor.

Bro. Luke Storey, of Latah, Washington, wishes to inform Bro. Turnbow that the months of June, July, and August are the best of the year for laboring in that field; and that he will assist him all he can if he will communicate with him.

Bro. Frederick H. Lawn wrote from Mulberry, California, April 28, that the late conference of the Central California district was a very pleasant one. He reports the work to be moving for good in that field.

Sr. Mattie E. Howey, of Bottineau, North Dakota, reports an exciting condition of affairs in her neighborhood, caused by the killing of an Indian by one of the settlers. The Indians threatened an attack unless the murderer was found and dealt with.

QUESTIONS AND ANSWERS.

Q.—In Doctrine and Covenants, section 42, verse 23: If Mrs. A. offends Mrs. B. is it permissible for Mrs. B. to take Mr. B. with her when she visits Mrs. A. for reconciliation, or should Mrs. B. go alone?

A.—The first attempt at reconciliation should be made between the parties alone, according to the law. The possible exception to this would be Mr. B. objecting to Mrs. B. going to visit Mrs. A. alone, if Mrs. B. is his wife. In that case she would be obliged to take Mr. B. with her, or not make an effort for reconciliation. It might be wrong for Mr. B. to refuse his wife the privilege of going on her gospel mission of reconciliation without him; but if he did object, Mrs. B. would have to submit, or make possible trouble between her husband and herself, which would be quite unnecessary. The fewer the people any sort of a quarrel is confined to the better, and more easily adjusted.

EXTRACTS FROM LETTERS.

Bro. Peter Anderson wrote from Nörregade 18, Aalborg, Denmark, April 27:—

I think we will have a hall soon, and the few members here will do what they can in helping to pay for it. We have evidence that the seed sown this winter has not been in vain. As you are aware two have been baptized, and I think more will follow. Yesterday we went out into a country place where we preached some time ago. Several there are interested, and we left an appointment for Sunday. I am pleased to learn that the financial affairs of the church are in a fair condition and that the church is determined to back us here in this mission. To know that we are planting the work here for good,

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and not merely experimenting, enables us to move forward with more confidence. I must confess I hardly knew what to make of it last fall and in the early part of the winter, but now I think we are sure of success if we are patient and persistent. I do not expect great results at once but I *do expect* to see the work spread and grow steadily.

In a letter written Bishop E. L. Kelley, dated March 22 and 24, Bro. L. R. Devore gives quite a cheering account of the work in the islands. Things were progressing quite favorably so far as Bro. Devore could see them. He had met with some of the elders from Utah, and had a very interesting chat with one of them, for the results of which he augured well. He says:—

We left here as I told you, on the 11th of January for Tuboi Island, 360 miles south of Tahiti. (I wrote you while there.) We remained until the 1st of this month (March), arriving here on the 11th inst. While there we recruited up considerably, as the vegetable food agreed with us much better than the food we had been forced to use for the previous eighteen months; but we threw up more blood on our return than ever before. However, we still live and I feel considerably better now than when we left. Sr. Devore is quite unwell, but we feel it our duty to try and attend the General Conference of the mission, on April 6, to be held on Kaukura, two hundred miles from here. A boat has come for the Saints here. I may remain and visit a few islands which we have not yet been at; the branches on them need looking after. Sr. D—— will likely return to Papeete with the Saints from here, and look after the interests of the work here in looking after the mail containing advices concerning the boat and the missionaries who come and send the word, etc. She as well as myself *must* stop going often on the sea.

We have an urgent call to go to Vaitulaki and Aratonga under the English Protectorate, some four hundred miles west of this. There is one whole island of people believe the doctrine and are anxious to be baptized, and have sent our native missionary here to bring a white missionary if possible. The elder wanted them to know what they were believing and doing, hence did not baptize one of them, though they desired him to do so. He said he did not like to take the responsibility, but would content himself in teaching them. A number of English people are interested, so he says. We have, wife and I, been strongly impressed to go there as soon after conference as we possibly can. Should we go there we can run down before the wind in three or four days and would not be necessitated to go often on sea while there. If it is the good Father's will we shall try to go and plant the work as "wisely and well" as we can, but ere we leave would love to see those who may be sent here, that we may counsel with them. My soul has longed and yearned for an elder from home who is congenial, to counsel with. I often think, go "two and two."

A note from Bro. W. H. Kelley, dated May 10, signifies activity; he says:—

Bro. J. S. Parrish is to be in Pittsburg next Sunday: F. M. Sheehy, at Philadelphia; Bro. M. H. Bond, at Conneautville, Pennsylvania; Brn. J. H. Lake, T. W. Williams, L. W. Powell, at Kirtland. The latter busy about home affairs just now. The writer will be at Sharon, Pennsylvania, no preventing providence.

MANY people of Guadalajara, Mexico, are starving and the wealthy citizens of the town are getting up a series of bull fights, the proceeds of which will be used to buy food for them.

Mothers' Home Column.

EDITED BY "FRANCES."

"TREASURES.

"Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—
These are treasures that shall rise
Far beyond the smiling skies."

CASTANA, Iowa, May 11.

MRS. C. B. STEBBINS,

Dear Sister:—When I read the article in the Home Column and found a mother's society had been formed, I had a great desire to belong also, but felt backward about sending my name for membership, as I was afraid I could not help any; but when I saw that all sisters desiring to increase in wisdom and usefulness in their special sphere were received as members, I resolved to ask permission to join. I earnestly desire to learn all I can in regard to training children in the right way. I have one little boy who will be three years old next month. I want him to be a pure and virtuous boy and man. There is so much impurity all around us, and so many think so little about a man's impurity; but I think a man should be as pure as a woman, and if they all were as pure as they like to see all women, I believe the evil would be easier checked. I desire to teach my little son so that no mother will fear to trust her daughter in his company. I think in his youth is the time to begin this training. I often think that I am not capable of the great responsibility resting upon me as a mother. I earnestly pray for strength to do my duty and to teach my boy rightly, and I feel that this society will be a great benefit to all mothers who join it. I would like to do something to help others as well as my own, but I feel it is so little I can do if anything at all. Asking an interest in your prayers that I may prove faithful and come up higher, I remain, Your sister in gospel bonds,

MRS. MOLLIE LUCART.

[DEAR SISTER:—We have taken the liberty of publishing your letter, because you have a desire to help, and we feel that it will be helpful to many. God gave the Word of Wisdom and adapted it to the capacity "of the weak, *and the weakest of all Saints*, who are or can be called Saints. Sisters, believe us when we tell you that we need your help—the help of the weak, the help of the strong, and above all the help of God. We had expected to have published our first programme this week without fail but have been hindered. It will appear next week without fail. In the meantime let all who are interested in the movement take steps towards organizing. Independence is already in line, and the manner in which the sisters proceeded there will serve as a guide for others who wish to organize. Branch presidents or ministers will make your announcements for you, and when you have organized your local society send the names of all local members to Sr. C. B. Stebbins, recording secretary, Lamoni, Iowa, and when recorded by her you become members of the General Organization. Pittsburg, we hear, is moving and will soon be in line with this onward move. Let all who love truth, purity, and virtue rally to the standard; and, above all, pray that God may give wisdom to each one as her day demands.—ED.]

PAPEETE, Tahiti, March 13.

Dear Friends of "Afterglow":—Your precious gift (a copy) reached us February 20 on the island of Tuboi. We had just returned home from a four miles' walk where meetings and schools had been kept up nearly a week. The vessel from Papeete had just arrived with our mail, and the reception of "Afterglow" was indeed a pleasant surprise to us. Looking within we read: "*This little volume is dedicated by . . . loving friends at home.*" O those words! they vibrated through my whole being, my heart swelled with praise to God, and with swimming eyes I looked up to the blue heavens and breathed these words: "O, my Father in heaven, I do thank thee for loving friends at home. Wilt thou bless each one with the choicest of heaven's blessings." *Loving friends at home!* Who can measure the far-reaching power of such precious words? or who can sound the depths of such soul-stirring chords of love? They are above rubies and gold, priceless. Those *words* and the *book* will ever be appreciated by us. All I have read therein contains a vein of thought to better the one who reads. Thanks for the gift.

Now, dear friends, each one of you who have aided the Gospel Boat Fund, your effort is prized by us more than tongue can express; and often around our altar do we remember you all in prayer to that one who can and will reward you for what you have done for a people who need your sympathy and prayers; also providing a more comfortable way for the missionaries both white and native to go from island to island. And Sr. Frances, may the Lord bless her, who sympathizes with all in their suffering, and has a word of advice of sterling worth for every one who seeks it, and kind and loving words for every heart that mourns.

I now desire to speak of the worth of our wise, kind, and energetic Bishop, E. L. Kelley. In *Herald* of August 27, 1892, we read his testimony in few words: "Striving to forward in every land the work of the Lord." Such a grand testimony; it went straight to my heart. How much it accords with the message the angel was to deliver to the earth, (Rev. 14: 6,) "to be preached to every nation, kindred, tongue, and people." This testimony coming from our Bishop, I feel to exclaim, "thank God for such!" And often while at prayer, and in conversation, and in thought, I feel to breathe a prayer that all needful wisdom may be given him, that his busy brain may not be overburdened or his body grow weary under the heavy pressure of the many duties resting upon his shoulders.

There is another I wish to speak of—Sr. Fannie Jones. Of all writers I have read after, she ranks among the first for breathing forth the current of pure charity for fallen humanity and seeking to "lift up the hands that hang down, and strengthening the feeble

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knees." O my sister! that pure unselfish love expressed in the thread of all your productions by pen, reaches to the very dome of heaven and rebounds again to earth, and reverberates through every domain of mankind. I feel to liken you to the man whom Jesus said "was an Israelite indeed." O the height, the depth, length, and breadth of such pure charity. Dear sister, continue to wield your pen and "cast your bread upon the waters, and after many days it will return unto you."

What shall I say to ye editors of *Ensign*, *Herald*, *Autumn Leaves*, and *Hope* for the blessed good you have done us in our loneliness among the islands of the sea? Priceless jewels. As the blessed rain is refreshing to all nature, so also are your visits to us in this far off land. From them we gain much strength and courage to enable us to press on in the discharge of our duties; therein we see the gradual advancement of the work, and grand efforts of the church to "come up higher." They are indeed meat and drink to us: therefore will you accept our sincere thanks. Our health is much improved since January, especially that of Bro Devore. We have concluded to try to remain another year if our health permit.

Later.—The mail ship came in on the 21st inst. from America, and brought eight Mormon elders, all young, making in all thirteen that have come here within the last twelve months. We start to Kaukura to the General Conference very soon. As ever,

ELLA R. DEVORE.

[DEAR SISTER ELLA:—Please do not feel hurt that we could not grant the *full measure* of your request. God bless you; and indeed in the overflowing of your heart with love to all mankind he is blessing you with the richest treasure he has to bestow. Let me *hide your words in my* heart together with his precious words which teach me "To him that overcometh," and pray for me that I may overcome for we all have our warfare—our battles to fight. Think of how little I have done in comparison with the sister who ate her bread without butter that she might save the price of the butter to help build the boat. God bless the humble ones whose names do not appear in print but who are doing *all in their power* to roll on the work of the Lord. If this could only be said of all! God hasten that time—and hasten it he will—for soon the opening heavens shall reveal his Son and the kingdoms of this world will become the kingdoms of our Lord and his Christ. In that day equality will prevail and all will do his will upon earth as it is done in heaven.—ED.]

INDEPENDENCE, Mo., May 10.

To the Corresponding Secretary of the "United Daughters of Zion" and the Readers of the Home Column:—On Sunday, April 30, the following notice was read from the stand, before the Saints: "It is earnestly requested that all the sisters interested in organizing a local society here in harmony with the movement called "United Daughters of Zion" as recommended in the *Herald* of April 29, 1893, meet this afternoon at the close of the fellowship meeting, in the auditorium. The general organization was effected at our last General Conference, and, as members of the advisory committee we request all the sisters of the branch to attend the meeting this afternoon." Signed by the committee.

In answer to this call, quite a number of the sisters met at the time stated. The chairman *pro tem.* opened the meeting with prayer and stated the object of the organization, and the secretary *pro tem.* read the constitution and by-laws. Nominations for chairman and secretary as permanent officers were then in order, and Sr. J. A. Robinson, chairman, and the writer as secretary, were unanimously elected.

The following names were enrolled:—

[See list elsewhere.]

After some informal discussion, the meeting adjourned subject to the call of the chairman.

For the encouragement of this movement we will cite the readers of the Column to a part of the revelation presented by the President before the General Conference, held in Plano, April 6, 1873: "Behold if my servants and my handmaidens of the different organizations for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." It is long since these words were uttered, and yet they seem to fall more gratefully on the ear to-day than they did twenty years ago.

"They shall be blessed!" We who have realized the comfort, the peace, the hopefulness that the blessing from such a One brings to his Saints can afford to be diligent, wise, and faithful in our striving.

United Daughters of Zion, let us take hold of this work which in the hastening time seems to be providentially allotted to us with energy and zeal. Hoping to hear from others of the committee and all interested, and trusting that by the knowledge we have gained concerning the latter-day work, and the help of the Spirit we may see more and more clearly the necessity and utility of such an organization, and that by our diligence, wisdom, and faithfulness, we may receive the promised blessing, I subscribe myself,

Your sister,

ABBIE A. HORTON.

BLOOMINGTON, Illinois.

Dear Sisters:—I feel constrained this morning to write a letter to you, but the cares and duties are so many and pressing they occupy my whole time and strength and then are not accomplished. But if I neglect my humble testimony I can always find plenty of things to take up my time. It is my desire to do what little good I can and improve on the talent God has given me. I started out to serve God when very young and have striven to do so to the best of my ability. I have stepped aside and said and did things which I ought not to do, but the desire of my heart is that I may be able to do something for my Master who has done so much for me. I know there are many things to entice us away from our Master. We should not be of the world although we are in it. What is this world to us if we are not true to our duty? I love this latter day work and I want always to be worthy of the name of Saint.

When dark clouds hang over and human strength seems insufficient to bear it, I take up the word of God and feel comforted. O what a blessing that we have a true friend if we serve him aright. I know we have trials, but they are necessary to prove us. O mothers, you who have little minds to feed, do not let one moment pass, for while we are idling their young minds are grasping things that are unclean and unfit for them. We will always have cares, but we will not always have young and tender saplings to train.

I realize they will soon be stout trees.

Your in bonds, a tired housewife,

AUNT ALVA.

United Daughters of Zion.

Sr. Mollie Lucart, Castana, Iowa,
" Amy A. Chace, Fall River, Massachusetts,
" M. Winsor, Independence, Missouri,
" M. Clements, " "
" M. Hayward, " "
" —. Batchelder, " "
" H. H. Mills, " "
" M. Kennedy, " "
" L. Webster, " "
" A. White, " "
" L. Madden, " "
" L. Etzenhouser, " "
" A. Madden, " "
" F. Williamson, " "
" M. Collins, " "
" M. Harrington, " "

SAN BENITO, California.

Dear Sisters:—I have just reread a letter written by my dear sister, Lucinda Creamer, a short time before her death and sent to me since then by her husband. They were from home on a visit, but she did not return, for she was taken sick and lived about ten days and died December 12, 1892. One who was with her during her sickness wrote me: "I received your letter this morning, but did not deliver your message, for Sindie's freed spirit had left its earthly tabernacle before your letter came. Yes, last night must have been a happy one to her; night to us, but day, and joy, and brightness to her." The messenger, Death, did not come unexpectedly, as her letter indicates. She wrote, "I want to see you very much, for I feel that the time is short for us to see each other," and spoke of her afflictions and mine and said, "Why are we so afflicted? Is it working out a more glorious reward for us, if we are faithful in living up to the covenant we have made? O, Mary, we have a glorious hope beyond this life. The world may do what they will, but they cannot take this away from us."

This last message is a great comfort to me, and her words of admonition in testimony meeting come forcibly to my mind, "Dear brothers and sisters, let us be faithful to the end," and the thought occurs to me, Do we realize what it is to be faithful and how much that word implies, and that the promise is, "faithful over a few things, I will make thee ruler over many things"? Are we faithful every week to remember the appointed hour of prayer? I can answer for myself by saying that when I observe that hour I am blessed by the good Spirit. Do we watch ourselves that no unkind word escapes our lips, thereby wounding the feelings of others or bringing a reproach upon the cause of Christ? Are we

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faithful to *seek* for opportunities to do good? Or do we wait for them to come? Do we speak a word of cheer and comfort to the sad and afflicted one? Those out of the fold need help and encouragement as much, if not more, than those "of the household of faith." Do we ever send a word of cheer to the lonely wife and mother whose husband has left home and home comforts to preach the gospel? Do we lend a helping hand to relieve their wants? Do we pay or encourage our husbands and friends to pay a tenth of our increase (after our property has been tithed) even if we make a sacrifice by so doing? When the Saints as a body awake and realize the importance of paying their tithing, then the gospel will roll forth as never before.

Dear sisters, I am trying to be faithful each day, for life is so uncertain, and especially to me, for I have heart trouble. About two years ago I had a serious spell of heart failure, and for a time my life seemed to hang in the balance. The next day, being very weak, Bro. J. F. Burton was sent for to administer to me, and the promise was (so we understood it) that my life was prolonged conditionally. If I was faithful in the discharge of duty, and did all the good I could, that I should be spared many years, and my impression and that of my family at the time was, that if I was not faithful I would pass over to the other side. The thought uppermost in my mind is, Could I accomplish more there than here? I often feel discouraged because I do so little for the cause I love that has done so much for me. I desire to live so that I can always say, "Thy will, not mine, be done."

Your sister in the gospel,

MARY J. PAGE.

THE OLD HOME-NEST.

Joy to hear the dear old robins,
In the apple-boughs once more,
Piping, at the crimson dawning,
O'er and o'er!
Not a leaf, and not a blossom,
Where their tiny feet may rest,
Yet they seem to be so happy
Near the old home-nest!

"Though of spring we gaily carol,
There is something dearer still;
Weary wings have wandered over
Wood and hill;
But our hearts were ever longing
For the place that is the best,—
For the comfort and the shelter
Of the old home-nest!

"We have reveled in the brightness
Of the far-off skies of blue;
But to these familiar branches
We were true!
And the Father, kind and loving,
Guided us upon our quest,
To the blessings and the sweetness
Of the old home-nest!

"Do you wonder that we carol,
Happy-hearted, to the sky?
Here is where our little nestling
Learned to fly!
O, the song that we are warbling
You will ever find the best,—
There is nothing brighter, dearer,
Than the old home-nest!"

—*George Cooper, in S. S. Times.*

Canon Farrar says there are now 4,000 clergymen of the Church of England without employment.

LAMONI, Iowa.

Dear Sisters:—I have many times thought of writing to you and bearing my testimony to the goodness of God. I know he is a God of love and mercy and will forgive our sins if we are humble and faithful. I desire his Holy Spirit to guide me in bringing up my family in his fear, that they may be the means of doing good in the cause of Christ. There are so many trials and temptations to lead us astray, that we need to be prayerful and watchful.

Conference time is almost here, and while we are cleaning our houses and getting things in order, let us try to adorn our homes with that love of God and his Holy Spirit so that our hearts may be made to rejoice in God. Let our garments be made in plainness, that our minds may be removed from pride and we be made to rejoice and our companions with us, and may we have the Spirit of God to guide them aright. Ever praying for the welfare of Zion, I remain,

Your sister,

ELLA BARRETT.

Letter Department.

STOCKTON, Cal., May 11.

Editors Herald:—As I passed through Pleasanton, Alameda county, yesterday, I saw Bro. H. L. Holt, with his tents spread in a quite prominent place near the depot, but Nahum's chariot would not give us much time for conversation, so we hailed them and rushed onward. Doubtless Bro. Holt will be able to reach some of the good people of that place, and in his pleasant, attractive manner in the stand lead them into the truths of the great latter-day work. Bro. Albert Haws has his tent unfolded in Hollister and aided by Bro. William Pickering is intending to make the people of Central California know that there is such a people as Latter Day Saints, and that they believe and teach the truth. Bro. D. L. Harris and C. Baly will soon hoist their colors at the masthead of their tent in Southern California, and Bro. Thomas Daley will probably unfurl and raise his white house in Oregon and Washington; so, you see, the brethren are going to give the white halls a fair trial this year, and we expect some good work will be done. These brethren are all able, zealous, earnest men, in whom I and the Saints have all confidence; and we hope and believe they will be sustained in their work. I think there may be a little wholesome emulation in this work among the brethren, yet without jealousy or envy, as to who shall have the best record for the ensuing year in their respective fields of labor. So far as I am able to learn they are all determined to work with all their powers to advance the work, to lead souls to Christ.

Bro. D. S. Mills is in the northern part of his field; is quite feeble, but with God's blessing, aided by the kind and gentle nursing of Bro. and Sr. Eugene Holt, Bro. and Sr. A. Page, and others, in conjunction with the pure ozone only to be found in the *grand avenues* between the mountains of San Benito, we hope will improve and the Saints again hear his voice in testimony as only D. S. Mills can testify. Sr. Burton has gone on south and will remain with the children this summer. I expect to work my way northward as directed, and hope I may not be too far behind my brethren and co-laborers in good works. Peace be with you.

J. F. BURTON.

ST. LOUIS, Mo., May 14.

Editors Herald:—Bro. Curtis is here for to-day, and preaching. He is well and in good spirits, as is also Bro. C. H. Jones. The outlook is good for the work in this part of the Lord's vineyard. Bro. William Anderson is also here and is looking well. The young people are doing good work; in fine, the work is looking better than ever before, and by the grace of God we hope to continue. Bro. G. H. Hilliard is to be with us soon. May all work together with God for the good of the work and our future happiness.

Your brother,

NOAH N. COOKE.

LITTLE SIOUX, Io., May 11.

Editors Herald:—Will you allow me space to tell my relatives and friends through your columns how I was made to rejoice by seeing my companion, Dr. Miller, buried with Christ in baptism and arise to walk in newness of life. The long prayed for and hoped for event occurred on Sunday, April 9; Bro. J. F. McDowell performing the ordinance. Three others were also baptized at the same time. On May 1, we were again led to thank God for his goodness in leading my husband's partner, Dr. B. B. Shirk, an intelligent young man, to the true Church of God, Bro. J. F. Mintun being the porter who opened the door for him to enter the kingdom. A married lady and four girls from the Sunday school also entered through the door at the same time. Thus ten precious souls have been added to the church here to partake of the blessings of our Father inasmuch as they continue to live for them.

Earnestly asking an interest in your prayers that we may be faithful, and never become careless or slothful, I am, your sister,

ELLA MILLER.

FULTON, Iowa, May 15.

Editors Herald:—As a branch we are not dead, but are not as fervent as we ought to be, when we consider that there is so much trouble around. The Saints are not entirely free, either; we have several sick in this branch and our kind Father only can heal them. One brother died lately, firm in the gospel. Whenever he had a chance he would tell the people of the gospel he so lately obeyed. May we live so that when the summons come we may be ready, as Christ said, "Be ye also ready."

The work does not seem to win its way here so fast as we would like. O, how well it would be if we would love our neighbors as ourselves! Then we would not speak hard about our brother or our sister. Do we as Saints live as humbly as our dear Master? I fear not. May God help us to do right that we may reap a reward with the righteous.

JOHN HEIDE.

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SOMERVILLE, April 12.

Editors Herald:—As the majority of the people about here are not inclined to attend our meetings, I have adopted another method of trying to reach the honest-hearted ones, by distributing our literature among them. I gather up *Heralds*, *Autumn Leaves*, the Voice of Warning, tracts, etc., mount my bicycle, and distribute them about the neighborhood, telling the people I will call again with others, and take the ones they have read. This plan works capitally, for it gives me a chance to enter into conversation, and to explain the principles of our faith. Some are becoming interested, and we think there will be an increase in the church here soon.

The work moves slowly; but with the hopes of a brighter day we press toward the mark.

In the warfare,

C. A. BUTTERWORTH.

ATTLEBORO, Mass., May 4.

Editors Herald:—On Sunday evening, April 23 last I filled an appointment at Union Chapel, Briggs' Corners, with over forty people present. The place is a small hamlet located about three miles southwest of here. It is a part of the town of Attleboro. About four years ago Brn. Thomas Whiting and F. A. Potter preached there in the Baptist church, and finally it was closed against our people, and now the instigators of the closing have been obliged to close it on themselves. Since then a new Union chapel has been built there with a sort of a free platform, and thus we have the privilege of occupying. Elder Charles A. Coombs preached there last Sunday evening and the people were pleased with his discourse. We expect Bro. George W. Robley to speak there as soon as convenient. Bro. Robley preached at Providence last Sunday and will fill an appointment at Fiskville next Sunday. I am sorry to state that Sr. Anginette Wilcox, of Plainville, is fast failing with the dread cancer in her mouth. She will be remembered by the traveling ministry as one of those kind-hearted mothers in Israel.

May 12.—The work is opening up nicely at Briggs' Corners. The interest does not seem to decrease. The writer preached there again last Sunday evening. The Spirit was present to aid and bless, and we hope and do feel that some of the good seed must be taking root. My prayer is that it may root deeply and strongly, and that it may not be removed. We greatly miss Bro. J. F. McDowell. I am glad that a few Saints in this district did and do now appreciate his wise counsel. May God bless him and his family.

In the faith,

ARTHUR B. PIERCE.

WYALUSING, Wis., May 16.

Editors Herald:—I am at present laboring in Southwestern Wisconsin, along the Mississippi River. I came here from Bagley, where I held a three weeks series of meeting. I find that a large majority of the people along the river are of the class Paul spoke of: "Lovers of pleasure more than lovers of God." In this place the churches have combined against me, and the members have resolved to stay away themselves and keep as many others away as possible; but I have pressed steadily forward and paid no attention to them. They are becoming very curious, and begin to come out one or two at a time; and I notice that when they come once they usually come again. I heard this morning that our Congregational friends intend to send for a man to "roast" me. Very well, I can stand a little roasting just to get to roast some one else.

We have many friends here among the outsiders, who heretofore have paid much into their contribution box, and now when they see the class coming over to us, or rather being driven over to us, they are beginning to get uneasy; but little do they think that they themselves are to blame, and that by their unfair treatment of me they are driving others over to our sympathy.

I baptized one at Brodtville on Sunday, and am to baptize others next Friday; have promised to preach in Brodtville every two weeks. I expect to go from here to Bridgeport. The weather is very cool here; the plum and apple trees have not yet blossomed.

J. W. PETERSON.

WALNUT HILL, Mass., May 13.

Editors Herald:—I will write of a dream I had not long ago. I had been writing a letter to a good brother in the church, in which I used the words, "Whom the Lord loveth he chasteneth." At that time I really believed those words, but now I *know* they are true; for that very night I dreamed I was a little child again. I thought I was in a woodland, and my Sister Ella was with me, and there was a person with us who seemed to be a kind of father to us. He was a very lovely person; I have never seen so much love expressed in the countenance of any human being, and I loved him more than words can tell. He was my sister's father as well as mine, but she did not know him as well as I did. I thought she was always doing something wrong, and always being punished; but nothing seemed to have any effect upon her. The reason was, she did not realize that her father loved her and was only chastening her for her own good, so she turned from him in bitterness until she was left to go her own way. And now I had also done wrong and had to be chastened, but I seemed to understand very clearly that my chastening was given in love and for my future good. I do not know what my affliction was, but it was very painful indeed; yet my father was with me all the time, and the knowledge of his love was such a comfort to me that I was able to go through great pain rejoicing. This was a very simple dream, so simple that even a child can understand that it was given me as a proof of the words, "Whom the Lord loveth he chasteneth," and that if we truly receive chastening in the right spirit God will be with us, and if we understand fully that he loves us, and trust him as a little child, he will carry us through all our troubles.

I have a very sore affliction, even deafness: yet now that I know that it was given me in love, I am not only willing to bear it, but I even thank God for it; for I know that it was sent for my own good, and perhaps for the good of others; happy thought. As I write, the thought has just come to me that someone who reads this may feel to thank God for his hearing. If that is so, who can say that my deafness is not doing good? Is it not good that even one heart should be brought nearer to God in gratitude? Now although willing to bear it if necessary, yet I have a great desire that God will take it from me. I have sometimes thought I might be cured by the prayer of faith. I have prayed much for faith, and know that the Father has heard my prayers. Whether he will give back my hearing or not I do not know; but this I know, that there is a great blessing in store for me if I am only faithful. I feel that I shall be blessed in some remarkable way, but it depends upon my faithfulness. And right here I ask the Saints to pray that God will give me faith. I have great love; I can truly say that the strongest feeling of my heart is love for God and for his work. The knowledge of God's love is the greatest happiness ever known, and my greatest desire is to be worthy of such love; but my faith is somewhat weak, although it is surely growing, for this very day I was relieved of pain by the power of God.

I am writing this in the mill where I work. Only a few hours ago I was in such pain I thought I would have to go home; now I have a very good reason for wishing to work steadily. I prayed to be cured, and my prayer was answered; for in a few moments I was all right. I know that it was in answer to my prayer, for I have had attacks of the same kind before, and they always lasted two or three hours and sometimes longer, while this one was all over in less than ten minutes. I am sure that Brn. R. Bullard and E. Fisher will be glad to read of this, for only last night they prayed that I might have faith.

I have felt a call to write this letter, and although I am sure there are many who could write a better one, yet I feel that this will do good to some one, for I have asked my Father to help me, and so I send it forth with a humble prayer that it will be a help.

As a parting word I would say that if any of my dear readers desire to draw nearer to God let them make a sacrifice unto the Lord. Make it willingly, thanking God that you have the chance to do it, and your heart will surely draw nearer to God, and you will know such happiness as nothing in this world can give.

Your sister,

CHRISTINA S. MARTIN.

HELEN, Tennessee, May 12.

Editors Herald:—In company with Bro. C. L. Snow I left home April 14, going some eighty miles south, where we did gospel work in five counties, the result of which we hope will be seen in the near future. Bro. Snow has a very large connection in this part of the country, and I am favorably impressed with them as being a people who will readily accept the truth, as since we left there we learned that some of them have expressed their intention of being baptized. Wherever we labored we had pressing invitations to come again, which we promised to do in the near future.

In bonds,

P. B. SEATON.

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Original Poetry.

A TRIBUTE.

BY ELBERT A. SMITH.

Addressed to Elder Mark H. Forscutt, on the eve of his departure as missionary to the South Sea Islands.

Unto the church the Spirit spoke,
A message and a calling brought,
With joy and yet with sorrow fraught,
When thoughts of thee and parting woke.

Not as we would rolls on the work
Across a broken hope and home,
And bids thee far from friends to roam,
Where darkly hidden dangers lurk.

The courage of a loving heart,
Our fortitude of none avail;
Our better judgments even fail
To bid a trusted friend depart.

Not as we would! But what are we?
No learning, and no studies deep,
No rules of faith the schoolmen keep
May penetrate God's mystery.

The call is of God's voicing.
Because we may not see the need,
We do not pause with him to plead,
But sacrifice our hopes, rejoicing.

The call unto thy soul secure,
By tongue, and prophecy, and dream,
As lights that on thy pathway gleam
To make assurance doubly sure.

And who a better work may choose,
Than bear the gospel message far,
To where God's scattered children are,
The bands of ignorance to loose?

God loves the feeble ones and small.
All those who put in him their trust,
He saveth from the greed and lust
Of such as seek to make them fall.

He loves his own and leads them forth;
Yea, where the tropic's fervid heat
Upon the island mountains beat,
Or cheerless, frigid, icebound north.

And these the islands of the sea,
The lands the Spirit calls thee to,
May claim the gospel as their due,
And gain salvation, full and free.

For bond, or free, or black, or white,
The message is to one and all;
And whoso will accept the call
Become the children of the light.

Ah! noble gift! to dedicate
A life unto God's holy cause;
To write within thy heart his laws,
And at his altar fires to wait!

Those fires that purify the gold,
That test the virtues of the soul,
And leave man's wounded being whole;
All burned away the rust and mold.

We know not all the future brings,
For none its secrets to us tell;
But he who lives the present well,
Has little fear of coming things.

The past is open as a book:
Upon its pages we may mark
Where others stumbled in the dark;
And those who on its records look

At last begin to start and wake,
To cast aside the creeds worn out,
And choose instead a healthy doubt;
The light of lights begins to break.

And anxious ones are looking on,
With faith not based on warring creeds;
But rather on their human needs,
And praying for this light to dawn.

Thrice blessed are the men who haste,
The gospel to these souls to tell;
Their voices as a silver bell
That rings the Sabbath day of grace.

Sweet music from their lips doth flow,
And waters of eternal life,
With power and assurance rife,
That where men *thought* they now may *know*.

Then go, thou strong apostle, go!
Thy noble work as nobly do,
And bear the tidings, ever new,
In love alike to friend and foe.

If brothers' wish of good may cheer,
We wish thy labors to extend
Throughout the long years to the end;
And may the Spirit e'er be near,

With helping hand thy course to guide,
Thy faith and hope secure abiding;
Make Christ, the Son of God, thy hiding,
When ill from foes of truth betide;

Before thy feet to part the waters,
Till God who is thy great salvation
Bids thee cease the proclamation
To earth's erring sons and daughters.

Original Articles.

A TESTIMONIAL.

EDITORS HERALD:—While under any circumstances and conditions in life I am happy to bear testimony to the truth, how can I best introduce the subject of this article, or by what caption may it be called? My conclusion is, that the object will be a sufficient introduction. My experience and occupation in life have brought me into almost daily communication with all classes, nationalities, and organizations. In early life, at eight years of age, my parents left the place of my nativity, and located in Kirtland, Lake county, Ohio. This was in 1832, about the time of the organization of the church of the Latter Day Saints, and some families of that church lived in our neighborhood. Being a recent organization, with views not fully understood by many outside of their immediate neighborhood, much was said about their *peculiar ideas*. My parents were careful and considerate in all their investigations and conclusions, and the result was that their example never encouraged a spirit of strife or bitterness in anything that came up, as being something new in belief, but rather to wait for developments. "There may be something of good in what may seem very absurd to us at the time," my father said; so as a family we grew up and entered upon the duties of life believing that there may be tares in the wheat, but that it was our work in life, under all circumstances, to glean the wheat from the tares; and it was a lesson for good as the years went on.

I became more acquainted with these "wonderful people," as they were called. I became a member of the academy, or "Western Reserve College." My classmates were children of many of the families who were pillars of the Reorganized Church. I found nothing in my intercourse with them to be disapproved; I cherish their acquaintance and memory still after years have passed. I married and located in Kirtland, Ohio, where many of my neighbors were faithful members of the Church of Latter Day Saints. My husband's father, Luke Wilson, had almost weekly intercourse with Joseph Smith, the Cowderys, Rigdon, Carter, Bond, and many others and their families, and I have often heard him remark that he never dealt with more honorable men; and up to the time of the majority of the church removing to Missouri I knew much of them, and with those who remained in Kirtland have always maintained an acquaintance.

When Mr. Wilson left Kirtland, and we located in Tabor, Iowa, I soon learned that there were several families located there who were members of that church, and my cousin said, "They are some of the best citizens we have here." "Why not?" I said, "You will find good persons in all organizations. So, too, we must expect to find tares in every community and organization, and cannot always find *families* exempt." She replied, "Very true." In every locality where I have lived socially and professionally, I have known many families, who were, and are members of this church; and in health, in sickness, and by deathbeds have found them true to each other, and firm patrons. I have ever recognized their faith, and never have in any way disapproved of their course of treatment. It being *true* faith, it behooves me to recognize what I wish to be respected; for in my profession wherever I have been located I have taken pleasure in attending their conferences and services at other times, when I could take the time. While located at Council Bluffs, my daily experience was the same. Have I found these people so different from anyone else, they have without exception been true and honorable in all my relations with them; but I have had the same experience in every place, of being questioned relative to their honor, morality, and belief, and the same assertion has invariably been made, that "all were Mormons, all were polygamists where they dare be; many villains among them," etc. This has ever given me the liberty to express what I knew relative to the question: "*I know* that they are not the same; that Joseph Smith was not a polygamist; that it [polygamy] was never believed or encouraged while in Kirtland; and I said, "Read the article in their church creed relative to a plurality of wives, and of adultery. Where can one find in any other church creed in Christendom an article so plain against polygamy as represented in the church creed of the Latter Day Saints." Neither while in

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Kirtland did the church sustain, or approve of any criminal offense of any kind. While every crime committed was laid to them, such were not proven against them. I know that thefts were committed, and have in mind one case that for some years was supposed to have been committed by one or more of the church members, and that during a revival in the Congregational Church one of the members arose and confessed that he was the man who committed the theft. I heard the confession and knew the man. While we know that there are crimes and misdemeanors committed in all communities, and in all organizations and neighborhoods, and no one can be responsible for the person or persons who commit such transgressions, it never should be reflected upon the church, or social relation where the criminal claims to be recognized. Such persons make it their security from publicity; they may have a nature that forbids them from doing otherwise; they are not morally strong enough to resist any temptation to give way to their inclination, whatever that temptation may be. Who can say what such natures have to contend with? But such things should never be made the instrument in the hand of an enemy, that the church recognizes or covers crime in any form. Then the assertion has often been made, "Well, they were so much of outlaws that they were driven out of Kirtland by a mob." That is a false assertion. I lived in Kirtland at the time. They left quietly and nothing was said at the time about their leaving, only that it was a prophecy to the church that Joseph Smith should go in answer to that dispensation.

Only one thing seems to be realized out of all this bitterness and strife; that is, to live down polygamy, prove to mankind, and live out their faith in God, who in due time will bring order out of chaos, the dawn of that day when the truth will be verified, when the Church of the Latter Day Saints will prove themselves, by God's help, free from the stigma which the polygamists have been trying to force upon them as a church and people.

I ask now, Why is this people not worthy of the recognition, sympathy, and prayers of all Christian people? We are all traveling the same road in life; all have the same heavenly Father, in whom we trust, to whom we seek for grace and faith; the same Savior as a guide and example for attainment in Christian life. All are striving for the same heavenly rest, when our life work is finished. With this life work well considered, have we much time to cultivate a spirit of enmity, strife, and bitter animosity? I feel like saying, "God have mercy upon such hypocrites."

I thank my heavenly Father that I cherish a conscientious feeling of respect, and recognition for every person who maintains true faith in the religion of Jesus Christ; and I care not to what organization or church they may belong; that is not for me to decide or dictate; our heavenly Father will care for his own under any circumstances. And may he help us to always be able to discern the good in every human being; to "do as we would like to be done by."

With sincere regard,

MRS. Dr. M. D. WILSON.

OAKLAND, California, January 28.

[Of this letter Bro. A. Haws, by whom it is sent to us says: "This letter speaks for itself, and is very appropriate at the present time when there are so many writers trying to plaster polygamy upon Joseph Smith and the early church. It was written voluntarily, and I hope will find a place in the *Herald*."—ED.]

THE TWELVE AND SEVENTY.—NO. 4.

BY W. W. BLAIR.

UNDER date of July 3, 1839, Joseph's history contains this from a general Epistle of the Twelve: "If a man sin, let him be dealt with according to the law of God in the Bible, the Book of Mormon, and Doctrine and Covenants; and then leave him in the hands of God to rebuke, as Michael left the devil. Gird yourselves with righteousness, and let truth, eternal truth, be written indelibly on your hearts. Pray for the prosperity of Zion, for the Prophet and his Counselors, for the Twelve, the High Council, the High Priests, the Seventies, the Elders, the Bishops, and all Saints,—that God may bless them, and preserve his people in righteousness, and grant unto them wisdom and intelligence, that his kingdom may roll forth.

"We would say to the elders, that God has called you to an important office; he has laid upon you an onerous duty; he has called you to an holy calling, even to be priests of the Most High God, messengers to the nations of the earth; and upon your diligence, your perseverance and faithfulness, the soundness of the doctrines which you preach, the moral precepts that you advance and practice, and upon the sound principles that you inculcate, hang the destinies of the human family, while you hold that priesthood. You are the men that God has called to spread forth his kingdom; he has committed the care of souls to your charge, and when you received this priesthood you became the legate of heaven; and the Great God demands it of you that you should be faithful; and inasmuch as you are not, you will not be chosen, but it will be said unto you, Stand by, and let a more honorable man than thou art take thy place, and receive thy crown.

"Be careful that you teach not for the word of God, the commandments of men, nor the doctrines of men, nor the ordinances of men, inasmuch as you are God's messengers. Study the word of God, and preach it, and not your own opinions, for no man's opinion is worth a straw. Advance no principle but what you can prove, for one scriptural proof is worth ten thousand opinions. We would moreover say, abide by that revelation which says, 'Preach nothing but repentance to this generation,' and leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now. The horns of the beast, the toes of the image, the frogs and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things, therefore, have nothing to do with your mission. . . . We would also warn the elders according to previous counsel not to go onto another's ground, without invitation, to interfere with another's privileges, for your mission is to the world, and not to the churches. We would also remark, that no man has a right to usurp authority or power over any church [branch], nor has any man power to preside over any church, unless he is solicited and received by the voice of that church to preside. Preach the first principles of the doctrine of Christ, — faith in the Lord Jesus Christ, repentance toward God, baptism in the name of Jesus for the remission of sins, laying on of hands for the gift of the Holy Ghost, the resurrection of the dead, and eternal judgment. When you go forth to preach and the Spirit of God rests upon you, giving you wisdom and utterance, and enlightening your understanding, be careful that you ascribe the glory to God, and not to yourselves. Boast not of intelligence, of wisdom, or of power; for it is only that which God has imparted unto you; but be humble, be meek, be patient, and give glory to God."—*T. S.* 1: 13, 14; *M. S.* 17: 341–2.

Sunday, August 4, 1839, the church, at Nauvoo, "passed a resolution that the Twelve proceed as soon as possible [on their mission to Europe, etc.], and that they would provide for their families during their absence," and on the 29th inst., "Elders P. P. Pratt and family, Orson Pratt, and Hiram Clark, started on their mission to England."—*M. S.* 17: 356–7.

Elders Brigham Young and H. C. Kimball left Nauvoo for England September 19, 1839.—*M. S.* 356.

April 14, 1840: "A Council of the Twelve, viz., B. Young, H. C. Kim-

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ball, P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, and John Taylor, seven in all, was held at the house of Elder Richards in Preston, England, when Willard Richards was ordained to the Apostleship, agreeable to revelation, by President Young, under the hands of the quorum present."—*M. S.* 17: 712.

William Smith, brother of the Seer, in vision, had seen the foregoing Council at the time of the endowment, in Kirtland, more than four years before, as recorded by the Seer in his history, in *Millennial Star*, 15: 643, as follows: "President William Smith, one of the Twelve, saw a vision of the Twelve, and seven in council together in old England, and prophesied that a great work would be done by them in the old countries, and God was already beginning to work in the hearts of the people." (See also *M. S.* 18: 40.)

On the 15th of April, 1840, "Elder Orson Hyde left Commerce [Nauvoo] for Jerusalem," and the next day met with John E. Page, at Lima, who was to accompany Elder Hyde on his mission. (*Ibid.*)

A Council of Twelve was held in Preston, England, April 14, 1840, and it was resolved "that twenty of the seventy be sent for, and that it be left discretionary with the President of the Twelve to send for more if he think proper."—*M. S.* 17: 741.

May 1, 1840, Orson Hyde and John E. Page wrote to President Joseph Smith, saying: "We feel that we are acting under the direction of the Presidency of the Church; and the reason that we make these inquiries [as to whether they might print church books], is, that we do not wish to step beyond our limits, or bring ourselves into a snare and dishonor by taking liberties that are not ours."—*M. S.* 17: 744–5.

May 7, 1840, Brigham Young wrote from England to President Joseph Smith thus:—

"Concerning being called to the Seventies, and sent to other countries, I should like to know whether it would be proper to ordain them to that office or not while here."—*M. S.* 17: 773.

Answering the above question, President Smith, Jr., replied, July 19, following, "Not to ordain any into the quorum of Seventy."—*M. S.* 18: 85.

May 14, 1840, President Joseph Smith, Jr., wrote to Orson Hyde and John E. Page as follows:—

"In answer to your inquiry in a former letter, relative to the duty of the Seventies in regulating churches, etc., I say that the duties of the Seventies are more particularly to preach the gospel, and build up churches, rather than regulate them; that a High Priest may take charge of them. If a High Priest should be remiss in his duty, and should lead, or suffer the church to be led astray, depart from the ordinances of the Lord, then it is the duty of one of the Seventies, acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority, to go to that church, and if agreeable to a majority of the members of said church, to proceed to regulate and put in order the same; otherwise, he can have no authority to act."—*M. S.* 17: 774–5.

October 6, 1840, a General Conference of the European Mission was held in Carpenter's Hall, Manchester, England, six only of the Twelve being present, and they were enrolled with the "High Priests" present. (*M. S.* 18: 183.)

The above-mentioned conference directed that certain officers who had volunteered to labor for the church and had not received appointments by the conference "be left to the Traveling High Council to dispose of and appoint to such places as they may judge expedient;" also "That in consequence of there not being time to transact all the business of the conference, the ordination of officers be left to the Traveling High Council to ordain from time to time such members as they may consider requisite;" and further: "That wherever a branch of the church is established, two members be appointed to receive the weekly voluntary contributions of the members, for promoting the spread of the gospel, and the same to *be disposed of by the vote of the church in council with the Twelve Apostles.*"—*Ibid.* 184.

About October 19, 1840, President Joseph Smith, Jr., wrote officially "To the traveling High Council and elders of the Church of Jesus Christ of Latter Day Saints in Great Britain," and, among many other matters, said this:—

"I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom, and I have no doubt but that the Spirit of the Lord has directed you; and this proves to my mind that you have been humble and your desires have been for the salvation of your fellow man, and not for your own aggrandizement and selfish interests. As long as the Saints manifest such a disposition, their counsels will be approved of, and their exertions crowned with success. . . . If Elder Parley P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family is with him, consequently his circumstances are different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the church and continue the paper [*Millennial Star*] which is published."—*M. S.* 18: 214.

April 4, 1841: "Nine of the Twelve at Manchester, [England,] attended meeting at the Carpenter's Hall, and individually bore testimony of the fulness of the everlasting gospel.

The 5th inst., the Quorum of the Twelve, at the above-mentioned place, resolved "that the Twelve do business at the conference [to meet there on the 6th instant] as a quorum, and call upon the church or conference to sanction it."—*M. S.* 18: 455, 468.

April 15, 1841, nine of the Twelve united in an epistle to the church in Great Britain, and gave this timely, wise counsel:—

. . . "Be careful to respect, not the eloquence, not the smooth speeches, not the multitude of words, not the talents of men, but the offices which God has placed in the church. Let the members hearken to their officers; let the priests, teachers, and deacons, hearken to the elders; and let the elders hearken to the presiding officers of each church or conference; and let all the churches and conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the church; and, by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God. . . . In regard to ordaining and licensing officers, each conference is now organized under the care of their respective presidents, who, with the voice of the church, may ordain, according to the gifts and callings of God by the Holy Spirit, and under the general superintendence of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers."—*T. and S.* 3: 896, *M. S.* 18: 503–4.

Selected Articles.

BIBLICAL THEOLOGY OF THE NEW TESTAMENT.

BY PHILIP SCHAFF, D.D., LL.D.

BIBLICAL theology is fast coming to the front, and taking the lead of systematic or dogmatic theology. Formerly it was the reverse, especially during the periods of scholasticism in the thirteenth and seventeenth centuries, when the Bible was subjected to dogma, and was utilized merely as a treasury of proof-texts for a preconceived system of doctrine, whether Catholic or Lutheran or Calvinistic. Nowadays, people want to know first and last what the Bible teaches, which is of more practical importance than the teaching of the fathers, schoolmen, and reformers. The authority of Christ and the apostles overshadows the authority of popes, councils, and confessions of faith.

Biblical theology, in its modern technical sense, is a systematic representation of revealed religion in its primitive form, as laid down in the

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canonical books of the Scriptures, and as distinct from its subsequent development in different ages and branches of Christendom. It sums up the scattered results of exegesis, and arranges them so as to exhibit the organic unity and completeness of revealed religion.

Biblical theology is divided into Old Testament theology and New Testament theology. On the Old Testament theology we have the works of Ewald, Schultz (recently translated by Patterson, Edinburg, 1892, 2 vols.), and Oehler (revised translation, by Dr. George E. Day, 1883), and A. Duff (Edinburgh, 1891). On the New Testament theology we have the works of Neander, Schmid, Reuss, Baur, Van Oosterzee, and Weiss. To these has been quite recently added two important works of Beyschlag (professor in Halle), "New Testament Theology" (1891-92, 2 vols.) and Wendt (professor in Heidelberg): "The Teaching of Jesus." The first part of the latter work appeared in 1886, and treats of the sources of Christ's teaching; the second part was published in 1890, and was translated by John Wilson under the title "The Teaching of Jesus" (New York: Scribners, 1892, 2 vols.). These last works suggest to us some general remarks for Sunday school teachers.

In the theology of the New Testament, we must first distinguish between the theology of Christ as derived from his teaching in the Gospels and the theology of the apostles as contained in the Acts and Epistles. The former is the living germ of the latter.

1. The teaching of Jesus is altogether unique. He was neither self-taught, nor school-taught, nor inspired like the prophets and apostles. He spoke directly out of the fullness of the indwelling God, as his only begotten Son. He was not simply a witness of the truth, but the truth itself, and the light of the world. His teaching is a self-revelation of his divine-human person as the Son of God and the Son of man, as the Messiah and Savior of the world, as the founder of the new covenant and the kingdom of heaven upon the earth. His teaching is a reflection of his life, and is as free from error as his life was free from sin. It is the union of infallible teaching with a sinless life which raises him above the founders of other religions, and above all moral philosophers, ancient and modern.

As Jesus himself wrote nothing, we have to depend upon the reports of his disciples in the canonical gospels.

The synoptic teaching of the first three gospels relates chiefly to the kingdom of God and the duties of those who enter therein, and is brief, sententious, parabolic, and pictorial. This style was best calculated to impress itself upon the heart and memory of the common people in Galilee.

The Johannean discourses, which were mostly delivered in Jerusalem before the learned Pharisees and scribes, and in the private circle of his disciples, discuss the deepest mysteries of faith and eternal life, of the relation of the Son to the Father, to the world, and to believers. They differ also in style, which strikingly agrees with that of the Johannean epistles. They were evidently produced by the congenial mind of the beloved disciple, as understood in the light of the promised illumination of the Holy Spirit, and presented in his own language for the second or third generation of Christians. But no human genius could have invented such heavenly discourses, any more than the miracles of Jesus; no honest writer could have practiced such a deception upon his readers as the hypothesis of invention involves.

On close investigation, there is no material contradiction between the synoptic and the Johannean teaching of Christ. They supplement each other. It is the duty of the biblical theologian to show the harmony as well as the difference.

2. In the apostolic period three or four types of doctrine may be distinguished, which are respectively represented by Peter, Paul, and John, with subordinate differences in the Epistle of James, the Epistle to the Hebrews, and the Apocalypse.

The Petrine type, to which also James belongs, may be called the Jewish Christian; the Pauline type, the Gentile Christian; the Johannean type, the harmonious adjustment of the two. The first views Christianity predominantly in its harmony with the Old Testament, and the second in its distinction, its newness and independence; the third rises above the antagonism of the Jewish and Gentile Christians, and represents a new generation. The first was the gospel for the Jews; the second, the gospel for the Gentiles; the third harmonizes the national and religious differences in the higher union of Christ.

The Epistle of James, "the brother of the Lord," is probably the oldest of the New Testament writings, and also nearest to the Old Testament, like the Gospel of Matthew. It represents the gospel itself as a law, but as the "perfect law of liberty" (Jas. 1:25), which implies that the Mosaic law was imperfect and a law of bondage.

Peter is the connecting link between James and Paul, as the gospel of Mark mediates between Matthew and Luke. He first made the confession that Jesus is the Messiah, the Son of the living God (Matt. 16:16), which is the foundation article of the Christian faith. He agreed with Paul in the principle that Jews and Gentiles alike are saved, without the unbearable yoke of the ceremonial law, simply and solely "through the grace of the Lord Jesus Christ" (Acts 15:11), and he rose to the liberal conviction that "in every nation he that fears God and works righteousness is acceptable to him" (Acts 10:35).

Paul's fundamental idea is righteousness in Christ, apprehended by faith and operative in love, in opposition to the legal self-righteousness of the Jews. His doctrinal system turns on the great antithesis of sin and grace. Out of Christ, sin and death reign; in Christ, righteousness and life.

The anonymous Epistle to the Hebrews forms the transition from Paul to John, and gives us the fullest insight into the eternal priesthood and sacrifice of Christ.

John, the mystic seer among the apostles, penetrated most deeply into the character of Christ, on whose bosom he leaned, and strikes the keynote of the highest type of theology in the word, "God is love."

The best representations of New Testament theology enter into all the differences, and give us almost as many apostolic types of teaching as there are books in the New Testament. But there is unity as well as diversity in the teaching of Christ and his apostles, and we need a work in which this unity is more fully brought out.—*Sunday School Times.*

Conference Minutes.

DECATUR.

Conference met in Saints' chapel, Lamoni, Iowa, March 4, 1893, at eleven a. m.; William Anderson president, Edward L. Page secretary, J. A. Gunsolley assistant. Branch reports: Lucas 166; 4 received, 1 expelled, 1 removed; gain 2. Leon 45; 1 received; 2 marriages. Wirt 47. Pleasanton 121; 5 baptized, 1 removed, 1 died; gain 3. Allendale 95; 2 removed; gained 1 by error; loss 1. Davis City 78. Greenville 41; 1 received, 1 died. Lone Rock 78. Centerville 28; 2 baptized. Lamoni 866; 5 baptized, 29 received, 3 removed, 3 died; gain 28. Ministerial reports: President Joseph Smith, Apostle J. R. Lambert, Bishop E. L. Kelley. High Priests: W. Anderson, G. Derry, J. Whitehead, A. S. Cochran baptized 29, H. A. Stebbins. Seventies: M. M. Turpen, E. B. Morgan, R. S. Salyards, A. J. Moore. Elders: W. Thompson, J. S. Snively, J. McDiffet, H. N. Snively, O. J. Bailey, J. D. Bennett, H. C. Smith, S. Ackerley, M. Haskins, R. Lyle, E. L. Page, J. M Brown, H. R. Harder, J. Johnson, L. Gaulter, J. Dillon, L. Atkinson, T. J. Bell, J. Shippy, I. N. W. Cooper, E. Stafford, H. Bartlett, J. Allen. Priests: F. E. Cochran, A. M. Chase, J. A. Gunsolley, G. Brown, E. E. Marshall, J. Traxler, E. Sparks, S. D. Shippy, N. Lovell, A. M. Newberry, W. T. Shakespeare, F. M. Weld, L. Fowler. Teachers: A. K. Anderson, D. Morey, S. Shakespeare. Decatur 2. The resolution of last session which was referred to this conference was lost. Sixty-four delegates to General Conference were chosen. William Anderson, president, and Edward L. Page, clerk and treasurer, were sustained for the ensuing year. Summary of Bishop's agent report as audited: March 1, 1892, balance on hand $17.53; receipts $3,826.94; expended $3,739.61; on hand $104.86. Resolved that this district adopt the revised Rules of Order. Adjourned to Lucas, Iowa, June 24 and 25.

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CENTRAL CALIFORNIA.

Central California district conference convened in the big tent, at Live Oak schoolhouse, April 28, 1893, at 10:30 a. m.; Elder J. F. Burton chosen president, D. S. Mills chosen vice president, Fred H. Lawn chosen secretary. Ministry reporting, Elders D. Brown, D. E. Lander, O. Smith, J. H. Lawn, J. M. Putney, D. S. Mills, and J. E. Holt; Teachers, T. Cook and M. Clark; Deacon A. Page. Branch reports: Long Valley, referred back for correction. San Benito and Jefferson accepted. D. Brown, chairman of tent committee, reported; report received and committee discharged. Bishop's agent, A. Page, reported, and A. Haws and J. M. Putney were appointed to audit his books. Upon request of Long Valley branch it was resolved that Priest Jacob Smith be ordained an elder, and Teacher Timothy Cook a priest, by president of mission. D. S. Mills, J. M. Putney, and Sr. Albert Page were appointed a committee to investigate the possibility and advisability of organizing a Sunday school association, and requested to report at next meeting. Resolved that the presidents of the different branches in the district act as agents to collect means to defray expenses of the tent while in the field. Resolved that the money in the hands of the Bishop's agent in the Northern district which was collected for tent fund be given to defray the expenses of the tent while in the Central district, tent and means to be delivered into the hands of Bro. A. Haws to use with wisdom; and that we sustain Bro. Haws and colaborer with our faith and means. Bro. J. M. Putney was chosen district president, J. M. Range sustained secretary. Vote of thanks was tendered retiring president, J. B. Carmichael. Church authorities and publications were sustained. Timothy Cook was ordained a priest. Three were baptized. Preaching by Elders Hiram Holt, A. Haws, J. M. Putney, and J. F. Burton. Adjourned to Hollister, the Friday nearest and before the full moon in April, 1894.

Miscellaneous Department.

ADDRESS.

To the Saints in the Eastern Mission, Greeting:—You have been apprised ere this of the appointments made for this mission for the ensuing year. There were not so many sent as it was hoped might be, or that the mission requires; but it seemed to be about impossible to secure any more, none being available. We lost four of last year's appointees: Brn. T. W. Williams, Joseph F. McDowell, M. T. Short, and Warren E. Peak; and gained Bro. William Blanchard for Western Maine and Bro. H. R. Harder for the Ohio district; also Bro. Alexander H. Smith (President of the Quorum of Twelve) as an associate minister in charge; so that the mission is two laborers short of last year's appointment. More laborers are needed, but we will need to await the direction of the Lord of the vineyard to call them into service. It is the part of wisdom, however, and Christian, to proceed as best we can with the number we have, and abide results.

This being peculiarly God's work, and man but a feeble instrument of service to aid it forward, we cannot forecast by our own wisdom what may be gained by a year's faithful labor in its interest. We should proceed with cheerfulness, energy, and a will, as though the hope of the world and chief burdens rested with us, in order to achieve hoped for results, and secure the approval of the Master.

For convenience and effectiveness, and in harmony with the plan recommended by the First Presidency, the following divisions and assignments of labor are hereby made, and the brethren named in connection with the sections of country assigned to them are requested to take the cardinal oversight thereof under the designation of "fields of labor;" viz.: Holmes J. Davison, Nova Scotia and New Brunswick; Ulysses W. Green, the States of Maine and New Hampshire; Frank M. Sheehy, the Massachusetts district, Vermont, and Northern New York; Alonzo H. Parsons, Philadelphia district; Hiram H. Robinson, Central Pennsylvania; D. L. Shinn, West Virginia district; James Moler, the Ohio district; Lorenzo W. Powell, Pittsburg and Kirtland district.

It is expected that these brethren will take the lead in directing the missionary force in their respective fields of labor thus assigned, especially associate laborers, and render aid and assistance by counsel and advice in other departments of church work as it may be required. The Saints should respect their counsel.

It is not intended by these appointments to make the lines of the limited territory outlined so arbitrary that no one may pass over them on any occasion, to answer a call for labor; but it is expected that none will remove very far from those designated limits without the knowledge of the missionary in charge. It may be required, however, and doubtless will be, in some instances, as in the past, that an exchange of labor will be required between some of the elders, or visiting of places not mentioned in the boundaries given. This arrangement and appointment is made for method, order, and effectiveness in labor, with no intention of abridging the personal liberties of any. The field of the missionary is the world, but organization and system are necessary to the successful army.

It is a pleasure to be able to write again encouragingly of the work. The present outlook is a hopeful one, and we feel to commend anew the gospel cause to the Saints abroad.

The late General Conference was a most successful one in results,—a clearing of the sky, the triumph of law and order, and the assertion of principle and fact over sentiment and the apocryphal historical past. The work accomplished was a great revelation to many of itself, showing the trend to be towards the true goal. A more thoughtful, discerning, and earnest class of men we have never met at General Conference,—alert to everything that savored of good to the cause, or boded evil thereto. The current of thought ran deep, with a feeling of alarm influencing many and seemingly inspirationally the warriors filed into line with a set purpose to determine what latitude and longitude the old ship of Zion is sailing in. The results were eminently satisfactory; Zion seemed indeed like a place of light, education, and advancement, a "high way . . . and a way." (Isa: 35: 8.)

The history of the last days of Nauvoo, and that of the factions which sprung out of a rejected church, all panoplied under a one-man power to guide and dominate them, as under Brigham Young, James J. Strang, etc., are standing protests and admonitions not to make precedents of the past a means to interpret for the Reorganization; neither to permit dangerous power to be concentrated in any one department of the church to be used against the liberties of the people, provided some ambitious person should essay to do so; and the history of the world shows that the opportunity always found the man. Thank God, this point, that has been the means of so much mischief in the past, is being judiciously guarded! It is well. An overtrust and unguarded confidence, even in the Reorganization, and unconsciously, an order of things might obtain that would permit an unscrupulous and ambitious person to do a deal of mischief, or make shipwreck of the faith, entire, as in the past, ere it could be corrected. Thoughts of the possibility of history repeating itself naturally move the burden bearers to rally in solid purpose against even a seeming tendency in that direction. This is also well.

Neither are they willing that the doings, weaknesses, blunders, misguided policies, and sins of a rejected church shall be made waymarks and precedents by which to guide the Reorganization, or allowed too great an influence in shaping its policy. By resolution, in substance, the history and doings of the church of the past were declared to be apocryphal, putting them in the same category with the history of other institutions—to pass for just what they are worth; the true to be gleaned from the false, the Text Books alone being the standards of faith. This will be encouraging to a large class of readers and thinkers. The most exacting could not require more. It is not that the church has lost faith in its men, but that it proposes and has the courage to put itself right and declare its purpose to the world.

The Reorganization believes in the living God of to-day. That he is now, as well as back yonder; that he can speak now, as well as then, when it is his pleasure, or there is a need for it; that he never will cease to be thus disposed. The spirit of the world is that the prophets and apostles were once, but are not now. The Reorganization believes in the living ones, as well as the dead ones; that all men are, and have been fallible, and that God only is infallible. So that when there is a conflict in judgment in matters upon which the church has not declared itself, no one's judgment dominates, but the doctrine of "popular sovereignty," or "common consent" obtains.

All bow with profound respect to *divine* wisdom and mandate, but rally for judicial scrutiny when but the judgment of men appear upon important measures. No better foundation could be declared, and up to date none need fear as to the safe guidance of the church. In such a cause let us renew our efforts for another year's labor, and God will crown our work with his approval.

In the appointment of two missionaries in charge, it was intended that they should divide the field, or not divide, as thought to be wise by them. Bro. A. H. Smith has not arrived in the mission as yet, and is not familiar with its needs, and until such time as a division is made or a consultation and further line of policy is announced, all reports, requests, etc., will be made to William H. Kelley, Temple, Lake county, Ohio. Bro. A. H. Smith may be reached at the same address.

Very truly.

WILLIAM H. KELLEY.

BISHOP'S AGENT'S NOTICES.

To the Saints of the Eastern Iowa District:—Having been appointed Bishop's agent for this district, I would like to encourage you in regard to the temporal law of God, for Christ says "If ye love me, keep my commandments," (John 14: 15,) and God said to the Jews (Malachi 3: 8), "Ye have robbed me." Now we do not want to rob our fellow man, much less our kind Father who is in heaven, whom we claim to love and adore. There are grand blessings promised to those who will obey the temporal law, for God said he would open the windows of heaven and pour out a blessing that there would not be room enough to receive it. Shall we trust God, or shall we doubt his word? Have we ever heard any who have complied with all of God's laws, tithing included, say they have not been blessed if they have faithfully discharged their duty? The earth is the Lord's; he has given us what we have, and he only wants one tenth of our means, and he will abundantly bless the nine tenths if we only comply with his request.

Now, one tenth means one tenth of all we possess. Suppose I own property to the amount of fifteen hundred dollars. I then owe on this property five hundred dollars. I deduct this five hundred out of the fifteen hundred, leaving me the possessor of one thousand dollars; and the one tenth of this thousand is one hundred dollars, and this is the Lord's share, and should be set aside and paid over as soon as convenient to the agent. We cannot hand money to the elders and have

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it credited as tithing. After we have paid this tenth we pay our increase,—the tenth of what we lay up or gain yearly above our living or expenses.

Brethren and sisters, we have several missionaries in our district who have to be provided for. They leave their homes, wives, and children and labor for the cause we claim to love. Let us make them contented, as it were, so that when they think of home and loved ones they may know they are well cared for, and in the day of reward we shall share with them, having done our duty; and if we have no tithes, let us make some sacrifice in something and give to the Lord.

And further; we should be self-sustaining, at least in this district. There are great promises to those who will willingly do the Master's will. Please look up a few quotations from the Bible: Acts 5: 1–11; Mal. 3: 6–11; 2 Cor. 9: 1–14; Heb. 7: 1–9; Numbers 18: 21–24; Matt. 23: 23; Gen. 14: 17–20; Matt. 6: 19–21; Rom. 13: 6, 7; Gen. 28: 20–22; Leviticus 27: 30; Prov. 11: 24–25; D. and C., sec. 106.

Send to me by bank draft, money order, or any way so it will be safe, and I will send you a receipt.

Address, JOHN HEIDE,
FULTON, Jackson county, Iowa, May 12, 1893.

I wish to call the attention of the Saints of the Northeastern Kansas district to the fact that Elder James B. Jarvis has been appointed Bishop's agent for the above mentioned district; that I am ready to receive tithes and freewill offerings whenever the Saints are ready to pay the same. I shall be on hand to record all their contributions and give receipts for the same. I find in my experience that money orders are reliable to send. You may obtain blank money orders at any post office by making application at any money order post office, and fill them out.

My address is, Box 116, Scranton, Kansas.

JAMES B. JARVIS.

PASTORAL.

To the Saints of Northern California:—Having been placed in charge of the above district and Nevada, I have in common with my brethren a desire to see the work move on, which we all know cannot be unless by the coöperation of all. The Northern California district has put a tent into the field, which is at present in my care. We are at work with it and trust we shall do good service with it during the summer. I hope all the Saints will sustain it with their faith and means, as also all other missionary work, and may none say as I have sometimes thought, "O, it is no use, none will obey; they don't want the gospel: none will be baptized, and there is no use in forcing it upon them." I am afraid we attach too much importance to the work of baptism. It is a means to an end—the highest of all conditions—but men can be greatly benefited and not be baptized. We should remember that our work is to preach the gospel, we are to "labor together with God for the accomplishment of the work entrusted to all." Preach the gospel "so far and so widely as you may." So we see our part of the work is to do the preaching, and his is to give the increase. Paul planted, Apollos watered, but God gave the increase. Paul says he was not sent to baptize, but to preach the gospel. All along the way the command has been to preach the word. When we have done that our duty is done and we are free, whether any are baptized or not. I was made sensibly aware of this some years ago when up in Oregon where, like others, I toiled, labored, and waded through mud and water, apparently to no purpose, with little to encourage but the few widely scattered Saints. At the close of a hard day's walk through the never failing mud, water, and brush, I reached an eminence from which I could see the little log schoolhouse where I was to speak the next day. I sat down to rest, discouraged and somewhat disgusted with the whole business, my thoughts taking about this turn: "Well, of all fools I am chief! What is three in all this, anyway, but penance; away here, from my family and business, and doing no good. I will probably go over there to-morrow and preach to a dozen or less, who will in a few weeks forget all I have told them, and in a few months that I was there at all;" and I am willing to admit I felt exceedingly small and insignificant. When suddenly the Spirit said: "Your work is to sow the seed; but sow with care and your work is done." Never did I see my work so clearly before, and the necessity of sowing with care. All the burden and anxiety, of getting people into the church was removed and is to this day, but the great need of teaching with care has increased, and I now feel that when I have presented the gospel in plainness and with love in my heart for the people that my work is done,—I feel free and happy,—and if God sees fit to move some forward for baptism it increases my joy.

We will, it is likely, have quite a number of the missionary force with us this summer and we hope to be able to fill all calls for preaching, and for the accomplishing of this I shall be pleased to have all those who desire preaching to notify me of the fact. I wish all to interest themselves in getting openings for preaching, remembering that it is just as much the work of God to make an appointment as it is to fill it—that God will reward the laborer who does one kind of work as another. And that the ministry may have all they can do this summer, let all do all they can in helping to get places to preach in, and in caring for the elders. And here I wish to state that in the past there has been a misunderstanding in this Pacific Slope mission concerning the way elders are to be cared for. The idea has obtained that *all* moneys, freewill offerings, and all, was to go into the Bishop's hands; that no one had a right to give an elder a cent; that the elder should call on the Bishop's agents when in need. I wish it was so, and he always had the wherewith to give. I know one who would much sooner go to him than be dependent on the people where he goes, but God has decreed it otherwise. The law of the church is that the elder shall be supported by the people among whom and for whom he is laboring. An elder is not supposed to draw anything from the Bishop for himself while in his field of labor. If he is compelled to do so it lessens the amount intended for other parts of the work, and it is a pity that such ever has to be and perhaps never would be, did elder and all do their duty. Those of the missionary force who may wish to labor in the mission will please notify me of their intentions, and I will give them any information I may be in possession of, as to the best places to labor in. I should like to hear from Nevada, and if it is possible we will do some work there also. I would like to hear from the president of that district and learn when would be the best time to go there. Address me care of C. A. Parkin, 2910 Sixteenth street, San Francisco, California.

Trusting we will all work together for the one great end, I remain in the gospel work.

HIRAM L. HOLT.

To the Saints and Friends in the Little Sioux District, Iowa:—Having been appointed by Brn. J. R. Lambert and Jos. Luff in charge of the Little Sioux district, I write you greeting, praying that the trust imposed may be wisely used, and that I may prove myself worthy of so sacred a trust. The success of the efforts of one directing a work depends upon two important features, the proficiency of the one directing properly exercised, and the united coöperation of those interested in the benefits to accrue from the success desired. The result to be attained is to save ourselves "from this untoward generation," and to "preach repentance." To attain this it becomes us who minister in word, to study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth; the membership to "Watch ye stand fast in the faith, quit you like men, be strong. Let all things be done with charity," and the friends who desire salvation one and all to "Search the Scriptures" and "Examine yourselves, whether ye be in the faith." By appointment of conference Bro. Frederick A. Smith has been associated with the missionary in this district. For him we bespeak your confidence and such assistance as he may need. We invite the labor of all General Conference appointees to labor with and for us all they can consistent with their appointment, and would request all who thus labor to report labor done to me, as I desire a full report of all labor done during the present mission year, and thus apply the principle of every man giving account of himself to God, and to those whom he sends, as the body of Christ directs.

Any desiring labor done, or knowing of where there is a prospect for labor to be done will please correspond with myself or my associate laborer, Bro. F. A. Smith. My address is Magnolia, Harrison county, Iowa, as is also Bro. Smith's address while in this field of labor unless other notice is given. The prospect for labor in this district was never better, and I pray that God may so bless in the ministration of the word, and in the assistance that may be given those who minister the word, that many souls may rejoice during this conference year because of being brought into the glorious light and liberty of the Son of God. Trusting I may have your confidence, and your assistance by faith properly exercised, I am what I am by the grace of God, Your brother and colaborer,

J. F. MINTUN,
Missionary in charge of Little Sioux district, Iowa.

To the String Prairie and Nauvoo district:—Having been placed in charge of this field, I earnestly desire the coöperation of all local laborers and members in advancing the work, by reviving interest in branches and opening new places for preaching. "Let us keep the campfires blazing," and kindle others. To this end let all the membership look about them, make inquiry, and ascertain where new openings may be had. (Don't wait until the elder comes, to do this), then notify us of your wants, and give directions how to find you, if you have any doubt of our acquaintance with your location.

We have able assistants in Brn. J. C. Crabb and William Waterman, in the district. One or the other, or myself, will as soon as practicable answer the demands.

Address,
JAMES MCKIERNAN, in charge.
BOX 225, FARMINGTON, Van Buren Co., Iowa.

CONFERENCE NOTICES.

Conference of the Northern Minnesota district will convene June 10 and 11, 1893, at Pelican Lake, Ottertail county, Minnesota. By advice of the brethren the conference has been changed to this date. We hope to meet a full representation from all the branches. All of the missionaries are invited. Come one and all, and come praying that the Lord will meet with us.

THOMAS J. MARTIN, Pres.,
G. L. JONES, Clerk.

To the Saints of the Northern Nebraska District:—Please notice that our quarterly conference convenes at Fremont, May 26, at 7:30 p. m. sharp. We hope to see a goodly number present, also Brn. J. Caffall and E. A. Davis. As we are beginning active labor for the year 1893, with the field already whitening for the harvest, let me urge upon you who hold the priesthood the necessity of doing all that lies in your power to do in winning souls to Christ, in opening or helping to open new fields, or occupying old ones, as circumstances permit, thus working together for the redemption of Zion and the glory of God, that we may not lose our inheritances in his kingdom. We trust none will feel slighted in our

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call for laborers, for while we feel every man should labor in his own calling, all are called to become workers together with Christ for the good of humanity. Let us therefore lay aside the sin that does so easily beset us and work with Christ. Work in the Sunday school, (may we say?) a God given field of labor for the noble women of every clime. Let us remember the sick, become a shield to the tempted, a light to the fallen, an honor to the nation, and as a diadem in the crown of our God. What say you, of the Northern Nebraska district? If practicable Bro. Blair will be with us at the conference.

Very truly your servant,
G. M. L. WHITMAN, Pres.

The Kewanee district conference will convene at Kewanee the first Saturday in June, at ten o'clock a. m. A cordial invitation is extended to all interested in the welfare of the district.

JOHN CHISNALL, Pres.

Conference of the Eastern Michigan district will convene at Juniata, Michigan, June 17 and 18, 1893. All brethren is adjoining districts are cordially invited to attend. It is hoped that every Saint in the district will make an extra effort to get there, especially all the officers. It will be remembered that Juniata branch is not large, so do not be afraid to bring large baskets well filled.

R. E. GRANT, Pres.

BORN.

RHOADS.—At What Cheer, Iowa, April 3, 1893, to Mr. William and Sr. Mary M. Rhoads, a daughter, named Martha; blessed May 14, 1893, by Elders Robt. M. Elvin and George Derry.

DIED.

HAMMER.—At Allendale, Worth county, Missouri, March 31, 1893, Bro. Joseph Hammer, after a lingering illness of about a year and a half, which he endured with patience and Christian fortitude. To the last he hoped that his life would be spared to do the Master's will on earth, and he arranged his business to this end, but was called away. He was 49 years, 4 months, and 3 days old. His wife and five sons mourn their loss, and a host of warm friends also miss him, as was manifested at his funeral. The Baptist house was tendered to the friends for the service, as it would hold more than the Saints' church, and it was filled with sympathizing friends. It spoke well for our brother, and casts no shadow upon the work he so much loved. May the family receive consolation such as the Father alone can give, and may they have wisdom to carry out in their lives that which shall secure to them an inheritance in the kingdom of our Lord. Funeral service conducted by Elder C. H. Jones, assisted by Elder E. Keeler.

ORTON.—At her son's home near Tabor, Iowa, April 5, 1893, Sr. Rebecca Orton, aged 86 years, 8 months, and 21 days. Sr. Orton was born July 14, 1806, in Rowan county, North Carolina. She with her husband was baptized into the church February 10, 1835, in Illinois, passing through all the trials of the Saints and witnessing the arrests of Joseph the Seer, in Missouri and Illinois; went to Utah in 1852; joined the Reorganization in 1864; came to Mills county, Iowa, in 1866, and since that time has lived faithful to the cause, and died strong in the hope of the first resurrection. She was the mother of thirteen children, seven girls and six boys, some of whom have preceded her to the other shore. Funeral services from her home were conducted by Elder William Leeka; the sermon by Elder Henry Kemp was preached in the Saints' church at Plum Creek, to a large and very attentive audience of Saints and friends.

SMITH.—At Plattsmouth, Nebraska, April 6, 1893, Sr. Lottie Brooks Smith, aged 68 years, 9 months, and 24 days. She was born in Bedford, England, June 13, 1824; united with the church in 1844 under the preaching of Elder John D. Adams; was married April 26, 1842, and was the mother of six children. Her husband and a son survive her. The funeral services were conducted by Elders R. C. Elvin and M. Daugherty.

EARL.—At the family residence, Azusa, California, April 16, 1893, Emily Earl, aged 67 years, and 5 months. The deceased was a native of Ohio. She united with the old church at about the age of 14. In later years she moved to California where she united with the Reorganized Church on her original baptism. She died as she had lived, a true Saint, loved and respected by all who knew her. She had suffered greatly for several years, bearing it with patience and meekness. A few days before her death she requested that nothing be done to keep her here, for she desired to depart and be at rest; and to her death came as does sleep to a weary child. Funeral services at the house by Bro. Charles Baly.

WILLIAMS. — At Keb, Wapello county, Iowa, May 1, 1893, of paralysis and old age, Sr. Elizabeth R. G. Williams in her 70th year. She was born at Sirhowy, Monmouthshire, South Wales. She united with the Old Organization at Tredegar, South Wales, about fifty years ago; was baptized into the Reorganization by Elder W. W. Blair, at Pottsville, Pennsylvania, about the year 1863. She was the mother of fourteen children, of whom five sons and one daughter remain to mourn their loss; they are all members of the church. Her husband and eight of her children long ago preceded her to the spirit land. She had an unwavering faith in the latter-day work. Her remains were brought to Lucas, Iowa, for interment, and services held at the Saints' church, May 3. The sermon was preached by Bro. E. B. Morgan, assisted by Elder William Waterman; text John 11: 26.

ITEMS OF INTEREST.

PARIS, May 7.—From authentic information it would appear that the Pope is preparing an encyclical to the European governments setting forth the inevitable crisis to which the crushing military charges condemn them. He will call the attention of the governments to the necessity of introducing the idea of pacification into their general policy, as well as the appeasement of the anger of the working classes consequent upon their misery. His Holiness will ask for a re-solution of the question of disarmament, probably by an encyclical, which may be the result of an agreement come to in his interview with the Emperor of Germany. The Governments of Italy, Austria, Spain, Belgium, and Russia are said to be already informed of the agreement referred to above, and are willing to accept it. Russia has reserved its decision, but intends, it is believed, to adhere to the general decision, in which case it would be charged with the mission of using pressure upon France to induce it to join the other nations.

Spain is making a determined effort to crush the revolt in Cuba. Madrid newspapers declare that national sentiment demands that the last remnant of the Spanish colonial empire in America must be kept at any cost.

ROME, May 11.—The newspapers of this city assert that Von Bulow, the Prussian Minister to the Vatican, visited Cardinal Rampolla, the Papal Secretary of State, and expressed his surprise in behalf of the Prussian Government that his Holiness had departed from the customary limits of prudence in his recent political remarks to the Catholic pilgrims from Germany.

MADRID, May 12.—The Republicans and Carlists are making a persistent and strong fight against the government bill providing for a postponement of the municipal elections until November. Both groups have followed a course of unremitting obstruction in the Cortes. The Deputies have sat for thirty hours without intermission, and the opposition shows no signs of wavering. The reason given by the government for deferring the election is that at the last municipal election the Republicans won by systematic and widespread forgery. Serious trouble may result.

CHRISTIANIA, May 12.—As a sign of defiance to King Oscar and to those who are advising him to coerce the Norwegians by force of arms the radicals in the Norwegian Storthing have introduced a bill in that body providing that the emblem of the union of Sweden and Norway shall be eliminated from the Norwegian flag.

VIENNA, May 12.—Four thousand striking skin-dressers marched to Biehler's factory, where the men who quit work have been replaced with non-unionists. They broke the windows and tried to force the doors. The police were unable to disperse the mob. A company of infantry was called, and after a short fight the soldiers drove off the strikers. Two men were wounded in the fight. Nineteen strikers were arrested.

ROME, May 16.—It is understood that Mgr. Satolli, Apostolic Legate to the United States, has represented the hierarchy and leading Catholic laymen in the United States as anxious to start a movement in favor of establishing an American Legation at the Vatican. The movement would be so directed as to bring all possible influence to this end to bear upon the Washington government.

Palermo, Trapani, and the Island of Ustica yesterday were shaken violently. Many buildings were injured and are likely to fall should the shocks be repeated.

VIENNA, May 13.—Several hundred striking carpenters attacked in this city to-day the men who had been employed to do their work. They fought the police called to disperse them, and six or seven of them received saber wounds. Many of them were arrested during the conflict.

ST. PETERSBURG, May 13.—The Russian war office is taking steps for the distribution of the improved rifles newly manufactured for the Russian army first to the troops of the Western Army-corps, who would bear the immediate brunt of a conflict in the event of foreign war.

ST. PETERSBURG, May 13.—The tolls for vessels trading on the River Vistula, within the boundary of Russia, have been increased to ten rubles in gold in order to cover the expenses incurred by the Russian Government for sanitary supervision with a view to prevent the spread of cholera.

CITY OF MEXICO, May 14.—Two warships of the most improved pattern are to be purchased by the government, and the navy is to be otherwise improved and increased. It is President Diaz's intention also to improve the standard of the regular army. New rules and regulations are soon to be issued governing the age and physical condition of men entering the army.

FOR A GERMAN ELECTION FUND.

BERLIN, May 14.—Seventeen Berlin bankers have signed an appeal for an election fund with which to promote the choice of Liberal candidates supporting the government.

HAMBURG, May 16.—Considerable excitement has been caused by the official announcement that a laborer has died of Asiatic cholera at Schiffluck, near Hamburg.

PARIS, May 16.—The striking miners in the district round St. Etienne threaten violence and troops have been sent to preserve order.

LONDON, May 11.—Lord Aberdeen, the ex-Viceroy of Ireland, has been appointed Governor-General of Canada.

The drought of the last eight weeks has caused a great loss of farm and market-garden products in the South of England. Grain, vegetable, and fruit crops are withering throughout wide strips of country. A plague of caterpillars is destroying the leaves, blossoms, and small fruit in the apple and pear orchards. In Hampshire, Devon-

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shire, and Cornwall streams and wells are drying up and springs are running low.

The House of Commons on the 12th inst. rejected a motion designed to practically defeat the Home Rule bill. On the 16th an amendment was accepted, providing that the "supreme power of the Imperial Parliament remain undiminished by any proviso of the Home Rule bill." Mr. Gladstone agreed to the amendment on condition that its place in the bill be determined by the government.

WASHINGTON, D. C., May 13.—The State Department has asked that another war vessel be stationed in Nicaraguan waters. The revolutionists have steadily gained against the government since April 28, and are now in possession of the Nicaragua Canal, where American interests are to be protected.

VALPARAISO, May 11.—Vasquez Sagastume, Minister from Uruguay to Brazil, has entered a firm protest to the Brazilian Government for the invasion of the territory of Uruguay by Brazilian forces. The impression prevails at Montevideo that the revolution in Rio Grande do Sul is practically at an end. Reports from other sources, however, tell of another big fight in which Hypolite, chief of the government troops, has been defeated with a loss of 200 men. It is said the revolters, pretending to be defeated, withdrew to Inhanduy, where they attacked Hypolite from ambush. The port of Uruguayana has been closed. It is announced that Wanderkok with his squadron has joined the revolutionists. Silveyra Maitenez has censured the officers of the revolutionary army for engaging in open warfare with the government troops. He thinks a guerilla warfare better, as it will tire out the government and hasten uprisings in other States which are confidently predicted.

Exchange in Valparaiso is at the lowest rate known. Chile's congress is considering various financial problems to relieve the situation. It is feared a panic will result.

MINISTERIAL CRISIS IN ARGENTINE.

A correspondent at Buenos Ayres telegraphs that a Ministerial crisis is expected to-morrow when Congress opens. Vice-President Uribuni is awaiting the opening of the session to present his resignation. President Saenz Pena says he is disgusted with the attitude of the Ministry and his political opponents.

ARKANSAS CITY, Ark., May 11.—The guage here read at 6 p. m. 49 feet, a rise of 2 feet and 10 inches in the last twenty-four hours, and rising. The stage of water is 9 feet ten inches lower than the highest mark recorded last year. This county will be flooded again this year by the Arkansas River and the water coming around at Amos Bayou from the Mississippi River. The water is rising at the rate of one foot a day in this city. Quite a number of persons awoke today to find their houses surrounded by water. Nearly all the plantations in this vicinity are ruined, and it will be too late for any cotton to be replanted. A great many people will be left totally destitute. There was a break in the levee at Lakeport, Arkansas, fifty miles below this place, near the Lousiana line at 4 a. m. It was 200 feet wide and washing badly. This crevasse will undoubtedly cause a portion of the Tensas Basin of Louisiana to be flooded, and most of the planters in that district will be ruined. The break will inflict considerable damage upon the section of the country south. About 5,000 acres of lands planted in cotton will be inundated. As the crop is in a forward condition the damage will be heavy.

KEOKUK, Io., May 13.—The Mississippi River at this point passed the danger line tonight, being fourteen feet four inches above low water mark. So far the levees are all firm and no great danger is feared unless a break should occur.

MEMPHIS, Tenn., May 13.—The crevasses in the lower levees are reported to be slowly widening below Greenville, but hopes are entertained that the ends may soon be tied.

ISHPEMING, Mich., May 13.—Damage from flooded rivers is reported from nearly every point in the Upper Peninsula. The Dead River at Marquette, Ontonagon at Ontonagon, Sturgeon at Chassell, and other streams are over their banks and carrying away bridges and adjacent buildings.

ALBUQUERQUE, N. M., May 15.—The stockmen are happy because of heavy rains that have fallen in Central New Mexico and Northern Arizona, from the Pecos River to the Colorado Desert. At some cattle ranches near Albuquerque there were twenty-eight hours of rain. There was a washout of three fourths of a mile of track on the Atlantic and Pacific railroad at a point in the Colorado Desert where no rain had fallen for seven years.

MEMPHIS, Tenn., May 15.—The Lakeport crevasse has widened to 600 feet. At the Brookville loop the levee has given away and the water is rushing through a crevasse 100 feet wide, causing destruction and desolation.

BURLINGTON, Iowa, May 15.—The river is still rising. The lowlands across the river in Illinois are under water for several miles back. No great amount of damage is yet done, but a serious stage is yet feared.

VICKSBURG, Miss., May 14.—Rumors of a second crevasse in Arkansas occurring at Brooks' mill, the scene of a great crevasse last year, are confirmed. The break is in a new and large levee. It was fifty feet wide this morning and cannot be closed. This, with the waters of Lakeport crevasse, will carry destruction into the Tensas basin, an immense alluvial region drained by Bayou Macon and by the Boeuf and Tensas Rivers, besides other parallel streams. The destruction of crops in eight or nine parishes will be enormous. At least 100,000 bales of cotton will be cut off from the year's crop. This district made no crop last year, owing to a similar disaster. There is little hope that the water will pass off in time to replant this season. The water will also do much damage in its immediate vicinity both in Louisiana and Arkansas. Levees elsewhere remain intact with every probability of continuing so. The lower Arkansas front is confessedly weak.

ARKANSAS CITY, Ark., May 14.—The back water in this city has risen five inches in the last twenty-four hours. There is every indication of the flood being as high as it was last year. The levees in this vicinity are getting weaker. Many persons will be left in destitute circumstances, as there have been no crops raised in three years.

NEW ORLEANS, La., May 14.—A break occurred last night in Bayou la Fourche, about half a mile above La Fourche Crossing, on the west side. It is fifty feet wide and sixteen feet deep. The water in the bayou has fallen six inches in consequence of the break.

SAN ANTONIO, Tex., May 14.—The rainfall in Star, Zapata, Hidalgo, and other counties on the lower Rio Grande border has been greater during the last four days than ever before. The dry beds of creeks are filled and overflowing their banks. The Rio Grande River is also rising rapidly and a damaging overflow is feared. The Texas-Mexican railroad has suffered considerable damage and delay to traffic on account of washouts. The rains have caused the price of cattle in all of Southwest Texas to advance twenty-five per cent.

VIRGINIA, Ill., May 14.—Fully fifty-five per cent of the wheat in Cass county is ruined owing to the overflow from the Illinois and Sangamon Rivers. The corn crop will be reduced one-half, owing to the continued wet weather. The bottom lands are completely inundated, but the waters are beginning to recede.

WASHINGTON, D. C., May 15.—The Geary law, the Chinese exclusion act passed by Congress, has been declared constitutional by the Supreme Court, Chief Justice Fuller, and Justices Brewer and Field dissenting. By this act all unregistered Chinamen in the United States are to be deported back to their native land, the Internal Revenue Bureau of the Treasury Department being required to execute its provisions. The Chinese government is enraged at the passage of the measure, and threats are made that it will retaliate, excluding resident Americans in China. A motion for a rehearing of the case postpones present action. The decision is reported to have given quite general satisfaction among most Americans on the Pacific coast. Many regard it as a purely political measure.

WASHINGTON, D. C., May 16.—Crops are responding to the more seasonable weather in all sections. The most marked improvement is noted in the spring wheat district. It is still somewhat too cool in the Southern States, especially in the eastern portion of the cotton region. The season is about a week late in nearly all grain States. Farm work is being pushed generally.

Annexation sentiment is rapidly increasing in the Hawaiian Islands. Deputations from native conventions asking action of the United States Government providing for annexation have been presented to Minister Blount.

MUSCATINE, Iowa, May 11.—Three dwelling houses of prominent citizens were wrecked by dynamite and gunpowder in this city at an early hour this morning. The residents narrowly escaped with their lives. The victims of the outrage were prominent in prosecutions of violations of the law against the sale of intoxicating liquors. It is supposed that revenge was taken against them.

Financial institutions in many portions of the country have suspended or retired from business. Many failures are reported. The situation is somewhat ominous. Financiers are hopeful for a speedy correction of existing stringencies.

Telegrams of the 17th inst. report loss of life and serious disasters and damage to property in Western Pennsylvania and Eastern Ohio caused by floods in the upper Ohio River and its tributaries, and contiguous streams.

Further financial disasters are reported in Australia, Baron Rothschild and other London bankers say no general financial crisis is impending.

GOD AND BUSINESS.

I have sometimes been asked if God will help a man in his business. My answer is that it is for the man to help God in his business. If the man's business is God's business, then God will help him in it; but if it be not God's business, why should he expect that God will help him in it? There is but one business in the world worth anyone's attention; it is the business of love, of service, of helpfulness to others. If one be engaged in this business, if his mind is firm in this undivided and settled purpose, and if he believes that God is working at this business also, and in the same spirit of love, he will be at perfect peace, because his purpose is firm and he is working under a great, wise, trusted leader. —*Dr. Abbott.*

Mgr. Satolli has so far relaxed the rule of celibacy in the church as to officially recognize a New York priest who is married and has a large family. He is a Greek and has a congregation composed of Slavs and Hungarians. By the same order seven other Greek priests throughout the United States who are benedicts have been recognized.

It is proposed to build a big dam at Lake Albert Nyanza for the purpose of giving Egypt a plentiful supply of water during the low Nile. Experts say the plan is entirely feasible and the best yet suggested.

The catacombs of Rome contain the remains of about 6,000,000 people.

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AUTUMN LEAVES.

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A DANGEROUS THEME.

THE right Rev. Mgr. Bernard O'Reilly, in the current number of the *North American Review*, makes a direct onslaught upon the free schools of this country, and insists that the school fund should be divided among the different denominations, and that it is un-American and wrong to tax churchmen to support schools contrary to their faith. We take it that the Right Reverend Monsignor does not, after all, fully understand the genius of our Government, and certainly does not understand the moving spring behind the free schools; that they were organized and established with the single idea that a system of schools should be provided where the Jew and Gentile, Catholic and Protestant, and all other classes, could meet on a common republican ground and obtain the elements of an education; and that the property owners are taxed for the support of these schools precisely as they are taxed to support the Government. Should a man who never disobeys the laws complain that it was a shame to tax him to obtain the money to run down, arrest, convict, and punish criminals, the answer would be prompt, that by that very act his property was made safer and that the little he paid was but a small insurance against future losses. In the same way it is proper to say to this prince of the Catholic Church, that the free school is one of the necessities of our country, and that the tax to support it is a partial insurance to every man who pays his pro rata that the child thus educated will not become a public charge by-and-by.

The Prelate, of course, insists that the schools should carry on their religious teachings the same as in the home, which, with all respect to his Eminence, we beg to say is a humbug, because this is a republic and it is not its province to undertake to give the men of this country religious training in any particular school, but it is both its province and its duty, as far as possible, to see that no child shall grow up in ignorance. We are most glad to think that there is no echoing voice to this Prelate's demand among the people of his own denomination, except a few like him, who are found everywhere — men who never learn anything, never forget anything, and never make any advancement, no matter how the world may move.

THE WOMAN'S CONGRESS.

THE women of this and other lands have long been objects of admiration by the other sex. They are now entitled to its congratulations for the grandeur and comprehensiveness of their plea for equality of recognition in all the walks of life. The gatherings of this week at the Art Institute halls have marked an important era in the history of the struggle for "woman's rights," and must have caused intense satisfaction to the leaders in the movement, who fought their way through fierce opposition and still more biting sarcasm thirty to forty years ago. If much that is asked for has not been granted the occasion was not less one of triumph for the cause or of glory for those who now well advanced in years labored in youth to point out to their sisters the path of success and led the way.

Naturally enough the subject of equal suffrage has been a prominent feature of discussion, but not to the exclusion of others. The topics have taken a wide range. The physical training of girls as a means of securing their "complete emancipation" from the "tyranny of man" has not been forgotten. The civil duties of wives and mothers have been spoken of theoretically by a delegate from England and more practically by others from Western States. The successful filling of city offices by women in Kansas and the results of a quarter of a century of woman suffrage in Wyoming have been reported on to the evident satisfaction of a vast audience, and, following this, a contrastive statement of difficulties experienced years ago by those who vainly sought for primary education for girls. At one of the meetings addresses were made by several practicing lawyers of the gentler sex. At another the "female" authors talked of protection to brain work, publishers and plagiarists, copyright laws and their effects on American literature, insurance against piracy of brains, imperfections in copyright law, experiences in publishing, the inalienable rights of authors, and the commercial value of literary work. One meeting was devoted to the mystical, woman's place in Hebrew thought and the Light in the East being prominent topics, while elsewhere woman's work in the pulpit and as a missionary were the leading themes, and at still other places woman as a dentist, nurse, librarian, leader in philosophic thought, advocate of temperance, general philanthropist, etc., received her due share of attention.

The treatment of this multifarious array of topics has been in the main an able one. It developed on the part of the numerous speakers a wide acquaintance with facts, obtained both by observation and by a study of the writings of others, a high order of thought, and an ability to reason which must have put to the blush a believer in the mental inferiority of woman if anyone holding that effete doctrine had strayed into the meetings. The treatment of subjects also has been mostly practical. The history of the movement to emancipate woman from the thraldom of the ages, for instance, was introduced chiefly as a means to an end and as giving a vantage ground on which one may stand to look forward to the achievements of the future. Even the minor conferences, at which industries, the preaching of the gospel, philosophy and science, philanthropy and charity were discussed, offered no notable exception to this rule. The conferences may be regarded and claimed as forming the best exhibit of woman's work and her fitness to perform that ever has been presented, and as probably constituting a most important factor in so much of the reform as remains to be accomplished. It has placed woman in a brighter light than before, and this without derogation to the other sex which it used to be unwisely fancied would suffer degradation if woman were admitted to equality in the work of choosing rulers and formulating policies and in the selection of lines of individual effort. In other words, the week's demonstration has been an unqualified success. — *Chicago Tribune*, May 20.

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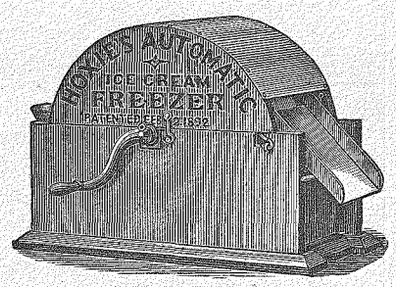

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JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.

By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, June 3, 1893. No. 22.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, June 3, 1893.

CONTENTS:

EDITORIAL:
Administration of the Sacrament and Priesthood....337
Encyclical Letter....337
MOTHERS' HOME COLUMN:
My Duty....339
LETTER DEPARTMENT:....340
ORIGINAL ARTICLES:
What I Would Like to See....341
The Twelve and Seventy—No. 5....342
SELECTED ARTICLES:
The Mezuzah, or Sign Upon the Doorpost....343
MISCELLANEOUS:
Conference Notices....344
To the Ministry....345
Items of Interest....345
Bishop's Annual Report....346

ADMINISTRATION OF THE SACRAMENT AND PRIESTHOOD.

WE call the attention of the HERALD readers to the following resolutions adopted by the Quorum of the Twelve, at their business sessions during the late April conference. It will be well for the Saints to bear this action of the Quorum in mind on the points involved and conform to principles stated in them. They form a basis of understanding, and if observed will bring unity among the branches. The declarations are within the law, and no one need to hesitate to accept them:—

Resolved, That we go upon record as believing that the act of conveying the emblems to those partaking, forms a part of the work of "administering the sacrament," and under the law, neither teachers, deacons, nor laity have right to serve in that capacity.

Resolved that in our opinion, Priesthood is given of God and cannot be removed by any human tribunal, or body, but the church may impose silence for cause, upon its ministry, by which silence, the right to officiate for the church is taken away, and the one so silenced, is restricted from officiating in the priesthood to which he may have been ordained, and can exercise no prerogative, except as one of the laity, while this disability remains upon him.

The foregoing settles two points over which there has been much controversy, the right, or privilege to administer the sacrament, and that it takes both the acts of blessing the emblems and conveying them to the partakers, to constitute the administration; and the question of taking a man's priesthood from him. Men are to be ordained according to the gifts of God to them, and by authority of the Holy Ghost which is in those who ordain. For the right to act in the priesthood when recognized by ordination, the church may and does hold men accountable, by virtue of the law of God authorizing church association and organization; but for the priesthood, the gifts of God to the man, the man must answer to God direct, in the great day of accounts; nor can any human tribunal absolve a man from thus answering to God.

The Twelve in their several and respective ministerial charges will doubtless teach in accord with these resolutions; and it will be well for district and branch presidents to teach in a similar manner.

THE following is sent us in *"The Loud Cry,"* an alarmist anti-papal organ, published as a supplement to the weekly *Pioneer Press*, of St. Paul, Minnesota, for May 11, and was taken from the *Patriotic American*, Detroit, Michigan, April 8, 1893. We do not share in the evident fear of the encroachments of Catholicity upon American national perpetuity, but give this Encyclical, as a matter of news. It is possible, however, that it is a "bull" of quite another sort than appears on its face,—one manufactured by anti-papist wire workers and schemers,—who knows; these are evil and degenerate days, and designing men are unscrupulous in the means adopted by them to gain their points.

The Saints should bear in mind that they who would be safe in the evil day are those who "worship God in spirit and in the truth."

ENCYCLICAL.

A LETTER FROM POPE LEO XIII. TO THE ROMISH WORLD.

Heretics Cut off from the Church.—They Have No Rights.—Non-Romish Citizens of the United States Must Have No Privileges.—All Papists Absolved from Their Allegiance to the United States Government.

ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII., BY DIVINE PROVIDENCE, POPE.

To the Jesuits, Patriarchs, Primates, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the entire world.

For the Temporal Reign of the Future Popes in the Land Discovered by Christopher Columbus, known as the United States of America.

Venerable brethren: Greeting and the apostolic Bendiction, Leo, bishop and servant of the servants of God; be it remembered by posterity that he who is Omnipotent in heaven and on earth hath confided his church, which is One, Holy, Catholic and Apostolical, and out of which there is no salvation; to one man upon earth, namely to Peter, prince and apostles, and to the bishops of Rome, his successors, with full power to rule over it.

This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Savior.

In order to fulfill the duties imposed on us by the Divine Goodness, we labor incessantly to maintain the unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that his own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

The American republic under Protestant rulers is with the worst enemies of the church, where security is offered: this Republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the supreme head of the church, the United States is filled with obscure heretics.

The Catholics have been oppressed, and the preachers of iniquity established.

The sacrifice of the mass, prayers, fastings, abstinence, celibacy, and all the rites of Catholicity have been ignored by Protestants.

The United States has been filled with books containing the most flagrant heresies, of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman church, or to obey its ordinances and canonical decisions.

Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both church and state, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

The Catholic bishop and clergy have been deprived of vast lands, and this is known to all nations, and so clearly proved, that all palliation, argument or protest on the part of the United States is unavailing.

We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the pope as head of all church and state governments.

In virtue, therefore, of the divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plentitude of apostolic power declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity and privileges appertaining to it.

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We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience on or about the fifth of September, 1893, when the Catholic Congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court; they will then have the same power and efficacy as these presents here.

Given at St. Peter's Rome, on the twenty-fifth of December, 1891, the fifteenth year of our Pontificate.

LEO XIII., POPE.

EDITORIAL ITEMS.

BISHOP E. L. KELLEY informs us that sixty-one acres of land have been secured, located about four blocks north from the Saints' church, Lamoni, on which the Saints' Home will be located. The site is an excellent one, well adapted for the purpose of such a home in every way. He will make a special report on the Home in the HERALD for the first week of June, in which the items of contributions made since last report will be given.

The Bishop also reports prospects good for the Gospel Boat being put into commission in mission work. A good offer of a boat has been made, and accepted on conditional terms. More definite news will be given later.

Bro. Alexander H. Smith left Lamoni the 24th ult. for the Eastern mission, *via* Burlington, Nauvoo, Kewanee, Mission, Kirtland, etc. Bishop E. L. Kelley left the same day for Independence, Missouri. He goes later into Nebraska to attend the conference of the Northern district of that State.

Sr. Sallie C. Richardson writes from Manchester, Texas, asking prayer for her little boy who has been ill for some time. We omit her letter with others this week because of lack of space.

Bro. A. P. Cantrell, of McDonald county, Texas, reports himself as doing what he can for the cause.

Bro. Henry Sparling reported May 21, from Willow Springs, Missouri. He had baptized five at a new opening six miles north of Alton; others gave their names for baptism. He was to begin services at the Springs June 2, in which he asked help of some of the ministry.

Moses in blessing the tribes of Israel included this in the blessing of Joseph: "Blessed of the Lord be his land, . . . and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof," etc. America, Joseph's land, is justly celebrated for the wealth and variety of the products of its mines, its abundant and varied crops of food supplies, etc. An exchange has this to say of the United States: "We have them all; every gem known to jewelers has been found in the United States."

Bro. B. R. Turnbow, formerly of Kentucky, is now located in his field of labor, at Palouse, Washington. He desires Saints in that field to communicate with him. He is ready for missionary work.

Sr. B. Bardsley writes from Neola, Iowa, thanking the Lord for the Reorganized Church and its publications. She heard the gospel forty-five years ago, receiving then a testimony that has enabled her to endure, unmoved by errors and evils of the apostasy.

Bro. Frank Hodges reports progress being made by the Saints of Pipe Creek, Texas, who are living the truth.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, reports that he found an excellent interest at Brownville, Nebraska; and that some of the best citizens of the place are investigating the work; the work done there by Bro. R. M. Elvin having been effectual for much good. Bro. Waldsmith says that he is much pleased with the way that Bro. James Caffall, in charge, has arranged the missionary work of the district where he lives; and believes it will be effective for good.

Bro. T. F. Stafford, formerly residing at Lewiston, Illinois, in the Kewanee district, has become a resident and business man of Lamoni. We are glad to extend him a welcome among us.

Bro. M. B. Williams, of the bookbindery, was called to Middletown, Ohio, on the 23d ult. by the sickness of his mother.

Bro. T. J. Martin, president, requests the Saints of the Northern Minnesota district to note that the next conference of that district will be held June 10 and 11, not on the 24th and 25th, as erroneously announced.

MR. MAHLON BAKER, of No. 73 N. Elizabeth St., Chicago, Illinois, has rented an inclosed lot on which to put up a tent suitable to accommodate a hundred men, and has commodious rooms on the same ground where ladies can be taken care of, while visiting the World's Columbian Fair.

The location is central, with restaurants and bakeries almost within a stone's throw, and within a block of several lines of cars to the fair grounds. Fare ten cents. It is purposed to fit up the tent and rooms comfortably for the accommodation of such of our people as desire and purpose to visit the great Exposition during the coming summer. The price to be charged will be twenty cents per night, provided a sufficient number signify their purpose to come, so that the outlay to fit up may be undertaken.

Bro. Simeon Townsend, of 810 Lake St., who sends us the information, states that Mr. Baker is known to him as a friend to the Saints, and suggests that it might suit some to arrange with him for accommodations.

BRO. BLAIR wrote from Persia, Iowa, May 16. He was well and in good spirits; and began meetings there on the evening of the 16th to last a week. He reports the Council Bluffs and Omaha branches in the best condition spiritually that he has ever known them.

Of the visit of Bro. W. W. Blair to Council Bluffs, the *Globe* of the 15th says:—

ELDER BLAIR.

This gentleman completed a series of sermons in the Saints' church last evening. The elder is the Counselor of President Joseph Smith, and is now advanced in years, but he retains his advanced manner and method of speech, always being ahead of his audience and the public in information. In his Sunday forenoon discourse the speaker drew a vivid and startling picture concerning the increase of crime, pauperism, and financial and labor troubles in this country and elsewhere. For all these evils he saw no visible remedy. Yet in the hands of Providence he perceived the wand of deliverance. But the remedy for the world's evils, he declared, will be nothing less than the second coming of Christ, in company with the angels of God, for the purpose of taking charge personally of the church and the nations. The evidences of the fulfillment of prophecy in this direction were freely detailed by the elder. The reoccupancy of Jerusalem by the Jews was one of the fulfillments, that city now containing sixty thousand inhabitants, two thirds of whom are Israelites; while the Jewish ratio is constantly increasing there and in Palestine generally. A large and attentive congregation was present.

Bro. W. W. Blair was at Persia, Iowa, May 20, and was having full houses and interested audiences. Of the meetings the Persia *Globe* for the 18th said:—

Elder W. W. Blair, of Lamoni, Iowa, is holding a series of meetings at the Latter Day Saints' church in Persia, the meetings to continue over Sunday. Mr. Blair is a man well along in years, a ripe scholar, and a man of superior ability and wisdom. It does one good to hear him talk. His expressions are all strong and vigorous, and his reasoning is logical and clear. He makes no attempt to take his audience by storm; to arouse them to a high pitch of excitement and thus cause them to jump headlong into the church not knowing what they do; but he appeals in a masterful way to their reason and judgment. He has no lieutenants to go through the audience and seize excited ones by the coat collar and drag them to the altar. While we differ with him in a very few of his opinions, we like both him and his style, and have listened to his able sermons with pleasure and profit.

THE Census of the United States gives some queer figures of statistics and some of them find lodgement in queer places. How is the following from the *Deseret News* of Utah, for May 16:—

The last census of the United States shows

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that there are 32,000,000 men and 31,000,000 women. Men are in the majority in all the States and Territories except in the District of Columbia, Massachusetts, Rhode Island, North Carolina, Maryland, Connecticut, New Hampshire, New York, South Carolina, Virginia and New Jersey, in which there are more women than men. The District of Columbia has the largest proportionate excess of female population, and Montana contains the largest percentage of men. In New Jersey the two sexes are most nearly equally represented. The increase in numbers has probably not disturbed the foregoing proportions very much.

Mothers' Home Column.

EDITED BY "FRANCES."

MY DUTY.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
I will trust in him
That he can hold his own; and I will take
His will, above the work he sendeth me,
To be my chiefest good.

—*Jean Ingelow.*

MY DUTY.

HOW PEACEFUL the influence, how blessed the calm stillness of this Sabbath morning. It seems a new period of time, the dawning of a better day. How many last night lay down cumbered with many cares and beset with anxieties, to sleep and be refreshed, and with hope and courage renewed respond to the grateful influence of the sweet morning hour. And in the early morning hour how restful the sentiment of the poet,—

"I will trust in Him
That he can hold his own."

May this thought come to each weary and sorely pressed heart, feeling keenly the burden of life with its perplexities and cares. How blessed to think that every burden may be laid upon the Lord. He is able to bear them, we are not; and he invites us to bring them to him, and with a cheerful heart take up the duty he appoints and do it. It is sometimes a more difficult matter to know just what our duty is than it is to do that duty when we know it, but at other times it is so clearly and plainly defined that if there be difficulty at all it is not in the *knowing* but in the *willingness to do.*

In accordance with previous arrangements we publish below the first programme for the regular monthly meeting of the Daughters of Zion:—

Programme for monthly meeting of the Daughters of Zion, June, 1893: Opening hymn, number 189, Saints' Harp. Prayer. Reading and discussion of chapters 1 and 2 of H. Clay Trumbull's Hints On Child-Training. Essay, subject, The Possibilities before the Children and the Responsibilities of Parents. General Remarks upon Mothers' Work. Closing hymn, number 236. Dismissal by Prayer.

A few words in explanation may not be amiss.

This programme has been prepared by your "Advisory Committee" in accordance with the constitution providing for the same; and we wish to direct your attention to the fact that whatever may be the nature, scope, or limit of the work hereafter undertaken by the organization, your committee assumes only the right to *advise.* The name itself implies this, and while we desire to do all in our power to aid the movement, it is simply as fellow workers with you, as your servants, and not in any sense as dictating to you what must be done. If we succeed in helping this work, it will be largely because you help us. If we together with you succeed in doing good, it will be because God's blessing has been given to our united efforts.

"Every wise woman buildeth her house." The first absolute necessity when the building of a house is contemplated is: *a foundation,* and no one needs be told how important it is that the foundation be a good one. With the most careful thought which your committee have been able, in the limited time they have had, to give this subject, they have decided that for the present the reading and discussion of a volume entitled "Hints on Child Training," by H. Clay Trumbull, will help us in laying a solid foundation upon which to rear our superstructure. The volume is as its name implies, composed mostly of hints and suggestions, but they are such as will awaken thought and direct attention to some of the most important stones to be builded into the foundation we are seeking to lay.

This book when not to be had of your town dealer can be ordered from the Herald Office. It will be necessary that each local organization have one and we would advise each mother who can afford it, to send for one also. Price $1.00.

In our present programme (which is intended for use in June) you will see that chapters one and two of this volume have been assigned for reading and discussion of the matter read. And just here let us say to the chairman of each local union, that an effort should be made to draw out expressions of opinion from each mother present, and especially if any have had experience upon the point under discussion that such experience be given for the benefit of others. This will be found especially beneficial.

At each meeting one sister should be appointed by the chairman to read an essay at the next regular meeting upon the subject assigned in the programme for that meeting. For instance. in accordance with the present programme (which is intended for the meeting in June) let one be previously selected to prepare an essay for this meeting upon the subject, "The possibilities before the children and the responsibilities of parents," as announced.

After the reading of the essay, in the time given to the "general talk about mothers' work" may be introduced any topic having a bearing upon the doing of that work for which the society was organized, and this portion of time, if well employed, will make this part of the programme very interesting and beneficial.

Remember that the meetings of this organization are to be held monthly, not weekly, and while it would be desirable for all to meet at, or nearly at, the same time in the month and week, each local organization is at liberty to appoint its own meeting at the date best suiting them and give to the meeting as much time as is found convenient or beneficial.

In branches where Prayer Unions are already organized, we see no valid reason why these meetings might not be held on the day of the month in which prayer is to be made for families and all work having reference to the youth of the church, as this time would seem to be especially appropriate. A short time in the beginning may be spent in prayer before entering upon the programme offered. One month from now your committee expects to be able to publish a three months' programme which will contain some additional features of the work.

Advisory Committee,
C. B. KELLEY, Pres.,
C. B. STEBBINS, Sec.

Objection has been urged against the work contemplated by the Daughters of Zion, in these words: "I see nothing to be gained by attempting such a work. I believe there is enough written in the word of God, if we would study it sufficiently, to guide us, as parents, in the proper training of our children; and as Saints, if we are in possession of the Holy Spirit we will be led to do our duty in these matters without the assistance of such meetings."

If the argument were good concerning the performance of every duty, (and if good in this case why not in all?) that the word of God and his Spirit are sufficient for us, then why do we seek help or advice from each other at any time? Why need the word be preached to Saints? Why hold testimony meetings? Where the gain from reading the church papers and other good books?

Is it not true that each one of us does desire benefit from the experience of others? May we not incite each other to a more diligent study of our duty as taught in the word of God. Does not the book itself say "Where no counsel is the people fall; but in the multitude of counselors there is safety"? Is it not safety we are seeking—our own safety in being faithful to our trust—our children's safety in being led in wisdom's ways?

CALLIE B. STEBBINS.

GOSPEL BOAT FUND.

Amount to date May 12		$1,371 98
D. W. Johnson, Ont	1 00	
J. H. Driver, Cal	2 00	
Jno. D. Gulembo, Wis	1 00	
W. S. Montgomery, Colo	50	
Hannah Bardsley, Cal	50	
Amy A. Chace, Mass	50	
Bible Class at Indian River, Me.	5 00	
B. Bardsley, Io	70	
		11 20
Amount to date, May 24		$1,383 18

HOME COLUMN MISSIONARY FUND.

Amount to date, May 12		$4,668 08
M. A. Farley, Neb	50	
S. E. Gurwell, Kan	1 00	
B. Bardsley, Io	1 00	
Ella B. Hayer, Iowa	50	
		$3 00
Amount to date, May 24		$4,671 08

One half the population of Minnesota and the Dakotas is foreign born.

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Letter Department.

SALT LAKE, Utah, May 11.

Editors Herald:—The Salt Lake branch has for some time seemed to be on a standstill, and it seemed that there was a lack of energy; in fact the members lost or seemed to have lost all interest in the work, as a rule. But of late we have been made to rejoice because there seems to have been a general awakening among the members, and the work is onward again, and we have been made to feel the peaceful influence of the Spirit attending all our meetings. We have had the pleasure of late of initiating five promising souls into the church of God, one being a pioneer in the cause, having been baptized into the old church in 1839, but was led astray afterward by the instigators of the plural wife system; but having discovered the mistake, has taken a step back into the original church; another being Joseph B. Smith, son of Samuel H. B. Smith, who came in with a marked degree of the Spirit. The sisters have organized themselves into a benefit and aid society, and the spirit of love and unity seems to prevail in the branch.

We are anxiously awaiting the arrival of our missionaries. We feel that there are better times for them in the near future in this country than in the past. But with joy comes sorrow in this world, and it is with sorrow that I relate the sad fate of Bro. L. E. Ekmark, who was found on April 16 in Big Cottonwood Cañon, having been killed by a snow slide some two or three weeks previous. Thus another of God's children has been called home to his rest, and our prayer to God is that he may rest in peace. With best wishes for you and the work in general.

Your brother,

JOHN LARSON.

WILLOW SPRINGS, Mo., May 17.

Editors Herald:—Since the last of April I have been laboring with Bro. Joseph Ward. We began at Cabool by Bro. Ward preaching a sermon on the first principles of the gospel. On the following morning three of Bro. Campbell's children were baptized. At the confirmation meeting five were confirmed, and the Spirit bore witness that the Lord was pleased with our work. We next proceeded to Falling Springs, near which place four more were confirmed. We preached a few times there with very good interest.

We next proceeded across hills, valleys, and much water a distance of some fifteen miles to Vera Cruz. During the day our feet became quite weary, but because of the importance of our mission, and being cheered by the beautiful scenery which almost continually greeted our eyes, we were constrained to press forward with eager feet till we reached the settlement of Saints.

By the following evening we were rested enough to begin to tell the gospel story, which we did to a crowded house. The interest was good from the beginning, and continued to increase. As a result of our meeting ten were baptized. So you can see the good work is on the move in Southwestern Missouri. The ministry, though few in number, are much blessed in presenting the word. The Saints generally are living uprightly, bearing their testimony before the world, and scattering the church literature among their neighbors; so when the ministry come among them the honest in heart are soon gathered into the fold.

At Vera Cruz we had a council with the officers of that branch who, though young in the work, seem quite willing to perform their respective duties as they learn what they are. Brethren and sisters, now is the time to work, while the Lord is willing to help us if we are willing to help ourselves. While our zeal for the work is great, may God add the gifts of wisdom, knowledge, faith, and all other necessary gifts, that our zeal may be guarded by knowledge; that as we run the Christian race we may keep our bodies in subjection. We hope to see the missionary in charge of this field among us soon.

In the faith,

C. J. SPURLOCK.

HONOLULU, H. I., May 9.

Editors Herald:—I am pleased to learn that so many missionaries are going to the Society Islands, and hope we may have them to stay over with us for a short time if it can be so arranged. I inclose time table of Oceanic and China steamers. Those *italicized* are of the Oceanic line, the line the brethren for Australia and New Zealand would book by.

If they were to leave by the steamship Australia, they could lay over here two weeks and then go on by the steamer Alameda, leaving for the Colonies June 29. The dates for departure from San Francisco are about seven days earlier than Honolulu. They can book by any of the Oceanic boats and have the privilege of laying over here from two weeks to three months if necessary. At any rate we offer a cordial invitation to any of the brethren passing through here to remain with us for a short time, and we will try to make them comfortable and happy; the cost of booking would be the same as if they went right through. I have also mentioned this to the Bishop when I have written.

Sr. Clapp has arrived and has started into work already. We have got a small organ for our hall, and Sr. Clapp is teaching singing to the members, who are pleased and interested. We have also organized a Sunday school, which we hope will help to advance the work. We are striving in all things to move forward and to work in harmony with the church in America.

Steamers from San Francisco to Honolulu, 1893: Belgic, May 11; Australia, May 17; Monowai, June 1; *Australia*, June 14; *Alameda*, June 29; China, July 9; *Australia*, July 12; *Mariposa*, July 27; Oceanic, August 7, *Australia*, August 9; *Monowai*, August 22; *Australia*, September 6; China, September 18; *Alameda*, September 21.

The Canadian Pacific line (from Victoria, British Columbia to Brisbane, and Sydney, Australia) is just starting in. The first steamer will leave Victoria, B. C., early in June. They are fine boats and are subsidized to carry the English mails. They run via Honolulu. Kind regards to all,

G. J. WALLER.

CONNEAUTVILLE, Pa., May 20.

Editors Herald:—Although not privileged to be present, I am glad to hear of the success that attended your General Conference, and trust that the ascending impetus given to the work may be crowned with adundant success at the end of the conference year.

Though not physically as strong as I would like to be, yet this writing finds us under the influence of a spirit of thankfulness and appreciation of the goodness of God as revealed in our experiences in this church; and I am often led to reflect and, inwardly at least, exclaim, Where should I have drifted and what would have been my fate had it not been for this latter-day work? Truly there is nothing more safe or profitable than to recount the mercies of God and the benefits that flow into the intelligent life as the thoughts of God and the mind of Christ his representative reverberate and reëcho along the corridors of the human soul with the music and harmony of conception and appreciation of the created want and magnificent supply as revealed in earth's harvest from the dust and the gospel from the heavens!

What a difference truly there is between the life of an intelligent believer and that of an intelligent skeptic! Occupying by nature's law one plane of life, by grace how vastly different! "If any man will do his will, he shall know of the doctrine." Obedience unto the doctrine of Christ is that simplicity of method by which only God has designed to open the door that disclosed the rich treasures of his storehouse, otherwise, hidden from the apprehension or comprehension of the natural man and the disobedient; "not leaving the principles of the doctrine of Christ," yet moving out and on toward perfection in the only school upon earth that offers the only truly ideal and perfect curriculum, simply and easily enough, because God himself in whom alone there reposes the secrets of wisdom absolute as relates to the origin, nature, and destiny of man is its principal Head and Director, and Jesus Christ as their loving, practical, and at once earthly and heavenly illustrator, through a restored gospel calls us to and offers a free scholarship in this greatest of schools; so that rising out of the mists of our old ignorance and unbelief "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Realizing that something of this change has come to me, and knowing of a certainty that it is only "by the Spirit of the Lord" it has been wrought, I trust and pray every day that I may never prove unwise enough to forfeit by transgression or disobedience the privilege of ultimate attainment of perfection in the wisdom and knowledge of God, made possible only by persistent and faithful study and application to duty, which only insures heavenly direction and discipline until the transformation of the earthly image which we bear into that of the heavenly, as revealed in the fleshly temptation, trial, and victory of our risen Lord, is made complete.

We have just returned from Meadville, where we went last Tuesday for a short social visit with Bro. Garrett and family. Our en-

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forced stay through the unprecendented floods of rain which descended, destroying and blockading railroads and traffic, as well as bridges in the common highway, was largely offset by the cheerful hospitality and the social and spiritual time enjoyed.

A knowledge of the angel's message and its truths by obedience, dissociates Bro. Garret and his excellent wife and children from that social and spiritual, or rather lack of spiritual influence and environment that surrounds them. How hard, and trying, and unsatisfactory such a life seems we know all too well, for we have had such experience and are yet have it, for that matter. Nevertheless their light shines, though often (too often) amid darkness that comprehends not. Bro. Garrett, although occupying an important official position on the railroad, does not allow pride or indifference to close his mouth in defense of the truth. but looks after preaching appointments nearly if not quite every Sunday somewhere in the district.

I had an appointment for preaching, four miles from here on Thursday evening and was uneasy and regretful that I was prevented by the flood in getting out of Meadville to fill it. I have never yet in my memory, disappointed an audience before, and I know and feel it is a bad thing to do. Incidents of the flood and the disaster wrought by the great overflow in town and country all through this region might prove of interest. The lower part of Meadville presented a sight, as yesterday morning Bro. Garrett and myself surveyed the ruin wrought by the receding flood. I hear also, that the storm has wrought damage at home, the Willoughby mills being totally destroyed and washed away. I had to come to Conneautville by stage overland yesterday, though by a circuitous route, on account of bridges washed away.

I hold meeting to-night at the Graham schoolhouse, four miles east, and at our chapel in this place to-morrow. Good turnout and interest last Sunday, considering the weather. Plenty of work; the harvest is great, the laborers few in proportion to the need. All are not indifferent to our claims; some there are who are hungry. Shall those whose privilege it is to break the bread of life withhold?

M. H. BOND.

THE RICHES OF UNINHABITED NICARAGUA.

Mr. J. Crawford, a well-known resident of Managua, has just completed a tour covering about 12,000 square miles of territory of the Republic of Nicaragua. Mr. Crawford reports that the uninhabited central mountainous part of the country is very rich in agricultural lands, excellent for raising coffee, tobacco, grapes, almonds, corn, potatoes, vegetables, sugar cane, rice, cocoa, indigo, plantains, mangoes, oranges, limes, lemons, bananas, etc. In the forests are to be found mahogany, cedar, rosewood, walnut, India rubber, nispero, guanacasca, etc. Its lodes are rich in gold and silver, while large deposits of marble, granite, and magnesian limestone are to be found.—*Panama Star.*

In 1891 there were in this country 698,402 Freemasons and 696,008 Odd-Fellows.

The largest trees are in Australia, some exceeding 400 feet in height.

An ocean racer burns about $13,000 worth of coal every trip.

Original Articles.

WHAT I WOULD LIKE TO SEE.

AS GENERAL CONFERENCE is over and our missionaries have all gone to their fields of labor, I would like to see them enter upon their work with no other motive in view than to preach the gospel and do such church work as comes in the line of their calling. I would like to see them go into the field unburdened by other cares, but enabled to say as did the servants of the Master in former times, that they would give their entire time to the ministry. It is stated that this saying pleased the whole multitude; and as the multitude now, the members of the church, have the same desire to see the work spread, they would renew their efforts in every respect if all the missionaries would go and devote their time in the interest of the church, and not use so much of it in canvassing and selling books, pictures, and notions. And some are out acting as real estate agents; some taking orders for one thing, some for another.

I confess that I look with displeasure upon those who spend so much of their time in trying to persuade the Saints to buy what they have to sell, giving as their reasons for so doing, that as they go out into the world without purse or scrip, they sell various articles to get means to pay their expenses; and many of the Saints because of this take of their already limited means and buy from them. My understanding is that when men go out in the interests of the church, having made arrangements with the Bishop to support their families, in almost all cases their fares are paid to their fields of labor; that they are to work for the church, and are not to spend their time as agents; they are not given missions to peddle, but to declare the word of the Lord, the gospel; and I think that if they would do justice to their calling, they would not have time to peddle books, pictures, and yankee notions.

When anyone is sent out by the church, whether it is to travel and preach, or he is located in some city to have the oversight of the work, and arrangements have been made that are satisfactory, the church has a claim upon him, and if the church keeps her part of the contract, the missionary should keep his, and if he neglects his duty by drifting into other business, he is an unfaithful servant, and, in my opinion, should be called to time for so doing. When circumstances are such that he cannot get his support from the church, then, and not till then would he be justified in spending his time in other business. At no time should one accept a mission and then neglect that mission by going into some business without first consulting the authorities that gave him that mission.

"But," says one, "I think I can do justice to the work and do some outside work." I say, Brother, you are at liberty to go into business if you are out to labor as circumstances permit; but if you and your family get your support from the church funds, then you have no right to spend your time otherwise than in the interests of the church. If you should make arrangements with one of the wholesale houses to go out and work for the interests of that house, you could not persuade the proprietors that you were doing all you could for its interests and at the same time spend at least half of your time in selling and taking orders for some other line of goods. The proprietors would tell you that as you spent but half your time in the interests of their house, they would allow you but half pay, or pay you in full and discharge you. Now, do not let money-making schemes lead you from doing your duty faithfully to the cause you are sent out to represent. If you should get into a close place and need help and if the Bishop and his agents cannot help you, then some friend will come to your rescue, and may pass around the hat, which I think better than peddling.

I was surprised when a brother out on a mission, loaded down with pictures, and acting as agent for other things, made the remark that he did not think it just that some of the officials who labored in some departments of church work were getting so much per month, and had the privilege of being at home most of the time, while his wife and children received but about half that they did, and that he was out in the world without purse or scrip; that there was no justice in that way of doing. The brother forgot that while his family received support, he was trying to make all he could by selling books and pictures; and that if he made one hundred dollars a month in that business, he thought it was all right, while at the same time the church sent the monthly dues to his family; and if he did not make as much as the ones referred to, he was not to blame, for he would visit every house and call the attention of the Saints to what he had to sell, and also do that at the close of all the meetings. If we go out to preach the gospel, let us do it, and let other matters alone.

Respectfully,

WILLIAM LEWIS.

ST JOSEPH, Missouri, May 3.

"IF the home life is inharmonious, nothing can go well. The root of all, unless this is wholesome and firm, the flower must needs be poor and the fruit bad. Let us learn again the infinite importance of keeping the peace at home, and the need of cultivating the nobler qualities of mind and heart, if this is to be done well."

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THE TWELVE AND SEVENTY.—NO. 5.

BY W. W. BLAIR.

SIX of the Twelve attended a special conference in Nauvoo, August 16, 1841, and, "Elder Brigham Young was unanimously called to preside over the conference. . . . The object of the conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child), had called a special conference to transact certain items of business necessary to be done previous to the October conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering and prevent impositions being practiced upon them by unprincipled speculators, etc., etc.; and he hoped that no one could view him and his brethren as aspiring because they had come forward to take part in the proceedings before them; for he could assure the brethren that nothing could be farther from his wishes and that of his Quorum than to interpose [interfere] with church affairs at Zion and her stakes; for he had been in the vineyard so long he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend the affairs of the church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded *amen*. . . . *Resolved*, that the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to conference, with a view of expediting the business of the day. . . . President Smith, now arriving, proceeded to state to the conference, at considerable length, the object of their present meeting, and in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency and attend to the settling of emigrants and the business of the church at the stakes, and assist to bear off the kingdom victorious to the nations; and as they had borne the burden in the heat of the day that it was right that they should have an opportunity of providing something for themselves and families and at the same time relieve him so that he might attend to the business of translating. Motioned, seconded and carried, that the conference approve of the instructions of President Smith in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office."—*T. S.* 2:521–2, and *M. S.* 18:630.

The Twelve were authorized by the General Conference of October, 1841, to counsel the Saints to locate in and about Nauvoo and also to aid by their means in liquidating the debts of the church and in building the temple and Nauvoo house.—*T. S.* 2:567–8.

Nine of the Twelve, including Brigham Young, joined in an Epistle to the Saints in Great Britain, dated at Nauvoo, November, 15, 1841, saying: "Since our arrival in this place there has been one special and one general conference of the church, and the Twelve have been called upon to tarry at home for a season and stand in their lot next to the First Presidency and assist in counseling the brethren and in settling the emigrants, etc., and the first great object before us, and the Saints generally, is to help forward the completion of the Temple and the Nauvoo House, buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the church in the last days; for God requires of his Saints to build him a house wherein his servants may be instructed, and endued with power from on high, to prepare them to go forth among the nations and proclaim the fulness of the Gospel for the last time and bind up the law and seal up the testimony, leaving this generation without excuse and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth which have been hid from generation to generation."—*T. S.* 3:600–1, *M. S.* 18:757.

Under date of February 21, 1842, Brigham Young, President, and Willard Richards, clerk of the Twelve, made an official call upon the church, and said: "Let all the different branches of the Church of Jesus Christ of Latter Day Saints in all the world, call meetings in their respective places and tithe themselves and send up to this place to the Trustee in Trust [President Joseph Smith], so that his hands may be loosed and the temple go on, and other works be done, such as the new translation of the Bible, and the record of Father Abraham published to the world."—*T. S.* 3:715, *M. S.* 19:88.

Similar calls, with explanations and instructions on tithing, were made by the Twelve, both before and after this, which it is not necesary to reproduce here.

A word of explanation will now be in place as to why the tithings and donations for the Temple, etc., etc, as above mentioned, were placed in the custody of President Joseph Smith. The history of the church, and the oral testimony of some of the leading men in the church in Far West up to 1839, as also facts coming to light within the last ten years, go to show that Bishop Edward Partridge did not minister wisely and acceptably as the presiding Bishop of the Church, failed to labor in harmony with those placed over him in authority, and, among other errors, deeded the Temple lot in Independence, and other church lands, to Oliver Cowdery. Certain it is that Bishops Knight and Whitney, became the active officials in the bishopric thereafter, presiding Bishop Partridge doing but little, officially, up to the time of his death, May 27, 1840, at Nauvoo. January 30, 1841, at a special conference in Nauvoo, President Joseph was "unanimously elected sole Trustee in Trust for the Church," and "to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said church;" and this authority he held and exercised up to the time of his death, June 27, 1844. And now lest some may think that President Smith exceeded his official authority in accepting this position, we remind them that the law of the Lord, in D. C. 104:4, provides that, "The presidency of the high priesthood have the right to officiate in *all* the offices in the church" (when occasion demands), and may therefore perform the duties pertaining to the Bishopric, as did Melchisdek, Genesis 14:36–39 (in *Inspired Translation*), and as Joseph and Sidney were appointed of God to do, in D. C. 44:3.

At an Elders' Conference in Nauvoo April 10, 1843, nine of the Twelve were present and joined in sending out to different missionfields about one hundred and fifteen Elders, and "President Brigham Young instructed the Elders not to go from church to church for the purpose of living themselves or begging for their families, or for preaching, but to go to their places of destination, journeying among the world and preaching by the way as they have opportunity; and if they get anything for themselves they must do it in those churches they shall build up, or from the world, and not enter into other men's labors. Several Elders have been represented to us as having traveled extensively the past season, preaching but little, or none, living on the brethren, and begging for their own emolument. . . . And let not the Elders go on their missions until they have provided for their families. No man need say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family."—*T. S.* 4:158.

At a special conference in Nauvoo, July 3 and 5, 1843, the Twelve sent seventy-nine Elders to various counties in Illinois, on missonary work.—*T. S.* 4:240.

The Twelve, in Council in Nauvoo, in November, 1843, "*Resolved*, unani-

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mously, that the traveling Elders are hereby instructed to use due diligence in obtaining subscribers for the *Times and Seasons* and *Nauvoo Neighbor*, and forward the pay, by safe hands, to the publishers at Nauvoo, that the Saints, and the world, may receive line upon line, and precept upon precept, here a little and there a little, together with such extracts of translations and revelations as the Presidency of the Church may direct, for the edification of the whole body of the church in righteousness."—*T. S.* 4: 360.

April 6, 1844, at a special conference in Nauvoo 343 missionaries were appointed to labor in different parts of the United States, under the direction of the Twelve, the latter saying to the church: "The Twelve will devote the season to traveling, and will attend as many of the conferences as possible."—*T. S.* 5:504–6.

About this time President Joseph Smith was prevailed upon to allow himself to be nominated for President of the United States (Sidney Rigdon for Vice President). Sr. Emma, the widow of President Smith, told the writer and others, at his residence, near Amboy, Illinois, the evening of April 6, 1860, that Brigham Young was one of those who persistently and repeatedly urged Joseph to suffer his name to be placed in nomination, claiming that in doing so Joseph and the church would be brought prominently and favorably to the notice of the masses. Joseph refused at first, and told his wife he would not allow his name to be thus used, but at a subsequent council bad advisers prevailed and his nomination was soon published, an event that doubtless precipitated political persecution and made possible the horrid tragedy at Carthage, June 27, 1844.

August 15, 1844, the Twelve then in America having returned to Nauvoo, issued an epistle, saying: "You are now without a prophet present with you in the flesh to guide you; but you are not without apostles who hold the keys of power to seal on earth that which shall be sealed in heaven, and to preside over all the affairs of the church in all the world. . . . Let no man presume for a moment that his [President Joseph Smith's] place will be filled by another; for, *remember, he stands in his own place*, and always will; and the Twelve Apostles of this dispensation stand in their own place, and always will, both in time and in eternity, to minister, preside, and regulate the affairs of the whole church. . . . Let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve; or into the hands of such Bishops as have been or shall be appointed by them to receive the same, for the building of the Temple or the support of the priesthood, according to the Scriptures and the revelations of God; and let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance."—*T. S.* 5:618–19.

The blindness and misdirection, the assumption and over-reaching in the foregoing quotations, will be apparent to all well acquainted with the law and order of God up to 1844. The assumption that the Twelve should "preside over *all* the affairs of the church in all the world;" thereby claiming the authority, power and jurisdiction limited and restricted by the law and order of the church to the First Presidency as in D. C. 42:10; 87:3, 5; 99:6, 13, 14; 104:11, 12, 14, 35, 42; 105:6, 7, 11; 107:39, 40, etc., etc. Besides this, the law and promises provide that Joseph would have a successor in the prophetic office, as see D. C. 27:3; 36:4; 43:2; 84:3; 107: 18, etc., etc. And to the foregoing should be added the historical fact that December 27, 1847, eight of the Twelve, at winter quarters, assumed to place Brigham in "Joseph's place" both as President and Prophet of and to the church. And, as a fitting climax to their lawless acts, the Twelve demanded that the tithings of the Saints should be put in their hands, or in the hands of Bishops they had appointed or would appoint, whereas the law provides that Bishops must be "called and set apart and ordained unto this power by the hands of the Melchisedek priesthood."—D. C. 68:2 and 104:8. And besides this, the law requires that the properties of the church shall be placed in the hands and be disposed of by the Bishopric and higher officers of the church, as in D. C. 42:8, 9, 10, 19; 87:5; 104:4, etc., etc. Furthermore the Twelve never held, controlled, nor disposed of the properties of the church up to August 15, 1844, and never claimed to, that we are aware of. The High Council of the church, including the First Presidency, with the Bishopric, were those who had the the immediate control, management, and custody of church properties, as provided for by the law of the Lord, and as is confirmed by the facts of church history.

The Twelve had all they could legitimately attend to in the missionfield abroad, without the care and toil and perplexity of ministering in the temporal and local affairs of the church, and so long as they attended duly and faithfully to what pertained to their own office and calling, the Lord blessed their labors wonderfully; but when they assumed what did not belong to them then came darkness, division, and blind apostasy.

Selected Articles.

THE MEZUZAH OR SIGN UPON THE DOORPOST.

BY REV. J. G. KITCHEN, BIBLICAL MUSEUM, LONDON.

OF the three Jewish observances relating to the law, the last is the fixing of the Mezuzah to the doorpost. Every Jew is bound to keep this precept and on settling in a new home it is one of the first duties which claims his attention.

I. Description of the Mezuzah.

It has been called a kind of *phylactery* for the house, and consists of a small vellum roll, about three inches square, enclosed within a case of metal, wood, or glass. On one side are written the words of Deut. 6:4–9, and 11:13–21.

These fifteen verses are written with great care by the hand of a Jewish scribe, and must occupy twenty-two lines of equal length.

On the back of the roll the name *Shaddai*, "Almighty," is always inscribed, and if the roll be held up to the light it will be observed that *Shaddai* is written exactly over the place occupied on the other side by the word *V'hayah*, "and it shall be," in which the letters composing the name *Jehovah* occur.

In addition to the name of God, three names are also written upon the back of the roll—*Kuzu B'muchzaz Kuzu* —which are said to denote evil demons or spirits, from whose approach the Mezuzah was a protection. When the roll has been duly prepared, it is rolled up, with the ends of the lines inwards, and placed in its case; and as it is essential that the name *Shaddai* should not be hidden, a small hole is perforated in the covering through which the word can be clearly perceived.

II. The manner of fixing the Mezuzah.

It is nailed to the doorpost on the right hand side as you enter, and generally is placed not vertically, but in a slanting position, in order that it may be more readily discerned.

On the master of the house devolves the duty of fixing it, and the Jewish Prayer Book gives this blessing to be pronounced on the occasion: "Bessed art Thou, O Eternal, our God, King of the universe, who hast sanctified us with Thy commandments, and enjoined us to put up the Mezuzah."

III. Whence did the custom derive its origin?

It was based upon the distinct command in Deuteronomy to write the Law on the posts and gates of Jewish houses; and although it is by many writers ascribed to a mistaken and superstitious interpretation of the precept, and to a tendency to regard the letter rather than the spirit of the Law, it is by others considered probable that if it had not been intended

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that the command should be understood literally, it would have been expressed in language less liable to be misunderstood, and that the Jews explained the words in their correct and obvious meaning.

When we remember the many external aids employed by God for the purpose of setting apart the Hebrew nation as a people distinct from all other nations of the earth—how He placed them in "the least of all lands," where they were hemmed in by desert, sea, and mountain, giving them a hedge of ordinances which should prevent their amalgamating with the heathen and learning their ways—it appears that it was in exact accordance with this method if He also ordained that the home of every Hebrew, wherever he dwelt, should have some outward token and acknowledgment of his peculiar consecration to Jehovah.

Moreover, in giving a literal injunction, which obliged all to write portions of the law upon the entrance to their houses, Moses seems to have been adapting to the needs of Israel an already existing practice of other nations with which they had been made familiar during their sojourn in Egypt.

Wilkinson tells us that amongst the ancient Egyptians it was usual to write over the doorway some hieroglyphic text, legend, or sentence, or the name of the king, or a symbol of good omen.

Isaiah also, speaking of the idolatrous practices of his own people, intimates that heathen nations were wont to put up some remembrance of their "strange gods" at the entrances of their houses.

Just then as other nations inscribed their houses with sentences appropriate to their religious belief, so Israel may have been commanded to write, not any motto which fancy might suggest, but certain definitely prescribed portions of Jehovah's law. How far this rule was observed in early times is not known, but that as early as the first century of the present era it was in some form carried out appears from Josephus, who speaks of the custom as incumbent on the Jews in his day: "They are to inscribe the principal blessings they have received from God upon their doors."

IV. The object of the command.

We have already indicated one object served by the Mezuzah.

1. It was an outward sign or badge whereby the dwelling of a Jew might be distinguished from the houses of the nations amongst which he lived.

2. It was for a visible acknowledgment of his trust in God's protection, and a continual reminder of God's presence, and of his duty to act as in His sight.

By inscribing the name of God upon the doorposts, every Jew declared that He alone could protect his dwelling from all evil. The letters composing the name "*Shaddai*" form the initials of the three words "*S*haddai, *D*oroth, *I*srael"—"*Shaddai*," the keeper of the dwellings of Israel.

Rabbi Jochanan ben Zacci thus expresses the object of the Mezuzah:—

"The Blessed One has commanded that wherever there is a habitation for man, even if there were a thousand houses, one within the other, there should be a Mezuzah, even on the innermost, in order that whensoever thou comest into thy house thou mayest recollect His blessed love, and that thou shouldst not deviate from the good way, though no man may see thee.

"Thou shalt write them upon thy posts, that thou mayest remember that thou art His (blessed be He!), as a servant whose ear was bored, that thou mayest remember at thy entering to talk of them when thou sittest in thine house; also at thy going out that thou mayest look to the post of thy gates to remember them when thou walkest by the way."

As the houses of the Hebrews at the Exodus were marked by God's command upon the lintel and two side posts with the blood of the Paschal lamb, and were thus protected from the approach of the destroying angel, so are the houses of modern Jews distinguished by an outward sign which like a sentinel keeps guard over their dwelling, and consecrates it to Jehovah, and thus the Lord is their "shade upon their right hand" as they enter.

3. For a special safeguard against the approach of demons.

The Jews tell us that, in former times, when the people lived in constant fear of demons, which were supposed to lurk everywhere, in the air, in food and in clothing, and at a time when the imagination of the people attributed to their agency any sudden disease, calamity, or trouble that fell upon them, the Mezuzah was appointed to allay this constant dread of their presence and malignant power. A Chaldee paraphrase on Canticles viii. 3 runs, "I have affixed the Mezuzah to the right hand of the door, so that the evil spirits may have no power to hurt me."

In the time of Christ this belief was widespread. Sickness was attributed to the power of evil demons, and exorcists who professed to be able to cast out demons traded upon the superstitious fears of the people.

Josephus declares that Solomon was enabled by God to learn that skill which expels demons, and adds, "This method of cure is of great force unto this day."

In another place he speaks of a plant called Baaras, which, "when brought to sick persons, quickly drives away those called demons, that enter into men that are alive, and kill them unless they can obtain help against them."

The New Testament also speaks of this Jewish belief, and says that many forms of mental and bodily disease were attributed to the agency of malignant demons, and our Lord who came to deliver the people from their fears, and to proclaim liberty to the captives, set free many of these sufferers who were regarded as bound by Satan. and cast out the demons with His Word.

V. The reverence shown to the Mezuzah.

The strict Jews never leave or enter the house without bowing to the Mezuzah, or touching it and then kissing the finger as an outward sign of reverence for the name of God upon it; quoting the words, "The Lord is thy shade upon thy right hand, the Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."—Ps. cxxi. 8.

Twice in seven years the Mezuzah is taken down, and carefully examined lest any dust or dirt should have found its way into the case, and when worn out it is reverently placed in the grave at the funeral of some great man.—*Treasury of Religious Thought.*

Miscellaneous Department.

CONFERENCE NOTICES.

Conference of the Northern Minnesota district will be held at Pelican Lake, Otter Tail county, Saturday and Sunday, June 10 and 11.

T. J. MARTIN, Pres.

The Nevada district conference will be held on Sunday, June 18, at eleven a. m., in the Mottsville schoolhouse. It is to be hoped that there will be a large attendance; therefore all interested are invited, also the ministry from California, if convenient.

T. R. HAWKINS, Pres.

Quarterly conference of the Southeastern Illinois district will convene with the Brushcreek branch in Wayne county, Illinois, Saturday, June 10. at ten a. m. Full reports are hoped for from branch clerks, also from local ministry. We send an especial request for Brn. Joseph Luff and J. R. Lambert to meet with us. All others are invited.

I. A. MORRIS, Pres.,
F. M. SLOVER, Clerk.

The Northern Michigan district conference will be held June 24 and 25 in Hersey, Michigan. Our schoolhouses are not large enough, so we have secured the use of the Congregational church, and as the Saints are scattered to those coming who do not wish to travel so far, we have arranged and secured board and lodging at the hotels at sixty (60) cents per day. We expect Bro. E. C. Briggs and others of the ministry to be present.

J. J. CORNISH.

Under the new law in South Carolina there will be but forty-six saloons in the entire State.

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TO THE MINISTRY.

I respectfully ask all of you, whether you are traveling or local ministers, to keep an exact and careful record of persons whom you baptize, being particular to have the first name in full, the middle initial (if there be any), and in each case have the full name correctly spelled. This is necessary because there is such a great variety of both christian and family names. Sometimes there are three or four ways of spelling what was originally the same name; and, in my experience with records, very often an elder or priest writes a name as he understands it, only to find later that the family does not spell it that way. The results are erasures and changes, both on various records and on the indexes thereof, making constant watchfulness necessary, and more or less injuring the books, as wellas taking much time to change and correct names and items. *Branch officers please notice this also.*

Besides, there should be sent to the General Recorder, all names and items that are not enrolled upon branch records, with full items, so that all may be placed upon the "Scattering Record," to the credit of the State where the persons reside. It would be well to report these to the Church Recorder about twice per year, the last time being on or before the 1st of March. If any desire blanks I can send them, each containing space for twenty-four names.

Where you have baptized persons in the past, and are not sure they have been recorded, it would be well to send me names and items, so that if not anywhere on the Church Record they can be placed there. Or if, in your travels, you find members living away from the branches, those who are not enrolled anywhere, please send me an account of them, that I may look the matter up.

District clerks should keep a record of all such members who reside within the bounds of their districts, if they are not enrolled in some other district. And if they are, and yet can be placed in a branch where they live they should be advised to send for letters, or to authorize it being done, so that all members may be enrolled where they live; or if they are too far away, be reported for enrollment upon the "Scattering Record" aforesaid. Wherever enrolled they count in the representation of that district or branch.

H. A. STEBBINS,
General Church Secretary and Recorder.
LAMONI, Iowa, May 25, 1893.

ITEMS OF INTEREST.

MERV, May 19.—A new ukase has been issued expelling the Jews from the Asiatic provinces of the Russian Empire. The enforcement of this ukase will cause widespread suffering, as the decree includes within its scope thousands of Jewish refugees from Shah Jeth Ali's persecutions who had entered Russian territory under a guarantee that they would be protected in the enjoyment of religious freedom.

ROME, May 20.—The newspaper *Fanfulla* announces that Italy and the United States have agreed that the American Legation at Rome and the Italian Legation at Washington shall be raised to the rank of Embassies.

ST. PETERSBURG, May 20.—The reports regarding the crop of winter wheat in European Russia show that in one hundred and twenty-four districts it is excellent, in thirty districts good, and in ten districts bad. Summer wheat in the southern provinces is generally promising.

ST. PETERSBURG, May 20.—The Russian Imperial Council has under consideration a proposal by Count Verontzoff to make the Russian peasantry direct owners of the land which they now till for the commune.

BERLIN, May 20.—A Polish paper the *Dziennik Pzenanski*, says it learns from St. Petersburg that a rumor is current that the Czar is ill. The rumor has it his Majesty is suffering from carcinoma, that is, a cancer.

CHRSITIANIA, May 20.—A landslip at Vaerdalen, just north of Trondhjem, converted twelve large farms into a lake of slime. Many farmer's families are believed to have been buried in the mud. The Storthing has voted 10,000 crowns to relieve the destitution of the survivors.

CHRISTIANIA, May 23.—Another landslide has occurred at Vaerdal, in Norway. Fifty farms were destroyed and over one hundred persons are missing. The Parish of Vaerdal is forty-five miles northeast of Trondhjem. The village of the same name is situated at the head of the fjord of Trondhjem and has a population of about 2,000.

BERLIN, May 18.—The German Emperor, accompanied by Count Von Caprivi, Gen. Von Kaltenborn-Stachau, Dr. Bosse, and many other notables, proceeded to Goerlitz, in Silesia, to-day, where he personally unveiled the monument to his grandfather, Emperor William I. This event has been looked forward to with great interest, particularly as it was assumed the Emperor would have something to say about the recent defeat of the army bill and the present electoral campaign. As a consequence there were great crowds of people present and the utmost enthusiasm prevailed. After the exercises at the monument had been concluded an elaborate dinner was served. The Emperor did not disappoint his distinguished audience, for in his speech he said, speaking with great solemnity: This festivity is in the midst of serious times. Eleven years ago my grandfather addressed you the most important words. Now we must maintain what William I. created, and secure the future of our Fatherland. Our army requires increasing and remodeling. I have summoned the nation to provide the necessary means. All other questions are inferior to this, the most serious question, one upon which depends the very existence of the Fatherland. And we need absolute unity in order to solve the question. Whatever separates us as Germany, whatever causes views to diverge must now be put aside, because it imperils the future of the Fatherland.

LONDON, May 21.—Jewish refugees from Poland are coming to London in increasing numbers, limited, however, because almost invariably having to bribe their way across the frontier or escape by stealth.

The Hull strike and the drought, which seemed to wear the nature of afflictions likely to last forever, have both come to an end. Welcome rains of the week found the hay crop too burned to save, and vegetables have a rather bad outlook, but fruits have been rescued as a rule, and wheat promises an excellent harvest in England, though on the Continent it threatens to be poorer than usual. As for the eight week's dock embargo at Hull it has ended in a drawn battle, with the town poorer by a couple of million dollars, 50,000 people on the threshold of starvation, and nothing gained by anybody except, indeed, rival shipping ports. Shippers prophesy that Hull will never recover wholly from the blow thus wantonly struck through the obstinacy and bad temper of three or four men on the opposing sides.

At a cabinet council at Vienna to-day the scandalous conduct of the young Czechs in the Bohemian diet Wednesday was under consideration and it was resolved to visit with the severest repression all radical anti-semitic and Czech excesses.

The Italian Government has closed the Provincial Council of the Province of Bergtmo, in Northern Italy, owing to a declaration by the Council to the effect that the temporal rights of the Pope of Rome are superior to the unity of Italy.

BERLIN, May 23.—The Center has issued an electoral programmee which binds the party to vote against the army bill. This makes it seem certain that the next Reichstag will reject the bill. The address of the Centrists, who are the Catholic clerical party, says that the whole question is whether or not Germany shall be transferred into an armed camp in time of peace.

Cleveland, Pittsburg, Meadville, and other points report serious floods, resulting in great destruction to railroads and homes. The damage done to railroad property alone in Eastern Ohio and Western Pennsylvania is estimated at $1,000,000. Montreal, Quebec, and Augusta, Maine, also report great damage by rising rivers.

Louisville, Kentucky, Montreal, Quebec, Cleveland, Ohio, and points in Wisconsin, Minnesota, and South Dakota, were visited by destructive windstorms on May 22, 23.

The $848,504,427 worth of merchandise exported from the United States in the twelve months ending with last April were valued at $162,748,746 less than those of the twelve months next preceding. The value of the imports was $926,151,988, being an increase of $94,006,617. The sum of the two differences is nearly $257,000,000, and by this enormous aggregate the foreign business of the country ran behind as compared with the record of the previous year. In the latter period the excess of gold exports over imports was nearly $90,500,000, or not far below three times the annual production of the precious metal in the United States.

The Directory of the World's Columbian Exposition at Chicago has decided to open the Exposition on Sundays hereafter. Some religious organizations have decided to boycott the fair by not attending, others have concluded to withdraw exhibits because of this decision, while some will decline to participate in the Religious Congress to be held during the Fair.

The General Assembly of the Presbyterian Church met in Washington, May 18. The famous Briggs case will come up for final disposition at this Assembly.

VALPARAISO, May 20.—Advices have been received that at Poucho Verde the Castilhista troops were again defeated by the Revolutionists. One hundred and forty of the National Guards were killed in the engagement. Many of them were bayoneted on the ground.

CALCUTTA, May 18.—A serious conflict has occurred between the French Annamite garrison at Khong and the Siamese. The French are reported to have been attacked by the Siamese. A severe struggle occurred and a considerable number were killed on each side. Several French officers were wounded and one, Capt. Thoreaux, was captured by the Siamese. The Siamese Government disclaims all responsibility for the affair and declares it has no intention of making war on France.

PARIS, May 23.—*La France* has advices from Madagascar that England is supplying arms and ammunition to the Hovas and that in expectation of hostilities levies of men are being made throughout the island.

IF YOU WISH

To aid the cause of journalism in America send a dime to "Press Club Building and Charity Fund," Temple Court, New York, and receive by return mail a wonderful puzzle-game by the author of "Fifteen Puzzle," "Pigs in Clover," etc. It will cure the worst case of blues and teach you more about the tricks of figures than you could learn in a lifetime. All sorts of premiums, from a case of "Bixby's Royal Polish" to a "Mason and Hamlin" organ are offered to such as can master the little mystery."

A plague of caterpillars has invested the neighborhood of Clarkton, North Carolina. Engineers of the Carolina Central railroad state that the caterpillars are two inches deep on the track for a distance of ten miles.

The highest inhabited place in the world is the Custom-House of Ancomarca in Peru, 16,000 feet above the sea.

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BISHOP'S ANNUAL REPORT OF RECEIPTS AND EXPENDITURES

OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,

From March 31, 1892, to March 1, 1893—eleven months.

SUMMARY.

RECEIPTS.

On hand last report	$ 1,082 57
Received by Bishop as tithes and offerings	14,259 88
Received from bills receivable	1,197 94
Received from agents	6,487 90
Balance due Bishop	1,478 28
Total	$24,506 57

EXPENDITURES.

Paid to elders and elders' families	$13,538 87
Paid to agents for same	6,698 85
Paid to J. M. Orr, stenographer for evidence	1,590 00
Paid bills payable	577 54
Paid direct to the poor	290 83
Paid J. Farmer and wife (care)	148 08
Paid for Danish mission	504 00
Paid for general expenses	384 60
Paid for real estate	773 80
Total	$24,506 57

ACCOUNT WITH AGENTS.

On hand last report	$ 3,696 30
Received in tithes and offerings	31,964 00
Received from Bishop	6,698 85
Total	$42,359 15

EXPENDED BY AGENTS.

To elders, elders' families, and the poor	$31,543 45
Remitted to the Bishop	6,487 90
Due agent (overpaid)	1 98
Balance due church in agents' hands	4,325 82
Total	$42,359 15

ELDERS' INDIVIDUAL REPORTS.

RECEIPTS.

Received by donations	$ 7,484 36
Received from Bishop and agents	3,502 00
Reported since report was closed and before read	220 27
Total	$11,206 63

EXPENDITURES.

Expended by elders	$11,009 45
In elders' hands	197 18
Total	$11,206 63

GENERAL ACCOUNT.

Cash in hands of Bishop, March 31, 1892	$ 1,082 57
Total received by Bishop for year	21,945 72
Cash in hands of agents, March 1, 1892,	3,696 30
Total received by agents for year	38,662 85
Total received by elders for year	11,206 63
Due Bishop	1,478 28
Total	$78,072 35

EXPENDITURES.

Expended by Bishop	$24,506 57
Expended by agents	38,031 35
Cash in hands of agents	4,327 80
Expended by elders	11,009 45
Cash in hands of elders	197 18
Total	$78,072 35

ASSETS.

Real estate (not including churches) per 1892 account	$26,190 00
Improvement on Plano property	150 00
Forty acres in Monona county, Iowa, (estimated)	600 00
Twenty acres in Clay county, Kentucky, (estimated)	140 00
One house and lot at Galien, Michigan, (estimated)	500 00
One house and grounds at Lamoni, Iowa, (estimated)	1,200 00
Bills receivable	8,181 98
Cash in hands of agents	4,327 80
Cash in hands of elders	197 18
Total	$41,486 96

LIABILITIES.

Accounts payable	$ 650 00
Due agents	1 98
Bills payable (no interest)	490 00
Balance due Bishop	1,478 28
Total	$ 2,620 26
Net amount above liabilities	$38,866 70
Total	$41,486 96

EXHIBIT "A."

RECEIPTS.

To balance due church March 1, 1892	$1,082 57
A Brother, Ill., o	5 00
Abbott, Sr. Jane, O., o	1 00
"A Citizen of the Kingdom," Io., o	5 00
A Friend, per Lambert Br s	1 00
Anderson, B. M., Io., t	25 00
Anderson, Sr. Serena, Cal., t	25 00
Anderson, Sr. E., Ill., t	5 00
Anderson, Ole, Neb., Dan. Mis	2 00
Anderson, Sr. M. E., Io., t	50 00
Anderson, Oscar, Io., t	30 00
Anderson, Daniel, Io., t	17 50
A Sister, Mo., t	50 00
A Sister, per M Walker, t	53 50
A Sister, o	50
A Sister, Io., t	11 15
A Sister, per H. A. S., Io., o	200 00
A Sister, O., o	1 00
A Sister, per E. M. B., Io., t	12 00
A Sister, Oreg., t	17 00
A Sister, Wis., t	100 00
Atkinson, L., Io., t	5 00
Atwell, E. T., Mo., deed	2 00
Austin, C. B., N. Y., t	3 00
Baggerly, I. P., Io., t	20 00
Bagley, L. M., Mich., o	10 00
Bagley, L. M., Mich., t	10 00
Ball, Fred M., Wis., t	23 00
Banta, Sr. H. E., Io., t	200 00
Barr, Andrew, Mich., agt	300 00
Barr, C. H., Io., t	8 00
Barr, Jay, Io., t	22 00
Bartholomew, Sr. W. H., Mo., t	3 00
Bartholomew, Mr. and Mrs. Geo., t	95 00
Bartholomew, Mr. and Mrs. Geo. Jr., t	6 00
Bartholomew, Mr. and Mrs. W. H., t	6 00
Bass, Seth M., Io., t	10 00
Bates, Sr. Charity, Io., t	5 00
Bates, Sr. Charity, Io., o	5 00
Beatty, T. J., omitted last year	10 00
Bedwell, Joseph F., I. T., t	10 00
Bills receivable, Herald Office	1,140 00
Bills receivable	57 94
Blair, Pres. W. W., Io., t	50 00
Blair, Geo., Io., t	10 00
Blowers, Sr. Ella, Pa., t	20 80
Boan, Sr. Ellen M., Mass., o	7 00
Bohall, Wm. M., Cal., t	40 00
Bosworth, Sr. Lizzie P., Io., t	100 00
Bowman, Benj., Va., t	300 00
Bowen, Sr. Ellen M., Io., Dan. Mis	1 00
Bray, C. W., Neb., t	15 00
Brackenbury, L., Cal., t	6 20
Brown, G. V., Neb., t	400 00
Brunson, Bro. and Sr. M. D., Ill., o	12 00
Bruce, Sr. A., Kan., t	2 00
Burns, Jas. W., Kan., t	9 00
Burton, Joseph and Emma, Cal., t	10 10
Bullard, Sr. Belle, Colo., t	17 50
Bullard, R., Mass., agt	200 00
Burch, William, Mo., returned	25 00
Butts, Sr. Jane, Io., t	10 00
Cairns, Wm., Kan., t	10 00
Canser, Sr. J., Mich., t	5 00
Carter, Sr. P. E., Neb., t	5 58
Carroll, Sr. S. P., Io., t	5 25
Carpenter, Sr. S. C., O., t	11 10
Carns, Sr. Clara, O., t	2 00
Case, Sr. E., Neb., t	5 00
Caverly, Sr. N., Mo., t	15 00
Clark, Sr. S. M., Io., t	11 00
Claus, F., Mich., t	2 00
Closson, A. V., Io., t	2 00
Cochran, Thos., Mo., Dan. Mis	1 00
Cochran, Wm., Mo., Dan. Mis	25
Cochran, A. S., Io., t	1 00
Cook, Sr. N. E., Kan., t	2 00
Cooper, I. N. W., Io., t	10 00
Cooper, R. T., Io., t	20 00
Cowlishaw, Bro. and Sr., Io., o	35
Cruze, Sr. A. L., Io., t	5 00
Cruze, N. S., t	10
Chapman, Sr. M. G., Neb., t	50 00
Chatburn, Sr. M., Io., t	5 00
Chapman, Wm., Io., t	10 00
Chambers, D., Io., agt	150 00
Chase, Sr. S., Io., t	5 00
Chapman B., Io., int	15 00
Chisnall, J., Ill., agt	18 00
Chute, Elder G. T., Ala., t	25 00
Cruze, M. M., Io., t	16 00
Curtis, Elder E., Mo., t	125 94
Curtis, Josiah, Mo., t	14 40
Davis, J. A., Kan., t	30 00
Davis, E. A., Kan., t	30 00
Day, E. C. and P. R., Minn., o	50
Delaney, N. I., Wis., o	50
DeLong, Elder E., Mich., t	3 00
Derry, Elder C., Io., t	18 30
Dingle, Sr. E., Mont., o	1 00
Dorothy, Robt., Io., t	5 00
Dungee, F. D., Io., t	5 00
Dumbauld, J. W., Mo., t	25 00
Edwards, P., Mich., t	4 00
Elefson, Oliver, Io., t	25 00
Elliott, A. E., I. T., t	30 00
Ellis, Richard, per J. S., Io., t	10 50
Emley, A., Neb., Dan. Mis	2 00
England, Jas., Mo., t	5 00
England, Jas., Mo., note $60,00	
Evans, E. K., Ont., agt	75 00
Eyers, Robt., Ind., t	8 70
Farmer, J. and wife, for care	313 00
Farrar, Sr. E. B., Cal., o	1 00
Fausett, A. A., Utah, t	40 00
Fender, Sr A., Kan., t	4 00
Fender, Ed, Kan., t	1 00
Fender, Miss P., Kan., t	1 00
Fisher, J. C., Io., t	20 00
Fry, H. and L., Io., t	15 00
France, Thomas, Io., t	25 00
Froyd, Hans., Mo., Dan. Mis	25
Frye, Sr. S. B., Ill., t	1 00
Gard, John, Io., o	25
Gaylord, Sr. E., Io., t	100 00
Geingar, H. and T., Tex., t	100 00
General Reunion Committee, Logan	7 00
Gerber, Theo., Tenn., t	5 55
German, Sabrina, Io., o	5 00
Givens, Saml. S., O., o	5 00
Givens, Sr. M., O., o	1 00
Gibbs, Sr. N., Cal., t	9 15
Goff, Sr. L., Wis., o	50
Gollop, Sr. Agnes, Io., returned	85
Greek, W. A., Idaho, t	6 00
Graham, J. B., Kan., t	10 00
Grimmet, J., Wyo., t	10 00
Gunsolley, J. E. and A. I., Io., t	90 00
Gunsolley, J. L., Mo., t	12 43
Gunsolley, J. A., Io., t	15 00
"H," Io., t	400 00
Hall, A., Io., agt	1,650 00
Hallam, Sr. S., Wyo., t	5 00
Hailey, A., t	30 00
Hammer, J., Mo., t	200 00
Hansen, Oliver, Oreg., t	25 00
Hart, Sr. A., Nev., t	13 00
Harding, Sr E. M., t	5 00
Hartwell, Sr. L. A., Io., o	5 00
Harris, J. F., Pa., t	200 00
Hawley, Sr. M., Io., t	8 00
Hawley, Alma, Mo., t	20 00
Hawley, Eber and Nora Mo., t	10 00
Hayer, Sr. E. B., Io., t	2 00
Haynes, F. T., Ill., t	25 00
Hayes, G. D., Wis., t	45 00
Herald Office	1,667 26
Heath Sen., T., Ill., t	10 00
Higgins, T. L., Io., t	30 00
Hill, Geo., Neb., t	10 00
Hilliard, G. H., Ill., agt	93 75
Hilton, J. F., Minn., t	20 00
Hitchcock, Sr. A. M., t	10 00
Hinds, P. M., Io., t	8 35
Hodge, G. C., Neb., t	10 00
Hodge, E. G., Neb., t	10 00
Holcomb, H. C., Io., t	25 00
Holmes, Bro. and Sr. J. W., Wis., o	1 00
Houston, James, Ill., o	5 00
Houston, James, Ill., t	7 00
Hougas, Thos., Ill., agt	100 00
Howey, M. E., N. Dak., t	5 00
Houck, Sr. G. C., Io., t	8 10
Huston, R. H., Mich., t	2 00
Hunt, Sr. M. A., Io., t	5 00
Inland, Mich., Saints, Dan. Mis	4 00
Interest	4 46
Jackson, J. W., Ark., t	5 00
Jackson, C. I., Ark., t	50
Jacobson, Andrew, Mo., Dan. Mis	8 00
Jacobs, J. H., Io., t	66 00
Jarvis, John, Io., t	70 00
Jensen, A., Mo., Dan. Mis	1 00
Jepperson, A., S. Dak., t	2 00
Johnston, Robt., Io., t	500 00

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Johnson, Sr. A., Mo., t.. 4 60
Jones, D. I., Nev., agt...154 50
Jones, C., Mo., t..... 5 00
Jordon, Sr. V., Mo , t.... 20
Julian, Sr. L. L., Cal., t. 35 00
Kelley, Sr. C. B., Io., t... 10 00
Kelley, E. L., Io., t..... 10 00
Kettlewell, Geo., Can., on note.....100 00
Keir, J. S., Ill..... 30 00
Kinsey, C., Cal., t..... 40 00
Killibrew, M. J , Mo., t.. 10 00
Knudson, C., Mo., Dan. Mis..... 1 00
Lambert, J. H., Io., agt.. 74 25
Lance, Sr. S. C., Mo., t.. 10 00
Lapworth, C. W., Io., t.. 5 00
LaSaur, Sr. A., Ill., t.... 5 00
Layton, Sr. J. W., Mo., t 5 00
Leeka, Wm., Io., agt ...550 00
Lester, T., N. Y., agt....100 00
Lewis, M. D., Io., o..... 60
Lewis, Oscar and Sr. Ella, Neb., o..... 5 00
Lewis, Wm., Mo., agt. . 69 00
Lewis, M. A., Io., t..... 30 00
Littlefield, S. J., Cal., t.. 1 00
Lofty, Judge F., Kan.... 19 00
Longfield, Dr. J., Mo., t. 20 00
Long, Sr. E., Idaho, t.... 5 00
Long, M., Mich., t..... 2 00
Lorenson, R., Mo., Dan. Mis..... 1 00
Lund, A. N., Kan., Dan. Mis..... 5 00
Lyle, R., Io., Dan. Mis... 2 00
Lyons, L. L., Io., Dan. Mis.. ..... 20 00
Madison, Ole, Mo., Dan. Mis..... 3 00
Madison, M. P., Mo., Dan. Mis..... 2 00
Martin, Elder T. J., Minn., t 5 85
Mason, Wm., Mich., t... 17 00
Matthews, Sr. Dollie M., Pa., t..... 3 00
Meacher, Sr. E., by will.350 00
Menthorn, Sr. Alice M., Io., t..... 4 00
McCord, Sr. S., Io., t..... 10 00
McMullen, Sr. R., Io., t.. 1 15
McMullen, W. S., Mo., t. 30 00
Miller, Bro. E., O., t. . 25 00
Moler, James, O., o..... 6 50
Montague, Sr. G., Io., t., 11 25
Monroe, Sr. A. M., Io., t. 15 40
Morrison, M., Mich., t... 3 00
Murie, Geo., Neb., t..... 5 00
Myer, Sr. M. K., Dan. Mis 5 00
Navert, Sr. G., Kan., t... 1 00
Needham, Sr. J., Io., t.. 10 50
Nelson, Joseph R. and Sue J., Pa., t..... 15 00
Nelson, C. C , Mo., Dan. Mis..... 5 00
Nelson, Jacob, Mo., Dan. Mis..... 2 00
Nelson, Sr. L., Mo., Dan. Mis..... 1 00
Nelson, Sr. M., Mo., o.... 25
Newlin, J. A., Io., t..... 20 00
Nodaway Con., Mo..... 7 00
O'Connell, M. T., Io., t.. 25 00
Ode, C. and M. C., Wis., o 2 00
Olsen, Sr. Dollie, Io., t.. 2 00
Palfrey, F., and family, Mo., t..... 50 00
Patten, W. B., Colo., o.... 20 00
Pettit, Sen., Ezra, Utah, o 5 00
Peters, J. H., Mich., t.....400 00
Peters, Mary, Mich., t..... 50
Peters, Lucinda, Mich., t. 10
Peters, Isaac, Mich., t..... 39
Peters, J. H., Mich., agt1,000 00
Pickering, W. R., I. T., t.650 00
Pickle, Isabelle, Wis., o... 2 30
Plum, Russell, Iowa, o.... 2 50
Pratt, A. C., Ohio, t..... 5 00
Prettyman, Sr. Mary. Ind., t..... 5 00
Price, John D., Iowa, t.... 5 00
Pitt, Sr. Clara C., Mo., t,.. 12 00
Proper, D. H., Ohio, t..... 2 55
Rannie, Jr., Edward and Mary, Neb., t..... 8 00
Raymond, Sr. Mary H., Mont., t..... 15 00
Redfield, Sr. Hattie, Io., t 36 50
Resseguie, R. R , Io., t..... 10 00
Reywas, J. A., Ind., o..... 1 00
Rhodes, Sr. Elizabeth, Ohio, o..... 50
Richmond, L. B., Kan., t..100 00
Robinson, A. F., Utah, o. 1 00
Robertson, W. H., Ind., o 2 00
Rogers, Bishop I. L., Ill., o.....1,060 00
Root, Harry B., Cal., t.... 2 10
Rorak, J. L., Mich., t..... 25 00
Rossen, Wm. and F. A., Tenn., t..... 35 80
Roth, J. S., Io., agt.....744 60
Rush, Sr. Celestine, Oreg., o..... 33 00
Ryerson, Sr. M. J., Io., t.. 5 00
Salyards, R. S., Io., t..... 75 00
Salyards, Sr. M. E., Io., t. 58 00
Satterfield, Sr. R. A., Neb., t..... 20 00
Scott, W. W., Io., t..... 10 00
Schmutz, J. Frank, Colo, o 5 00
Schmutz, Miss May, Colo, o 1 00
Seelye, Jesse, N. Y., t..... 10 00
Seelye, Sr. Mary A., N. Y., t 5 00
Shaw, G. W., Mich., t..... 2 00
Shaw, E. J., Mich., t..... 5 00
Short, Ellis. I. Ty., t..... 600 00
Shoemaker, Ella, Tex., t.. 5 00
Shippy, Sophronia, Io., t.. 3 00
Shippy, John, Io , t..... 3 00
Sisters' Aid Soc'y, Kan., o 30 00
Smith, T. W., returned.... 16 31
Smith, Sr. J., Mich., t..... 2 50
Smith, M. B. V. and daughter, t..... .... 2 00
Smith, Fred M., Io., o..... 1 00
Smith, Henry C., Io., t .. 3 52
Smith, Alex. H., Ut., agt.. 76 80
Stone, Sr. Eliza, Ill., Dan. Mis..... 2 00
Storey, Luke, Wash , t.... 10 00
Stover, Leonard, Mich., Note, t.....$25 00
Stebbins, H. A., Io , t..... 40 00
Stewart, Rachel, Mich., t. 2 00
Taylor, Sr. Martha, Mo., t 5 00
Thornton, Sr. John, Io., t. 10 00
Thomas, Sr. J. H., Mo., t.. 25 00
Thurman Camp Meeting . 12 00
Torrence, J. G., Mo., o.... 20 00
Trotter, M. A., Mo., agt... 75 00
United O. of E..... 35 00
VanMeter, Jasper, Io., returned..... 13 00
VanMeter, J. B., Io., t... 18 60
Walker, Sr. Lois, Io , t.... 10 00
Waldsmith, J. W., Neb., agt.....700 00
Walmsley, Bro. and Sr. A., Nev. t..... 75 50
Warnock, Robt., Utah, on account..... 15 00
Weaver, John, Utah, t..... 20 00
Weedmark, N., Io., t..... 2 40
Weedmark, Bro. and Sr. Edward, Io.. t..... 6 00
Warlick, Sr. M., Kan., t... 5 00
West, James C., Ohio, o... 1 00
West, Hepsy, Ohio, o..... 25
West, Owen, Ohio, o..... 25
Williams, J. T., Mo., agt..357 00
Williams, M. B., Mich., t. 6 00
Wilson, C. C., Utah, t..... 35 00
Winters, W. L., Mo., Dan. Mis..... 1 00
Williams, S., per J. S., Ill., o..... 6 48
Wightman, Sr. L. C., Io., t 5 00
Wilson, Christian, Io., Dan. Mis..... 2 00
Wirz, Herman, Conn., t... 10 00
Wellington, Thos., Io., t. 5 00
White, Sr. Sarah, Ohio, t. 9 00
Whitehead, James, Io., o. 10 00
Whitehead, Sr. Ella D., Io., t..... 50 00
White, Owen, Io., t..... 20 00
White, A., Mo., agt., returned..... 75 00
Xxx, Io., t..... 10 00
"Xmas", Ohio, o..... 2 00
Young, R. L. and M. D., Io., t..... 5 00
Young, Frank, Io., Dan. Mis..... 50
Youngson, L., Idaho, t.... 62 40
Yohe, Amanda S., Ill., t... 1 00
Yohe, Geo. D., Ill., t..... 50
Zundel, Sr. Annie, Kan., t 10 00

HERALD OFFICE ACC'T.

RECEIPTS.

To balance due Church March 1, 1892..... $328 65
S. E. Bouton, Io., t..... 2 50
Geo. C. Hodge, Neb., t... 10 00
A Sister, o..... 5 00
J. B. Vanzandt, Kan., t...100 00
W. B. Weston, Neb., t ... 12 50
Hugh Sands, Tenn., t..... 78 00
Viola Ritter, Ill , t..... 9 15
James Robinson, Io., t.... 5 00
Mrs. Lampfier, Io., t..... 10 00
M. L. Henderson, Mich., t 5 00
M. Daugherty, Neb., o.... 5 00
Geo. Crane, Io., t..... 20 00
Mary Burnett, Mo., t..... 6 60
E. T. McLain, Ark., t..... 2 00
A Sister, Conn., t..... 33 00
A. M. Clark, Mass., t..... 10 00
M. L. Sory, Tenn., t..... 10 00
Daisy, Ill., t..... 15 45
A Brother, Kan., t..... 10 00
Mrs. Jas. Millotte, Ohio, t 2 00
Viola Myers, Neb., t..... 1 50
Bishop's Office, Elvin Exp105 00
L. Youngson, Idaho, t..... 11 12
Alice Carson, Ark., t..... 2 00
M. M. Secor, Conn., t..... 1 60
R. M. Creese, Io., t..... 1 00
Tinnie Yohe, Ill., t..... 50
Jos. T. Williams, Io., t.... 2 00
Sr. H. R. Jacobs, Io., t.... 4 00
W. L. Rooker, Mo., t..... 4 00
Mrs. J. McRae, Io., t..... 2 00
F. M. Sheldon, Io., o..... 5 00
A. Jepperson, S. D., t..... 1 25
Drake Harvey, Ill., t..... 20 00
Mattie L. Moore, Ala., t... 25
Susan Tyler, Neb., t..... 10 00
Alice Hillman, Neb., t.... 2 00
Cath. McGee, Cal., t..... 5 00
Carrie R. Nelson, Io., t... 8 00
Annie Lacey, Neb., t..... 1 00
W. Hobson, Conn., o..... 2 00
L. C., Ind., o..... 2 00
T. H. Moore and others, R. I., Dan. Mis..... 3 00
H. H. and Eva Thomas, Io., Dan. Mis..... 2 00
Annie M. Wilson and two daughters, Io., Dan. Mis. 3 00
E. M. Hoverson, Io., Dan. Mis..... 1 00
J. W. Gilbert, Kan., o..... 1 00
J. T. Johnson, Kan., Dan. Mis..... 1 00
Ann Watson, Wash, o..... 6 50
R. M. Creese, Ohio, t..... 4 00
V. Fassett, Ill., t..... 5 00
Annie L Bruce, Mass, t... 4 50
Susan White, Mont., t..... 10 00
Levi Cheney, Ill., t..... 4 00
H. B. Root, Cal., Dan. Mis. 25
M. LaChapelle, S. D., t .. 8 00
James Graham, W. Va., o 5 50
M. H. Sturgeon, Kan., t.. 5 00
Mary Holmes, Wash., t.... 5 50
Jane Morgan, Mich., t..... 1 00
Lorinda Lewis, Neb., t..... 3 00
Jas. H. Cameron, Wis , t.. 5 00
Charity Bates, Io., t..... 5 00
L. A. Robinson, Io., t ... 5 00
Elizabeth Green, Io , o ... 5 00
Susan Matthews, Wis., t.. 2 00
Effie J. Fewins, Io., t..... 1 35
R. M. Creese, Ohio, t..... 1 00
Jacob Petre, Mo., t..... 5 00
Sr. A. W. Chase, Mass.... 16 60
H. M. Richelson, Mo., t... 19 50
M. J. Flower, Neb., t..... 1 00
P. M. Culbertson, S. D., t. 1 25
Frank J. Pierce, Kan., o.. 2 00
Carrie M. Lewis, Mo., t... 10 00
M. I. McClenahan, Io., t.. 8 00
James Binney, Ill., t..... 5 00
Cath. Winecock, Mich., t. 1 25
August Johnson, Mich , t 2 00
Edwin Trimby, Pa., t..... 1 00
M. P. Berg, Io., t 9 75
Logan and Ellen Wilson, Cal., t..... 10 00
W. O. Wetherbe, Ill., t.... 3 00
E. A. H. Gutzman, Cal., t 2 00
C. C. Hurd, Io., t..... 4 00
L. W. Walls, Wash., t..... 5 50
M. Rasmusson, Neb., t..... 5 00
E. E. Andersou, Utah, Dan. Mis..... 2 00
Andres Nelson, Wyo., t... 3 00
David Brand, Ill., t..... 5 00
M. C. Larsen, Utah, Dan. Mis..... 2 00
W. T. Hicks, Wash., t..... 14 00
Joshua Arnold, Ont., t.... 10 00
A. J. Mapes, Mo., t..... 25 00
Margaret Kite, Io., t..... 1 00
Ellen Aurner, Io., t..... 5 00
Elizabeth Sawyer, Ohio, t 1 00
Sr. H. B. Wheeler, Mich., t 2 00
E. A. Mann, Kan.. t..... 75
Maria Thompson, Cal., t.. 5 65
John W. Lea, Cal., t..... 2 00
J. C. Hitchcock, Kan., t... 35 00
R. A. Trowbridge, N. D., t 5 00
S. L. Voshell, Cal., t..... 20 00
Leonard Stover, Mich., t.. 10 00
Sr. H. Baker, Ill., t..... 25
Sr. B. Adams, Io., o..... 4 75
Jessie B. Smith, Ill., o..... 3 00
M. M. Kelsall, Io., t..... 2 00
Mary Fisk, Neb., t..... 60
A Sister, Conn., t..... 20 00
Christmas Offerings.....606 15
Home Column account.....457 09

Total.....$23,028 29

EXHIBIT "C."

EXPENDITURES.

Anthony, Sr. R. J., Utah, fly..... $200 00
Anthony, R. J., Utah, ex 35 00
Anderson, Peter, Io., f... 60 00
Alley, Sr. Abigail Y., Palestine..... 20 10
Anderson, Peter, Io., ex.125 50
Baggerly, V. D., Ind., f.. 14 00
Baggerly, V. D., Ind., ex 10 00
Baggerly, I. P., Io., ex... 61 00
Baly, Chas., Cal., agt....250 00
Barret, Sr., Io..... 10 00
Barrows, C. H., for agt., S. L..... .....120 00
Bear, J. L , Mo., f..... 50 00
Bear, J. L., Mo., ex..... 40 00
Bennett, Sr. J. D., Io.... 5 00
Bennett, J. D., Io., ex... 2 00
Bills payable.....577 54
Blakesley, A. J., Io..... 10 00
Briggs, Sr. E. C., Io., f..200 00
Briggs, E. C., Io., ex..... 30 00
Bruce, S., Mich..... 20 00
Bond, M. H., O., ex..... 20 00
Bozarth, W. T., Mo., ex. 15 00
Burton, Sr. J. F., Cal., f. 80 00
Burton, J. F., Cal., ex... 30 00
Burch, Wm., Mo., loan.. 25 00
Burr, C. H., Wis., ex..... 8 00
Caffall, James, Io., ex.... 5 50
Campbell, D., Io , ex.... 12 00
Case, Sr. Caroline, Ark.. 10 00
Chatburn, T. W., Mo., ex 21 85
Chute, G. T., Ala., f....125 00
Clapp, Sr. J. C., Cal., f... 71 03
Clapp, J. C., ex..... 30 00
Cooper, I. N. W., Io., ex 3 25
Cooke, N. N., Mo., agt..130 00
Cooper, F. M., Ill., ex... 25 00
Curtis, E., Mo., ex.....125 94
Dancer, D., Io., agt 1,915 00
Daniel, Sr. B., Ind., f....175 00
Davis, Sr. J. T., Kan., f.145 00
Davis, J. T., Kan., ex.... 20 00
Davis, J. A., Minn., ex.. 41 00
Davis, Sr. J. A., Minn., f.120 00
Davis, E. A., Kan., child 25 00
Davis, R. W., Kan., ex .. 18 00
Davis, E. A., Mo., ex.... 35 00
Davis, J. A., Kan., ex.... 15 00
Davis, J., Wash., f..... 80 00
Dana, R. R., Cal., ex.... 30 00
DeLong, E., Mich., ex... 15 00
Derry, C , Io., ex..... 31 30
Deuel, G. E., Kan., ex... 18 00
Deuel, Sr. G. E., Kan., f..116 66
Devore, L. R., Tahiti, ex.150 00
Dimock, J. W., N. S., agt.220 00
Dillon, J. P., Io., ex..... 20 00
Dillon, Sr. J. P., Io., f... 10 00
Duncan, C. R., Mo., ex.. 50 00
Duncan, C. R., Kan., f... 65 00
Elvin, Sr. R. M., Io., f... 30 00
Erwin, J. D., Tex., ex.... 72 00
Etzenhouser, R., Ind., ex 35 00
Evans, R. C., Can., ex... 10 00
Evans, Sr. J. R., Io., f...250 00
Evans, J. R., Io., ex..... 87 00
Evans, E. K., Can., agt.. 23 93
Expense.....384 60
Exchange..... 1 26
Farmer, J. and wife, per Sr. Crouch..... .....131 20
Farmer, J., Io., ex..... 16 88
First Presidency, church work.....900 00
Foss, Sr. J. C., Mo., f.... 25 00
Foss, J, C., Mo., ex..... 20 00
Forscutt, M. H., Mo., ex. 10 00
Fowler, L. A., work on Farmer house..... 3 15
Gillen, J. W., Io., ex..... 79 43
Gillen, Sr. J. W., Io., f.. 50 00
Gilbert, J. W., Kan., ex. 25 00
Goble, Jacob S., for — Gregg..... 10 00
Gollop, Sr. Agnes, Io.... 7 00
Goodrich, J. L., O., ex... 1 00
Gowell, M. F., Mo., ex... 45 00
Griffiths, G. T., O., ex...112 10
Griffiths, Sr. H. R., O., f. 25 00
Griffiths, Sr. M., Mo.... 10 00
Griffiths, W., Io., witness 20 00
Gray, C. R., Cal., atty... 14 95
Harder, H. R., Io., ex.... 17 50
Harris, D. L., Cal., ex.... 23 00
Hart, A. C., I. T., ex..... 35 00
Hart, A. C., I. T., f..... 35 00
Hawley, J., Mo., witness 7 50
Heide, J. B., Io., ex..... 26 00
Henderson, B. J., Neb... 20 00
Hilliard, G. H., Ill., agt..212 00
Jackson, J. W., Ark., ex 20 00
Jeffers, S. J., O., agt.... 60
Jenkins, G., Ind., ex.... 15 00
Johnson, O. D , Tex , agt 55 00
Jones, C. H , Mo., f..... 30 00
Kaler, J., Mo., ex..... 50 00
Keck, A. J., Mo , ex..... 55 00
Kelley, P. P., Io , atty... 49 50
Kelley, E. L., Io., ex.... 51 50
Kelley, Sr. E. L., Io., f .495 00
Kelley, W. H., O., ex....111 50
Kelley, Sr. W. H., O., f..400 00
Kelley, C. M., book-keeper..... 72 50
Kelley, N. E., Ind., f.... 80 00
Kelley, C. B., book-keeper.....100 00
Lambert, J. R., Io., ex.. 30 00
Lambert, Sr. J. R., Io., f 25 00
Lanphear, C. G , Ill., ex. 20 00
Lander, D. E., Cal., f.... 20 15
Lake, J. H., O., ex..... 10 00
Lake, Sr. M. G., O., f....146 65
Lewis, Wm., Mo., agt....100 00
Lockerby, W., Mich., agt.333 14
Luff, Jos., Mo , ex..... 85 00
Macrae, W. S., Mo., ex.. 45 00
May, R., Mo., agt.....1,546 35
Martin, T. J., Minn., ex. 5 85
McDowell, J. F., Io., ex. 30 00
McDowell, W. A., Wis., agt.....140 00
McDowell, W. A., Wis., ex..... 20 00
McKiernan, J., Io., ex... 10 00
McKiernan, Sr. H., Sr. N 20 00
Miller, Sr. Jennie, Va... 45 00
Moler, J., O., ex..... 11 00
Moler, J., O., f..... 14 36
Moler, H. E., O., ex..... 15 00
Moore, A. B., Io., ex..... 34 00
Moore, Sr. A. B., Io., f... 40 00
Moore, A. J., Io., ex.....105 00
Morris, J. F., Oreg., agt. 25 00
Newton, Wm., Mo., ex.. 12 00
Newberry, A. M., on acct 35 00
Orr, J. M., court com...1,590 00
Page, A., Cal., agt.....370 00
Parkin, C. A., Cal., agt..195 00
Parsons, A. H , Mo., ex.. 35 00
Parsons, Sr. A. H., Mo., f.185 00
Parker, H., Kan., agt.... 60 00
Parrish, J. S., O., ex..... 15 00
Parrish, Sr. J. S., O., f..180 00
Payne, Sr. E A., Neb., f. 40 00
Peak, W. E., Kan., ex... 45 00
Peak, Sr. W. E., Kan , f.160 00
Peck, Sr. J., witness.... 6 00
Pender, W S., ex..... 30 00
Peterson, J. W., Mo., ex. 40 00
Phelps, L., Mich , ex.... 28 00
Pickering, Sr. S., Cal., f. 30 00
Pitt, Sr. F. G., Ill., f.. . 30 00
Powell, L. W., O., ex.... 20 00
Ransom, Sr. E., Mo..... 20 00
Rathbun, H., Mich., ex.. 25 00
Rathbun, Jr., H., f..... 20 00
Real Estate..... .....773 80
Reynolds, C. C , Io., ex. 20 00
Reynolds, C. E., witness 10 50
Richards, J. M., Kan., agt..... .....141 67
Richards, J. F., ex..... 37 00
Richey, C. A..... 10 00
Roberts, I. N., Io., ex..... 53 00
Roberts, Sr. I. N , Io., f... 80 00
Roberts, Sr. I. N., Io., on note..... 16 56
Robinson, E. J., Io., ex... 20 00
Robinson, H. H., Mo., ex. 86 00
Roth, J. S., Io., f..... 10 00
Rodger, Sr. M., Io..... 30 00
Rumel, W. M., Neb., ex... 5 00
Scott, M. R., Ind., f..... 30 00
Scott, C., Io., ex..... 10 00
Scott, S. W. L., Mich., ex 5 00
Scott, J. M., Ind., agt..... 234 00
Scott, Sr. Flora, Io., f..... 48 65
Short, M. T., Ill , ex..... 25 00
Short, Sr. M. T., Ill., f.... 50 00
Sheehy, F. M., Me., ex.... 40 00
Shippy, John, Io., ex..... 12 00
Shinn, D. L., Va., ex..... 10 00
Shinn, S. O., W. Va..... 10 00
Shute, Geo. W., Kan., f... 50 00
Simmons, S. W., I. T., f.. 96 00
Smith, A. H., Utah, agt... 81 50
Smith, A. H., ex..... 80 00
Smith, Sr. A. H., Io , f....414 00
Smith, Heman C., Cal., ex 65 00
Smith, Sr. H. C., Cal., f....320 00
Smith, Joseph, Io., ex..... 10 00
Smith, Isaac M., Ill , ex... 60 00
Smith, W. J., Mich., ex.... 30 00
Smith, Sr. Kate, Okla., f.225 00
Smith, Amelia, Mo..... 25 00
Smith, T. W., Mo., ex.....156 85
Smith, T. W , Mo., f..... 20 00
Smith, Wm. B., Io., f..... 47 00
Smith, Wm. B , Io , ex.... 15 00
Smith, H. O., Io , ex..... 40 00
Smith, Ethel, Io., care..... 24 58
Smith, Arthur, Kan , agt. 66 66
Smith, F. C., Mich., ex.... 25 00
Snively, Joseph S., Io., f.. 40 00
Sorenson, Marce, Io., ex..225 20
Sorenson, Marce, children130 00
Squire, Sr. M. J., Tex..... 20 00
Stebbins, H. A , Io., ex.... 12 50
Stebbins, H. A., Sec. and Rec..... 300 00
Stedman, E. A., Io., ex... 6 00
Stedman, Sr. E A , Io., f. 75 00
Stanton, Sr., per Bro. Landes..... 10 00
Sutton, J. R., Io , ex..... 10 00
Taylor, C. D. G., ex..... 12 00
Thomas, J. H , Mo., ex.... 5 00
Traber, L., Mo., Att'y..... 50 00
Turpen, M. M., f..... 55 00
Turpen, M. M., ex..... 20 00
Vickery, J. G., Ala., agt... 49 00
Wahlstrom, John, Sweden, ex.....153 30
Wahlstrom, Sr. John, f....158 83
Walling, Sr. Lydia, Io..... 10 00
Ware, R. L., Kan., ex..... 20 00
Waterman, Wm., Io , ex.. 9 00
Wells, Gomer, Mo., ex.... 24 00
Wheeler, E. E , Ill., ex.... 10 00
Wheeler, Sr. E. E., Ill., f. 25 00
White, A., Mo , agt.....550 00
White, I. N , Mo., ex..... 20 00
White, A., Mo., ex..... 57 94
White, I. N., Mo., f..... 35 00
Williams, T. W. Ohio, ex. 20 00
Williams, Sr T. W., Ohio, f 45 00
Wildermuth, Eli M , Ill., ex..... 35 00
Winchester, J. H , Tex., ex 15 00
Whitaker, A. L., Wis., f... 55 00

HERALD OFFICE ACC'T.

EXPENDITURES.

Stamps to Recorder.....$13 00
E. L. Kelley, Bishop.....819 56
Herald to Ferguson..... 2 00
Herald to North..... 2 18
Books to John Kaler..... 5 25
D. & C., Exhibit suit, E.L.K. 1 25
H. R. Mills, books 4 70
Bible to D. F. Richards... 4 50

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150 Letters of Appointment	35
Books to M. Sorenson	6 30
Cash Box to Bishop's Office	1 00
Books to T. W. Smith	1 03
Telegrams	1 00
Binding for T. W. Smith	1 75
Bishop's Report Pub	36 45
Deeds and printing	3 60
Books to Dr. Taylor	7 90
Books to J. W. Gilbert	1 90
Books to David Smith	3 60
Heralds and Hopes to England	165 75
Printing postals	35
Express	45
E. L. Kelley, Bishop	200 00
Book to T. C. Kelley	1 12
Stamps to R. S. Salyards	65
Cash for wood	14 55
Book to Peter Anderson	1 35
Transfer to Boat Fund	6 00
L. L. Wight's acct	17 95
Books to J. Caffall	1 12
Books to W. Mitchell	3 90
Cutting Wood	6 85
Heralds to Wales	27 50
Stationery to J. Smith	40
Cash Canada	47 70
Blanks for Recorder	1 00
Printing postals Bishop's Office	25
400 Letters of Appointment	3 00
Agent's Reports and Circulars	2 00
Afterglow Atty. L. Traber	1 75
Books for Library	1 37
Bible to H. R. Harder	3 25
Letter Heads to Recorder	1 50
Envelopes and circulars	1 85
E. L. Kelley, Bishop	300 00
Postal Cards to Recorder	2 00
Cash by D. Dancer, Jan. 4	300 00
Printing Cards for Recorder	25
Envelopes, Reports, etc., Bishop	3 50
Tract Fund acct	274 93
Stamps to First Presidency	13 15
Total	$24,506 57
Balance due Bishop March 1, 1893	1,478 28

BISHOP'S AGENTS' REPORTS
OF
TITHES AND OFFERINGS,

For the year ending March 15, 1893.

ALABAMA.

MOBILE DISTRICT.

F. P. Scarcliff, Agent.

Receipts.

To balance due church March 1, 1892	$ 45 75
John W. Young, t	50
S. Alexander, t	60
M. E. Alexander, t	60
F. P. Scarcliff, t	47 00
F. P. Scarcliff, o	1 00
M. E. Scarcliff, t	2 90
M. E. Scarcliff, o	4 25
J. M. LaForce, t	45
Sarah A. LaForce, t	8 00
Charlotte Young, t	1 00
Charlotte Young, o	15
J. Wesley Young, Sen., t	50
Joel Miller, t	3 25
Nancy M. Miller, t	4 30
Simon McDowell, t	15 00
J. S. Paulser, t	1 50
Mary Young, o	45
Charlotte McDowell, t	6 00
Pearl W. Sherman, t	1 00
Miller, Herman, and Fanny Young, o	25
Sarah A. Gomes, o	05
Friends	2 80
Total	$147 30

Expenditures.

M. M. Turpen	$ 5 00
G. T. Chute	25 00
Sr. M. E. Scarcliff	75 00
Expense	20
Total	$105 20
Balance due church March 1, 1893	$ 42 10

AUSTRALIA.

TUNCURRY DISTRICT.

John Wright, Agent.

Receipts.

To balance due church March 1, 1892	$253 76

Forster Branch.

Alexander Loberg, t	10 70
Minnie Blom, t	4 32
Sr. J. W. Wight, t	48
Joseph Maginnes, t	4 86
Alonzo Colvin, t	6 07
C. S. McLaren, t	10 81
John Wright, t	97 23

Hamilton Branch.

C. A. Davies, t	2 88
Ann Webster, t	3 37
Thos. Discon, o	24
W. H. Bradway, o	06
H. Bradway, t	29 40
Total	$424 18

Expenditures.

Elder J. W. Wight	$ 97 23
Elder Chas. Avery	96 56
Sr. J. W. Wight	122 53
Expense	8 65
Total	$324 97
Balance due church December 31, 1892	$ 99 21

AUSTRALIA.

VICTORIA DISTRICT.

David McIntosh, Agent.

Receipts.

To balance due church January 1, 1892	$ 31 31
Collection, conference, Queensferry	3 35
H. Griffith, Sen., o	38 92
A. Wooley, o	14 60
David McIntosh, o	3 29
Edward Misson, o	8 50
Ralph Leyland, t	4 87
Sr. S. Craig, t	17 02
Bro. Wiffen, t	2 43
Hastings branch, o	11 92
Leopold branch, o	5 07
E. G. Jones, Sen., t	1 21
E. G. Jones, Jun., t	4 87
A. Minnis, o	1 21
Addie Cuthbert, o	61
Sr. Lane, t	12 18
Sr. Wiffen, t	14 05
James Craig, t	9 73
Sr. Butterworth, t	9 73
Alexander Stewart, o	61
George Stewart, o	61
George Cuthbert, o	61
G. W. Hailey, t	9 73
Sr. Graydon, t	1 46
Edwin Davis, t	4 87
Sr. J. W. Wight, t	1 94
T. C. Emerson, o	48
W. Craig, o	48
Sr. Matthews	61
Proceeds Tea Meeting, Queensferry	49 64
Total	$265 91

Expenditures.

C. A. Butterworth	$ 63 50
Sr. C. A. Butterworth	142 93
J. W. Wight	19 46
Sr. J. W. Wight	9 73
David McIntosh	2 43
Hall rent, Queensferry	73
Total	$238 79
Balance due church January 1, 1893	$ 27 13

CALIFORNIA.

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

E. L. Kelley, Bishop	$410 00
Sr. M. A. Twaddle, t	33 25
Sr. Delia Montgomery, t.	20 00
Sr. Rhoda Lawn, t	5 00
Daniel Brown, t	10 00
Timothy Cook, t	46 30
Willie Cook, t	14 40
Jacob Smith, t	14 50
Alroy Davis, t	10 00
Walter Page, t	2 00
Asa Davis, t	6 00
Sr. Sarah Headrick, t	22 75
Sr. Anna Yates, t	2 00
Sr. Rachel Austin, t	3 00
Norman Moses, t	10 00
Sr. Mary Clark, o	1 00
C. W. Hawkins, o	2 00
Wm. Pooler, t	6 85
J. B Carmichael, o	10 00
Sr. E. Carmichael, t	20 00
Sr. Anna Smith, t	65
Sr. Emily Davis, t	1 55
Sr. Bettie Smith, t	5 00
James Smith, t	5 00
Sr. Zena Page, t	3 50
Total	$664 75

Expenditures.

By balance due agent March 1, 1892	$ 7 10
Sr. J. F. Burton	22 91
Sr. J. C. Clapp	320 00
Sr. Rhoda Lawn	260 00
E. Cato	8 50
J. H. Lawn	25 00
Total	$643 51
Balance due church March 1, 1893	$ 21 24

CALIFORNIA.

NORTHERN DISTRICT.

Charles A. Parkin, Agent.

Receipts.

To balance due church March 1, 1892	$208 99
T. J. Lawn	4 00
M. D. Moore	5 50
Dorinda Dawson	1 00
Annie S. Milligate	8 00
J. A. Anthony	50 65
John Baker	23 10
John W. Lea	1 21
Googe Daley	2 50
Kate Lea	2 00
Sr. O. Moore	2 50
E. L. Kelley, Bishop	195 00
Annie Lightowler	25
Clara Lightowler	25
George Lightowler	25
John Lightowler	25
Roy Douglas	4 50
"Friend of Tithing"	10 00
J. S. Higgins	80 00
Oluff C. Carlson	16 40
Kate McGee	5 00
Rhoda Cooper	150 00
Sr. Pomroy	1 00
Nora Gibbs	9 70
Lizzie Driver	5 00
Sr. E. Lowrie	5 00
H. Davis (Irvington)	300 00
Sr. W. O. Skinner	2 25
S. F. DePuy	1 00
Chrilla J. Cooper	145 00
Ida May Cooper	20 00
James H. Askew	100 00
James Askew	300 00
E. T. Davis and wife	3 00
Sr. E. Cockerton	2 00
William Pooler	2 20
Sr. Trakes	50
M. Arthur	20 00
S. J. Calderwood	5 00
Alice Christensen	1 00
W. O. Skinner	20 00
"Sr. M"	20 00
W. A. and M. L. Douglas t.	30 00
Jane Knight	1 00
Charles A. Parkin	8 00
S. Stivers	100 00
Geo. S. Lincoln	20 00
Total	$1,893 00

Expenditures.

J. F. Burton	$ 15 00
A. Haws and wife	220 00
Sr. Hunt	48 00
John Roberts	68 00
James Steele	52 00
Thomas Daley	65 00
Sr. Thomas Daley	165 00
Sr. W. F. Nelson	52 00
Sr. Ann Bolton	48 00
Expense, stationery, fare, etc	8 58
Sr. Mary Bell	70 00
Bro. Otto Sandbeck	21 00
Sr. D. J. Phillips	20 00
Sr. J. F. Burton	142 90
Sr. Emma Chapman	25 00
Bro. Heman C. Smith	20 00
Joseph C. Clapp	125 00
T. W. Smith	8 36
Bro. N. M. Donaldson	3 00
Sr. Gillett	14 00
Sr. Josie Bardwell	3 00
Total	$1,193 84
Balance due church March 1, 1893	$699 16

CALIFORNIA.

SOUTHERN DISTRICT.

Charles Baly, Agent.

Receipts.

To balance due church March 1, 1892	$226 87
By error	50
Sr. G. L. Matthews, t	2 00
E. L. Kelley, Bishop	250 00
Sarah J. Littlefield, t	1 00
A Sister, t	18 00
Ella Baly, t	65
Elias B. Porter, t	20 00
Jeptha Scott, t	6 00
R. R. Dana, t	10 00
Chas. P. Livingston, t	20 00
Hannah Gilbert, t	10 00
Jasper Wixom, t	10 00
Rent on lot	5 00
Catharine Westphall, t	20 00
Hermnia Adams, t	20 00
A Sister, t	20 00
W. Pickering, t	6 00
A Sister, t	100 00
Sr. M. A. Aimes, t	3 00
Melissa Vanfleet, t	5 00
Ollie Aimes, t	2 50
Joseph Chester, t	9 50
Sarah A. Pickering	4 25
David L. Harris	5 00
Sr. Poole	20 00
Sr. Woods	1 00
T. B. Woods	15 00
Mary Chester	6 00
Nelson Paulson	50 00
W. H. McGarry	1 00
J. R. Moore	4 00
Sr. Bosshardt	1 00
Sr. Boren	5 00
Anna Singleton	20 00
Annie Reynolds	5 00
James Baldwin, t	11 50
Sr. R. Livingston, t	10 00
Sr. Rowen, t	5 00
Sr. Brown, t	1 50
Sr. Ridley, t	50
Alex Wixom, t	5 00
H. Thompson, t	3 50
S. Penfold, t	5 00
Sr. Wiley, t	5 00
Sr. Ebinger, t	2 50
W. R. Sellon, t	8 00
Sr. Schnell, t	40 00
Newton W. Best, t	40 00
Henry Greenman, t	5 00
G. W. Clark, t	10 00
Bro. Loomis, t	2 00
N. Best, t	25
Ammon A. Goff, t	1 00
G. A. Sparks, t	40 00
John Carmichael, t	10 00
Total	$1,109 02

Expenditures.

Sr. E. Gibson	$144 00
Sr. Sarah Mills	300 00
Sr. Ella Baly	70 00
Sr. Sarah A. Pickering	30 00
Sr. Nellie Holt	180 00
Sr. Harris	61 50
Sr. Vida Smith	90 00
Bro. R. R. Dana	35 00
Bro. Heman C. Smith	10 00
D. L. Harris	36 00
Taxes, church property	45 07
J. C. Clapp	4 00
Expenses	23 30
Total	$1,028 87
Balance due church March 1, 1893	$ 80 15

COLORADO.

James Kemp, Agent.

Receipts.

To balance due church March 1, 1892	$110 00

Denver Branch.

Joseph F. Schmutz, t	20 00
Joseph Schmutz, t	5 00
Samuel H. Eye, t	60 00
Maria Eye, t	2 50
Mary E. Jamison, t	2 00
Ella Brannan, t	14 00
Mary Lewis, t	3 00
Mary Healy, t	10 00
Mary Murphy, o	1 00
William Williams, o	4 00
Mary Ann Warren, t	16 00
Helen Platt, t	5 00
Henry Walters, t	11 00
Eliza Bratton, o	1 50

Sterling Saints.

Geo. E. McConley, t	5 25
Wm. E. Boyd, o	1 25
Mary Boyd, o	25
Hallie Boyd, o	25
Lena Boyd, o	25
James Blood, o	25
Howard McConley, o	25
Mollie McConley, o	25
Laura Hudson, o	25
James Boyd, o	25
David S. Boyd, o	25

Trinidad Saints.

James A. Kemp, t	5 00
Carrie Kemp, t	5 00

Fort Morgan, Colorado.

Peter Mohr, t	10 00

Creede, Colorado.

Ruby and Lee Faunce, t.	4 00

Hutchinson Saints.

Joseph Graham, t	27 90
James Kemp, t	6 00
Frances M. Kemp, t	4 00

Coal Creek Branch.

Henry Winship, t	5 00

Fair View Branch.

Charlotte Hubbard, o	2 00

Nebraska.

Wm C. Smith, t	15 00
Samuel D. Payne, t	10 00

Denver Branch.

John Kaler, t	2 00
Total	$369 65

Expenditures.

C. R. Duncan	$ 10 00
James Kemp	10 00
Emma A. Payne	45 00
Francis M. Kemp	232 00
Miscellaneous expenses.	65
Total	$297 65
Balance due church March 1, 1893	$ 72 00

ILLINOIS.

KEWANEE DISTRICT.

John Chisnall, Agent.

Receipts.

To balance due church March 1, 1892	$ 51 81
J. B. Larew, t	100 00
E. E. Wheeler, t	80 00
Sr. E. A. Harsh, t	50 00
J. H. Norris, t	31 50
Maria Grice, t	30 00
John Chisnall, t	25 00
Henry Norris, t	20 00
D. C. Smith, t	20 00
Mary Ann Atkinson, t	18 50
John C. Epperly, t	15 25
Willie Norris, t	15 00
Samuel Garland, Sen., t.	15 00
Kewanee Prayer League, t	10 00
Eliza Thorp, t	10 00
J. B. Atkinson, t	10 00
James Lord, t	10 00
Alma Whitehouse, t	8 00
Eliza Vernon, o	8 00
Marion Arnold, t	7 00
Amanda L. Benjamin, t.	6 00
R. J. Benjamin, t	6 00
Edward Charlton, t	5 00
A Sister, t	5 00
Edwin Thorpe, t	4 00
Julia M. Benjamin, t	3 00
Thos. Whitehouse, t	3 00
Martha Martin, t	2 50
Samuel Garland, Jr., t	2 00
Nellie Epperly	2 00
Elizabeth Minteer	1 50
Mary Higginson	1 00
Ellen Hutchins	1 00
Hyrum Epperly	1 00
Eli Epperly	1 00
Mattie Epperly	1 00
Betsy Miller	1 00
Millersburg Mite Society	1 00
Wm. Willetts	1 00
Geo. Holmes	1 00
Sarah J. Garland	1 00
Frederick Needham	85
James Epperly	50
Emma Higgins	50
Wm. Allen	25
Viola Short	25
Henry Holmes	25
Bertha Needham	25
Lizzie Martin	25
E. L. Kelley, Bishop, per M. T. Short	9 40
Total	$597 56

Expenditures.

Sr. Wheeler	$290 00
Sr. Short	275 00
E. L. Kelley, Bishop	18 00
M. T. Short	3 00
E. E. Wheeler	2 50
J. T. Kinnaman	2 50
Total	$591 00
Balance due church March 1, 1893	$ 6 56

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ILLINOIS.

NORTHERN DISTRICT.

Thomas Hougas, Agent.

Receipts.

To balance due church March 1, 1892	$136 75
Mrs. Robt. Heavener, t.	24 53
C. I. Carpenter, t.	4 00
Oden Jacob, t.	100 00
C. D. Carter, t.	10 00
Mrs. E. J. Goodenough, t.	300 00
John Hougas, t.	10 00
Isabella Hawks, t.	2 00
Jane Newton, t.	5 00
W. Vickery, t.	33 00
Sarah Askin, t.	11 00
Ann Davis, t.	10 25
Charles Davis, t.	20 00
Hannah H. Aldrich, t.	2 00
Mary E. Lowe, t.	10 00
Oliver Hayer Jr., t.	10 00
Mary Weld, t.	5 00
John and Isabella Midgordin, t.	10 00
Thomas Hattey, t	5 00
Mark Gavitt, t.	75
Josephus Gavitt, t.	75
Hulda O. Foge, t.	3 95
Nettie J. Heavener, t.	9 00
Emma L. Little, t.	50
Sarah Hayer, t.	5 00
Thomas H. Thompson, t	1 00
A. S. Brunson, t.	2 00
M. V. Partridge, t.	8 00
Mary J. Williams, t.	5 00
James Willsey, t.	5 00
Northern Illinois, Southern Wisconsin, o.	13 65
Mission Branch, o.	5 34
Andrew Hayer, t.	10 00
F. G. Pitt, t.	3 50
Sr. F. G. Pitt, t.	6 50
Thomas Hougas, t.	50 00
Christina Johnson	55
Wm. and Louisa Strange	5 00
Mary Heywood	85
Mrs. and E. Teal	10 00
Total	$854 87

Expenditures.

F. M. Cooper	$339 00
F. G. Pitt	300 00
E. L. Kelley, Bishop	100 00
C. H. Burr	60 00
Henry Southwick	35 00
Total	$834 00
Balance due church March 1, 1893	$ 20 87

ILLINOIS.

SOUTHERN DISTRICT.

G. H. Hilliard, Agent.

Receipts.

To balance due church March 1, 1892	$ 85 58
G. H. Hilliard and wife, t.	150 00
I. A. Morris and wife, t.	50 00
E. L. Kelley, Bishop	212 00
Willie Smith, t.	1 00
Henry Ayers, t.	12 00
Joseph S. King, t.	10 00
James W. Slover, t.	5 00
T. N. Smith and wife, t.	2 00
R. Y. Smith, t.	10 00
T. C. Kelley, t.	11 25
Carrie Smith, t.	7 00
Eliza Launias, t.	3 00
Thomas Sneathern, t.	7 50
Calvin Summers, t.	11 00
B. H. Taylor, t.	9 00
John S. Yohe, t.	1 00
B. A. Morris and wife, t.	68 50
Jodie Morris, t.	50
F. A Rosson, Tenn., t.	20 20
Lester Burroughs, t.	15 00
Ruth Donovan	5 00
Louis Brown	15 00
Jane Gallaspy	21 00
Rina Casey, t.	5 00
Daniel Webb, t.	5 00
Israel L. Rogers, o.	10 00
Missouri Miller, t	1 25
Lydia Caudle, t.	65
Arthur Burroughs, t.	2 25
A. R. Boyd and wife, t.	11 00
L. B. Curtis and wife, t.	11 00
J. T. Curtis and wife, t.	10 00
F. M. Slover, t.	3 00
Wm. Newton, t.	109 47
B. Bradley, Ill., o.	25
N. Webb, Ill., o.	50
A. H. Johnson, Ill., o.	25
Monroe Ing, Ill., o.	25
Jos. Rimley, Ill., o.	3 00
F. Crum, Ill., o.	50
M. E. Lowe, Ill., o.	1 00
Mary Lear, Ill., o.	1 00
Geo. Boisover, Ill., o.	50
F. Dilman, Ill., o.	1 50
A. Peters, Mich., t.	1 00
Uriah Peters, Mich., t.	25
L. Stewart, Mich., t.	25
Detroit Branch, interest.	25
J. W. Joslyn, Mich., o.	25
A. H. Wiltsie, Mich., o.	50
P. Cooper, Mich., o.	1 25
I. S. Minthorn, Mich., o.	1 00
J. W. Sloat, Mich., o.	25
W. Stocks Jr., Mich., o.	75
Alpena Branch, Mich., o.	2 50
C. Nelem, Mich., t.	50
Henry Wing, Mich., o.	50
Wm. Couser and wife, Mich., t.	5 50
N. T. Liddy and wife, Mich., t.	2 05
Wm. Mann, Mich., t.	7 00
T. E. Clause, Mich., t.	5 50
L. Peters, Mich., t.	1 50
R. Stewart, Mich., t.	3 00
S. Green, Mich., t.	1 00
A. M. Shaw, Mich., t.	5 00
R. Mack, Mich., o.	25
W. Janrow, Mich., t.	1 00
I. Peters, Mich., o.	30
E. Clause, Mich., t.	1 00
J. L. Rorick, Mich., t.	5 00
Sr. Hayes, Mich., o.	50
N. Black, Mich., o.	1 00
C. Goodwin, t.	1 50
Wm. Stocks, Mich., o.	50
M. Flinn, Mich., o.	10
Oscoda Branch, Mich., o.	1 00
R. Manuel, Mich., o.	50
A. Sinclair, Mich., o.	25
D. Bombard, Mich., o.	35
A. French, Mich., o.	1 00
E. Bessie, Mich., t.	25
J. Wright, Mich., t.	50
R. Ulman and wife, Mich., t.	1 00
Bert Fowler, Mich., o.	50
J. W. Brown, Mich., t.	1 25
W. H. Proper, Mich., t.	2 00
Iosco Branch, Mich., o.	08
A. Frank and wife, Mich., o.	25
Geo. Cook, Mich., t.	50
W. S. Gaston, O., o.	25
Bent Teeters, Ind., o.	1 00
J. Emerick, Ind., o.	25
M. Suttles, Neb., o.	50
A. Brown, Neb., o.	40
R. A. Satterfield, Neb., o	50
E Brydon, Neb., o.	50
T. Winterburn, Neb., o.	1 00
J. Perrin, Neb., o.	25
H. Jones, Neb., t.	100 00
A. Porter, Ont., t.	15 00
R. Brown, Ont., o.	1 00
Mary Green, Ont., o.	25
W. Wainright, Ont., o.	1 00
Lou Hunt. Ont., t.	25 00
C. Wood, Ont., o.	1 00
D. D. McGilvery, Ont., o.	20
J. McKenzie, Ont., o.	50
S. Pope, Ont., o.	50
R. M. Bradley, Mo., t.	2 00
E. Duncan, Mo., o.	50
Z. Decker, Mo., o.	1 00
G. Hobert, Mo., o.	50
E. E. Bradley, Mo., o.	1 00
D. J. Bradford, Mo., o.	1 50
M. S. Frick, Mo., o.	1 00
O. P. Sutherland, t.	10 00
German Branch, Mo., o.	1 70
Pleasant Grove Branch, Mo., o.	80
L. L. Babbitt, Mo., o.	50
P. Alcott, Mo., o.	50
P. Peterson, Mo., o.	50
A. Thatcher, Mo., o.	15
W. Haydon, Mo., o.	50
T. Worrell, Mo., o.	45
M. Burnett, Mo., o.	2 00
M. Davis, Mo., o.	1 00
J. T. Williams, Mo., o.	25
N. Ruch, Mo., o.	25
S. Tousley, Mo., t.	2 00
C. Persinger, Ind, t.	2 00
M. Persinger, Ind, t.	2 00
Washington Branch, Ind., o.	1 30
E. Gaines, Ind., t.	1 00
S. Gaines, Ind., o.	15
Union Branch, Ind., o.	75
T. Wheeler, Ind., t.	5 00
L. Mosier, Ind., t.	1 00
J. Morris, Ill., o.	50
W. Morris, Ill., o.	50
Kewanee Branch, o.	5 00
Total	$1,166 68

Expenditures.

R. Etzenhouser	$ 14 00
I. M. Smith, on last year	9 25
Emmer Taylor	10 00
Josephine Wade	4 00
Bro. Heflin	5 00
Elizabeth Brown	1 00
I. P. Baggerly	5 00
W. H. Kelley	1 00
E. L. Kelley, Bishop	93 75
Mrs. R. B. Hilliard	440 00
Sr. J. A. Morris	168 00
Sr. T. C. Kelley	212 20
G. H. Hilliard, traveling and personal	193 98
Total	$1,157 18
Balance due church March 1, 1893	$ 9 50

INDIANA.

SOUTHERN DISTRICT.

James M. Scott, Agent.

Receipts.

Balance due Church March 1, 1892	$ 11 29
E. L. Kelley, Bishop	259 00
David Scott, t.	50
James M. Scott, t.	6 00
Barbary A. Scott, t.	1 60
Altheda E. Scott, t.	50
Thomas F. Wheeler, t.	5 00
Nancy A. Wheeler, t.	5 00
Emma C. Scott Cartins, t.	1 00
Clara O. Scott, o.	25
Wm. H. Burton, o.	2 00
John A. Burton, o.	25
John H. Fewell, t.	25 00
Jacob Ford, o.	3 00
Mary A. Ford, o.	50
Wm. C. Marshall, t.	15 00
Elizabeth Monroe, t.	30
Thomas R. Wren. t.	18 50
Elizabeth Wren, t.	4 25
Lily Wren, t.	1 75
Edith Wren, t.	15 00
Lovell R. McCray, t.	10 00
Wm. H. Countryman, t.	15 00
Rebecca Powell, t.	20 25
Charles Sappenfield, t.	12 00
George Jenkins, t.	10 00
V. D Baggerley, t.	5 00
Wm. Jeffers, t.	50
Anna Cameron, t.	62
Joseph H. Chappelow, t.	5 00
Bessie M. Carmichael, t.	3 00
Delbert O. Sappenfield, t.	10
Jane Jolly, t.	5 00
Louisa A. Scott, t.	1 75
Zeruah Vails, t.	4 50
Eliza Spurgeon, t.	50
Susannah M. Carmichael.	5 00
Emma J. Carmichael.	1 80
R. B. Jones, t.	1 00
Ida Sappenfield, t.	2 00
Samuel M. Scott, t.	40
Elizabeth Brown, t.	1 50
Total	$480 61

Expenditures.

Sr. James M. Scott	$167 00
Sr. V. D. Baggerley	154 00
Sr. Geo. Jenkins	100 00
James G. Scott.	15 00
James M. Scott, expense	22 27
Poor	1 50
Total	$459 77
Balance due Church, March 1, 1893	$20 84

IOWA.

DECATUR DISTRICT.

David Dancer, Agent.

Receipts.

To balance due Church, March 1, 1892	$17 53
Jas. Wilkinson, t.	12 85
W. H. Deam, t.	20 00
J. C. Hitchcock, t.	25 00
John Nichols, t.	20 00
Samuel Pinkerton, t.	60 00
Samuel Pinkerton, o.	5 00
W. W. Blair, t.	25 00
Jas. Allen. t.	42 50
Joseph LaFrance, t.	5 00
Sr. Katie Gaulter, t.	200 00
C. J. Butler, t.	5 00
Susie L. Mader, t.	20 00
D. F. Crane, t.	39 80
M. H. Gregg, t.	10 00
Callie B. Stebbins, t.	5 00
Lewis Gaulter, t.	10 00
Mary Bickford, t.	34 36
Clara A. Cochran, t.	3 00
L. J. Barr, t.	1 00
F. E. Cochran, t.	5 50
S. Atkinson, t.	1 65
E. L. Kelley, Bishop	1890 00
Sarah Page, t.	5 00
W. A. France, t.	10 00
Russell Plum, t.	1 00
A Himes, t.	31 80
Geo. and Maggie Angell, t	10 00
Lucy L. Lyons, t.	50 00
E. M. Tyrrell, t.	5 00
Stephen Woods, t.	25 00
Alfred Lovell, t.	10 00
D. M. Wight, t.	27 00
Jas. H. Martin, t.	290 00
Catharine Herrick, t.	20 00
Alice France, t	10 00
J. M. Fletcher, t.	1 00
W. D. Gillen, t.	1 18
House Rent	15 00
John Scott, t.	10 00
Geo. Braby.	50
Eliza Wight, t	10 00
Reuben C. Elvin, t.	6 20
Eliza A. Shaw, t.	2 00
Fred M. Smith, t.	5 00
A. Himes, Jr., t.	3 00
S. P Rasmussen, t.	150 00
J. H. Hansen, t.	23 10
Chas. Higgins, t.	6 30
Geo. Bass, t.	2 00
Mary Bell, t.	8 25
R. M. Cowhan, t.	5 00
David Dancer, t.	362 00
A. J. Blakesley, t.	1 00
Bessie Braby, t.	10 00
Thos. Loach, t.	20 00
R. H. Dancer, t.	30 00
W. T. Mathews, t.	11 00
David Daniels, t.	10 00
Wm. Anderson, t.	100 00
Thos Sandage, t.	8 00
A. B. Moore, t.	5 00
S. M and Sarah Bass, t.	25 00
Celia Bailey, t.	1 00
F. M. Weld, t.	10 00
A. K. Anderson, t.	10 00
May Gunsolley, t.	1 00
A. C. Geer, t.	2 00
Elizabeth Dillen, t.	1 00
Mary A. Hawkins, t.	5 00
Asa S. Cochran, t.	31 00
Total	$3,844 47

Expenditures.

Sr. J. W. Gillen	$406 66
Sr. R. M. Elvin	330 00
Thos. Wellington	40 00
Wm. Waterman, f.	240 00
D. Campbell, f.	400 00
M. M. Turpen	330 00
I. N. Roberts, f.	170 00
T. W. Smith, f.	35 00
I. P. Baggerley, f.	290 00
J. R. Lambert, f.	275 00
John Shippy, f.	162 50
H. R. Harder.	217 50
C. H. Jones	75 00
H. A. Stebbins, Secretary and Recorder	85 00
A. J. Moore	233 35
C. Scott	225 00
J. P. Dillen	70 00
W. T. Shakespeare, ex.	5 00
J. S. Snively.	70 50
Mary Weeks	16 13
M. A. Gollop	62 87
Expense	10
Total	$3,739 61
Balance due Church, March 1, 1893	$104 86

IOWA.

DES MOINES DISTRICT.

J. S. Roth, Agent.

Receipts.

W. C. Roth, t.	$157 30
A Sister, t.	5 00
Henry Pratt, (Scotland,) t	6 00
Mary A. Mowery, t.	2 00
Mary Davies, t.	6 40
G. M. Jemison, t.	50
Sr. R. J. Jemison, t.	4 75
A Sister, t.	10 00
Marshall Jemison, t.	10
S. E. Laughlin, t.	7 45
A Brother, t.	115 00
Libbie Shippy, t.	7 00
Charles Shippy, t.	5 00
Mary Mask, t.	10 00
John M. Mink, t.	50 00
E J. Jones, t.	5 00
Elizabeth Robinson, t.	1 00
L. L. Thomas, t.	2 00
Wm. Johnson, t.	5 50
Dr. Wm. Pence, o.	5 00
J. M. Clark, t	1 50
J. C. Reams and wife, t.	10 00
A A. Reams, t.	10 00
T. Shackley, t.	15 00
J. and G. Laughlin, t	37 50
A Sister, t.	5 00
Thomas Robinson, t.	20 00
Wm. and Mary Park, t.	10 00
Mary Bouton, t.	1 00
Sarah Bouton, t.	1 00
Mother Shimel, t.	33 00
Sophia Shimel, t.	10 00
J. W. Walters, t.	25 00
E. C. Hand, t.	60 00
R. J Jemison, t.	1 00
C. B. Brown, t.	10 00
Sarah Shackley t.	1 00
J. W. Morgan, t	3 00
Cordia Teakle, t.	5 00
Tabitha Mowery, t.	5 00
Tillie Reams, t.	1 00
A Brother, t.	150 00
Emeline Shelhart, o.	1 00
Wm. Park, t.	10 00
J. C. Reams, t.	30 00
Phoebe McRea, t.	70
Sr. S. E. Bouton, t.	3 00
Sr. T. Robinson, t.	1 00
Sr. Mary J. Kennell, t.	4 00
Mr. Sol. Kennell, o.	1 00
Evan J. Jones, o.	5 00
Sr. S. E. Laughlin, t.	5 00
W. S Lone, t	5 00
Sam'l McBirney, t.	20 00
Zipora Reed, t.	6 50
P. H. Shimel, t.	100 00
E. K. Lester, o.	1 00
Total,	$1,013 20

Expenditures.

By balance due Agent, March 1, 1892	$ 15 00
James McKiernan	18 00
J. S Roth	30 00
E. L. Kelley, Bishop	744 60
Exchange	60
Sr. Hattie McKiernan	180 00
O. B. Thomas	20 00
J. B. Roush	5 00
Total	$1,013 20

IOWA.

EASTERN DISTRICT.

Warren Turner, Agent.

Receipts.

To Balance due Church, March 1, 1892	$147 12
John Heide, t.	100 00
Geo. Jackson, t.	25 00
Lizzie Haller, t.	8 00
John Wilson, o.	25
Polly Wilson, o.	25
Dolly Chapman, o.	25
Hannah Wilson, o.	90
Joan K. Palsgrove, t.	1 20
David Palsgrove, t.	5 90
Sarah King, t	1 00
Pierson Wilson, t.	50
Elva Wilson, t.	50
Celia Beale, t.	1 00
C. G. Dykes, t.	5 00
Milton Tuple, t.	2 00
Louisa Wyatt, t.	5 00
John Sutton, t.	20 00
Willie Teeters, t.	10 00
Ollie Sutton, t.	10 00
Ed Trimble, t.	10 00
Almira Heide, t.	6 50
Lily Breeden, t.	2 00
Anna Sutton, t.	15 00
Margaret Jackson, t.	13 00
Total	$390 37

Expenditures.

Sr. C. C Reynolds.	30 00
C. C. Reynolds.	7 00
Russell Sutton	14 00
Jacob Heide	2 50
Sr. S. B. Roth	50 00
Sr. Elma Turner	150 00
John S. Roth.	15 00
Warren Turner	63 55
Total	$332 05
Balance due Church, March 1, 1893	$58 32

IOWA.

EASTERN DISTRICT.

Reported by new Agent, John Heide.

Receipts.

John W. Sutton, Fulton, Iowa, t.	$ 5 00
Anna Sutton, t.	20 00
Olive M. Sutton, t.	16 00
George Sutton, t.	2 00
Etta Teeters, t.	7 20
Will Teeters, t	5 00
Will Stoll, t.	5 00
Elsworth Roush, t.	7 00
Margarette Jackson, t.	20 00
O. E. Green, Onslow, Io., t	50 00
John Heide, Fulton	155 00
Total	$292 20

Expenditures.

G. H. Hilliard.	$ 5 00
Susan Roth	60 00
Sr. C. C. Reynolds.	10 00
Jacob Heide	60
John B. Roush	5 00
Total	$80 60
Balance due Church, March 1, 1893	$211 60

IOWA.

FREMONT DISTRICT.

Wm. Leeka, Agent.

Receipts.

S. S. Wilcox, t.	$ 15 00
Viola Redfield, t.	2 70
Isaac and Rachel Wolsey, t	30 00
Wm. Leeka, t.	798 09
Sr. Miriam Brand, t.	10 00
E. S. Wilcox, t.	20 00
Mary E. Gard, t.	30
Mary E. Benedict, t.	5 00
O. B. Thomas, t	22 50
W. D. Ledingham, t.	5 00
Wm. Ettleman, t.	4 50
Millie Benner, t.	85
A. J. Mortimore, t.	10 00
Henry and Caroline Hershey, t.	3 50
Hannah Ettleman, t.	10 00
Joseph and Carrie Goode, t	18 40
Mary E. Pace, t.	5 00

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Ethel Schank, t..... 4 00
Geo. Schank, t..... 6 00
A. Badham, t..... 10 00
Samuel J. Roberts, t..... 7 50
Miriam Dunsdon, t..... 1 00
Doc. Gaylord, t..... 50
Alice Greenwood, t..... 1 25
Franklin E. Wilcox, t..... 5 00
Nettie Greene..... 5 00
Samuel Orton..... 10 00
A. R Hills..... 1 00
Jennie E. Knight..... 7 09
F. B. Knight..... 14 82
Mary P. Davis..... 1 00
Wm. W. Gaylord..... 10 00
Henry Kemp, Sen..... 15 00
Sarah Hills..... 10 00
Frank Goode and wife 10 00

Total.....$1,080 00

Expenditures.

O. B. Thomas, t.. .....$300 00
Henry Kemp.....175 00
E. C. Briggs..... 50 00
J. R. Lambert..... 5 00
E. L. Kelley, Bishop.....550 00

Total.....$1,080 00

IOWA.

GALLAND'S GROVE DISTRICT.

John Pett, Agent.

Receipts.

To balance due Church March 1, 1892.....$110 65
Rasmus O. and Ingar Peterson, t..... 30 00
Jane Hirons, t..... 20 00
Orilla B. Kendall, o..... 1 00
Frederick N. Shaw, t..... 11 45
Ann Homer, t..... 5 00
H. B. and I. M. Hart. t.... 5 00
David and Emeline Hall, t 244 05
John Pett, t..... 30 00
Romain and Bertha Wight, t..... 5 00
Harmon C. and Nora A. Holcomb, t..... 50 00
Mary Hawley, t.... ..... 5 00
Leonard Butterworth, t... 10 00
Mary J. Miller, t..... 5 00
Sarah Hawley, t..... 17 20
John C. Newcomb, Jr., and wife, t..... 5 00
Frank R. Shafer, t..... 5 00
Mary E Bu terworth, t... 5 00
Robt. and Mary Woodcock, t..... 10 00
Alva Hall, t..... 7 10
Mary A. Jenkins, t..... 1 00
Nathan Hayes, t..... 15 00
Nancy J. Miller, t..... 50
John M. McIntosh, t..... 2 00
John Teasdale, t..... 5 00
John Teasdale, o..... 5 00
Sr. E. B. Edson, o..... 20 00
Thomas Chapman, t..... 5 00
Mary E. Copeland, t..... 5 00
Thomas W. Lewis, t..... 6 00
David Brewster, t..... 20 00
Mary A. Shaw, t 1 00
David McKim, t... ..... 5 00
Sarah A. Delievergue, t... 3 00
Thomas C. Dobson, t..... 10 00
Alvin Z. Rudd, t..... 28 80
Fannie Lumley, t..... 4 00
Geo. L. Sweet, o..... 5 00
Rachael Bullard, o..... 3 50
Rachael Bullard, t..... 5 00
Minnie Bullard, o 1 50
Melissa Jordon, t 3 00
Sarah A. Myers, t..... 8 00
Melissa Merrick, o..... 1 00
Alice Halliday, t..... 10 00
Jonathan Bullard, t..... 20 00
Harriet E. Myers, t..... 3 00
Emma Newcomb, t..... 3 00
Walter Delivergue, o..... 1 00
Sarah K. Dobson, o..... 50
John R. Rudd, t..... 10 00
Wm. I. and Sarah Pett, t. 80 00
John and Sabina Cross, t. 20 00
Oliver J. Pett, t..... 25 00
Thomas C. and H. M. Dobson, t 12 75
Leonard Butterworth, t... 20 00
Chas. J. Hunt, t..... 25 00
Henry Davis, t.. ..... 2 55
Jacob L. Gunsolley, t 10 00
Mary Sweet, t..... 3 50

Total.....$991 05

Expenditures.

John A. McIntosh..... 10 00
Hiram O. Smith..... 6 50
Sr. H. O. Smith.....380 00
Sr. D. M. Rudd.....175 80
Sr. C. E. Butterworth.....215 00
Chas. E. Butterworth..... 5 00
Sr. J. C. Crabb..... 20 00
To aid the poor..... 22 00
David M. Rudd..... 23 00

Total.... .....$857 30

Balance due Church March 1, 1893.....$133 75

IOWA.

POTTAWATTAMIE DISTRICT.

Andrew Hall, Agent.

Receipts.

To balance due Church March 1, 1892.....$86 00
Elizabeth Machland, o.... 10 00
Betty Bardsley, o..... 20 00
Julia Hansen, t..... 30 00
Christiana Whitmore, t... 16 50
Elizabeth A. Shaw, o..... 9 50
Charles C. Larsen, t.....106 00
Emma Beebe, t..... .....100 00
Angeline Beebe, o..... 8 00
Calvin A. Beebe, t.....135 00
Grace Beebe, o..... 1 00
Walter Beebe, o..... 25 00
Hans Peterson and wife, t.100 00
Nels Peterson and wife, t..100 00
Jane Harding, t..... 2 00
Hannah Jones, t..... 5 00
J. D. Heywood, t.....150 00
H. N. Hansen.....150 00
Joshua Carlisle..... 90 00
Geneva Houghton, o..... 4 00
Peter H. Wind, o..... 30 00
O. C. Nelson, o..... 35 00
F. B Potter, o..... 12 00
Carrie Kay, o..... 9 00
H. M Lisle, o..... 4 00
L. Christensen, o..... 6 00
Bro Mathers, o..... 1 00
Sr. Halliday, o..... 50
A Friend, o..... 50
Joseph A. Yocum, t..... 12 00
Emma Dodson, o..... 5 00
Jos. D. Stuart, t..... 10 00
Thos. Allison, o..... 3 00
Chas. N. Lapworth, t..... 10 00
C. A. Riley, o..... 30 00
Agnes Hansen, t..... 55 00
O. R. Potter, o..... 12 00
Marion F. Elswick and wife, t.....151 00
Betsy Dunkle..... 15 00
Laura Frederickson..... 5 00
Mary Pittington, t..... 30 00
John Evans and wife, t... 75 00
Nancy Shields, o..... 2 25
Geo. N. Needham, t..... 25 00
Mrs. G. Wood, t..... 5 00
Arthur E Dempsey, t..... 17 00
Mary Beecroft, t..... 6 00
E. B. Yocum, o..... 1 00
Robt McKenzie, t.....204 00
Mary Roberts, t..... 22 00
Hans Hansen. t..... 5 00
Jacobine Anderson, t..... 10 00
Annie M. Gateross, o..... 1 00
Mary Wind, o..... 5 00
P. W. Frederickson, t..... 16 00
Jno. P. Carlisle, t.....200 00
Ann Ritter, t..... 10 00
Elizabeth Hornady, t..... 38 00
Robt. Currie, t..... 50 00
Mary A. Lewis. o..... 10 00
Maximillie Whalem, o..... 1 50
Betsy Kay, t..... 5 00
M. W. Christensen, t..... 5 00
Anna Christensen, t..... 5 00
Charles Christensen, t..... 22 50
Esther Terry, t 1 35
Geo. Christensen, t..... 2 00
James A. Pratt, t..... 20 00
Charles Pratt, o..... 3 00
Chris. Peterson and wife, t 75 00
Fred Hansen, t..... 15 00
Annie Peterson, t..... 6 50
Almeda Campbell, o..... 2 00
Isaac Carlisle, Jr., t.....139 05
Hemming Hansen, t..... 50 00
Anton J. Anderson, t..... 12 00
Agnes Lapworth, t..... 5 00
Henry Peterson, t..... 8 00
Jos. Kirkwood, o..... 5 00
Andrew Hall, o..... 2 50

Total.....$2,671 65

Expenditures.

E. L Kelley, Bishop....$1,650 00
Sr. Peter Anderson.....170 00
Sr. Jas. Caffall.....180 00
H. N. Hansen.....175 00
Columbus Scott.....176 00
Senterlow Butler..... 15 00
To aid poor.....143 00
Stationery and Exchange. 2 50

Total.....$2,511 50

Balance due Church March 1, 1893.....$160 15

IOWA.

LITTLE SIOUX DISTRICT.

David Chambers, Agent.

Receipts.

Annie Davison, t.....$ 2 00
Logan branch, o... ..... 9 00
Ann Johnson, t 52 65
Sarah W. Conyers, t..... 10 00
Mina A. Perkins, t..... 2 50
William J. Petitt, t..... 5 00
J. O. Ballantyne, t.....230 00
Alice Askwith, t 24 00
John Benson, t..... 15 70
James Ballantyne, t.....100 00
Belle Coon, t..... 50
Mary Ann Coon, t..... 43
Frank Seeley, t..... 7 00
B T. Benson, t.. ..... 5 00
Frank Hill, t.. ..... 5 00
Elsie Fyrando, t..... 10 00
James Atkinson, t.....100 00
Thomas Thomas, t..... 30 00
Sarah Thompson, t..... 20 00
Lizzie Forges, t 3 50
Jennette Straus, t 16 00
A. C. Hoffman and wife, t 37 25
Lenna Outhouse, t..... 30 50
Mary A. Fry, t..... 1 00
Sarah Seeley, t..... 5 50
Joseph Benson, Jr., t..... 1 00
Harriet Mann, t..... 3 00
Herbert Case, t..... 22 50
Wm. F Case, t..... 20 00
Oscar Case, t..... 5 00
Richard Farmer, t..... 2 00
Lucius Merchant, t..... 20 00
J. S. McDonald, t..... ..... 12 00
Charles Benson, t..... 15 00
J. F. Mintun, t..... 2 00
Joseph Merchant, t..... 2 50
Ella Miller, t..... 1 00
J. J. Beacham, t..... 10 00
Alice Cobb, t..... 20 00
R. Almarando Ballantyne, t..... 25 30
Alma Ellison..... 20 00
Emma C. Donaldson, t.... 8 25
Hannah King, t..... 5 00
G. H. Shearer, t..... 10 00
Wm. F. Fallon, t..... 20 00
Augusta Steel..... 1 50
Nannie Seddon..... 5 00
Allen Harpher..... 28 00
Annie Butts..... 2 00
Isaac Ellison..... 20 00
Eliza Johnson..... 5 00
O. Ballantyne..... 5 00
Sr. Hamilton, o..... 2 00
Unknown parties, o..... 2 00
P. C. Kimmish, t..... 25 00
Geo. M. Scott. t..... 5 00
Ann J. Vredenburg..... 1 00
Aggie Hoffman..... 3 60
L. D. S. Aid Society, Moorhead..... 25 10
Maggie Benson..... 4 00
Daniel Kimmish..... 5 00
Molly Lukehart..... 1 00
Joseph Seddon..... 15 00
Elizabeth Leach..... 55
Amy Beacham Silsby..... 2 00
E. C. Outhouse 18 00
D. and Mary Chambers... 20 00
Levi Wilson, land ($600)
A. N. Townley 10 00
Wm. A. Smith..... 28 00
G. W. Lindsey..... 3 00
Frank Courts..... 1 00
Mary R. Mefford..... 3 00
Edgar C. Fry..... 3 20
Freddie A. Fry..... 3 20
Alma M. Fyrando..... 15 00
Ann Butler..... 5 00
Edward Houghton..... 10 00
Claude Peasley..... 2 00
Abbie Peasley..... 3 00
W. E. Kinne and wife..... 20 00
Elsie Butts..... 2 00
Ashley Hoffman..... 50
Earnest R. Outhouse..... 10 00

Total.....$1,261 73

Expenditures.

By balance due Agent March 1, 1892..... .....$ 10 09
Sr. E. H. Derry.....185 00
Sr. J. F. McDowell.....235 00
Sr. J. F. Mintun.....295 00
Sr. J. C. Crabb 220 00
E. L. Kelley, Bishop.....150 00
Mary A. Barnes, p..... 30 00
Rebecca Gibson, p..... 10 00
Whorthy H. Clark..... 15 00
Sr. DeWitt..... 15 00
Sr. Bolter..... 2 00
Sr. Palmer..... 10 00
Sr. E. Graham..... 10 00
Sr. Martha Spauswick..... 5 00
John McIntosh..... 9 00
Postage and Exchange... 5 86

Total.....$1,206 95

Balance due Church March 1, 1893.....$54 78

IOWA AND ILLINOIS.

STRING PRAIRIE AND NAUVOO DISTRICT.

J. H. Lambert, Agent.

Receipts.

To balance due Church, March 1, 1892.....$24 84
Susan Warnock, t..... 7 90
Nellie Sargent, t..... 5 00
Margaret Hurst, t..... 3 00
Conference Collection..... 7 25
Sarah Shroder, t..... 1 00
W. T. Lambert, t..... 5 15
Dora Kestner, t 5 00
Ray Doud, t... 25
Montrose Sunday School.. 1 75
D. C. Salisbury.. ..... 2 00
New London branch.,..... 7 50
G. P. Lambert, t..... 54 25
M. P. Matthews, t..... 1 00
R. R. Williams, t..... 10 00
Joseph Williams, t..... 3 00
Daniel T. Williams, t..... 1 00
James Richardson, o..... 10 00
Ladies Society, Montrose 12 50

Total.....$162 39

Expenditures.

Martha Omen..... 5 00
Fred Salisbury..... 6 39
J. C. Crabb..... 14 00
L. M. Clinthen..... 2 00
J. H. Lambert..... 1 90
Wm. Waterman..... 25 00
Geo. Omen..... 5 00
E. L. Kelley, Bishop..... 74 25

Total.....$133 54

Balance due Church March 1, 1893.....$28 85

KANSAS.

NORTHEASTERN DISTRICT.

Hiram Parker, Agent.

Receipts.

To balance due Church March 1, 1892.....$14 00
Wm. Gurwell, t..... 15 00
Josiah Price, o 5 00
Sarah McGalliard, o..... 1 00
Nancy Maston, o..... 50
Jane Berry, t..... 1 20
Alice Sprague, t..... 3 50
Sarah Munns, o..... 2 25
David Williams, o..... 2 00
Henry Green, o..... 1 00
Ann Green, o..... 1 00
Wm. Wilson, o..... 5 00
James B. Jarvis, t..... 4 00
Jane Jarvis, t..... 1 00

Total.....$56 45

Expenditures.

Sr. J. T. Davis.....$ 20 00
J. T. Davis..... 18 50
J. A. Davis..... 11 00

Total.....$49 50

Balance due Church February 15, 1893.....$6 95

KANSAS.

NORTHWEST DISTRICT.

Arthur Smith, Agent.

Receipts.

To balance due Church March 1, 1892.....$19 68
Peter Cairns, t..... 2 50
J. W. Beringer, t..... 31 00
Eliza Worthington, t..... 65
H. Resch, t..... 25 65
E. Sandy, o..... 6 00
S. C. Andes, o..... 50
Margaret Kelley, t..... 11 00
Jennie Bonner, o..... 25
Lillie Bonner, o..... 25
Anna Zundel, o..... 1 00
Raymond Auld, t..... 1 00
Myrtle Whitted, o..... 35
Geo. W. Shute, t 25 00
Catharine Hawkins, t..... 10 00
Thos. E. Thompson, t..... 9 70
E. L. Kelley, Bishop..... 66 66

Total.....$211 19

Expenditures.

Sr Geo. W. Shute.....$181 67
John T. Davis..... 12 00
J. W. Gilbert..... 1 50
R. L. Ware..... 10 00
C. R. Duncan..... 5 00

Total.....$210 17

Balance due Church March 1, 1893..... .....$ 1 02

KANSAS.

SPRING RIVER DISTRICT.

Jasper M. Richards, Agent.

Receipts.

Mary W. McCall, t.....$ 2 85
Richard Bird, t..... 5 00
Benjamin Davis, t..... 11 00
Wm. Bath, t..... 5 00
W. S. Pender, o..... 30
Curtis Randall, t..... 2 25
Sallie E. Randall, t..... 1 25
W. and C. E. Westervelt, t 8 00
M. H. Spurgeon, t..... 1 00
Wm. France, t..... 10 00
James L. Hart, t 5 00
Richard E. Davis, t..... 1 00
O. Baumgartle, t..... 1 00
Eda Davis, t..... 25
Alice Davis, t..... 50
Susanah Davis, t..... 1 00
Alfred Davis, t..... 50
John Davis, t..... 50
Maggie Davis, t..... 25
Peter Simpson, t..... 10 00
Clara E. Richards, t..... 11 15
Conrad Severein, t..... 2 00
Ida Davis, t..... 7 00
Cora E. Randall, t..... 25
Ida M. Randall, t..... 25
Ellen Olsen, t..... 10 00
Mary Bird, t..... 5 00
Anna E. Kirk, t..... 6 00
James J. Young, t..... 50
Geo. W. Hobart, t..... 3 70
Melissa Hobart, t..... 4 30
M. S. Frick, t 14 00
Belle Johnson, t..... 1 00
Geo. Jones, t..... 7 00
Lewis McCall..... 5 00
Barbary Davis..... 5 00
Ida Richards..... 70
David Davis..... 5 00
E L. Kelley, Bishop.....191 67
Clara Kirk..... 1 25

Total.. .....$347 42

Expenditures.

J. Alfred Davis.....$169 00
D. S. Crawley.....154 00
W. H. Smart 10 00
Thos. J. Smith..... 2 00
B. G. Watson..... 2 00

Total.....$337 00

Balance due Church March 1, 1893.....$ 10 42

MAINE.

EASTERN DISTRICT.

J. S. Walker, Agent.

Receipts.

Eliza G. Dobbin, t.....$ 2 00
Julia A. Hinkley, t..... 1 00
J. S. Walker, t 2 00
A Sister, o..... 2 00
Rebecca Sanborne, t..... 5 00
C. H. Hinkley, t..... 3 00
Lois W. Mansfield, t..... 4 50
Lydia B. Kelley, t..... 3 00
Lucy A. Norton, t..... 2 50
John N. Ames, t..... 5 00
Sarah H. Johnson, t..... 2 00
Ada S. Kelley, t..... 3 00
Ada S. Kelley, o..... 3 00
J. W. Burns. t..... 15 00
Lizzie M. Ames, t..... 5 00
A Sister, t..... 10 00
Mollie Dobbin, t..... 1 00
Uriah M. Kelley, o..... 1 00
Eliza M. Walker, o..... 1 63
Cora Wilson, o..... 1 00

Total.....$72 63

Expenditures.

By balance due Agent March 1, 1892.....$ 3 70
H. J. Davidson..... 7 50
M. T. Short..... 7 50
F. M. Sheehy..... 7 00
U. W. Greene..... 10 50

Total.....$ 36 20

Balance due Church March 1, 1893.....$ 36 43

MAINE.

WESTERN DISTRICT.

Wm. G. Pert, Agent.

Receipts.

To balance due Church March 1, 1893 .....$40 50
W. M. Andrews, t..... 7 00
M. A. Andrews, t..... 7 00
G. S. Newman, t.....100 00
M. J. Grey, o..... 1 00
F. McLane, t..... 1 05
R. McLane, t..... 1 37
M. E. Billings, o..... 25
W. H. Harvey, t..... 10 00
B. Carman, o..... 50
S. W. Donham, t..... 1 50
E. Poland, t..... 5 00
M. S. Eaton, t..... 13 00
L. Holman, t..... 50
W. Holman, t..... 63
J. Holman, t 51
H. Holman, t..... 24
E. E. Holman, t..... 27 00
O. Holman, t..... 3 00
J. A. Thomas, t..... 15 00
M. A. Murry, t..... 5 00
M. A. Wood, t..... 1 00
E. Brown, t..... 15 00
E I. Brown, t..... 15 00
J. W. Blastow, t..... 10 00
A. O. Candage, o..... 3 00
S. G. Cunningham, t..... 2 00

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C. E Cunningham, t..... 1 00
M. E. Eaton, t..... 50
S. S. Eaton, t..... 50
J. B. Eaton, o..... 1 00
T H. Eaton, t..... 15 00
J. E Eaton, t..... 5 00
J. H. Eaton, t..... 1 00
Green's Landing branch, o 5 31
D. T. Grey, t..... 2 00
M. A. Harvey, t..... 1 00
W. G. Pert, t..... 5 00
J. Powers, t..... 6 00
J. H. Robbins, t..... 10 00
S M. Sullivan, t..... 25 00
D. T. Seavey, t..... 26 00
E. L. Kelley, Bishop..... 20 00
Sr. S. M. Sullivan, o..... 25 00

Total.....$435 36

Expenditures, total.....$333 01

Balance due Church March 1, 1893.....$102 35

ENGLISH MISSION.

Thomas Taylor, Agent.

Receipts.

To balance due Church March 1, 1892..... .$ 48 91
50 Heralds for the year..100 01
30 Hopes for the year.... 10 59

Total.....$159 51

Expenditures.

Traveling Expenses..... 6 39
Annual Conference Expenses..... 57 24
Postage, Stationery, etc. 17 03
Bro. J. W. Gillen..... 29 20
Bro. Gomer T. Griffiths.. 29 69
Bro. Evans..... 4 87

Total.....$144 42

Balance due Church February 1, 1893..... $ 15 09

TITHES AND OFFERINGS.

Job Dailey, Leeds.....$ 26 76
Edward Couch, Devonport..... 21 90
Frank Swan, Birmingham..... 19 47
John Turner, Manchester..... 7 29
Wm. Armstrong, Manchester..... 5 84
Thomas Sharp, Leeds... 4 86
Jos. R. Greenwood, Stafford..... 1 85
Matilda Newey, Birmingham..... 4 86
Mary A. Fellows, Birmingham..... 4 86
Alice Turner, Manchester 3 94
Mary Jane Baty, Manchester..... 3 62
Eliza Oakman, London.. 3 29
Mary Westley, Walsall.. 1 21
A. Downs, Plymouth.... 1 34
Stafford branch mite fund..... 2 78
Zion's Hope, London branch..... 3 89
John Edward Meredith, Birmingham..... 24 33
A Sister, Birmingham... 2 56

Total.....$144 65

Expenditures.

Relief of poor..... 10 94
Postage, etc..... 55

Total.....$ 11 49

Balance due Church February 1, 1893.....$133 16

MASSACHUSETTS.

R. Bullard, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 96 80

New Bedford Branch.

J. and M. A. Smith, t.... 93 35
James Talbot, t..... 19 50
Wm. and M. Talbot, t... 90 75
Mary Jane Gray, t..... 3 00
Benjamin N. Gavitt, t... 15 00

Dennisport Branch.

Nathaniel Tripp, o..... 50
Charles W. Young, t.... 15 00
Lydia D Joy, t..... 1 08
Mary R. Chase, t..... 11 70
Terressa T. Sears, t..... 3 30
Mary C. Rogers, t..... 1 25
Sally J. Sears, t..... 10 00
Chas. P. Saunders, o.... 1 00
Bessie M. Sears, t..... 2 50
Litta Pierce, t..... 13 00
Lizzie Lewis, t..... 1 25
Marietta Humphrey, o .. 3 00

Brockton Branch.

Charles W. Phillips, t & o 5 25
Nathan C. and Jane S. Eldredge, t..... 17 25
Frank P. Raymond, t.... 8 00
Louisa M. Phillips, t.... 2 00
Aruma Chase, t..... 1 25

Plymouth Branch.

Henry E. Hemmerly, t.. 2 50
N. R. Nickerson, t..... 39 25
Mads P. Hansen..... 15 50
Paschal S. White..... 1 00
Mabel Joy..... 14 45
Ellen T. Hansen..... 50

Little Compton Branch.

Wm. and Ann Whalley.. 17 00
Ann, Ellen, and Alice Whalley..... 3 00
Ellen M. Bone..... 5 00

Fall River Branch.

Amanda M Petty 1 25
Amy A. Palmer..... 50
Alice A. Shaw..... 11 00
S. W. and Levina Ashton, t..... 24 00
Dr. John Gilbert, t..... 6 00
Daniel T. Shaw..... 13 80
Alice Monk..... 25
Amy A. Chase..... 22 20
Wm. H. Moore..... 3 00
Wm. Monk..... 45
Myra D. McKee..... 1 00

Providence Branch.

Althina Joy, t..... 5 00
Geo. W. Robley, t..... 1 00
Hepsibah Snow, t..... 5 00
Abbie M. Barnes, t..... 5 00
Henry Arnold, t..... 20 00
Edward O. Toombs, t... 7 10
Thomas H. Moore, t..... 3 15
Mathias and Ellen Gondolf, t.....104 00
Mary Suttill, t..... 14 00
Ellen Gondolf..... 2 00
A Sister..... 25
Johnnie Suttill..... 5 00
Geo. Fisher..... 2 25
Geo. H. Gates..... 16 00
Ferdinand Bratesman... 14 00
Katie Blood..... 5 00
James F McKenna..... 10 00
Ora V. H. Bishop..... 10 00
Hannah Suttill..... 7 00
R. and I. Abercrombie.. 3 00
John Leckney..... 23 50
Albert Oatley..... 1 00
Mary Rogers..... 1 00
Abram Ward..... 6 00
Adolph Leckney..... 5 00
Minnie Davison..... 5 00
Minnie Chase 60
Hannah Reumert..... 6 00
Mary Alding..... 2 00
Lottie Brown..... 50
E. J. and O. Toombs..... 2 50
Thomas Fisher..... 1 00
Lizzie Sprague, t..... 50
Eva Snow, t..... 1 60
Thomas W. Whipple, t.. 4 00
Sarah Walters, t..... 50
Amy Chase, t..... 20

Boston Branch.

Helena Bertlesen, t..... 2 05
Wallace E. Wetmore, t.. 50
R. and E. A. Bullard, t.. 16 50
Daniel Rayner, t..... 10 00
J. and C. Bradt, t..... 3 00
Julia A. Glover, t..... 9 00
Mary C. Whiton, t..... 1 50
Rosa Chase, t..... 6 50
Sarah J. Mortimer, t..... 3 75
Sarah A. Prouty, t..... 1 00
Annie Prouty, t..... 50
Rachel Crompton, t..... 10 00
Martha Bowers, t..... 3 50
Mary E. Mortimer, t..... 3 00
Arther L. Crocker, t.. .. 30 00
I. and C. Montgomery, t. 4 50
Alfred W. Bowers, t..... 5 40
Susie Blanchard, t..... 10 00
Gustina Martin, t..... 1 00
Lilian Williams, t..... 25
Myron C. Fisher, t..... 16 00
Agnes Stillman, t..... 25
Clara D. Gerrish, t..... 7 00
G. and E. Burnham, t... 10 00
Sadie Mortimer..... 17 50
Edmund H. Fisher..... 20 00
Soloma L. Hopkins..... 2 00

Cranston Branch.

Wm. Fenner, t 2 47
Albert Waterman, t..... 5 00
Delbert Vickers, o..... 25
Abigail Vickers, o..... 15
Sarah Waterman, o..... 1 00
Ransom Searle, t..... 10 00
Celia Searle, t..... 3 08
Geo. Lowell, t..... 1 25
Orrin A. Vickers, o..... 25
Ann Bassett, o..... 1 20
Horatio Wood, o..... 50
Nellie Vickers, o..... 25
Betsy Fenner, o..... 25
John Knowles, o..... 25
Eliza Perry, o..... 25
Delmot Smith, o..... 25

Plainville Branch.

T. and S. Shallcross, o... 1 00
Arthur B Pierce, t..... 1 80
John Robbins, t..... 2 00
Ruth Burlingame, t..... 5 00
Christopher L. Monroe, o 1 00
Clarissa A. Wilcox, t. .. 22 00
Lottie R. Wilcox, t.....150 00
Idella Staples, t..... 15 00
Sarah B. C. Coombs, t... 3 50
Geneva Staples, t..... 2 60
Almina M. Pierce, t..... 90

Total $1,322 38

Expenditures.

John Smith.....$ 2 24
Frank M. Sheehy..... 41 50
U. W. Greene..... 5 00
E. L. Kelley, Bishop.....200 00
Sr. H. H. Thompson..... 60 00
Wm. H. Kelley..... 25 00
Wm. Munroe..... 36 00
Richard Bullard..... 27 50
Orilla Sheehy.....300 00
Money Order, stamp, stationery..... 5 45
Mileage books, O.C.R.R. 56 48
Joseph F. McDowell..... 56 00
Geo. W. Robley..... 36 50
Annie Robley.....240 00
Aaron N. Watlez..... 7 00
John Sayce..... 5 00
Althea Ridley..... 10 00
M. T. Short..... 20 00
M. F. Gowell..... 5 00
Warren E. Peak..... 20 00
Bro. J. Montague..... 3 00
Amy Thornton..... 5 00
Myron H. Bond..... 10 00

Total.....$1,176 67

Balance due Church March 1, 1893.....$145 66

MICHIGAN.

EASTERN AND (FOR 1892) NORTHERN DISTRICT.

Andrew Barr, Agent.

Receipts.

To balance due Church, March 1, 1892.....$266 90

Juniata Branch.

Levi Phelps, t..... 3 00
James Davis, o..... 35
Richard Hartwell, o..... 75
Rosy Thompson, o..... 05
John Hartwell, o..... 50
Elizabeth Hartwell, t..... 5 10
Wm. Hartwell, o 20
Fredrick H. Brooks, t..... 1 90
Ada Brooks, o 45
James Laur, o..... 30
Mary Docherty, o..... 80
Esther Hutchens..... 25
Polly Hartwell, t..... 1 05
Sr. Richard Hartwell..... 50
Lizzie Hutchens, t..... 7 50
Marion Rich, o..... 18
Anna Phelps, t..... 8 50
Warren L. Phelps, o..... 10
Marilla Phelps 10
Frank Davis..... 35
Jane Davis..... 05
Thomas Docherty..... 50
Charles Schaar..... 12
Pearl Brooks..... 05
Emma McKinzie 25
Arthur Anable..... 10
Sarah Hartwell, t..... 1 25
Niles Stringum..... 1 00
Frank H. Baxter..... 10
Fannie Baxter..... 15
Mary Schaar, t..... 1 00

Scattered Saints.

John A. Wadington, t..... 1 00
Harry Holabaugh, t..... 8 00
Martha B. Lambkin, t..... 1 00
Byrne S. Lambkin, t..... 1 00
Mary Ann Emans, t..... 1 25
Morris Tyler, t..... 50
George Washburn, Sen.... 1 00
Alfred Washburn, t..... 50
Edwin Washburn, t..... 25
George Washburn, t..... 75
Catharine Cadow 1 50
George Sample, t 1 00
Eugene Frisbie, t..... 25 00
John G. Morgan, t 10 00
Peter Bartz, t..... 5 00
Maria Bartz, t..... 5 00
S. A. Smith, t..... 2 00
Ellen Millard, t..... 50
Florence Saunders, t..... 2 00
Ida Hager, t 60
Sarah Stickney, t..... 50
A Sister in Mich., t.... 5 00
Thomas Goheen, t..... 5 00
Christy M. Goodwin, t..... 3 00
Ida Hocknell, t..... 12 00
H. M. Vichols, t..... 15 00

Cash Saints.

August Fetling, t..... 3 00
Herman Stark, t..... 5 00
Dora Stark, t..... 5 00
Christan Stark, t..... 2 00
Otto Fetling, t..... 1 00
Wm. Fetling, t..... 2 00

Applegate Saints.

Abram Burr, t..... 7 00
Phœbe J. Benedict, t..... 1 00
Wm. Hustin, t 5 00
Henry Hustin, t. 5 00
Robert H. Hustin, t..... 50
Clark Vincent, t..... 1 00

Hersey Branch.

John Morrison, t..... 1 50
Mary Emmett, t..... 2 00
John Clark, t..... 2 00
Alma Shippy, t..... 1 00
Vina Hodgson, t..... 2 00
John Pennels, t..... 1 00

Forester Branch.

Willard Smith, t..... 30 00
Wm Conklin, t 1 03
Louise Conklin, t 77
Rosilia Smith, t..... 60
Andrew Barr, t.....143 20
John Cornish, t..... 11 00
Lucretia Cornish, t..... 1 00
Melissa Rushton, t..... 2 00
Catharine Barr, t 1 50
John Provost, t..... 1 00
Wm. H. Smith, t..... 25

Five Lakes Branch.

Wm. Jenkinson, t..... 2 25
George Jenkinson, t..... 1 08
Martha Jenkinson, t..... 2 25
Elizabeth Jenkinson, t..... 58
Charles Tedford, t..... 1 10
Hiram Avis, t 1 50
James Wolvinton, t..... 85
Sheldon Armstrong, t..... 50
Rachel Armstrong, t..... 15
J. Stover, t..... 25
R. W. Hugill, t..... 1 40
F. P. Rogers, t..... 10
George Dalgleish, t..... 40 00
Josephine Hugill 62
Almira Rogers..... 10
Leonard Stover, t..... 11 00
R. N. Buswell 25
Fred Hastings, t..... 12 00
Wm. Spear 10
Mary Tedford 95
Angeline Woodworth, t... 10 00
Frank Hugill 10
Peter Hugill 10
Sr. F. Hastings..... 10
Charlotte Skinner..... 10
Varian Hastings..... 1 75
George Nixon 10

Maple Valley Branch.

Anna McKernan..... 2 68
A. P. DeWolf..... 05
Susan Koyle..... 1 50
Estella Schell..... 11
Jemima Pearson, t..... 4 00
J. J. Bailey, t..... 2 00
Maple Valley Branch..... 05
C. E. Pearson..... 1 01
Appleton Jones..... 25
Emma Prestage..... 20
J. A. Carpenter..... 30
Drusilla Martindale..... 1 25
Wm. Martindale..... 1 00
Edward Mitchell..... 25
Arthur Anable 10
Alexander McGeachy..... 25

Huron Saints.

John Breakie, t..... 10 00
Elizabeth Allen 1 00
Enoch Ledsworth, t..... 1 00
Lizzie Allan..... 75
Daniel Allan..... 1 25
Mabel Stickney 25
Mahetable Hager..... 25
Jennie Ledsworth, t..... 1 00
Elizabeth Taggart, t..... 1 00
Robert Taggart, t..... 1 00
Edith Allan..... 35
J. C. Coddington, t..... 1 00
L. J. Coddington, t..... 1 00
R. M. Coddington, t..... 1 00

Bay Port Branch.

Clara Miller..... 25
Wm. Dickman 25
Mary E Harder 1 00
Emma Brackenberry, t.... 75
George Sylvester..... 25
Lorane Andrews, t..... 2 00
Ellen Ducher, t..... 1 00
Clint Sylvester, t..... 50
John A. Grant, t..... 41 00
Nevada Harder, t..... 1 00
Pearl Ducher, t..... 65 00
John Brackenbury..... 50
Peter Petty, t..... 1 00
Charles E. Grant, t..... 5 00
Drusinda Petty, t..... 1 27
Anna Petty, t..... 75
Wm. Dowker, t..... 27 50
Hannah Dowker, t..... 22 50
Mary Sylvester 10
Rose Manuel..... 10
B. F. Smith, t..... 15 00
Adaline Grant, t..... 2 78
Mary E. Grant, t..... 6 00
Robert Perry, t..... 2 00
J. A. Adams 50
Fred Miller, t..... 1 50
Sarah C. Grant, t..... 1 00
Edward Smith, t..... 5 00
Carrie Grant..... 50

St. Gideon Branch.

Sarah Livington 50
Elizabeth Wrathel..... 07
Eliza A. Davis..... 1 00
J. W. Davis..... 55
Henrietta McKay..... 50
Henrietta Davis..... 03
Henrietta Kile, t..... 3 30
James Sheir..... 65
W. J. Davis..... 10
Clytie McKay..... 10
Annie Abrien..... 25
Robert Sheirs..... 35
T. H. Abrien, t..... 3 20
A. B. Davis 09
Sarah Trathan 25
Amanda Ward, t..... 4 00
Anna B. Shiers..... 50
Mary Trathan..... 25

Pidgeon River Branch.

Robert E. Grant, t..... 22 00
Mary McCallum..... 50
Frederick S. Brackenbury, t..... 3 08
Eliza J. Brackenbury..... 2 75
Dennis Schaar, t..... 1 00
Clantha Smith, t..... 2 00
Curtis Lambkin, t..... 1 12
Julius Carr, t..... 50
Trena Carr, t..... 25
Frederick Miller, t..... 50
Alice Grant 5 00
Louisa Brackenbury 10
Ella Brackenbury..... 10
Henrietta Schaar..... 25
Margaret Kine, t..... 40
Joseph Kine, t..... 40
Carrie Lambkin, t..... 1 00
M. J. Corbett, t..... 10 00

Bay City Branch.

F. A. Barney..... 50
Francis Pamateer..... 50
Henry J. Badder, t..... 3 30
Maggie Badder..... 15
Alfred Stone, t..... 2 85
Lillian Stone..... 1 70
Thomas Redcliff..... 25
Margaret Redcliff..... 40
Mettie Redcliff..... 15
Maud Redcliff 05
Silvina Bacon..... 05
Fannie Trasler..... 70
Albert Bailey..... 10
Catharine Burke..... 05
Louisa Lourie..... 15
Carrie Barden..... 15
Charles Paul..... 82
Mary Sullivan..... 10
Francis Holmes..... 10
Charles U. Grant, t..... 1 00
Julia Sutton..... 50
J. W. Seder, t..... 4 00
Annie Stocks, t..... 25
Margaret Palmateer, t... 1 00
Bro Hunt, t..... 50
Sr. Hunt, t.. 50
David Pettee, t..... 1 00
Joseph Murphy, t..... 25
Cyrus Smith, t..... 60
Catherine Smith, t..... 10
John W. Burgett, t..... 4 05
Nancy J. Ballinger, t..... 25

Alpena Branch.

George Jenkinson, t 103 50
Charlott Jenkinson, t... 2 95
Matthew Cleeland..... 62
Sarah Cleeland 75
Thomas Badder..... 44
Jay Jenkinson..... 50
Mary Sutton..... 65
Hattie Titus 40
Israel P. Titus, t..... 5 80
Charlotte Campbell..... 1 00
Elizabeth Campbell..... 75
Robert Whitehead..... 75
Cyntha Atkinson, ... 25
Janette Titus..... 55
Frankie Titus..... 20
Mary Titus..... 15
James Sutton..... 1 50
Mary Sutton..... 1 15
Hannah Sutton..... 10
Nellie Sutton. 05
Hannah Badder..... 13
Harriet Titus 40
James H. Blackmore..... 50
Pearl Cleeland..... 05

Coleman Saints.

Cole Moxon, t..... 2 00
Joseph Sharlow, t..... 25
Mary Herbert, t..... 30
G. W. Herbert, t..... 50
Abram Vanboltenburg, t. 1 00
J. W. Moxon, t 5 50
Jessie Moxon, t..... 25
Frank Blassdell, t..... 2 40
Bessie Blassdell, t..... 30
Mertie Blassdell, t 30
Gordon Blassdell, t..... 30
Lydia Blassdell, t..... 30
Bertha McCulloch, t..... 05

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J. H. Peters, t..... 13 00
E. J. Martindale..... 75
Maggie Thompson, t..... 4 35
Rebecca Smith, t..... 50 10
Hattie Burns..... 20
Catherine McIntosh, t..... 2 95
Annie McIntosh, t..... 5 50
Hattie McIntosh, t..... 05
Sarah McIntosh, t..... 05
Pearl Blassdell, t..... 30
Jacob Pontius, t..... 6 25
A. B. McCulloch, ... 25
George Atkinson, t..... 1 25
Mary E. Smith..... 25
Susan Mitchell..... 35
S. Yager..... 20
Goldie A. Yager..... 05
Frances E. Yager..... 10
Russell Yager, t..... 12 50
Mary Vonvoltenburg, t.... 1 00
Mary McIntosh, t..... 3 25
Alexander McIntosh, t..... 1 35

Buel Saints.

John Mills, t..... 5 00
Mary A. Levitt..... 50
Mattie Levitt 50
W. J. Hicks, t..... 2 00
Geo. W. Hicks 1 50
Jared Sweet, t..... 3 75
Isaac Levitt, t..... 26 00
Wm. A. Surbrook, t..... 20 00
George Levitt..... 50
A. E. Hicks..... 2 00
Joseph Levitt..... 2 00
Grace McInis, t..... 5 00
Maggie O'Neil, t..... 50
Elizabeth Levitt, t 1 00
Wesley Collins, t..... 2 00
Elizabeth Sweet, t..... 1 00

East Jordan Saints.

C. G Lewis, t.....400 00
Robert Ferguson, t..... 5 00
Robert Grosett, t..... 10 00

Reese Saints.

Susan McCary, t..... 3 25
Sarah Cox..... 25
John Cox, t..... 50
Aaron Brintnell, t..... 75
Jane Brintnell, t..... 45
Eliza Hansen, t..... 30
Chancy Hicks..... 1 50

Farwell Saints.

R. B. Campbell, t..... 25 00
Elizabeth Campbell..... 1 00

Black River Branch.

Amelia P. Hinds, t..... 20 00

Manistee Saints.

C. W. Conat, t.....200 00

St. Johns Branch.

Charles Sherman..... 50
Maggie Sherman, t..... 1 00

Whitmore Branch.

A. H. Wiltsie, t..... 5 00
Elizabeth Wiltsie, t..... 1 00

Delaware Branch.

Catharine Wismer..... 75
Zechariah Wismer..... 50

Lebanon Branch.

Peter McDonald..... 50
Charles Grice..... 25
Emma Grice..... 25
Richard Provost..... 50
Elizabeth Provost..... 30
Plinton Provost..... 25
Ambrose Provost..... 35
Mary Provost..... 35
Mary M. Burgess..... 25
Christopher Shaffbower, t 3 00
Eliza Shaffbower, t..... 2 00

St. Thomas Branch.

Elizabeth Whitford, t..... 2 10
Neil C. Whitney, t..... 5 75
Joseph H. Barss, t..... 1 75
Emma Whitney..... 1 00
Charles Rawson, t..... 6 00
Margaret Trescott..... 25
Mary E. Rawson, t..... 1 65
Alexander Trescott..... 56
Samuel Brown, t..... 50
Thomas Rawson, t..... 1 00
Laura Rossor, t..... 3 50
Richard Rossor, t..... 1 75
Charles Barss, o..... 12
Thomas Whitford, t..... 7 40
Thomas Rawson, t..... 1 30
Eleanor Barss..... 60
Susanah Rawson..... 60
Lewis Binder..... 35
Magdaline Binder..... 25
Isabella Nye..... 25
Wm. Barss..... 1 40
Fred Tuttle..... 25
Harriet Brown, t..... 55
Robert Barss..... 50
Clara Binder..... 20
Joseph Rawson..... 12
Fred Vultz..... 25
Laura Barss..... 15
Isabella Barss..... 10
George Bell..... 25
Hannah Tucker..... 10
Martha Vultz..... 25
George Barss..... 40
Letty Bell..... 20
Amelia Trescott..... 25
Walker Whitford..... 05

Iosco Branch.

Mary Ann Ulman..... 35
George Westcott, t..... 1 00
Orlando Frank, t..... 40
George Goodrow, t..... 1 12
John W. Brown, t..... 6 85
George Cook, t..... 95
Nancy Troper, t..... 1 26
Richard Ulman..... 86
Alfred Frank, t..... 90
Samuel Proper, t..... 3 38
William Proper, t..... 48
Elizabeth Cook..... 10
Catharine Robens..... 25
Amanda Frank..... 05
John Ballinger, t..... 1 60
Edward Hall, o..... 01
Julia Fowler, o..... 15
Lilia Fowler..... 17
Margaret Ballinger, t..... 25

Total.....$2,195 33

Expenditures.

J. J. Cornish.....$213 90
Wm. Davis 240 80
E. DeLong.....200 43
Levi Phelps.....247 08
Andrew Barr.....230 00
J. L. Bear..... 2 00
David Smith.....112 60
John A. Grant..... 90 40
Robert E. Grant..... 90 40
F. M. Cooper..... 24 55
E. C. Briggs..... 59 18
Robert Davis 20 10
F. C. Smith..... 38 07
Willard Smith..... 4 00
E. L Kelley, Bishop.....300 00
Exchange..... 85
Stationery and postage.... 3 77

Total $1,878 13

Balance due Church
March 1, 1893..... $317 20

MICHIGAN.

NORTHERN DISTRICT.

J. H. Peters, Agent.

Receipts.

Coleman Branch, Tithing.

J. Cole Moxon.....$ 2 00
D. R. Yager..... 10 00
Frank Blasdell..... 1 60
Gordon Blasdell..... 3 00
Mrs. Gordon Blasdell.... 2 00
Mrs. Hattie Burns..... 6 00
Kittie McIntosh..... 1 50
George Atkinson..... 3 10
Mrs. Cynthia Atkinson.. 2 00
Mrs. Caroline Goodwin.. 1 00
Estate of Rebecca Smith, (deceased). 113 71
Mrs. Maggie Thompson.. 13 00
Annie McIntosh..... 5 00
J. H. Peters..... 1,000 00
A. W. C. Monroe..... 1 00
Mrs. Mary E. Tripp..... 50
Jacob Pontius..... 1 00
Mrs. Mary E. Smith 50

Offerings.

John Moxon..... 25
Francis E. Yager..... 20
J. H. Peters..... 6 00
E. J. Martindale..... 45
Mrs. Maggie Thompson.. 55
Mrs. Catharine McIntosh 10
Jacob Pontius..... 50
Rachel Pontius..... 25
Annie McIntosh..... 10
George Atkinson..... 25
Susan Mitchell..... 55
Cynthia Atkinson..... 10
James Bishop..... 2 00
Katie Martindale..... 45
Abram Van Voltinburg.. 25
Sarah Smith..... 30
Goldie Yager..... 15
Mary McIntosh..... 5 50
Lillie Yager..... 20
Frank Blasdell..... 25
Mercy Blasdell..... 1 00
Winfield Goodwin..... 50
Fred Methner..... 50
Jane Keeley..... 20

Chase Branch, Tithing.

Florence M. Saunders.... 3 00

Farwell Saints, Tithing.

Daniel B. Drake..... 1 00
Mrs. D. B. Drake..... 1 00
John F. Drake..... 1 00

Hersey Branch, Tithing.

Robert J. Morrison..... 5 00
Hannah Clark..... 1 00
Alma Shippy..... 1 00
Melvin Shippy, o..... 1 00

Scattered Saints.

Alice M. Joslyn, t..... 15 00
Geo. L. Cole, t..... 55 00

Total.....$1,271 51

Expenditures.

Sr. J. J. Cornish.....$ 60 00
Sr. David Smith..... 45 00
David Smith..... 3 00
Robert Davis..... 20 00
F. M. Cooper..... 15 00
E. L. Kelley, Bishop...1,000 00

Total.....$1,143 00

Balance due Church
March 1, 1893.....$128 51

MICHIGAN.

SOUTHERN DISTRICT.

Wm. Lockerby, Agent.

Receipts.

Marcellus Branch.

John W. Keifer, t.....$ 1 75
Ophelia McEnturfer..... 25
E. C. Goodenough..... 1 00
Lucinda M. Cave..... 40
Jessie Cave..... 40
Mary E. Goodenough.... 75
E. J. Goodenough..... 45
W. M. McEnturfer..... 50
Nettie Cave..... 25
A. J. Goodenough..... 25
Grace Finch..... 25

Buchanan Branch.

John Shook, t..... 2 50
Martha Shook, o..... 2 25
Martha Shook, t..... 1 00
Joseph Shook..... 1 72
Carrie Shook..... 1 85
Jessie Proud..... 2 50
Jane Proud..... 1 95
M. Ravish..... 1 75
Mary Ravish..... 2 00
John Most..... 27
Sr. Most..... 28
George Weston..... 1 35
Sr. Weston..... 75
H. A. Richardson..... 3 00
A Stranger 20
Hattie Most 50
Sr. T. J. Tyrrell..... 25
H. Rathbun 05
Cyrus Thurston..... 1 00
E. J. Goodenough..... 2 00
Ann Goodenough..... 1 75
Moses Shook..... 50

Coldwater Branch.

Phoebe Corless..... 3 74
Anna Thomas..... 1 50
Jacob Thomas, o..... 3 00
Jacob Thomas, t..... 15 00
Melissa Whaley..... 50
George Corless, t..... 2 50
Hiram Corless, t..... 14 85
Ida Corless, t..... 14 85
Vina Willard, t..... 50
Ann E. Corless, t..... 3 75
Dudley Locke, t..... 3 25
Hugh Stroh..... 75
C. H. Burch, o..... 62
C. H. Burch, t..... 1 57
Elsie Lockerby, t..... 5 70
Minnie Corless..... 1 25
Eleanor Fay, o..... 75
Eleanor Fay, t..... 6 00
Frances Taylor..... 1 00
Frank Perry..... 50
Hattie Wimer..... 1 15
Bradford Corless, t..... 2 00
Chas. Schumaker, t..... 2 00
Flora Sperbeck..... 25
Ann Lock, t..... 3 00
Lou Sinclair, t..... 2 50
Charlotte Whaley, t..... 1 00
John Shook, o..... 50
L. Fay, o..... 2 75
Homer Fuller..... 1 50
Luella Fuller, o..... 1 50
Luella Fuller, t..... 1 00
Wm. H. Reynolds..... 75
Starr Corless..... 50
Frank Granger, o..... 1 00
F. and C. Granger, t..... 30 00
Ellen Sparks..... 25
Lottie Perry..... 50
Ida Wimer, o..... 1 00
Ida Wimer, t..... 4 00
Wm Lockerby, o..... 2 00
Cornelia Lockerby, o.... 1 00
Cynthia Granger, o..... 50
Mary J. Reynolds, o..... 50
Mary J. Reynolds, t..... 5 00
Cynthia Scott 1 10
Phoebe Sinclair..... 50
Lutie Sinclair..... 50
Elizabeth Corless..... 50
Mate Corless..... 50
Dean Corless, t..... 5 00
Carrie Lockerby, t..... 1 00
Wm. Lockerby, t..... 25 00

Galien Branch.

Lydia Blakeslee..... 4 50
Lydia Clark..... 2 75
Robert Alcott..... 2 25
Dora Glover..... 1 80
Charles Green 75
Reuben Wheaton..... 2 25
Christina Cornwell..... 1 25
Adeline Jackson..... 60
Cyrus Thurston..... 3 00
Sarah Green..... 1 10
Viola Green..... 10
Laura Terrell..... 25
Lorinda DeLapp..... 25
Margaret Badcock..... 50
Catharine Alcott, o..... 75
Catharine Alcott, t..... 5 00
Sr. Weston..... 25
Dora Green..... 75
Winnie Smith..... 2 25
Permelia Harner..... 75
Blakeslee Smith..... 50
Mary Hooper, t..... 9 00
Sarah Fry, o..... 75
E. A. Blakeslee, o..... 50
Jennie Smith, o..... 25
Frank Rees..... 25

Dimondale Branch.

Lydia Suppry, t..... 13 00
Mary A. White, t..... 10 00
Lillie Kelley, t..... 8 00
E. Cilley, t..... 50
Loren Carpenter, t..... 50
M. Kelley..... 1 00
Sr. Lizzie F. Gill, t..... 8 50
Sr. Mary A. Moon, t..... 2 00

Knox Branch.

Sr. Mollie Prettyman, t.. 1 00

Clear Lake Branch.

George A. Smith, t..... 3 10
Jonathan Emerick, t.... 1 65
Eunice Smith, o..... 35
Eunice Smith, t..... 90
Mary Emerick, o..... 70
Mary Emerick, t..... 64
David Teeters, o 2 25
David Teeters, t..... 50
Harriet Lords, t..... 90
Anna Landis, o..... 1 00
Anna Landis, t..... 1 00
Susanah Teeters, o..... 60
Susanah Teeters, t..... 25
Peter Smith, t..... 1 80
Henry Lords, t..... 95
Rachel Smith, t..... 25
Ella Housman..... 2 75
Rebecca Housman..... 2 75
Willard Housman..... 1 25
Otto Storey..... 3 25
Amanda Bailey..... 75
Jennie Storey..... 60
Julia Baker, o..... 50
Julia Baker, t..... 50
Rhoda Baker, t..... 25
Ona Smith, o..... 30
Ona Smith, t..... 6 40
Harriet Buck, o..... 50
Harriet Buck, t..... 5 00
Harrison Smith, o..... 85
Harrison Smith, t..... 1 25
Wm. Shaub, o..... 1 00
Wm. Shaub, t..... 1 65
Ollie Shaub, o..... 10
James Peppers, o..... 10
Sadie Lavers, o..... 25
Samuel Libarger, o..... 10
Samuel Libarger, t..... 2 00
America Libarger, o..... 10
America Libarger, t..... 1 00
Katie Housman..... 01
Wilson Teeters..... 50
Priscilla Smith, t..... 4 88
Enoch Davis..... 25
Cora McElhenie..... 25
Nancy Smith..... 85
E. L. Kelley, Bishop.....333 14

Total.....$694 27

Expenditures.

To balance due Agent
March 1, 1892.....$ 24 82
Leonard Scott.....253 00
Willard Smith.....255 00
I. M. Smith.....101 00
J. M. Cooper..... 8 00
Hiram Rathbun..... 7 00
Bro. McWethy..... 27 00
Geo. Blair..... 2 00
By error of report of 1891 16 45

Total.....$694 27

MISSOURI.

CENTRAL DISTRICT.

M. A. Trotter, Agent.

Receipts.

To balance due church
March 1, 1892.....$ 10 05
E. W. Cato, per S. A. Cato..... 4 60
J. and F. A. Knippschild.....100 00
Mary A. Carter..... 30
Geo. O. Adkins..... 10
Mary and Minnie Knippschild..... 10 00
L. F. and M. Shenogle... 5 00
Wiley J. Reed. 40

Total.....$130 45

Expenditures.

R. L. Ware.....$ 5 00
D. E. Tucker..... 5 00
W. T. Bozarth..... 20 00
James Thomas..... 15 00
J. C. Foss..... 5 00
E. L. Kelley, Bishop..... 75 00
Expense, Agent..... 45

Total.....$125 45

Balance due Church
March 1, 1893.....$ 5 00

MISSOURI.

CLINTON DISTRICT.

A. White, Agent.

Receipts.

E. L. Kelley, Bishop. ..$635 00
Carry M. Maudsley, t.... 20 00
L. A. Lyons, t..... 6 00
D. C. White, t..... 5 20
E. W. Lloyd, t..... 5 00
John Walker, t 10 00
L. J. Bradshaw, t..... 9 05
Wm. H. Manning, t..... 5 00
John M. Shifflett, t..... 5 00
Sr. A. M. Lockling, t.... 1 60
M. G. Maudsley, t..... 2 00
Sr. S. P. Mannring, o.... 1 00
Alma White, t..... 2 00
F. M. Sharrock, t..... 10 00
Mary S. Snodgrass, o.... 2 50
U. F. Scarcliff, t..... 40 00
Wm. P. Crayne, t..... 11 00
Isaac D. Riggs, t..... 3 00
Sr. Belle Harding, t.... 4 05
Luther Allen, t..... 3 00
A. I. Roberts, t..... 50 00
Joseph Ward, t..... 16 00
H. E. Goff, t.....300 00
Eliza McNeill, o..... 5 00
T. B. Rice, t..... 10 00
Wm. Chapman, t..... 3 00
Thomas C. Debery, t..... 12 25

Total.....$1,176 65

Expenditures.

By balance due Agent
March 1, 1892.....$ 6 73
A. J. Keck..... 3 00
I. N. White.....385 00
E. Curtis..... 50 00
W. S. Macrae..... 2 25
A. White.....300 00
Joseph Ward..... 80 00
Henry Sparling. 150 00
E. L. Kelley, Bishop.... 75 00

Total.....$1,051 98

Balance due Church
March 1, 1893.....$124 67

MISSOURI.

INDEPENDENCE DISTRICT.

Roderick May, Agent.

Receipts.

To balance due Church
March 1, 1892.....$149 27
Orville James, t..... 30 00
Sr. Belle Robinson, t.... 40 00
George Hayward, t..... 50 00
J. W. Walburn, t..... 9 00
T. E. Lloyd, o..... 35
Sr. Mary Hailey, t..... 20 00
Sr. J. A. Robinson, t ... 15 00
Wm. Newton, t.....150 00
Sr. L. Webster..... 15 00
D. L. Palsgrove..... 5 00
Sr. H. H. Robinson..... 25 00
H. Richmond 1 00
E. L. Kelley, Bishop...1,546 53
Sr. Ella Ballanger.. ..... 2 00
Sr. Ann Bozarth..... 10 00
John Wasmund..... 15 00
C. DePeuy..... 10 00
J. J. Vickery, o..... 10 00
H. Thole, o 5 00
Wm. Lentell, t..... 40 00
Geo. Lee, t..... 5 00
Bro. and Sr. Platt, t..... 20 00
A. J. Cox, t..... 1 00
James G. Torrence, t.... 10 00
Augustus Depper, o..... 2 00
Sr. Emma E. Smith, t... 7 00
T. E. Lloyd, t..... 1 00
Margaret Winsor, t..... 1 20
B. Rockhold, t..... 5 00
Sr. Totty, t..... 1 00
Geo. Harrington. t..... 21 00
Sr. Ann Clark, t..... 32 50
R. May, t..... 5 00
Eliza Shaw, t..... 2 00
Bro. Clark and Belle Shaw, o..... 13 00
J. H. Wells, t.....125 00
Gomer Wells, t..... 7 00
James Henderickson, t... 20 00
L. F. Johnston, t.. ..... 2 00
John Oldson, t..... 2 00
A. H. Mills, t..... 5 75
H. R. Mills, t..... 25 00
J. J. Harvey, t..... 10 00
Jud Scott, t..... 1 00
Sr. M. A. Collins, t..... 5 00
Sr. Emma Cook, t..... 2 00
J. W. Layton, t..... 1 00

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Bro. and Sr. Clair, t..... 1 50
Wm. Cummings, t.....100 00
J. W. Inman, t..... 5 00
J. T. Tousley and wife, t 10 00
Sr. M. A. Cochran, t..... 2 00
Sr. Rosa Cochran, t..... 10 00
Wm. Bushnell, t..... 1 00
Chas. H. Derry, t..... 19 61
Sr. E. M. Hattey, t..... 20 00
Wm. H. Murphy, t..... 25 75
Mary Clements, t..... 10 00
John Johnston, t..... 10 00
John Weir and wife, t... 4 00
Joseph Mercer, city mayor..... 20 00

Armstrong Branch.

Sr. Gusta A. Johnston, t 2 75
James H. Stratton, t..... 6 20
Bro. and Sr. Milotte, t... 2 30
Tracy H. Yarrington, o.. 4 50
Robert Parker, t..... 35 00
Thomas Newton, t..... 7 00
Sr. A. Milotte, t..... 2 60
Z. Davis, o..... 25
Henry Gurber, o..... 25
John Billinskey..... 7 70
Geo. Hepworth..... 5 00
Andrew Berg, t..... 2 20
E. Harrington, t..... 2 25
A. Hawkins, t..... 6 00
M. Milotte, t..... 1 00
M. Newland..... 3 00
E. Hawkins..... 4 00

Total.....$2,801 46

Expenditures.

Sr. J. C. Foss.....$240 00
T. W. Smith, family..... 55 00
Sr. J. H. Robinson.....180 00
Sr. F. G. Pitt..... 60 00
Sr. J. H. Thomas.....174 00
Sr. R. Etzenhouser.....234 00
Sr. Joseph Luff 480 00
Henry Washington..... 14 05
Sr. A. Flowers..... 3 00
Recording lease..... 1 00
Sr. B. Brackenbury 48 10
Sr. Mary L. Wait..... 1 50
Sr. Ella St. Clair..... 3 75
J. H. Nicemanger..... 2 00
W. T. Bozarth..... 10 00
Sr. T. W. Chatburn.....210 00
Sr. Emsley Curtis.....250 00
Bro. Wm. Waite..... 5 00
Jacob Goble..... 1 50
Mr Stewart..... 1 50
Sr. W. T. Bozarth.....270 00
Bro. Wm. Bowers..... 9 00
T. W. Smith.....318 05
Bro. Joseph Smith..... 5 00
Sr. May Boyce..... 10 00
Wm. B. Smith..... 57 50
J. S. Wagoner..... 6 75
J. H Thomas..... 1 00
Sr. Belle Johnston..... 2 00
Lewis Wilson 5 00
Bro. Bonnat..... 5 00
Temple Lot tax bills..... 9 27
Bro. and Sr. Bachelor..... 5 00
Recording deed..... 1 25

Armstrong Branch.

Wm. Bowers..... 51 00

Total.....$2,730 22

Balance due Church March 1, 1893..... .....$ 71 24

MISSOURI.

NORTHEASTERN DISTRICT.

John T. Williams, Agent.

Receipts.

To balance due Church March 1, 1892.....$13 24
Wm. Kelso, t..... 20 00
Barbara Sharp, t..... 5 00
Installments from Church property..... 60 00
George Frye, o..... 50
Thomas McDonald, o..... 50
Jane Thomas, o..... 25
Margaret Thomas..... 75
Mark Surridge..... 25
Daniel Edmonds, t..... 10 00
John T. Richards..... 25
Elizabeth Tanner..... 25
Catharine Rogers..... 75
George Booth..... 75
Frances A. Evans, t..... 2 75
John W. Morgan, t..... 2 00
Mary Burnett, t..... 10 00
Frank Mussell, t..... 50
Thomas D. Williams, t..... 1 00
Martha Griffiths, t..... 2 00
William Vincent, t..... 3 00
Eliza Thomas, t..... 2 00
Davis W. Thomas, t..... 1 00
Jacob Waltenbaugh, t..... 10 00
Wm. Chapman, t..... 13 10
Bro. and Sr. John T. Williams, t..... 10 50
Thomas Perry, t..... 2 00
Charles Perry, t.....110 00
David M. Jones, t..... 5 00
Ellen Davis, t..... 50
Alice Thorburn, t..... 7 00
Wm. J. Richards, t..... 5 00
Bevier Mite Society, t. . 5 00
Bevier Branch Offering .. 10 00
D. E. Tucker, returned... 10 00
Thomas Broad, t..... 5 00
Richard R. Jones, t..... 10 00
Joseph A. Tanner, t..... 5 00
John B. Thomas, o..... 25
Ephraim Rowland, t.....100 00
Wm. J. Griffiths..... 2 00

Total.... .....$447 09

Expenditures.

E. L. Kelley, Bishop.....$310 00
E. L. Kelley, installment on house..... 60 00
Thos. Wellington 7 25
D. Campbell 5 00
J. C. Foss..... 5 00
D. E. Tucker..... 32 00
Stationery, Orders, etc..... 6 04
Sr. Mary Evans..... 5 00
Bro. Thos. Lilly..... 10 00

Total.....$440 29

Balance due Church March 1, 1893.....$6 80

MISSOURI.

NODAWAY DISTRICT.

R. K. Ross, Agent.

Receipts.

To balance due Church March 1, 1892.....$254 90
Elizabeth Black, t..... 3 00
John Smith, t..... 5 50
Joseph Flory, o..... 10 00
Sr. Mary Ross, t..... 3 00
R. K. Ross, t..... 60 00
Cynthia Trook, t..... 5 00
Andrew Jacobson, t..... 25 00
Amanda Hailey, t..... 1 00
John T. Ford, t..... 55 00
Cassie Hailey, t..... 60
Ole Madison, t..... 20 00
Emma Hailey, t..... 25
M. P. Madison, t..... 25 00
Annie M. Madison, t..... 5 00
Thomas Keen, t..... 5 00
Mattie Pederson, t..... 5 00
M. L. Winters, t..... 7 00
Rasmus Lorensen, t..... 5 00
Jacob Nelson, Sen., t..... 70 00
Richard M. Jeffers, t..... 1 00
Annie Jeffers, t..... 1 00
C. C. Nelson, t..... 5 00
P. C. Nelson, t..... 5 00

Total.....$577 25

Expenditures.

By error former report ... 18 00
James Thomas..... 20 00
J. C. Foss..... 5 00
Henry Kemp..... 2 00
D. M. Rudd..... 6 00
W. E. Peak 45 00
Sr. James Thomas.....240 00
Chas. Williams..... 12 00

Total.....$348 00

Balance due Church March 1, 1893.....$229 25

MISSOURI.

ST. LOUIS DISTRICT.

N. N. Cooke, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 35 60
E. L. Kelley, Bishop.....150 00
Noah N. Cooke, t..... 20 00
Wm. Cowlishaw, Jr., t... 1 75
Harriet Roberts, t..... 1 00
Joseph G. Cole, t 13 50
Catharine Johnson, t..... 13 00
John G. Smith..... 21 00
John Dawson..... 2 00
Lizzie Cole..... 50
M. A. Kendle..... 2 00
John S. Parrish, t..... 14 25
John T. Jones, t..... 32 60
Sarah Cooke, o 30
John Kunard..... 1 00
Chas. J. Peat, t..... 10 50
Belle Hotchkiss..... 1 25
Theodore Hotchkiss..... 1 75
Wm. May, t..... 3 00
N. J. C. Olsen..... 3 50
Lizzie Mollyneaux..... 1 50
Sarah Mollyneaux..... 4 00
John Brooker..... 15 00
Sopha Owens..... 7 00
Sarah Thorp..... 1 00
Geo. Elliot..... 1 50
John Beard..... 1 00
Eliza Cowlishaw..... 1 00
Eveline Burgess, t..... 20 00
Mary Pearson..... 50
Annie E. Smith, t..... 25 00
Margaret Hughs, t..... 35 00
Ellen Peters, o..... 50
Wm. Grimmit..... 50
Frank Wiley, t..... 1 60
Grace Remington 1 00
Zion's Hope S. S..... 14 43
Wm. O. Thomas.....100 00
Margaret Thomas..... 10 00
Esther Cowlishaw. 1 00
Emma Gleason..... 1 00
Ivor Davies, t..... 2 00
Jane Ward..... 25
Lizzie Crawford, t..... 5 00
Sarah Hales..... 25
C. C. Wilson, t..... 21 00

Total.....$599 53

Expenditures.

J. W. Gillen.....$ 25 00
Lillie J. Parrish..... 90 00
Sr C. H. Jones 90 00
Sr. R. L. Ware..... .....240 00
A. S. Willard..... 5 00
J. C. Crabb... ..... 10 00
John Spragon..... 10 00
Sarah Cooke..... 7 56
Postage stamps..... 2 00
Exchange..... 2 30

Total.....$481 86

Balance due Church March 1, 1893.....$117 67

MINNESOTA.

W. W. McLeod, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 35 28
Thomas M. Parr, t..... 15 00
Bro. and Sr. Hawkes, t.. 10 00
Sr. C. C. Wast, t. 5 00
Sr. C. C. Wast, o..... 5 00
Sr. Keith, t..... 6 00
Bro. Chas. McClellen, t.. 5 00
H. B. Campbell, t..... 20 00
E. R. Ingalls, t..... 25 00
Sr. Nye, o..... 1 50
Sr. W. B. McLeod, o..... 1 00
Andrew Tabbutt, t..... 5 00
W. W. McLeod, t..... 30 00

Total.....$ 63 78

Expenditures.

Sr. John A. Davis.....$ 25 00
I. N. Roberts..... 5 00
Sr. J. Arthur Davis.....105 00

Total.....$135 00

Balance due Church March 1, 1893.....$ 28 78

MONTANA.

J. E. Reese, Agent.

Receipts.

Benj. S. Hamilton, t....$ 20 00
John Pritchard, t..... 25 00
Eliza Dingle, o..... 50
Mary H. Raymond, t..... 22 00
Michael J. Eukes, t..... 20 00
John E. Reese, t..... 20 00

Total.....$107 50

Expenditures.

Celia A. Moore..... .....$ 60 00
Alex. H. Smith..... 20 00

Total.....$ 80 00

Balance due Church March 1, 1893.....$ 27 50

NEBRASKA.

CENTRAL DISTRICT.

Levi Gamet, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 6 15
Wm. Weston..... 17 20
Sr. Ellen Holland..... 2 50
A. B. Herman..... 2 50
S. A. Rogers 20 00
E. Downey..... 35 00
Theodore Allum..... 5 00
Levi Gamet 1 00
Sr. Eva Long..... 5 00
Irvin Mingel. 7 75
Wm. Kester 5 00
Sr. Carrie Kester..... 5 00
C. N. Hutchins..... 5 00
Sr. Mary Hutchins..... 50

Total.....$117 60

Expenditures.

W. M. Rumel.....$ 5 00
Sr. W. M. Rumel..... 87 25
Error in previous report: 10

Total.....$ 92 35

Balance due Church March 1, 1893.....$ 25 25

NEBRASKA.

NORTHERN DISTRICT.

G. M. L. Whitman, Agent.

Receipts.

To balance due Church March 1, 1892.....$147 44
S. Ahlstrand, o..... 4 00
S. Ahlstrand, t..... 25 00
Franklin Rudd, t..... 11 50
W. J. Weston, o..... 25
J. J. Suttles and wife, t.. 15 00
S. L. Branton, o..... 6 00
Charles A. Shockley, t... 75
Sr. R. S. Brown, t..... 35 00
Sr. Eva Coates, o..... 50
Sr. Susanah Agenstein, t 30 00
Sr. J. Ahlstrand, o..... 3 25
Sr. R. A. Satterfield, t... 10 00
Sr. G. A. Whitman, t... 1 50
Sr. Ann Hill, o..... 75
Sr. Mary Winants, t..... 2 25
Sr. El'en Beck, o..... 25
Sr. Ann Stowers, o..... 10
Sr. Amelia Sprague, o... 25
Sr. Mary Nelsor, o 20
Charles Madison, t..... 5 00
J. M. Stubbart, t..... 25 00
W. C. Fetters and wife, t 75
S. Castleton, o..... 86
Franklin Rudd, o..... 1 50
E. R. Ahlstrand and wife, t..... 11 00
James Huff and wife, t.. 15 00
W. A. Miller, t..... 50
Wm. R. E'ston, t..... 10 00
Jens Anderson, o..... 95
C. G. Ahlquist, o..... 3 05
Wm. McBurney, o..... 75
John Avonditt, o..... 85
C. Hill, o..... 25
Henry Jones, o..... 95
N. Rumel, Sen., t..... 5 00
Chris Anderson and wife, t..... 5 60
Sr. Carrie Gardiner, o... 50
Sr. Ellen Richardson, o.. 25
Sr. M. A. Sylvester, o.... 2 35
Sr. E. Jackson, t..... 6 55
Sr. S Ahlstrand, o..... 1 25
Sr. E. Rannie, t..... 1 00
Sr. Roger Parker, t..... 1 00
Sr. Minnie Larsen, o..... 5 00
Sr. E. Frankville, t..... 5 00
Sr. S. Agenstein, o..... 1 00
Sr. R. S Brown, o..... 75
Sr. Standeven, o..... 05
Sr. R. Agenstein, o..... 50
Sr. Willett, o..... 50
Sr. Rosa Huston, t..... 15 50
Sr. Ann Starkey, o..... 70
Sr. Annie Bertleson, o... 05
Sr. A. C. Ahlstrand, o.... 25
Sr. Emma Gardiner, o... 50
Sr. Annie Fetter, t..... 10
Sr. Agnes Haye, o..... 25
Sr. Lizzie Beemer, t..... 1 90
Geo. W. Walters, t..... 1 00
J. E. Butts and wife, t.. 5 00
J. M. Mills, t..... 3 00
G. M. L. Whitman, rent. 12 00
John Agenstein, t 15 00
Anton C. Larsen, t..... 30 00
J. A. Barland, o..... 20
Joseph Dove, o..... 45
C. Bertleson, o..... 1 00
N. Rumel, Sen., o..... 2 00
E. R. Ahlstrand, o..... 2 00

Total.....$497 60

Expenditures.

Sr. W. M. Rumel.....$145 00
Sr. G. A. Whitman.....180 00
Sr. E. Peterson..... 10 00
W. M. Rumel..... 3 00
S. Sylvester..... 1 20
C. Scott..... 1 68
W. H. Carruthers..... 1 15
Geo. H. Place..... 1 50
M. W. Sampson..... 3 90
G. M. L. Whitman..... 3 60
C. Bertleson..... 7 00
Wm. Balenger, on house 24 00
Agent's expenses..... 1 70

Total..... .....$383 73

Balance due Church March 1, 1893.....$113 87

NEBRASKA.

SOUTHERN DISTRICT.

J. W. Waldsmith, Agent.

Receipts.

To balance due Church March 1, 1892.....$232 29
W. M. Self, t..... ..... 40 00
Sr. W. M. Self, t..... 3 00
Elmer Fetherston, t..... 5 00
Sr. Anna Neilson..... 20 00
Joshua Armstrong..... 25 00
Jacob Anderson..... 7 50
A. J. Myers..... 20 00
Sr. Ella Myers..... 8 00
Sr. Viola Myers..... 3 00
Wm. A. Foreman..... 28 00
M. J. Shafer..... 60 00
Wm. A. Moore..... 82 30
Claud L. Gouldsmith.... 15 55
Geo. W. Wilson..... 22 16
Sr. Lottie Shafer..... 1 70
Chas. H. Porter..... 10 00
David Graff..... 50 00
Sr. Adaline Graff, t.....400 00
A. J. Davidson..... 82 50
T. H. and Sr. A. E. Fitton 20 00
Sr. Lucetta H. Hutchins. 1 55
Alva A. Hutchins..... 2 25
Samuel Brolliar..... 30 00
Daniel Brolliar..... 10 00
Sr. R. Chatterton..... 7 00
D. B. Jarred.....300 00
James Sharp..... 1 00
Frank J. Chatburn..... 5 00
J. Clawson..... 13 70
John E. Anderson..... 25 00
Sarah Burton..... ..... 1 00
T. C. Self. 20
Mark H. Forscutt..... 15 00
Wilber Savage..... 41 00
Sr. Amelia Osborne..... 10 00
Annie Everett..... 1 50
James Thompson..... 10 00
E. T. Bryant..... 2 00
Sr. I. J. Bryant..... 2 00
Thos. L. Ryder.....105 00
Paul C. Peterson, t..... 10 00
Fred W. Moore, t..... 33 00
J. L. Diefendorf, t..... 10 00
Wm. Culbertson, t..... 1 00
John T. Hillman, t..... 16 00
E. R. Hillman, t..... 50 00
R. O. Self, t.....110 00
Geo. W. Brown, o..... 4 00
Lucy J. Woods, o..... 1 00
Nellie Fike, o..... 1 00
S. J. Weldon, o..... 1 00
E. L. Lucas, o..... 50
Almond Burgess, o..... 10 00

Total.....$1,966 70

Expenditures.

Sr. C. H. Porter.....$240 00
Sr. E. Waldsmith.....240 00
Sr. E. Forscutt.....150 00
Sr. F. J. Chatburn 175 00
Sr. Joshua Armstrong... 50 00
Sr. J. B. Gouldsmith.... 15 00
Sr. Mary E. Bozarth..... 10 00
Sr. A. P. Henderson..... 2 00
Sr. Marshall..... 5 00
Postage, stationery, and exchange..... 6 05
James Caffall..... 3 00
J. W. Waldsmith..... 72 82
Geo. W. Shute..... 15 00
E. E. Kelley, Bishop....800 00

Total.....$1,783 87

Balance due Church March 1, 1893.....$182 83

NEVADA.

D. I. Jones, Agent.

Receipts.

Alpine Branch.

Mrs. Jennie Sprague, t.$ 5 00
John L. Vallem, t..... 2 50
Robert Trimmer, t..... 2 00
Lizzie Vallem, t. 2 00

Dayton Branch.

T. R. Hawkins, t..... 10 00

Mottsville Branch.

Mary Hawkins.....123 00
David I. Jones..... 10 00

Total $154 50

Expenditures.

E. L. Kelley, Bishop....$154 50

NOVA SCOTIA.

J. W. Dimock, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 3 28
E. L. Kelley, Bishop....245 00
Solomon Lawrence, t.... 20 00
Berty Newcomb, t..... 10 00
Maud Lawrence, t..... .. 5 00
Saloma Hopkins, t..... 10 00
Flossie Sanford, t..... 5 00
Robert Newcomb, t..... 5 00
J. W. Dimock, t..... 4 66

Total.....$307 94

Expenditures.

Mrs. H. J. Davison.....$292 00
Solomon Lawrence..... 10 00
H. J. Davison..... 2 00
Postage and Exchange.. 1 66

Total.....$305 66

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Balance due Church March 1, 1893.....$ 2 28

OHIO.

S. J. Jeffers, Agent.

Receipts.

To balance due Church, March 1, 1892	$ 18 76
Daniel Hall, o	1 00
A Sister, t	8 00
J. L. Goodrich, t	5 00
Wm. Gibson, t	4 50
Addie Barton, t	2 00
Flora Ervin, t	50
Chas. Cooper, o	5 00
Jane Abbott, o	9 50
John Abbott, o	2 50
E. H. Cooper, o	1 00
M. A. Cooper, o	1 00
Thomas Ward, o	4 00
George Barstow, o	1 62
John Robson, o	75
Mary Robson, o	35
Lucy Robson, o	45
May Cooper, o	5 00
Addie Barstow, o	05
Janette Farms, o	5 50
Annie Buhler, o	60
John Gabriel, o	3 00
Maggie Gabriel, o	25
D. J. Hannah, o	3 50
S. D. Hannah, o	1 00
Vinton Branch, o	32 11
S. J. Jeffers, t	110 71
Lizzie Thomas, o	1 15
Carrie Barstow, o	25
Sarah Barstow, o	1 75
Levi Barstow, o	1 50
Carrie Cooper, o	25
William Cooper, o	1 25
James Hannah, o	25
Flora Hannah, o	2 50
L. Smallwood, o	2 25
H. E. Moler, t	6 00
Annie Ervin, t	2 00
Emma Barber, t	1 80
Myrtie M. Moler, t	2 00
Barrett Allen, t	10 00
Josiah Matthews, t	9 00
David Thomas, t	4 00
Catharine Duffy, t	3 50
Jane Davis, t	3 00
Thomas Mathews, t	5 50
Mary Hannah, o	1 50
Mary E. Davis, o	75
Lizzie Foss, o	1 25
J. N. Nevills, t	10 00
S. D. Hannah, t	3 00
Margaret Hannah, t	2 00
Virginia Westfall, t	3 00
Sophia Smith, t	5 00
Mary Hoffman, t	3 00
B. Beall, t	2 00
Lucinda Williams, t	5 00
John Fitzpatrick, t	5 00
W. W. and M. J. Henry, t	100 00
George Barstow, t	3 00
Geo. W. Pritchard, t	10 00
Rachel Mathews, t	2 00
Mary Barstow, o	25
Thomas Thomas, o	25
Rachel Bennington, o	20
Jasper Bowen, o	45
Harriet Bowen, o	50
James Barber, o	25
Emma Barber, o	25
James Perry, o	50
Phœbe Ervin, o	1 70
L. L. Bierly, o	1 50
J. J. Trexler, o	50
Addie Barton, o	1 50
Flora Ervin, o	70
S. F. Bierly, o	50
V. E. Bierly, o	1 00
Catharine Barstow, o	25
John Davis, o	25
A. B. Ervin, o	25
A. J. Bierly, o	25
Joannah Cottrell, o	5 00
Virginia Westfall, o	10
Edward Allen, o	25
S. J. Jeffers, o	75
J. C. Smith, o	3 00
W. Bennett, o	1 00
Celestine Haggerty, t	1 00
Helen Mathews, t	50
James Barber, t	50
James Moler, t	10 00
Annie Landrum, o	25
D. J. Davis, o	02
Eliza Leeson, o	09
Sherman Bierly, o	50
Ida Stevenson, o	30
Alice Bierly, o	25
Catharine Barton, o	1 00
A. J. Bierly, t	75
Zanie Bierly, t	75
Carrie Ward, o	50
Jessie Lane, o	25
Effie St. John, o	25
John W. Nevills, t	2 00
Unknown, from Sand Run	3 93
J. J. Davis, o	50
Mary Mathews, t	1 00
James Barber, t	1 94
Louisa Martin, t	2 00
E. S. Jeffers, o	25
Total	$491 78

Expenditures.

Sr. James Moler	$183 31
Sr. H. E. Moler	128 00
Poor	5 00
G. T Griffiths	10 00
James Brown	5 00
D L. Shinn	6 00
Sr. Thomas Mathews	30 00
H. E. Moler	18 50
T. W. Williams	30 00
Thomas Mathews	2 00
Postage	1 00
Total	$418 81

Balance due Church February 15, 1893.....$72 97

ONTARIO.

CHATHAM DISTRICT.

Richard Coburn, Agent.

Receipts.

Balance due Church March 1, 1892	$197 32
Fred Smart, o	1 00
Enos Gilbert, t	42 50
Levi Annett, t	16 00
Alfred Thomas, o	1 00
Hannah E. Thomas, o	50
William Degraw, o	1 50
Esther Degraw, o	50
Asa Vickery, t	2 00
George F. Green, t	50
Prudence Everett, t	10
Kezia Green, t	3 00
David Kyle, t	1 25
Mary M. Green, t	1 50
Elizabeth Tyrrell, t	7 00
Mary Buck, t	7 75
Norman L. Blakely, t	30 00
Sarah J. Carpenter, t	4 00
Emily Anderson, t	2 50
Ann E. Hockley, t	4 00
John W. Badder, t	8 00
Arthur Leverton, t	15 00
Walter J. Badder, o	50
Frank A. Green, o	05
Daniel Fletcher, o	25
Maria Smith, t	62
Leah Hanson, t	35
James H. Tyrrell, t	5 00
Anthony Shorrow, t	10 00
John L. Burr, t	15
John Taylor, t	20 00
Henry Leatherdale, t	7 50
Jane Leatherdale, t	7 50
Mary Miller, t	3 00
Harriet Jacklin, t	1 50
Lydia Miller, t	6 00
Bro. R. and Sr. C. Smith, t	6 00
Bro. W. N. and Sr. E Bennett, t	6 00
Maggie M. McKenzie, t	1 00
Mary Everett, o	25
Cora Overstreet, o	05
Wm. W. Degraw, o	1 00
George Green, t	11 00
Charles C. Buck, t	2 50
Samuel H. Bacon, t	1 50
Abner St. John, o	2 00
Charles Badder, t	5 00
Grace McCloud, t	5 00
Alice Ray, o	50
Charles Dent, o	1 00
George Kettlewell, t	100 00
Albert Side, t	1 00
Alonzo Fowler, t	10 00
Johannah Fowler, t	3 00
Robert Brown, t	40 00
Simon A. Shaver, o	1 00
Letitia A. Jenkins, o	24
Mary E. Edgar, o	05
Minnie Green, o	25
Ferris B. Atkins, o	10
Orren B. Arnold, o	25
Robert Buck, t	7 50
George Taylor, t	3 00
Sarah J. Tyrrell, t	3 07
Sarah M. Dezelia, o	5 00
Sr. L. Slipper, o	2 00
John Carnegie, t	9 00
Rebecca Shorrow, o	25
Total	$637 85

Expenditures.

Jennette McIntosh	$ 10 00
Janet Shields	200 00
Samuel Brown	65 00
Elizabeth Redner	21 00
John H Lake	31 50
Arthur Leverton	15 00
Edward DeLong	58 00
Richard Coburn	30 00
Expense, Agent	9 07
Total	$439 57

Balance due Church March 1, 1893.....$198 28

ONTARIO.

LONDON DISTRICT.

E. K. Evans, Agent.

Receipts.

To balance due Church March 1, 1892	$ 71 76
E. L Kelley, Bishop	30 21
Sr. M. R. Crake, t	13 75
R. B. Howlett, t	55 00
Amelia Braden, t	4 50
Thomas Johnston, t	10 00
Wm Kennedy, t	7 00
Mary Morrison, t	4 00
David Morrison, t	14 00
Elias Hooey, t	10 00
Sr. W. Brothers, t	4 00
Sr. W. J. Smith (refunded)	20 00
Sr. Maria Arnold, t	10 00
Chas. Wood, t	70 00
Sr. A. E. Mortimer, t	4 00
Maggie J Braden, t	1 00
Wm. Sinclair, t	5 00
J. R. Osbourne, t	16 00
Egremont Branch, o	15 00
London Branch, o	11 18
A. E Martin, t	6 00
J. H. Taylor, t	1 00
D. E. Hough, t	3 00
R. C. Longhurst, t	25 00
Sr. R. C. Longhurst, t	1 10
Wyndham Branch, o	24 00
Sr. Jane Campbell, t	15 75
R. H. Humphries, t	5 00
R. W. Tarzwell, t	1 00
M. L. Snell, t	10 00
D. D. McGillvray, t	50
Henry Snell, t	5 00
S. D. Wilson, t	1 00
Sr. Jas. McLean, t	1 50
Jane Hewitt, t	2 20
Bro. Willing, t	30 00
Sr. Jno. Cambridge, t	4 00
Sr. M. R. Timbrell, t	4 00
Sr. Clara Timbrell, t	5 25
Sr. M. Campbell, t	90
Wm. Corbett, t	40 00
Wm. Corbett, interest on note	25
Interest	2 00
P. Peterson, t	6 00
Sr. McQueen, t	60
E. K Evans, t	12 57
Mary Ackert, t	1 00
Wm. Hurlburt, t	10 00
Maggie Wilson, t	5 00
King Cooper, t	20 00
Alice Grice, t	2 00
Levi Judkins, t	2 00
Annie Grice, t	10 00
G. C. Thomlinson, t	45 00
Waterford Branch, o	3 10
Sr. Proctor, t	10 00
Mary Ann Judkins, o	1 10
Mary Hawthorn, t	1 00
Elijah Wunsch, t	6 00
Mary Grice, t	10 00
Lizzie Grice, t	3 00
Alex. Smith, o	30 00
Rebecca Haywood, t	4 50
Rebecca Haywood, o	4 50
J. C. Mottashed, t	2 00
E. J. Hurlburt, t	5 00
Sr Lillie Quick, t	4 00
Sr. Luke Grice, t	1 15
Mable Grice, t	85
William Strange, t	11 00
A. F. Sherman, t	10 00
Wm. Lorimer, t	10 00
W. Jno Howlett, t	5 00
Sarah Likens, t	1 00
St. Thomas Branch, o	5 97
Sr. J. C. Mottashed, t	1 00
Alvin Knisley, t	3 00
Jno. Braden, Sen., t	10 00
Conference collection	8 13
Sr. John Cornish, o	2 00
Sr. Alex. Hamilton, t	2 00
S. Wm. Kennedy, t	2 11
Will Hardy, t	4 00
Jno. A. Braden, t	5 00
S. Pope, t	5 00
Y. Shannon, t	20 00
Alice Oliver, t	1 00
Sr. John Wilson, t	75
Sr. Henry Hill, t	5 00
Mary M Tarzwell, t	3 00
B. Arnold, t	40 00
Mary A. Brothers, t	8 60
Jno. Grice, o	50
Jacob Taylor, t	5 00
Stanley McLean, t	01
Sr M. A. Quick, t	2 00
Martha Longhurst, t	4 40
Elizabeth A. Thompson, t	1 00
Wm. J. Arnold, t	10 00
D. Gray, t	1 00
Jno. Hillis, t	5 00
Lizzie Morrison, t	5 00
D. McGregor, t	3 00
Sr. Hunt, o	3 25
Jas. Taylor, t	5 00
Total	$973 94

Expenditures.

Paid out postage, etc	$ 15 70
Sr. W. J. Smith	20 00
W. J. Smith	20 00
Sr. R. C. Evans	200 03
Sr. S. Brown	183 36
Sr. A. E. Mortimer	175 02
J. H. Lake	20 00
R. C. Evans	40 00
F Gregory	5 00
Wm. Newton	26 00
John Shields	25 00
A. E. Mortimer	23 00
E. L. Kelley, Bishop	75 00
Sr. John Shields	25 00
Total	$853 11

Balance due Church March 1, 1893.....$120 83

OREGON.

J. F. Morris, Agent.

Receipts.

Balance due Church March 1, 1892	$206 45
C. E. Cowdry, t	1 00
E. L. Kelley, Bishop	25 00
B. J. Webb, t	5 00
Rosa Sund, t	5 00
Carrie Sund, t	5 00
C. H. Haskel, t	30 00
Hannah Tracy, t	5 00
Total	$282 45

Expenditures.

E. L. Kelley, Bishop	$100 00
P. O. Orders	1 35
John Davis, family	80 00
A. Haws	30 00
Thomas Daly	41 40
Total	$252 75

Balance due Church March 1, 1893.....$29 70

PENNSYLVANIA.

PHILADELPHIA DISTRICT.

Thomas Lester, Agent.

Receipts.

To balance due Church March 1, 1892	$ 8 75
William H. Harrison	8 50
Joseph Squires, Jr	1 00
Sophie Thompson	10
Ethel Arkell Tyson	20
Joseph Squires, Sen	9 00
Harriet Lester	25
Ella Louise Tyson	10
Sarah Ann E. Box	60
Elizabeth Tyson	2 75
Charlotte Arkell	25
Ann Trueman	1 75
Elizabeth Squires	1 25
Thomas Lester	6 50
Arthur Hubbard	25
James John Mitchell	25
Agnes Lester	2 35
Thomas Trueman	50
Ellen Squires	30
Edward Moore	25
Holley Trueman	25
Elizabeth Moore	20
Walter Moore	10
Elder George Potts	50 25
William Hobson	21 00
John Lester	05
Isaac Lester	05
Stephen Lester	10
James Lester	25
James Cocks	4 00
Mary Squires	05
Violet Squires	05
Sadie McKenna	05
William Styles	1 00
Maria Jane Reid	25
Charles Harris	70 00
Total	$192 55

Expenditures.

Frank M. Sheehy	$ 11 00
J. F. McDowell	7 00
J. W. Gillen, European mission	20 00
E. L. Kelley, Bishop	100 00
A. H. Parsons	10 00
William H. Kelley	5 00
Edward Moore	5 00
Christana S. Thompson	2 00
Total	$160 00

Balance due Church March 1, 1893.....$ 32 55

PENNSYLVANIA AND OHIO.

PITTSBURG AND KIRTLAND.

Frank Criley, Agent.

Receipts.

Balance due Church March 1, 1893	$160 09
Ephraim Thomas	9 05
Annie Shaffer	5 50
J. A. Benner	10 00
Geo. Barrett and wife	57 00
J. H. Lockard and wife	9 25
Joseph Curry and wife	600 00
Mrs. E. Daw	1 00
W. C. and M. E. George	75
Jennie Russell	3 00
Catharine Davis	75
Sr. Inez Benner	15 00
Frank Criley	25 00
J. F. and Amy Oliver	79 35
H. L. Benner	24 00
Kate Ward	1 00
Ralph G. Smith	18 00
Geo. H. Hulmes	30 00
L. P. Caldwell	6 30
Martha J. Scott	3 00
Thos. Hadfield	2 45
Victor Kress	15 00
Mrs. Mary Reese	2 45
Mrs. Julia Uncafer	4 00
J. B. and M. T. Rogers	6 00
W. H. Forbes	20 00
Ebenezer Miller, Jr., and wife	5 25
Wm. I. and M. L. McDowell	10 00
Frank J. Reese	2 50
Lemuel Curry	25 00
Robt. Campbell	6 00
Gaius Bunn	2 50
Ebenezer Curry	13 50
A. K. Booher	2 00
Mrs. A. Morgan	1 00
Sarah West	25
Clara Baldwin	50
Lizzie Baldwin	25
Isaac True	5 00
Susan M. True	2 00
Sr. Liston	50
Derrie Holt, t	10
Fred Murry, t	05
Ella Murry	10
B. F. May	1 50
Eliza May	10
H. W. May	10
Edgar Murry	05
Beaver Falls Branch, o	1 00
May Williams	25
B. D. Allen	25
Sarah Notman	50
Hector Robson	50
Robt. Robson	4 35
Margaret Robson	4 00
Robt. J. Robson	1 75
John W. Robson	95
Edwin Robson	80
Mary Robson, Sen	1 75
Daniel Jones	3 00
James Dawson	1 90
Elizabeth A. Dawson	2 40
Maria Robson	65
Maggie Senior	35
Ruth Ashman	95
Chas. Ashman	1 70
Maggie Young	25
Annie Young	25
Jas. N. Young	75
C. P. Young	1 00
Mary A. Masters	21 25
Margaret J. Robson	30
Isabella J. McMillen	1 05
Martha Yates	80
Maggie Robson	80
Mary Robson	1 25
Belle McMillen	25
Fred Brun	1 00
Jas. Notman	50
Carrie Shaffer	50
Albert Ward	5 00
T. W. Williams and wife	1 25
Joel Allen, t	75
John Gillespie, t	21 50
Mrs. John Gillespie, t	16 50
Nellie M. Bond, t	6 50
Jessie Stewart, t	2 50
Ellen N. Kelley, t	10 00
Wm. Graeser, t	4 00
Rosina Steffe, t	2 45
Emily E. Torrence	75
Dollie Evans	1 35
Frank Steffe, t	194 25
L. W. Torrence	1 68
D. H. Proper	4 50
David Allen	14 85
H R. Griffiths	2 30
Lulie Griffiths	70
Maggie Richner	30
Odessa Holt	10
Ervin Holt	3 46
Wm. O. Hands	15 34
Jennie Holt	3 76
E. S. Allen	1 15
Minnie Francis	1 00
M. H. Bond	2 25
James Allen	3 50
Mary Allen	1 00
Wheeling City Branch, o	19 16

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Andrew H. Gill	14 70
Louis Louis	2 00
O. J. Tarey	11 00
Joseph E. Eberling	21 50
Adam Linabarger	1 50
J. F. A. Smith	50 48
Rachel S. Hughs	2 50
A. M. Thomas	10 50
Flossie Richner	05
Mary S. Brewster	180 00
W. Liston and wife	3 00
F. Eberling	14 50
Sarah E. Liston	20 70
Harry Gill	20 70
Sarah E. Gill	21 20
Rose A. Yocum	05
P. Poniailian	8 00
Jennie Powell	50
Jacob Reese	50
Louisa Faulkenstine	5 00
Lewis A. Serig	6 00
L. D. Ullom	35 00
Elam Yocum	1 75
Catharine Linebarger	50
David Griffiths	20
Joel Allen	10 50
Vernia Minkler	1 00
David H. Jones	1 00
Eleanor Jones	1 25
Harry Powell	60
Youngstown Branch, o	10 00
Beaver Falls Branch, o	2 00
John Baldwin	8 50
W. J. Baldwin	7 00
Richard Baldwin	50
Wm. H. Garrett	37 50
Edwin Garrett	11 00
F. W. Holman	8 00
Emma Baldwin	1 75
Sarah A Baldwin	1 50
Hannah Jones	2 00
Geo. Powell	19 50
David R. Jones	2 25
Mary Powell	2 00
John and Dora Cramer	14 00
Rose Strickmaker	60
Thomas Darst	50
Volney S. McKinzie	2 50
Margaret McMillen	50
Chas. E. Warner	6 00
J. H. and S Williamson	3 50
Alfaretta Harney	25
Anna Darst	82
Rose Steinbaugh	1 85
Bessie Darst	25
Mary A. Wilcox	55
Mary J. McKenzie	25
Wm. A. Hinkle	17 93
Elsa Murry	05
Bula Murry	05
E. H. Smith	50
Mrs. J. W. K. Smith	1 00
Sr. Chas Givens	50
T. W. Williams	25
May Williams	25
W. Bessengar and wife, t	9 50
Lavina E. Dobbs	50
L. W Powell	50
James Holt	05
Lillian Parrish	3 00
F. J. Eberling	6 00
Levi W. Logsden	25
Carolina Wayt	5 35
Arbell Rodica	60
Mary E. Wayt	77
Flora V. Wayt	76
Amos Dobbs	2 50
Joseph B. Wayt	3 00
Wm. H. Dobbs	2 00
Isaac Richmond	57
Annie E. Dobbs	51
Mary E. Harris	25
Annie B. Clark	40
Nancy Harris	70
Sarah A. Karr	50
Emily Logsden	25
Susan Treadway	50
Chas. Givens	2 00
William Harris	5 00
Frank H. Criley	1 00
Della L. Criley	1 00
Geo. H. Hulmes, Jr	06
Fannie Holman	10 00
John G. Holman	5 00
James Judd	1 00
L. S. Holman	2 00
Total	$2,262 34

Expenditures.

Hattie R. Griffiths	$420 00
Mrs. M. H. Bond	300 00
Mrs. D. L. Shinn	300 00
Mrs. T. W. Williams	180 00
G. T. Griffiths	20 00
M. H. Bond	135 00
James Brown	34 25
J. L. Bear	11 00
John Watkins	24 00
L. W. Powell and wife	280 00
To the poor	65 50
Postage	3 75
F. M. Sheehy	28 50
T. W. Williams	15 00
M. T. Short	10 00
W. W. Blair	20 00
Warren Peak	10 00
Mrs. W. H. Kelley	150 00
Mrs. J. S. Parrish	90 00
Wm. H. Kelley	20 00
J. F. McDowell	18 00
Total	$2,135 00
Balance due Church March 1, 1893	$127 34

TENNESSEE AND KENTUCKY.

P. B. Seaton, Agent.

Receipts.

To balance due Church March 1, 1892	$ 30 02
D. C. Roberts, t	10 00
D. C. Roberts, o	50
C. L. Snow, t	28 50
C. L. Snow, o	1 00
J. M. Cooper, o	1 50
H. B. Roberts, o	50
A. B. Roberts, o	25
D. C. Cooper, o	25
P. B. Seaton, t	5 00
P B. Seaton, o	25
J. H. Adair, o	1 00
Beddon Cooper, o	30
A. S. Snow, t	28 50
Elizabeth Cooper, t	5 00
Eliza Snow, t	2 20
Elizab th Turnbow, t	3 00
M. C. Snow, t	1 65
Mattie A. Adair, t	1 20
Rollin Dunlap, t	1 00
M. S. Adair, t	2 65
Rosa M. Snow, t	1 70
S. Reed, t	50
T. C. Reed, t	50
Total	$126 97

Expenditures.

W. H. Griffin	$ 54 55
T C. Kelley	16 00
M. M. Turpen	5 00
Total	$ 75 55
Balance due Church March 1, 1893	$ 51 42

TEXAS.

CENTRAL DISTRICT.

E. Bates, Agent.

Receipts.

Sr. Sally Hay, t	$ 1 30
E. A. Sherrill	1 05
Sr. B. A. Nunley	50
E. W. Nunley	27 95
Bro. E. Bates	6 10
J. C. Tipton	5 10
J. W. Bryan	1 00
W M. Sherrill	23 70
S. T. Jones	2 00
Sr. Tiney Veale	1 00
S. F. Sherrill	2 10
T. L. Veale	2 40
Total	$ 74 20

Expenditures.

E. W. Nunley	$ 35 35
Sr. B. A. Nunly	27 30
A. B. Moore	7 00
Church debt	1 05
Total	$ 70 70
Balance due Church March 1, 1893	$3 50

TEXAS.

WESTERN DISTRICT.

O. D. Johnson, Agent.

Receipts.

Sr. Effie Ross, t	$ 50
E. L. Kelley, Bishop	75 00
Sr. Sophia Ferguson, t	1 00
Sr. Ettie Wight, t	3 00
Sr. Mary Hill, t	25
W. H. Davenport, t	3 50
O. D. Johnson, t	10 00
J. A. Currie, Jr., t	2 00
Sr. N. A. Gifford, t	5 90
Geo. Gifford, t	9 00
A. B. Kuykendall, t	5 50
Sr. Lydia Curtis, t	2 00
Sr. M. M. Johnson, t	1 50
Sr. Emma Sutherland	1 50
Total	$120 65

Expenditures.

To balance due Agent March 1, 1892	$ 20
Bro. L. L. Wight	$111 95
Sr. Jane Hester	3 90
Total	$116 05
Balance due Church March 1, 1893	$ 4 60

UTAH.

SALT LAKE DISTRICT.

Alex. H. Smith, Agent.

Receipts.

To balance due Church March 1, 1892	$ 6 50
James Wardwell, t	5 00
Sr. Ann Smith, t	3 00
Jefferson Wilson, t	20 00
Sr. Ann Smith, t	9 00
Sr. Ann Toombs, t	5 00
Ethan Barrows, o	10 00
John Ransome, t	5 00
John E. Reese, Montana, Agent	20 00
Bro. and Sr. James Toombs, t	10 00
John Larsen, t	37 00
Ezra Pettit, Sen., t	10 00
Bishop, per E. Barrows	160 00
James Wardle, t	10 00
Wm. P. Smith, t	10 00
Chas. Albertson, t	25 00
E. L. Kelley, Bishop	41 50
Ezra Pettit, t	10 00
Jefferson Wilson, t	10 00
Augusta Soderberg, t	10 00
E. L. Kelley, Bishop	40 00
Total	$457 00

Expenditures.

Taxes on church property	$ 10 80
Sr. R. J. Anthony	240 00
John Ransome	12 50
Water rates on church property	10 00
A. H. Smith	52 50
E. J. Robinson	2 75
Wm. Summerfield	14 75
H. N. Hansen	2 00
H. O. Smith	20 00
Exchange	40
Bishop, to balance	76 80
Bishop, by F. A. Smith	14 50
Total	$457 00

VIRGINIA.

NEW HOPE BRANCH.

Isaac Coffman, Agent.

Receipts.

To balance due church March 1, 1892	$ 61
O. E. Cleveland, t	30 00
Sr. Fannie Taylor, t	4 04
Isaac Coffman, t	122 00
Sr. Maggie S. Coffman, o	6 87
Bro. Herrick, t	2 50
Bro. Herrick, missionary	5 00
John Moneymaker, t	10 50
A Brother, t	10 00
Sr. Sallie Moneymaker, t	3 20
Sr. Cora Moneymaker, t.	2 50
Sr. Fannie Moneymaker, t	6 00
Noah Bowman	2 00
Total	$205 22

Expenditures.

Sr. J. L. Goodrich	$160 00
J. L. Goodrich	16 00
James Moler	18 00
Sr. Stanton	5 50
Postage	60
Correction, published 1890	4 00
Total	$204 10
Balance due Church March 1, 1893	$ 1 12

SANDWICH ISLANDS.

G. J. Waller, Agent.

Receipts.

To balance due Church March 1, 1892	$ 62 10

Offerings.

H. P. Baker	60
Sisters' Prayer Union	4 30
Kamekona	10 00
Robert Hobron	3 90
Kualaku	24 00
Daniel Uu	6 00
Miss Sheldon	1 50
S. K. Nathaniel	2 50
J. Palau	6 00
J S. Kekukahikee	25
A Kekai	1 00
C. H. Luther	1 00
Kauhaue	50
Joseph M Poepoe	50

Tithing.

Ed Voelier	1 00
Ed Stronth	2 00
Amelia Poepoe	1 50
Harriet Voeller	2 00
C. H. Luther	42 00
G. J. Waller	451 95
Total	$624 60

Expenditures.

Jos. M. Poepoe	$470 90
Z. Kalae	64 35
Gabriel	3 00
Goldskue Poepoe	50
J. C. Clapp	85 85
Total	$624 60

SOUTH SEA ISLAND MISSION.

Metuore, Agent.

Receipts.

Prayer Union, Tarona branch	$ 16 30
Prayer Union, Zion branch	4 70
A. Goupil (loan)	50 00
Total	$ 71 00

Expenditures.

Recording deed, land, etc	$ 11 70
John Hawkins	1 80
Fare on vessel, Jan. 10	30 00
To missionaries, Jan. 9	24 80
Total	$ 68 30
Balance due church	$ 2 70

SOUTH WALES.

EASTERN DISTRICT.

Thomas Gould, Agent.

Receipts.

To balance due Church March 1, 1892	$ 40 10
Robert Lloyd	5 12
Thomas Gould	4 86
Thomas T. Griffith	6 06
John Jenkins	2 43
Total	$ 58 57

Expenditures.

Gomer T Griffiths	14 60
J. R. Evans	9 73
D. F. Richards	24 33
J. W. Gillen	4 86
Postage and exchange	1 34
Total	$ 54 86
Balance due Church March 1, 1893	$ 3 71

SOUTH WALES.

WESTERN DISTRICT.

John R. Gibbs, Agent.

Receipts.

Gurlyn Davies	73
David Thomas	36
Thomas Phillips	12
Adolphus Edwards	06
Wm. Davies	06
J. R. Gibbs	4 86
Thos. Griffiths	10
Lot Bishop	20
John Edwards	49
Arthur Edwards	12
Mrs. Edwards	12
Annie Edwards	06
Ann Williams	20
Sarah A. Treharne	06
Thomas Williams	20
Total	$ 7 74

Expenditures.

J. W. Gillen	4 86
G. T. Griffiths	4 86
Total	$ 9 72
Balance due Agent March 1, 1893	$ 1 98

WISCONSIN.

WESTERN DISTRICT.

W. A. McDowell, Agent.

Receipts.

Geo. W. Hancock, t	$ 14 00
Wm. H. Streetor, t	1 00
Melissa Hancock, t	1 00
Emily J. Thompson, t	1 00
J. C. Anderson, o	2 00
J. W. and Ellen Whiteaker, o	2 00
John and Alice Blackbourn, t	8 00
Thomas Chapman, t	5 00
Jefferson Thompson and wife, t	5 00
John Quandt, t	5 00
C. E. Closson, t	10 00
Henry Wood, t	1 00
S. E. Belscamper, t	10 00
E. L. Kelley, Bishop	$ 50 00
Total	$115 00

Expenditures.

Sr. W. A. McDowell	$ 66 40
J. W. Peterson	13 00
A. L. Whiteaker	5 60
J. P. Dillen	5 00
W. A. McDowell	15 00
Total	$105 00
To balance due Church February 15, 1893	$10 00

SUMMARY STATEMENT OF ELDERS' INDIVIDUAL REPORTS.

EXHIBIT "D."

Anthony, R. J.	
Receipts	$227 30
Expenditures	250 42
Anderson, Peter	
Receipts	77 45
Expenditures	165 00
Anderson, Wm.	
Receipts	3 25
Expend tures	26 04
Armstrong, J.	
Receipts	13 30
Expenditures	15 64
Avery, C.	
Receipts	17 59
Expenditures	17 59
Briggs, E. C.	
Receipts	12 10
Expenditures not given.	
Bear, J. L.	
Receipts	19 80
Expenditures	19 80
Baggerly, I. P.	
Receipts	47 38
Expenditures	54 88
Bond, M. H.	
Receipts	6 40
Expenditures	33 78
Bozarth, W. T.	
Receipts	22 65
Expenditures not given.	
Baggerly, V. D.	
Receipts	12 27
Expenditures	28 80
Blair, W. W.	
Receipts	60 50
Expenditures	225 68
Brown, James	
Receipts	43 75
Expenditures	48 49
Butterworth, Chas. E.	
Receipts	65 13
Expenditures	83 43
Butterworth, C. A.	
Receipts	108 34
Expenditures	84 36
Brown, Samuel	
Receipts	71 81
Expenditures	166 25
Butler, Senterlow	
Receipts	26 35
Expenditures not given.	
Campbell, Duncan	
Receipts	32 85
Expenditures	69 44
Caffall, James	
Receipts	160 62
Expenditures	148 91
Chatburn, T. W.	
Receipts	74 35
Expenditures	66 15
Chatburn, F. J.	
Receipts	33 71
Expenditures	53 26
Chute, G. T.	
Receipts	22 85
Expenditures	33 20
Crabb, J. C.	
Receipts	59 70
Expenditures	88 44
Curtis, Emsley	
Receipts	51 20
Expenditures	96 51
Cooper, F. M.	
Receipts	44 20
Expenditures not given.	
Davis, John	
Receipts	10 00
Expenditures	32 95

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Davison, Holmes J.
Receipts..... 86 71
Expenditures.....114 48
Davis, J. A.
Receipts..... 39 98
Expenditures..... 44 28
Davis, Robert
Receipts..... 53 40
Expenditures 64 05
Daly, Thomas
Receipts..... 78 25
Expenditures not given.
Davis, J. T.
Receipts..... 20 50
Expenditures..... 70 00
Davis, J. Arthur
Receipts..... 42 35
Expenditures..... 42 35
Daniel, Leonard F.
Receipts..... 27 80
Expenditures..... 73 01
Derry, Charles
Receipts..... 105 00
Expenditures.....119 30
Deuel, G. E.
Receipts..... 9 60
Expenditures..... 59 96
Devore, L. R.
Receipts.....220 06
Expenditures.....220 06
DeLong, Edward
Receipts..... 10 43
Expenditures 61 78
Dillon, J. P.
Receipts..... 36 00
Expenditures..... 36 00
Duncan, C. R.
Receipts..... 31 50
Expenditures..... 31 50
Davis, E. A.
Receipts..... 37 70
Expenditures..... 84 82
Edwards, Adolphus
Receipts..... 6 32
Expenditures..... 4 11
Erwin, J. D.
Receipts..... 38 00
Expenditures..... 72 00
Elvin, Robt. M.
Receipts.....134 75
Expenditures.....128 60
Etzenhouser, R.
Receipts..... 55 03
Expenditures.....104 03
Evans, R. C.
Receipts..... 94 15
Expenditures.....130 51
Evans, John R.
Receipts..... 32 14
Expenditures..... 27 47
Foss, J. C.
Receipts..... 38 49
Expenditures..... 91 98
Forscutt, M. H.
Receipts..... 70 35
Expenditures.....105 35
Gillen, J. W.
Receipts..... 30 00
Expenditures.....146 00
Gouldsmith, J. B.
Receipts..... 8 20
Expenditures..... 8 60
Gowell, M. F.
Receipts..... 39 85
Expenditures.....129 54
Griffiths, G. T.
Receipts..... 32 15
Expenditures not given.
Grant, J. A.
Receipts..... 4 35
Expenditures..... 16 85
Goodrich, J. L.
Receipts..... 23 91
Expenditures..... 25 85
Grant, R. E.
Receipts..... 6 30
Expenditures 16 13
Gibson, Wm. M.
Receipts..... 39 55
Expenditures..... 30 65
Greene, U. W.
Receipts..... 59 51
Expenditures.....108 3
Haws, A.
Receipts..... 46 75
Expenditures.....106 75
Harder, H. R.
Receipts..... 35 17
Expenditures..... 52 63
Hansen, H. N.
Receipts..... 47 50
Expenditures..... 95 90
Heide, J. B.
Receipts..... 5 00
Expenditures..... 27 00
Jenkins, George
Receipts..... 3 75
Expenditures..... 16 13
Kaler, John
Receipts..... 41 75
Expenditures..... 41 75
Keck, A. J.
Receipts.....103 13
Expenditures.....164 44
Kelley, Wm. H.
Receipts..... 21 74
Expenditures..... 99 11
Kelley, T. C.
Receipts..... 42 35
Expenditures..... 80 81
Kemp, Henry
Receipts..... 89 60
Expenditures..... 89 60
Kemp, James
Receipts..... 60 45
Expenditures..... 61 60
Lake, John H.
Receipts..... 84 75
Expenditures.....135 84
Lambert, J. R.
Receipts..... 72 70
Expenditures.....118 29
Lander, D. E.
Receipts..... 4 50
Expenditures..... 4 50
Lanphear, C. G.
Receipts..... 7 00
Expenditures..... 55 00
Lawn, J. H.
Receipts..... 93 45
Expenditures.....137 20
Luff, Joseph
Receipts.....100 00
Expenditures.....100 00
Macrae, W. S.
Receipts 26 80
Expenditures..... 66 43
McKiernan, James
Receipts..... 75 74
Expenditures..... 97 35
Moler, Hiram E.
Receipts..... 35 57
Expenditures..... 51 69
Moler, James
Receipts 42 92
Expenditures 61 97
Mortimer, A. E.
Receipts 67 23
Expenditures not given.
Mintun, J. F.
Receipts 57 00
Expenditures 61 53
Moore. A. B.
Receipts 66 25
Expenditures 70 45
McDowell, J. F.
Receipts and Expenditures from Agent and Bishop only.
Moore. A. J.
Receipts 34 30
Expenditures 137 17
Morris, I. A.
Receipts 16 50
Expenditures 25 97
Newton, Wm.
Receipts 45 59
Expenditures 82 50
Parsons, A. H.
Receipts 70 10
Expenditures 70 10
Peterson, J. W
Receipts 109 10
Expenditures 131 55
Pender, W. S.
Receipts 95 95
Expenditures 106 84
Parrish, John S.
Receipts 58 40
Expenditures 99 11
Peak, Warren E.
Receipts 48 15
Expenditures 37 00
Pitt, F. G.
Receipts 170 52
Expenditures 165 52
Porter, C. H.
Receipts 54 80
Expenditures 68 36
Powell, L. W.
Receipts 15 00
Expenditures 161 20
Phelps, Levi
Receipts 28 11
Expenditures..... 80 70
Pickering, W. P
Receipts 21 25
Expenditures..... 28 00
Reynolds, C. C.
Receipts 11 55
Expenditures..... 31 55
Roth, J. S.
Receipts 119 60
Expenditures.....121 49
Roush, J. B.
Receipts 59 25
Expenditures..... 58 70
Rudd, D. M.
Receipts 39 90
Expenditures..... 94 46
Rumel, W. M.
Receipts 55 40
Expenditures..... 81 50
Robley, Geo. W.
Receipts 60 61
Expenditures 116 33
Robinson, H. H.
Receipts 33 16
Expenditures.....131 16
Roberts, I. N.
Receipts 75 44
Expenditures..... 64 20
Shute, Geo. W.
Receipts 42 60
Expenditures..... 64 98
Scott, Columbus
Receipts 67 75
Expenditures.....266 75
Scott, S. W. L.
Receipts 75 47
Expenditures..... 17 00
Scott, James M.
Receipts 10 11
Expenditures..... 25 40
Scarcliff, Frank P.
Receipts 1 90
Expenditures..... 5 60
Sheehy, F. M.
Receipts 98 80
Expenditures 179 18
Short, M. T.
Receipts 124 71
Expenditures 124 71
Shinn, D. L.
Receipts 7 05
Expenditures 18 40
Shields, John
Receipts 84 43
Expenditures 91 50
Smith, Thos. J.
Receipts 11 00
Expenditures 11 00
Smith, Isaac M.
Receipts 67 20
Expenditures 75 90
Smith, Willard J.
Receipts 23 61
Expenditures not given.
Smith, Alex. H.
Receipts 201 65
Expenditures 250 13
Smith, John, Mo.
Receipts 3 60
Expenditures 18 37
Smith, John, Mass.
Receipts 6 75
Expenditures..... 8 47
Smith, F. C.
Receipts 51 16
Expenditures.....113 31
Smith, H. O.
Receipts 99 54
Expenditures.....163 66
Smith, Heman C.
Receipts 161 05
Expenditures.....265 60
Sorenson, Marce
Receipts 42 00
Expenditures.....172 00
Southwick, Henry
Receipts 40 75
Expenditures..... 75 75
Sparling, Henry
Receipts 20 69
Expenditures..... 81 88
Stedman, E. A.
Receipts 2 75
Expenditures not given.
Sutton, J. R.
Receipts 9 85
Expenditures..... 80 94
Snively, Joseph S.
Receipts 16 90
Expenditures..... 38 90
Thomas, John H.
Receipts 10 00
Expenditures..... 10 00
Thomas. O. B.
Receipts 63 80
Expenditures..... 95 80
Thomas, James
Receipts 8 75
Expenditures..... 29 50
Tucker, D. E.
Receipts 67 75
Expenditures..... 67 24
Turpen, M. M.
Receipts 142 58
Expenditures.....194 55
Turner, Warren
Receipts not given.
Expenditures..... 63 54
Waldsmith, J. W.
Receipts 44 00
Expenditures.....133 48
Wahlstrom, John
Receipts and Expenditures from Bishop only.
Waterman, Wm.
Receipts 66 40
Expenditures.....100 40
Ward, Joseph
Receipts 13 20
Expenditures..... 56 60
White, A.
Receipts 19 75
Expenditures..... 63 25
White, I. N.
Receipts 109 65
Expenditures..... 95 65
Whitman, G. M. L.
Receipts 21 20
Expenditures..... 21 33
Wheeler, E. E.
Receipts 82 14
Expenditures..... 82 14
Wildermuth, Eli M.
Receipts 59 22
Expenditures..... 96 22
Wight, L. L.
Receipts 30 00
Expenditures..... 30 00
Wight, J. W.
Receipts 106 79
Expenditures.....126 52
Williams, T. W.
Receipts 61 85
Expenditures not given.
Gilbert, J. W.
Receipts 58 12
Expenditures..... 75 01
Burton, J. F.
Receipts 162 15
Expenditures not given.

Total receipts..... .....$7,704 63

Total expenditures..$11,206 63

ELDERS' INDIVIDUAL REPORTS

Which came in too late for insertion in regular list.

Davis, R. W.
Receipts..... 61 01
Expenditures..... 61 01
Hunt, C. J.
Receipts..... 38 94
Expenditures..... 31 47
Kinnaman, J. T.
Receipts..... 27 30
Expenditures..... 43 50
Smith, David
Receipts..... 28 96
Expenditures not given.
Ware, R. L.
Receipts..... 80 00
Expenditures..... 80 00
Wells, Gomer
Receipts..... 88 04
Expenditures..... 84 57

Total Receipts.....$324 25
Total Expenditures....300 55

REPORTS RECEIVED

TOO LATE FOR ANNUAL REPORT,

AND CORRECTIONS.

MISSOURI.

FAR WEST DISTRICT.

Wm. Lewis, Agent.

Receipts.

To balance due Church March 1, 1892.....$ 89 32
Archibald, Sr..... 20
Booth, W. N..... 25
Bacus, C. A..... 2 00
Burr, Joseph..... 10 00
Clay, Wm..... 19 00
Constance, B. J..... 10 00
Constance, B..... 20 00
Dungee, F. G..... 1 00
Dias, John..... 5 00
Daris, John..... 50 00
Dice, B..... 69 00
Ehler, Anna..... 2 00
Ennis, H. D..... 6 00
Faul, C. P..... 15 00
Flanders, Wm. C..... 7 80
Faul, Sr. Catharine..... 10 00
Flynn, Isham..... 20 00
Gardner, Sr. Grace L.... 34 59
Gardner, Sr. I..... 2 00
Hinderks, Sr. Mary..... 50 00
Head, Sr. M. J..... 45 50
Head, W. N..... 1 15
Hovenga, Trinkle..... 10 50
Hovenga, Lupe..... 7 00
Hovenga, Sr. Lupe..... 2 00
Hindley, Sr..... 50
Headen, Helen..... 10 00
Isleib, C. H.....105 50
Jenson, Ottman..... 6 00
Krahl, J..... 1 00
Kelley, E. L., Bishop....100 00
L..... 20 00
Marchant, R. A..... 4 00
McKee, Thomas..... 10 00
Moorman, E. L..... 5 00
Neidorp, Sr..... 10 00
Nesser, A..... 5 00
Peterson, Peter..... 60 00
Peterson, Sr. M. M..... 10 00
Rent from church property at Stewartsville... 56 00
Shores, M..... 1 00
Soule, Wm..... 28 75
Terry, J. M..... 2 00
Unknown..... 4 25
Wells, Sr. A. M..... 50
Winning, Robert..... 1 00
Wedlock, J. R..... 12 00
Wilcox, G. W..... 5 00

Total.....$946 72

Expenditures.

Alcott, Samuel.....$ 16 50
Attwood, R. H., exp..... 2 00
Chatburn, T. W., exp.... 30 00
Chatburn, Sr. T. W., f... 20 00
Daniels, Lida..... 60 00
Expense, Stewartsville property..... 19 02
Foss, J. C., exp..... 5 00
Forscutt, M. H., exp..... 68 00
Householder, Chas., exp. 10 00
Indebtedness, Stewartsville church..... 40 00
Kinnaman, J. T., exp.... 25 75
Kelley, E. L., Bishop.... 69 00
Leach, Sr., funeral exp.. 25 00
Post office order..... 25
Roberts, I. N., exp..... 5 00
Revel, Thomas..... 15 00
Richards, Sr. Anna..... 34 50
Smith, T. W., exp..... 25 45
Smith, Mary.....178 25
Smith, Sr. Delia..... 5 00
Summerfield, Wm., exp.. 25
Summerfield, Sr. Wm., f. 72 00
Taylor, C. D. G., exp.... 10 00
Tax on J. L. Bear's property..... 4 90
Balance due Church.....181 10

Total.....$946 72

CORRECTION.

CENTRAL CALIFORNIA DISTRICT.

Albert Page, Agent.

To addition to balance on hand.....$ 10 00
Corrected balance..... 21 24

HIGH TIDE.

The high tide of the year has come at last;
From their mysterious deeps the waves of white
And pink and green are breaking on our sight;
The airy cloud-ships, slowly sailing past,
Like shadows on the shimmering orchards cast;
The fragrant breeze seems to repel their flight,
And on the outspread trees the songsters light,
Yet with the wings of music travel fast.

Then comes the full, delicious rise and fall
Of night and morn; and dreamy twilights fill
The soul like sweet responses to a call;
Where once were roses there are roses still;—
The earth must pattern after her old ways
As long as there are Junes and summer days.

MARY A. MASON.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, June 10, 1893. No. 23.

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PRESS AND PULPIT AS SOCIAL FORCES.

THE Chicago *Tribune* gives the following report, in brief, of speeches made at the evening session of the World's Fair Press Congress of May 23. The speakers made comparison of the newspaper and the pulpit as social forces:—

Col. A. K. McClure spoke in substance as follows: "There are two great vital forces impelling our civilization at the present time. These forces are the power of the press and the power of the pulpit. These are the two great fountains that pour out continually their beneficent streams. That these streams are not always pure goes without saying. We should remember that no human agencies are perfect, and to-day I do no injustice to either one of these two great fountains of beneficence when I say that the pulpit and press stand side by side, not only in grandeur, but also in infirmities. It is not the sensational paper that gives power to politics. The newspapers of real power are not the sensational ones any more than the sensational pulpits are those most powerful. The sensational preacher is a hindrance to the powers he is supposed to represent. In the same way a sensational newspaper is a hindrance to the molding influences represented. The sensational newspaper must have a sensation every day. If it hasn't a sensation ready at hand it must invent one or color whatever material suits the purpose.

"In the editorial chair as in the pulpit the highest power is hindered, crippled, and confined by those who misrepresent their high prerogatives. Political life and power is shaped in destiny by the newspaper press. In this free land, where the newspaper goes into every home, and is to such an extent the educator of men, women, and children its power is almost that of an absolute master. This is not because it is a newspaper. It cannot make wrong right. It cannot destroy a good man. There may be tides of passion among the people which finding its reflection in the press do great public wrong, but these spasms do not represent journalism any more than dishonest Judges represent the bar. Unfaithful ministers who bring wrong upon the cause they represent are as much the ministry as sensational and intemperate newspapers are the press.

The press holds its power because it is in touch with the people. Abraham Lincoln was master over all because like all men who achieve greatness for mankind he had learned that the proper study of mankind is man. He came close from mother earth, grew up among the people and shared their lot. So it is with the editor. The newspaper of to-day is the one great overshadowing force of our land because it is with the people who rule the land. That is the mission of journalism. When the great papers of this country speak for or against party, it is because the deliberate judgment of the people compels it."

William Henry Smith was introduced and said, substantially, on the proposition that the public press is the advocate of human rights and the champion of the interests of the common people: The use of the press for the enlightenment of the people began almost simultaneously with the settlements made by the English in North America. The first newspaper was printed in London, May 3, 1622, and called the *Weekly News*. Since then the press in establishing its liberty has had to contest every inch of ground with arbitrary power. Its writers and publishers have endured the dungeon, the pillory, mutilation, branding, transportation, and even death itself with sublime devotion.

Mr. Smith gave a rapid account of the time in both hemispheres when the press lampooned those who differed with it, and of the evils which followed such a course. Many paragraphs were recited, some of them ludicrous.

In closing his address, Mr. Smith said: "This lesson is derived from our survey: That the press has won and held the respect and confidence of the people to the extent it has been brave, truthful, and honest; and, possessing these virtues, it has been instrumental in promoting liberty and the general welfare of society—thus fulfilling a high mission; what, from the public character of the press ought ever to be its career from choice: a consecration to truth, to humanity."

The appearance of Murat Halstead was an agreeable surprise. He talked on the "Limitations of Journalism." He said, among other things: "The Columbian Fair is something more than a passing show. It is not the same old circus. It may be said of those who have wrought this mighty materialization representative of the achievements of man, as of those who rounded Peter's dome, 'They builded wiser than they knew. The unconscious stones to beauty grew.'"

Mr. Halstead referred to the work which the press has done for the Exposition, and in suggesting themes appropriate for discussion among the editorial fraternity said: The liberty of the press is a development of free civilization, and the law of liberty is progress. The publication of a newspaper is not a public trust, save as it multiplies the words of the responsible editors. It has no special rights, duties, or responsibilities save so far as they arise from the enlarged field of expression. It is a great newspaper fault to be claiming specialties. A man is responsible for his gifts, and among them his facilities for public labor and his strength. There is no patent for a particular dedication in the possession of a press, with type, paper, ink, and the agencies of distribution.

The nations are better acquainted, as all lands are wound in wires that respond impartially to all tongues, and the gospel of the day is preached by newspapers throughout the world, and every creature is fed with facts according to the organism and understanding. The newspapers are the leaves of the tree of knowledge. The press has incomparable advantages for the exertion of influence; and it has in charge the immediate assimilation of current history. But as the man of action is greater than the orator, the man of thought has a higher walk than the man of publication, and it is not in multiplying printed sheets that the potentiality of affairs is found, but in the brain where is stored the living lightning that strikes, and illuminates, and inspires, and finds its mark, and executes its mission, through the press and other instrumentalities, not in themselves illimitable or immortal.

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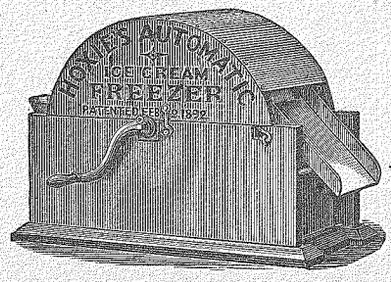
CAPACITY  UNLIMITED.

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, June 10, 1893. No. 23.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, June 10, 1893.

CONTENTS:

EDITORIAL:
Books of Reference....357
Agnosticism....359
One of the Scattered Sheep....360
Question and Answer....360
Dr. Briggs and Heresy....361
MOTHERS' HOME COLUMN:
"The Sins of Emptiness"....362
The Conflict of a Saint....362
A Prayer....363
LETTER DEPARTMENT:....363
ORIGINAL ARTICLES:
A True Story....367
The Crucifixion Day....367
MISCELLANEOUS:
From Bishop's Agent, Southern California District....369
Bishop's Agent's Notices....369
Pastoral—Emsley Curtis....369
Pastoral—James Moler....370
Pastoral—R. J. Anthony....370
Pastoral—Heman C. Smith....370
Pastoral—James Kemp....370
Southern California Reunion....370
Conference Notices....370
Items of Interest....371

BOOKS OF REFERENCE.

IN the year 1832, near its close, there came a revelation from the Lord unto the church, the 21st paragraph of which reads as follows:—

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more thoroughly in theory, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad, the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith.—D. of C., sec. 85, pars. 21 and 36.

WHITHER.

If we shall attempt to carry into effect the instruction contained in the foregoing quotations in what direction is it permissible to extend our researches in study? The range of subjects seems to be wide, as contemplated in the first paragraph; and all the restriction in the second seems to be in the words "the best books." The evident meaning of these words, "the best books," is that those books in which the subjects referred to in the first paragraph have been most carefully and properly treated are to be read, consulted, and studied. Theories, principles, doctrines, law of the gospel; the kingdom of God, its existence, form, rules, laws, locality, subjects, government, etc.; astronomy, all that pertains to the heavens, planetary systems, sun, moon, stars, etc.; geology, geography, topography, mineralogy, of the earth, its flora, fauna, its history, etc.; the past, its history, its dispensations, its empires, their rise, culmination of glory and power and decline and decay; our own town, county, State, and country, its physical, political, social, and secular, and religious history; in short, the whole arena of human knowledge is thrown open to the student, and a free privilege granted to all to enter therein and study.

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It is not reasonable to suppose that a command of this character would be given, and the student be debarred from using the information he should gain by reason of his study in his intercourse with his fellow ministers, in council, in the assembling of the church, and in the pulpit at home and abroad, in pursuance of the command, "You shall teach one another." Neither is it reasonable to suppose that the object of giving the command was other than that those obeying it were to gain things by study to be used for the upbuilding, care, and defense of the kingdom of God and the church, and the benefit of the members of the church—all of them, individually or collectively—according to the conditions of life and the sphere of labor occupied by the student in the church.

THE HISTORY OF THE CHURCH.

All lovers of the mission of Jesus and the gospel are more or less interested in the history of the early church; and all that has been written of the periods when the church had its active existence on the earth is eagerly read by the students in the church now; and the works of the historians Josephus, Mosheim, Eusebius, Geike, Tacitus, Polycarp, and all the fathers are available. The meagre history of the New Testament is supplemented by consulting these early and later writers, not only as to what is related as facts; but the conjectures as to the causes of success, or failure, the opinions of the men written of, as well as those writing, are all found set down by the historian; and the theories, traditions, faiths, usages, and customs of the church at its various epochs, changes for the better or the worse, are all looked at, considered, and weighed to a greater or lesser degree by the men of the present through the thoughts, sayings, statements, and opinions of the men of the past.

No one can possibly be so good a judge of what the teachings, theories, principles, doctrines, usages, and customs of the church in past ages were as one that was an active participant in the scenes, a dweller in the places, and a witness of the times, in which the church flourished; and if such a one has written, it would seem that we should be at liberty to read and use what he has written. What is true of the far past of the church's existence, must be equally true of the nearer past, that is; no one not an actual mover in the scenes, incidents, and history of the early days of the church at the restoration of the gospel by the angel's message can be so good a judge of the facts, good and bad; the sayings and doings, wise or foolish; of the times and men of that period as one of those who was an active mover in the scenes, a coworker and sufferer with the men of that period.

It follows then that the man of the present who will observe the instruction to study the "things that have been," must study them as nearly as possible as other men saw, heard, and knew them and wrote of them, or he will have but little save his prejudices upon which to base an opinion of what has been; and prejudices against a man, a principle, a doctrine, a theory are no better criterions to judge from than prejudices in favor of the same things. And, while no one in right-mindedness will think of setting prejudice in place of principle, an opinion in place of a well-established fact, or a precedent in place of the law; it is the part of wisdom and sound judgment for men whose position and duty make it necessary to know the law, to become acquainted with the opinions held of the law by other men, who in the past have occupied positions similar in responsibility and dignity to those they of the present may now hold.

The man who holds the opinions and the history of other men in disesteem or derision, makes as wide a mistake

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as the one who holds them in too great reverence; both positions are extremes, and neither is tenable. The one man is likely to be too courtier like, lacking in self-confidence and assertion; the other is a bigot, and so much in love with his own opinions as to fail to give those of other men, as able as himself, due weight.

BOOKS OF AUTHORITY.

In quoting from the histories of God's dealing with man, and man's dealings with man, as the same are set forth in the Bible, the Editors of the HERALD have done so far what the things quoted "were worth," and what they purported to be; neither more nor less. And the same is true with regard to the Book of Mormon and Doctrine and Covenants. These, the Bible, Book of Mormon, and Doctrine and Covenants, have ever been considered as the standard works of the church, the books of final reference in regard to what was written, and the end of dispute in questions of of controversy—the "Scripture, the word of the Lord, the will of the Lord." Nor has there been on the part of the Editors of the HERALD, any desire, or intention to set aside the law of the Lord, the provisions of the gospel of Christ, the things of the kingdom of God as the same have been written by the command and will of God, to give place for the opinions of men, nor the interpretations, rulings, or decisions of men, whether those men have been ancient or modern philosophers, heroes, or holy men, as men regard holiness.

AS BOOKS OF REFERENCE.

They have, however, used the histories of the past, secular and religious, ancient and modern, written by both friends and foes to the Christian idea as the Reorganization holds that idea in theory, principle, faith, and practice; as books of reference, auxiliaries by aid of which to comprehend the Christ idea, religion, faith, doctrine, and church government and practice more thoroughly. To find out how men connected with the same work as that in which they are engaged held and practiced; and gave what was discovered for what it was worth, and not to set aside law.

MEN LIABLE TO DIFFER.

It so happens that men are liable to differ on the provisions of church law, as men do in regard to secular laws; and in case of disagreement it is sometimes well to know how other men holding similar positions in the church, and similar relations to the law and its practice, held, observed, and ruled in regard to the points upon which disagreement has occurred. And, while neither party to the disagreement would think to displace the law or any of its provisions, either would be quite willing to know that other men of like position, attainments, and responsibilities had seen the law as they see it.

"HOLY MEN SPOKE AND WROTE

As they were moved by the Holy Ghost," is written, and what they wrote is profitable for our learning, instruction, etc. But of what benefit was it for them to write, if what was written by them is of no value or force to us. And why do we accept their writings as authoritative declarations in regard to the subjects upon which they wrote. Is it not because they had cognizance of what was transpiring about them, and were moved to write them, or to speak them for others to write. Christ upbraided the men of his time because they "were slow of heart to believe all that the prophets had written." And the answer to a petition sent up for one to be sent to visit relatives who were unbelieving was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

TO THE LAW AND THE TESTIMONY,

Is the frequent cry. And it is pertinent to inquire what is the testimony? There seems to be a difference between a commandment, in the sense of law, and the testimony, as also between the covenant and the testimony, and it is quite competent to say that the testimony is that which is testified; hence, that which comes to us from witnesses competent to testify may be appealed to,—in the language of the Psalmist, we may say, "Princes also did sit and speak against me: but thy servant did meditate in thy statutes. Thy testimonies also are my delight, and my counselors."

Certain rewards were to be given to certain persons when they should have finished their testimony. And in accordance with this a revelation of later times states that "after your testimony," another class of witnesses should be tried on the men of this generation; the testimony of earthquakes, famines, pestilences, fierce winds, great waves, storms, floods, fires, and such like events, of which men shall hear and read, from the accounts given by them who shall be ear and eyewitnesses, and shall testify concerning them. One of the crying sins of the age is the fact that men are refusing to accept the testimony. Men are called of God to go abroad, preach the gospel, tell the story of the angel's visit and bear testimony of the truth; and constantly is the old time line repeated at their return—"None or but few have believed our testimony." "Who hath believed on report?"

LAW

Is the rules of conduct prescribed by the highest authority in the land. In civil government, by the king, or the constituted legislatures chosen by the people, in the one case by the will of the sovereign; in the other, by the will of the people. In moral and religious government, by the Lord; whose enactments are conveyed to men as his divine word and will by revelation; and are enforced by his power, when denied or broken. To the church, the law of God is supreme in all cases when known.

EVIDENCE

Is that class of things, through a knowledge and consideration of which, facts, allegations, and statements are proved and made to appear unto those who themselves have no personal knowledge of, or contact with the things in favor of, or against which the evidence is presented. There is a very wide difference between law and evidence, though the latter must be in accordance with the former to be acceptable and good.

He is a competent witness who is known to have had an opportunity to know the things of which he testifies, and the evidence of such a witness, other things being equal, is good evidence. The testimony of one of whom it is known that he had no opportunity to know whereof he assumes to testify is not good, no matter how honest, painstaking, intelligent, and worthy he might otherwise have been. A man whose position and business require him to know the thing testified of is a better witness than the one whose position and business put no burden to know on him. Luke and John were better witnesses of the life, sayings, and doings of Jesus, than was Paul; though it is possible that of the teachings, rules, customs, and usages of the church, immediately succeeding the conversion of Saul of Tarsus, no man's evidence is of more value than Paul's.

And this rule applies all down through time until now, and will continue to be applicable while time lasts; and if the principle is true, those who now bear witness to the truth will rise up in testimony against the men of this generation; as will the similar class of witnesses, of all dispensations from the days of Sodom and Gomorrah until the end of time.

BOOKS AS A TEST OF REVELATION.

There are such safeguards established by the Lord for the protection of the spiritual and temporal rights of the people, that with a reasonable degree of caution and a fair knowledge of the law, there need be no great fear of the church again being led astray, by ambitious or designing men. One of these provisions for safety is the one which permits the testing of what purports to be revelation, in order that the people may be satisfied that the Lord has spoken.

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How this testing is to be done, may be a query; but let it be assumed that each man is to be governed by his own discretion, impression, or judgment; or more narrowly still, by the testimony of the Spirit to him. "If ye have not the Spirit, ye shall not teach," is held to be good principle. How much more important then should this be, "If ye have not the Spirit, then shall ye not sit in examination and judgment on what may come before you as revelation." A man's teaching may be of a transitory effect, heard to-day, and forgotten to-morrow; but the passing upon and accepting or rejecting a revelation from God, is fraught with influences that will be continuing here, leaving the adjudication to eternity, too late to rectify a mistake in either case where a purported revelation has been accepted as being from the Lord, and was but the result of human conception, or possibly of Satanic prompting; or the rejection of a communication from the Lord in fact, upon the mistaken judgment that it was of human, or evil origin. "If all are moved by one and the same Spirit there would be no necessity for any hesitancy in submitting a purported revelation to the test upon the witness of the Spirit to every man." True, and if all were moved by the same Spirit there would be no necessity for supposing that a purported revelation should be put to any test whatever; as the same spirit that gave it would testify of it. "Yes, but the law has provided a test; and that test should be applied, that the church may be safe from imposition." If a revelation on any specific subject agrees not with what has been already given on the same subject, then it is not from God, and must be rejected. It follows then, that revelations are to be tested by what has been already written; if they are in harmony with the written word, or not contradictory of it, then it is safe to say that they should be accepted. That which is written is in the books; but how are the books to be understood? "No man can understand the things of God save he have the Spirit of God."

WHO HAS THE SPIRIT.

It is usually understood that the servants of God, his active disciples, are entitled to, and do have the Spirit, which is to fit and qualify them for the active service of the Master. It is given in measure to men; that measure being determined by the position for labor, responsibility, efficiency, qualifications, calling, and nearness to God. It was given to Jesus without measure, for he was highest of all; and, as it is now ministered according to his divine behest, it must rest with those called according to the degree of responsibility and the duty required. Nor does this in any way mar the symmetry of the whole, but does add to the beauty of the whole design, when understood. For this reason it may be conceded without fear that when revelations are to be tested by the written word, he is best qualified to sit in examination and judgment who is best informed with regard to the law, and the opinions, rules, precedents, usages, customs, and traditions of the men of the church; whether history says of them that they have been good or bad representatives for Christ; the good, for examples for emulation and encouragement; the bad, for examples of wrong to be shunned as warnings.

Let us be wise and profit by the past, as workmen that need not be ashamed.

AGNOSTICISM.

THE following is clipped from one of the leading city dailies, and refers to a lecture recently delivered in Lawrence, Kansas, by T. J. Dickson, a member of the Kansas City bar. The subject was Agnosticism:—

Mr. Dickson has given much study to the subject he discusses and is unquestionably one of the most advanced thinkers of the day. He has a logical mind and is fearless in the expression of his convictions. He distinguishes clearly between knowing and guessing, and never submits a proposition without being prepared for the demonstration. His diction is choice and his delivery natural.

Mr. Dickson says that agnosticism is a condition of the mind resulting from serious contemplation. Every man has a brain whose function is the production of thought. The conclusions of honest thinking ought never to be charged as sins, however much opposed to so-called fundamental truths.

There is a diversity in nature, every brain having an identity of its own, and when one man robs another of this identity or dwarfs the mind of a child with theories he himself cannot demonstrate, he commits a crime against nature. The greatest property a man can enjoy is an absolute title to the elements which constitute himself. Investigation generally precedes man's belief in all things except religion, and had the same time and energy that has been wasted in defense of the conceptions of the primitive man been devoted to investigating nature, man would be far above his present development. Man has been a standard by which all things have been measured. That belief is the result of evidence and not an arbitrary act of the mind was shown by numerous illustrations.

Mr. Dickson showed how the idea of heaven and hell originated and was very severe in his arraignment of "eternal punishment" and said it never existed outside of the skull of man. He touched upon the subject of immortality and was very careful not to commit himself. Mr. Dickson then took up the subject of Christianity and advanced many new ideas regarding this religion. He raised the question of the mythology of Christ and showed that there was a little streak of the same running through his entire character. He said that the days for shepherds had passed, and that every man is endowed by nature with reason and that it is a better guide than all the revelations ever made unto the sons of man, and that the intellects of the present century have more real information as regards nature than was possessed by all the gods that ever lived on Mount Olympus. He said that more time has been spent in defense of the Christian religion than has been devoted to all the sciences combined; and that after over one thousand years of physical and intellectual warfare, during part of which the black flag was in the ascendency we find the Christian world divided into countless bands, and each band as uncompromising as can be borne of conviction; he said their religion was all written in one book on which thousands of commentaries have been written, but the more they commented the harder it was to understand. Mr. Dickson then gave a brief review of Christ's conflicts with the Devil. This seemed to please the audience greatly. He said the Devil was a straw man on whom the gods of every age have been wont to vent their spleen, and that he was entitled to much sympathy. He said the Devil was the most important article of furniture in the theological household, and to remove him man would return to nature and what is natural.

Mr. Dickson said that Christ made many mistakes as a teacher of pure philosophy, and that he seemed to have in his heart an utter disregard for every institution erected on the virtues of man.

The resurrection of Jesus Christ was thoroughly discussed, and he offered evidence to show that Christ's disciples had no faith in the resurrection, and after the testimony of three living witnesses had been given they would not believe the resurrection story, and in order to convince the disciples that he had risen he appeared unto them in person. He asked how in the name of common sense the followers of Christ could expect people in this day and age to believe he rose from the grave when his own disciples would not believe it after the testimony of three living witnesses had been given. He said the disciples would not believe the testimony of three living witnesses, yet he said we are asked to believe the dead testimony of some one, no one knows who, or suffer the penalty. He said that according to Christ's definition of those who believed and what signs shall follow them, it had never been his pleasure to meet one of the faithful.

He then gave numerous incidents citing the mistakes in the life, character, and teachings of Jesus Christ, and said that it is but reasonable to maintain that a being, a combination of the finite as well as the infinite, coming from another world garbed in all the regimental authority, could have given man many ideas as regards this life of inestimable value instead of leaving him to grope along in ignorance and superstition, and, after citing numerous instances of this, Mr. Dickson closed with a beautiful climax. His tribute to home was beautiful, and eager ears caught his words of love and affection.

It may be true that the lecturer had given "much study" to the subject and is one of the most advanced thinkers of the day, but if true it argues little for the progress of the age. If the reporter has not done him an injustice in the brief synopsis given above it is quite evident that his "much study" has been confined to a quite narrow compass. To him Christ has been a study only as theologians have painted him. He has never thought of Christ as the Scriptures represent him. He takes the negative side of a case from choice and then shouts "prove your affirmative," and goes to the Pharisees of to-day in religious circles with his demand. Failing to secure a "demonstration" from them, he virtually denounces the Bible and Christianity as a "crime against nature."

When he volunteers the assertion that "investigation generally precedes man's belief in all things except religion," he, by that exception, condemns himself. He stands proven guilty of pitiable credulity, while try-

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ing to expose it in others. He has nothing but the preacher's word for it, that the phases of misrepresented Christianity with which he has come in contact are the best the world has. He evidently has done but little investigating into Bible Christianity, or he would not have put up a "man of straw" called "eternal punishment" to waste his ammunition upon.

His research and study have not extended beyond the confines of such Phariseeism as had its counterpart in Christ's day, when it was by him openly condemned. Had the lecturer but taken the pains to canvass the religions of his own city he would have found the "faithful" according to Christ's definition of believers,—those whom the "signs" follow,—and would have had a better representative of Christianity to criticise. Had he been careful not to "dwarf the mind" with "theories he himself cannot demonstrate," and had he been anxious to avoid committing this "crime against nature" he would have been slow to advance ideas as to the origin of heaven and hell, for which he has no authority but "mythology."

Had he been a student of Christ as the good book represents him, he would have discovered that the present confusion and religious strife are but a proof of his divinity. That it is but the verification of what he and his followers foreshadowed in prophecy, and a "demonstration" of the truth declared by his authority, that no man by wisdom can find out God.

It may be that the lecturer spoke from private experience when he declared the "devil was the most important article of furniture in the theological household." If so, we are prepared to better understand his attitude toward Christ. If he will "remove him" he may soon return to "what is natural."

If reason is a better guide than all the revelations ever made to the sons of men it is a pity that it has no better employ for those who scout revelation than the mere maintainance of a negative position. "I don't know" may be true in the Agnostic; but "therefore you don't know," when thrown at a Christian is a stupid assumption, in that it makes his own confessed ignorance the basis of his onslaught on claimed knowledge.

Christ promised knowledge to the obedient and "signs to follow" the believer. The disobedient and the unbelieving who say "I don't know" are but confirmations of the divine truth which declares the "things of God" to be only available to those who do the "will of the Father."

The very unwillingness of the disciples to believe in the resurrection of Christ till he appeared among them in person is good evidence in their favor as being anything but victims of credulity. It strengthens our faith in the testimony they afterwards bore. And while the disciple of to-day is not left entirely dependent on their word for evidence of the fact of the resurrection, that word, nevertheless, points us to the living Christ of to-day, from whence the believer may obtain as clear a testimony as they possessed.

We agree with the lecturer, that belief is the result of evidence, and we may be willing to admit that he has not received the evidence, but we protest against the intended thought that the evidence is not available. The testimony of dead witnesses and of those alive, together with what Christianity brings direct to us from its center and source, assures us as fully as though we saw with our corporeal eyes. When Mr. Dickson's measuring line by which he tests philosophy shall have been "demonstrated" to be perfect, it will be time to respect his judgment as to the mistakes made by "Christ as a teacher of pure philosophy." We presume, however, he will stick to his statement that "Man has been the standard by which all things have been measured," and doing this the compass of his glass is not sufficient for the object scanned. That Christ to him "seemed to have in his heart an utter disregard for every institution erected on the virtues of man," confirms this opinion. It is true that Christ refused to turn over a victim of vice to death at the hands of those who stood self-confessed as unworthy to cast the first stone; but his charge was to sin no more, and in the disposition to restore the fallen was manifest the true intent of his mission.

The lecturer may wipe out the devil as a "man of straw," and eliminate God from human hope by deriding the Christian philosophy; but evil in human forms is still with us, and if it be but nature's product, it is the crowning glory of the Christ idea to banish the sin but save the sinner. This may seem unvirtuous and unphilosophic to the uneducated, but there are some who can see and admire.

If he has not discovered any revelation of inestimable value in the gospel of the New Testament, it is because he has not yet permitted himself by it to be introduced to its author, that he might sense the genius of his life work. Others have investigated and obeyed and been more highly favored and are in better position to speak of and for him. Their testimony is that the Christ doctrine is to them a demonstrated philosophy. When Mr. Dickson says he cannot so discern it, he but proves the correctness of the true philosopher's utterance, "Except a man be born again he cannot see." A spiritual birth is as essential to spiritual discernment as is a physical birth to corporeal sight. This may be a problem too profound for the "wisdom of this world," but it is nevertheless a correct and solvable one to a mind sufficiently humble to follow divine counsel, even though it involves self-abnegation. The life of Christ is a fountain of intelligence from which thousands draw and are enriched. Others stand by and wonder at what they call foolish processes of religion, discerning not the divinity that is lodged therein. To such we say in the words of the Samaritan woman, but with more fitting application: "Sirs, you have nothing to draw with and the well is deep."

ONE OF THE SCATTERED SHEEP.

A SISTER, S. F. Hooker, writes from Spokane, Washington, May 18, making inquiry. She is the daughter of Bro. Josiah Fuller, who was one of those killed at the Haun's Mill Massacre in 1838. Her mother was driven with the rest of the Saints out of the State of Missouri, and reached Illinois, and in 1843, went to her people in Canada. However, like the good Saint that she was, before leaving Nauvoo she had her children all baptized. Of course the children have become scattered, one son is a Holiness, one irreligious, one a Methodist. Sr. Hooker and her husband have been members of the Christian Church, but becoming dissatisfied, have lately been reading to see what they could discover. Sr. Hooker has her father's Book of Mormon. That and the HERALD loaned to them by Bro. Parr are evidently leading their minds toward the light of the latter-day work.

Will Bro. John Davis, of Olney, Oregon, missionary, please make a note of the name and place of residence, and visit Sr. Hooker and husband. Bro. Thomas M. Parr, at E. 306 First Avenue, Spokane, will be pleased to introduce the elder to the family, we have no doubt. The post office number of Sr. Hooker's address is Box 1297.

QUESTIONS AND ANSWERS.

PLEASE define the duties of a branch secretary who is a lay member. What rights if any has he in an officer's meeting? In what sense is he a branch officer?

The principal duties of this officer consist in taking notes of all the proceedings, and in making true entries in his journal of all things that are done and passed in the assembly. The record of the secretary shall be both a journal and a report of the proceedings. He is to receive and retain in his custody the branch records, all letters, and other documents coming to the branch for their action, and produce and read them when required so to do, and shall not let any of the

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documents pass out of his keeping except on the order of the branch or its presiding officers. He is to notify committees of their appointment, when the persons named are not present in the meeting at which they are appointed, and furnish them with all the papers and documents in his hands pertaining to the subject of business referred to the committee. He is to authenticate all the acts, orders, and proceedings of the meetings and branch actions, sometimes alone, and sometimes with the presiding officer.

If the secretary of a branch is not an officer in the church, his duties are as secretary only, and he has no right in an officers' meeting other than those appertaining to that duty. He is a branch officer in the sense of being the one chosen to act as secretary, and is an officer in that capacity in the branch though not an officer in the church; and his acts as secretary are authentic both in the branch, and the church when necessity requires the taking cognizance of them in questions arising in the church.

ONE William Kirby, of Doniphan, Kansas, who joined the Mormon Church in Utah in 1853, has published a book called "Mormonism Exposed and Refuted." This book has been read by Rev. H. L. Foote, rector of Christ's Church, St. Joseph, Missouri, who commends it to his flock thus: "I cordially recommend it to those who desire to know something of this religious delusion."

All this is gleaned from a clipping from the St. Joseph *Herald*, for May 9, sent by Bro. J. M. Terry, who replies in the same paper for the 12th, in the following vigorous fashion:—

MORMONISM AND "THE UTAH RELIGION."

Editor Herald:—A short article in your columns, headed "Mormonism Exposed and Refuted," is quite misleading. If what is meant by "Mormonism" is that system of religion promulgated by Joseph Smith from 1830 onward, the article is decidedly erroneous. If the reverend confines the meaning to that system promulgated by Brigham Young and his coadjutors, known usually as "Brighamism," the article is passably true.

All well-informed men know well that there is a wide distinction between the religion first, last, and all the time preached by Joseph Smith and the system that is found in the mountains of Utah. Fairness between man and man demands that this distinction be plainly made when articles of this kind appear. The Utah religion is a departure from the principles of truth and chastity maintained by the church until the death of Joseph Smith in 1844. At this time a portion of the church—not one half of its numbers—emigrated to Utah, at which place the doctrine of polygamy, the Adam-God theory, blood atonement, and other kindred evils were publicly announced about the year 1853—the very next year after the author of this book joined the church — hence he knows nothing of original Mormonism. Many thousands of the original church were scattered abroad and a few succeeded in reorganizing the church in 1853 and 1860, which is known as "The Reorganized Church of Jesus Christ"—teaching the principles of the gospel as enunciated by Joseph Smith and his colaborers. The oldest son of Joseph Smith, himself named Joseph Smith, occupies the presidency of this organization. He is located at Lamoni, Iowa.

A thriving branch of this church is located in St. Joseph with a membership of over two hundred and fifty. Their house is located on Seventeenth and Faraon, where regular services are held, with the missionary work in various parts of the city. This people have no connection with that people in Utah, but are called upon to suffer much because of being classed with them, which is indirectly done in the article. All are invited to critically examine the claims of this organization by attending their services or otherwise. It is no delusion, but the plain and precious gospel revealed from heaven—the same as was taught by Paul and Peter and by Jesus Christ, the Great Head. Come and hear us. Services morning and evening each Sabbath.

J. M. TERRY.

DR. RRIGGS AND HERESY.

THE General Assembly of the Presbyterian Church, in session at Washington, D. C., has decided to entertain an appeal from the New York Presbytery, which appealed from the decision which acquitted the Rev. Doctor upon the charge of heresy, last year. The Assembly has decided to hear the appeal, and Dr. Briggs is again on trial.

In his plea against the right of the Assembly to again try him upon the original charges he made strong points, one of which is here given:—

The second ground upon which the appellee opposed the entertaining of the appeal was that it was a well-established principle of law that a public prosecutor could not appeal from a verdict of acquittal. Upon the question of the standing of a minister charged with heresy Dr. Briggs said there was no course open but to remain in fellowship with the church until deposed after trial.

Continuing from this the reverend gentleman said:—

A much more fundamental question was at stake than any principle of law or doctrine that had yet been discussed. That was whether the Presbyterian Church should be considered as a merely voluntary religious society or a church of Jesus Christ. It was the civil law of the land, he said, that no man should be twice tried for the same offense. The New York Presbytery, under orders of the General Assembly, tried Dr. Briggs for the crime of heresy and acquitted him. Was the Presbyterian Church ready to ignore or violate that well-settled principle, found by centuries of observation and experience to be essential to the well-being of the people, without good and sufficient cause?

Of the determination to try Dr. Briggs, and, as is evidently the intention, make him recant from his positions or depose him, several of the leading papers have much to say. One of them, *The Episcopal Recorder* (Ref. Epis.), Philadelphia, has this:—

The Episcopal Recorder (Ref. Epis.), Philadelphia, noticing the reëlection of Professor Smith to his professorship in Lane Theological Seminary and the virtual expulsion of Professor Roberts, "because he had been a persecutor of this teacher of false and dangerous doctrines," regards this as a "pretty good start on the down grade," and adds:—

We call attention to this trend in the churches, and raise a warning cry. Not that we expect to arrest the onward rush of this apostasy. Far from it. We regard it as irresistible because we hold it to be inevitable. There is a sure word of prophecy to which we do well to take heed. By it we are warned that the close of this dispensation is to be characterized by a grievous apostasy from the faith. We think we see its beginnings in what is now taking place in the churches. The Lord warns his disciples that the world will hate and persecute them, and adds, "These things have I told you, that when the time shall come, ye may remember that I told you of them," and "that ye should not be offended." Believing that the church has now entered upon this downward course, and that it will rush on wildly to the vortex of this awful apostasy, we feel it a duty to warn all under the influence of our teaching, that this falling away is inevitable.

EXTRACTS FROM LETTERS.

Bro. J. B. Roush, Osterdock, Iowa, May 30:—

Bro. J. S. Roth and I spent Sunday the 29th at Grove Hill when three were baptized, and yesterday he had the pleasure of baptizing six more at Oran Center, making nine added to the Grove Hill branch in the last few days. We are going to give this place a round now.

Bro. Henry Hoole wrote from 218 Burgoyne Road, Walkley, Sheffield, England, May 8, 1893, sending clippings of note, and says:—

Brother Gillen is with us and we are having good times. He is blessed in preaching the word. We are having a dry season, which is causing a cry for rain.

EDITORIAL ITEMS.

BRO. ALEXANDER H. SMITH left home for his field of labor on Wednesday, May 24, and may be addressed either at his home address, Lamoni, or at Temple, Lake county, Ohio; the last named until further notice.

Bro. J. J. Cornish wrote in a late letter from his field: "I have been wonderfully blessed of late by the Spirit of the Master in preaching the word."

Bro. M. T. Short baptized one at Whitestown, Indiana; on the 25th ult. He is well, and at work in his field.

"Everybody's Law Book," advertised in our present issue, is a standard publication; so recognized by competent judges of its merits. It will be found useful to both business men and others interested in the general principles of law. Address the publisher, B. W. Hitchcock, No. 385 Sixth Avenue, New York, for prospectus, or copy of the work. It is plain in statement and comprehensive in its scope. We like the book.

Bro. G. H. Shearer reports another Sunday school to be organized by the Saints of Little Sioux, Iowa. We notice that our people are increasing the number of schools where there are branches, as elsewhere, doing effective missionary work through them.

Bro. A. D. Greer, of Pleasanton, stopped at Lamoni on the 1st inst. *en route* to his field of labor in the Southeastern mission. He will join Bro. M. M. Turpen at St. Louis, both going thence to Southern Alabama.

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Bro. George Wallace, of Elvaston, Illinois, wrote that one was baptized near Nauvoo on the 21st by Bro. William Lambert, and one, a sister, died shortly after bearing testimony and while taking part in the sacrament service. He thinks all should learn from this to be prepared.

Bro. R. J. Anthony baptized three at North Platte, Nebraska, on his way to his field. He reports a favorable stop at that place.

Our next issue will announce a reduction in the price list of tracts. It is the intention of the Herald Office management to supply the printed word at as low rates as possible.

Mothers' Home Column.

EDITED BY "FRANCES."

"Knowledge is now no more a fountain sealed;
Drink deep, until the habit of the slave,
The sins of emptiness, gossip and spite
And slander, die."

"THE SINS OF EMPTINESS."

WOULD God that every sister who reads the Home Column, was full to repletion of the knowledge of which Tennyson writes that all gossip, spite, and slander might be driven out. These things are the natural accompaniments of ignorance or emptiness. Men and women meet together, and for the want of information in regard to the events transpiring in the world, the want of knowledge concerning the wonderful things on the earth, in the waters, and in the realms of upper air, as well as of history past and present, they fall to discussing their neighbors, and from the very emptiness of their minds are led to gossip, and gossip needs but a tinge of personal ill feeling or a touch of spite to transform it into slander. Slander—

"Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile."

Shakespeare has said, "Had you any eyes behind you, you might see more detraction at your heels than fortunes before you."

We fully believe this and thank God he placed our eyes before us, not to behold fortunes or rewards, but simply to keep them fixed upon the goal to be won, the end and aim of all our ambition. George McDonald has well said, "When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed."

In the course of our editorial work some strange scraps of history have come to us unsought and unsolicited. Shall we sketch you a picture, and if perchance in the group you find your own likeness will you acknowledge it? Will you see and confess how vile, how unchristian it is, and confessing turn from it and reform? Will you "Go and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but *sinners* to repentance?" We do not ask this time "Art thou the man," but—O shame upon all false assertion! Art thou the Saint?

We stood upon the shore within a safely sheltered harbor, with fair skies above and willing, helpful friends around; but just without the harbor the waves were lashed to fury while the clouds gathered blackness and the storm swept down in wrath. Far out where the billows surged and moaned, tossing their foam high towards the overhanging darkness of the clouds, a solitary woman was bravely struggling, battling towards the harbor of safety. She nears, often hindered, often drawn back by those who, heedless of their danger and reckless of the rocks and whirlpools all around them, rushed on to their ruin; but still she struggled on and at last the harbor was reached.

"There is joy in heaven over one sinner who repenteth more than over ninety and nine just persons who need no repentance." This, the habor gained by this struggling woman, could not have been heaven, neither could it have been a spot where "Thy will be done on earth as it is in heaven" was known, else this helpless one would not have been beaten back from the safe shore into the terrible vortex again. Art thou the Saint? Was it your hand which shoved farther and farther away the returning prodigal whom God went out to meet? Was it you who said "I am holier than thou"? Was it? If it was then we say to you,—

"Drink deep, until the habit of the slave,
The sins of emptiness, gossip and spite
And slander die."

Aye, drink until you know the meaning of the words so often found upon your lips; namely, "This glorious gospel—this marvelous work and a wonder." Drink until you learn with Peter, "What God has cleansed that call thou not common or unclean." Learn that God offers pardon full and free to all who repent and accept his terms; and learn also that, "With what judgment you judge you shall be judged."

Listen and hear the cry going up to God against you: "I have worked my way up unaided and alone, save by the assistance of the Holy Spirit. Despised and trodden down I have tried to be patient. Many times I have prayed for death, for I have suffered much in the terrible struggle. My only comfort is in communion with my God."

But in the midst of all this how grandly triumphant, how sublime in its pathos is the following: "My home is one small square room with bare walls and bare floor, nearly destitute of furniture, but I would not wish to exchange it for a king's palace, for here God has been with me an abiding comforter and here I have conversed with angels. Here I have laid my weary head despairing and hopeless night after night and in my dreams have beheld the glories of the eternal world, and awoke refreshed and strengthed to meet new trials and persecutions."

"How can ye believe who seek honor one of another?" The lips which knew no guile declared the friendship of the world to be "enmity towards God." Is it not time—if indeed we are Saints—that we lived in a way to vindicate our name? How long can we afford to go blindly on our way ignoring the life-giving, vital principle of the gospel,—charity? How long before we will learn that greater than all else is love and that without it all else is vain—a sounding brass and a tinkling cymbal? Sisters, never before has life seemed so grand, so worth the living, as it does now when there begins to open before us the vista of that work contemplated by the Daughters of Zion. A great educator has said, "From my youth up I felt what a high and indispensable human duty it is to labor for the poor and miserable." Surely it is time that as Christians we labor to prevent evil coming to our own and do all in our power to rescue those who have been led into evil by others and to bear in mind that when rescued they are God's own children, just as pure in his sight as those who never went astray, and it were better for us that a millstone were hanged about our necks and we cast into the depths of the sea, than we should offend one of these. The Spirit of God attends every movement of this work and he is calling upon you to take part in it. The contest between faith and doubt is always unequal when love holds the weapons of warfare. There is no room for doubt when the heart is filled with loving zeal.

THE CONFLICT OF A SAINT.

A heart oppressed by anxious fears,
A face that's wet with bitter tears,
A step that faltering goes;
A weary round of toil to do,
Its ceaseless end is never through
From day's dawn till its close.

Heart that was once from fear so free,
Why should such trials come to thee?
What is the lesson meant?
O Lord, give faith, and patience give,
That we may through our trials live
And know why they were sent.

Though Satan's wiles may often wound
An ever-present help is found
In God, our shield and guide;
Our faith in him will bring us through
To heights where tired eyes may view
The light dark clouds did hide.

We may, in life ne'er understand
Why they were sent; but 'tis his hand
That leads us day by day.
May we through them be purified,
Until with Christ we can abide,
And own his sovereign sway.

ELLA J. GREEN.

ONSLOW, Iowa, Jan. 4, 1893.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Violet Jordan, of Temple, Missouri, requests your faith and prayers in behalf of her father, H. B. Jordan, that he may be brought to a knowledge of the truth; also in her own behalf, that if it please God she may be healed of the affliction which is troubling her. She also bears testimony to benefits formerly received through the intercession of your prayers.

Bro. M. R. Scott, Jr., Lancaster, Indiana, requests your faith and prayers in behalf of his mother-in-law, Sr. Mary A. Ford, who is a great sufferer, that God may be pleased to restore her; or release her from her suffering if it be his righteous will.

GILROY, Cal., March 31.

Dear Sister Frances:—I can say I am still in the faith although in an isolated condition. I can sympathize with others placed in similar circumstances. I have lived all my life of

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thirty-six years, where I enjoyed church privileges; but a year ago we decided to seek a home in California, since which time we have been deprived the privilege of meeting often with those of like precious faith. I hope it may not long remain so, for my soul longs for the association of Saints. But while I shall not thus be privileged, I hope to retain the faith and so live that my light may so shine, that others seeing my good works, may be led to glorify our Father in heaven.

There are enough Saints here to form a small branch, and I hope we will become organized ere long that we may enjoy the Spirit's presence; for has not the Father promised that where two or three are gathered together in his name that he would be in their midst? I appreciate the church publications very much and should be very lonely without them, for by this means I hear of the spread of truth in the different parts of the world, and it makes me rejoice to think that the gospel will soon be preached in all the world for a witness and then the end will come. Again this makes me ask myself the question, "Will I be ready to meet my Savior when he comes, or will I be among the foolish virgins with no oil in my vessel with my lamp?" My desire is to be among the faithful and that implies a great deal. Daily I am made to feel my weakness, and my inability to do anything without the aid of my heavenly Father; but my determination is to press forward and do cheerfully what little good I can. I would willingly aid financially or otherwise every lawful enterprise for the advancement of the cause did it lie in my power to do so, but at present can do but little, but hope in the near future to do more. I ask an interest in the prayers of the faithful. Your sister in Christ.

SARAH J. ROSS.

[DEAR SISTER ROSS:—Let us say to you that it is within the full scope of your power to help in moving forward two of the most important movements the church has ever promulgated; namely, the Sunday school work and the work contemplated by the sisters under the name of United Daughters of Zion. Gather the children together into a Sunday school—send for our *Gospel Quarterlies* and teach them the faith of the church. Gather the mothers—and the maidens who in time will become mothers—and together counsel as to your needs and pray God to give you light and wisdom for the grave responsibility resting upon you. The harvest is plenteous and for this reason trained laborers are greatly needed. There is work for you my sister, there is work for all, and no hands should be unemployed.—ED.]

"A PRAYER.

"Though I should wear the bitter thorns
Of undeserved hates and scorns;
Though bleeding heart of mine should hide
Some lifelong wound of love denied;

"Though pain should follow like a shade,
Where'er my foot for comfort strayed,
And all the blessings that I sought
Were into failure's crosses wrought;

"If God so willed it, I would bear
My burden bravely, all my prayer
That, howsoever hard the road,
My strength may equal still my load."

Letter Department.

INDEPENDENCE, Mo., May 24.

Editors Herald:—For the last ten days I have been on a flying visit through the northern part of my mission field. On the 12th I called at Holden and spoke four times to small audiences, though I found some much interested in the work. I made arrangements for Bro. Fred Scarcliff to take the field for the year. He is young in the work, but of good report among the brethren. On the 15th I called on the Pleasant View Saints five miles northwest of Warrensburg and spoke twice. Here I met Brn. Bozarth and May. Bro. Bozarth had preceded me and had been busily engaged for a few days. We had a goodly house and I felt blessed in presenting the word. This is a young and zealous branch. A grove meeting was appointed in their midst for June 16, 17, and 18, under the charge of Bro. May, president of district. The ministry will take notice.

On the 17th I called on the Burtville Saints some fourteen miles southeast of Warrensburg. Here I spoke three times to crowded houses, and left an interesting meeting in the hands of Brn. May and Bozarth. A good sister volunteered to take me to Knobnoster in a cart, where I was billed for the 20th and 21st. Brn. M. and B. assembled the Saints and friends on Saturday the 20th and built a special arbor where the brethren held forth over Sunday, having a big crowd, and enjoying the hospitalities of Saints and friends in a huge basket dinner. Later Bro. May met me at the Knobs, reporting his good time, and whence he left for home. Bro. B. was to follow up for two nights on some special subject which the people had become interested in and then go further north. While at the Knobs I had the unexpected pleasure to meet Bro. Hilliard of the Bishopric. He had spoken twice, and by reports lodged many important truths with the people. I also met him at Lee's Summit on the 22d. On the 23d we both pulled into Independence, and expect to meet again in Armstrong, Kansas, this evening. He will go to Ness county, Kansas, while I remain to hold meeting over Sunday.

I found the work in fair condition all along the line; that is, considering the number of ministers in the field. Every place needs labor. It was with the greatest reluctance that I left each place (except the Knobs) I visited during my trip. Some of the fields are ripe, and others need cultivating badly or else the work will receive harm. I found Bro. J. H. Wells struggling with some financial difficulties that unavoidably take him from the active ministry till sometime in the early fall. He does not feel at all at home there, and will soon master the difficulty and be in the field again, which seems to be the whole absorbing theme of his life. Bro. Gomer was busy giving shorthand lessons to a class and arranging his affairs for his Australian mission, which will be taken in June. I believe he bids farewell to home about the 5th and will attend the Independence conference on the 10th and 11th at Armstrong, Kansas, thence make his way west through Colorado, etc., to meet others of his company. Our loss is nothing small, and while he parts with sad hearts, we trust he will meet as many that will be cheered by his coming. May God be with him "till we meet again."

Vast and numerous fields in Southern Missouri are asking for laborers. Be patient; I cannot be everywhere at once. I expect to visit that field during the latter part of June, and through July and August. I hope the local ministry—presidents of districts and branches—will be thoroughly on the move and wide awake to the needs and wants of the work in their respective charges. Do not wait for General Conference appointees to come and do the very work that your calling places you in charge of. You are under obligations to God and to the church for how the work is cared for in your respective districts and branches. If you see you cannot do the work justice, where there are willing and able men at hand that can do so, better resign in their favor. Don't hold the office just because you can, to the detriment of the work; God will call all such into account for it, if they do. Do district presidents need my assistance in special cases, I will be glad to assist them in person or send help when at all practicable. My permanent address is Independence, Missouri. Box 744.

In bonds,

I. N. WHITE.

HENDERSON GROVE, Ill., May 20.

Editors Herald:—I have been as actively engaged in the Master's work as I well could since General Conference. I look upon that conference as having been a very important one in many ways. The disposition to get back to the law of God as revealed was evident to me all the way through, and the object in view was well worth the time expended and the little friction that followed. It seems to be a self-evident truth that peace is only made possible by war, development, by conflict; and spiritual triumph by a fearless contest with the powers of evil, and that the eternal right will never be ushered in but by volcanic and revolutionary processes. The universal reign of peace, the dominion of the King of kings will become a practical reality after the night of the world, after the death throes of dying empires, after the violent destruction and downfall of Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. Electricity, that luminous, light-giving substance, is produced by friction. Let us trust that the expression of conflicting opinions by the elders of the church, if done in a noble way, will be productive of spiritual light. I felt then, and do yet, that God is at the helm; that the good ship Zion is stemming the tide, and going forward and not backward, and although buffeted by adverse winds and tides, she will eventually enter into the haven of rest. What a wonderful significance in that little word of only four letters, *rest!* When shall the sin-tossed soul on the raging billows of life find rest, sweet rest? When shall the yearning of man's spiritual nature after the good and the pure be fully realized? When shall our fond hopes of immortality and eternal life be consummated, every possibility and latent force within us developed and man be-

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come perfect morally, spiritually, intellectually, and physically? Surely not here, on the changing and changeful shores of time. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is a precious promise of the Savior. Can man in this earthly probation ever receive a fulfillment of this promise except in a relative sense? "My peace I give unto you: not as the world giveth, give I unto you," is another beautiful promise of the Master; but only partly to be enjoyed here. Its full fruition will be in the great hereafter. "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." How many of us are free men and women in Christ Jesus in the absolute sense? As long as sin in the least degree reigns in our mortal flesh, as long as evil gains one victory over our better natures, we are to that extent the servants of sin, hence not free, only in a relative degree. Some of the Saints testify that their hours of shadow are few to those of sunshine: that the trials incident to the Christian life are insignificant compared to the blessings enjoyed. Such has not been my experience. Lifetime is one continued, endless struggle for supremacy with no absolute surety of final success, and no place of safety except in perfect obedience to God's law. If I am faithful all will be well, but there is that little doubtful word *if* standing in the way of perfect assurance.

"The way is long, my Father, and my soul
Longs for the rest and quiet of the goal.
While I yet journey through this weary land,
Keep me from wandering, Father take my hand,
And from the night lead up to light thy child.
The path is rough, my Father, many a thorn
Has pierced me, and my weary feet all torn
And bleeding mark the way, yet thy command
Bids me press forward; Father, take my hand.
Then safe and blest lead up to rest thy child."

"Many shall strive to enter in, and shall not be able;" "Then shall the kingdom of heaven be likened unto ten virgins. . . . And five of them were wise, and five were foolish;" "Two shall be grinding at the mill, the one shall be taken, and the other left;" "And who shall stand when he appeareth," are all very suggestive texts. Sunshine and shadow, joy and sorrow, happiness and misery, about equally divided, make up the sum of human experience; and were it not for the fond hope of something better in the world to be, life would be a miserable failure indeed. O the joys of anticipation, looking forward to the time when we shall be renewed in Christ, when we shall be young and innocent again, nevermore to grow old, nevermore to wear the brow of care, no more to be contaminated by sin, no more pain, sorrow, nor crying, nor separation from loved ones! The blessings of the gospel obtained here are only a foretaste of that which is to be hereafter revealed to the faithful—only beacon lights to guide us to the great eternal morning. How I praise my Maker that when I was without hope and without Christ in the world he condescended to call me unto repentance, and placed my weary feet upon the eternal, adamantine rock of truth; that he witnesses to my soul from time to time that I am his child, and that my life is precious in his sight! Human nature is variable, now your fast friend, and to-morrow your enemy; but God is God unvarying, unchangeable. His promises are true and faithful, yea and amen, to those who put their trust in him. Although man is variable and changeable, subject also to decay, dissolution, and death, how cheering the thought that love never dies.

"Ask where the earth's departed have their dwelling,
Ask of the clouds, the stars, the trackless air,
I know it not yet trust the whisper telling,
My lonely heart that love unchanged is there."

"Ask thou of mine in solemn peace 'tis lying,
Far o'er the deserts and the tombs away;
'Tis there I too am loved with love undying
And fond hearts wait my steps, but where are they?"

I feel to sympathize deeply with Bro. Leonard Scott in his sore affliction. May the God of all consolation be his support. The editorial, "All that I can," is timely and grand. All Saints should carefully read it and profit thereby. Bro. Loar's article on tobacco also has the right ring if I am any judge.

I am now preaching at Henderson, three miles from our church. I got the consent of trustees to use the M. E. chapel and had appointments announced, but when I went to fill them, lo, and behold, the reverend pastor had been there and revoked the promise! It resulted only in good to me. Friends rallied to my support, the town hall was thrown open, and not an appointment has been lost, and the people are loud in their condemnation of the minister's actions. I suppose he thought that if I was locked out I would fold my tent and silently steal away, but I am not one of the folding or stealing kind. That thing called persistence is a controlling element in my make-up, and I do not scare at M. E. reverends.

If scattered Saints anywhere in the Kewanee district wanting labor in their localities will address me at Millersburg, Illinois, or write to Bro. Alma Whitehouse, at Kewanee, Illinois, we will try to call. Bro. Alma is doing nobly in the field. I feel that this will be a blessed year for our district if faithful effort is put forth.

"We are watchers of a beacon whose light must never die,
We are guardians of an altar midst the silence of the sky;
The rocks yield founts of courage struck forth as by thy rod,
For the strength of the hills, we bless thee, our God, our Father's God."

Your colaborer,

E. E. WHEELER.

STANDLEY, I. T. May 22.

Editors Herald:—Since leaving General Conference I have preached at Seligman, Missouri, and Manchester, Texas, and Standley, Indian Territory, baptizing five at the last named place in the last week On last Sunday I baptized three; one a school-teacher of fifty winters. I believe he will become of use to the cause. The Manchester branch is not doing so well on account of some busybodies and tattlers in the branch, who seem to be trying to wreck it. That evil—tattling—will ruin any persons who suffer themselves to engage their time in that ruinous work. I pray God to bless us to overcome all evil with good.

I received a letter from Coal Hill, Arkansas, to come up and baptize some; also letters from other parts of the mission to come and help them. I cannot get much time to rest, or just refuse to go, which is hard for me to do. I have been traveling and preaching alone about four years now, until I can content myself to labor without help. I am willing to be content with whatever my lot is, saying, Lord, thy will be done. We have a great many heathens in the South who never heard the gospel, never had any chance to hear it. How can the elders whom the church sends out to teach the world the gospel remain inactive? Let us do our duty, and God will bless us.

In bonds,

JEFFERSON D. ERWIN.

OSTERDOCK, Iowa, May 18.

Editors Herald:—Inclosed I send you a letter I received from the Hon. Samuel Murdock, of Elkader, Iowa. The Judge's letter comes clothed in good colors. It is also an able and worthy article in defense of the right. He has a reputation for being one of the first and best lawyers in the State of Iowa. His influence throughout the State is unbounded. This is not saying too much, for he is well known in his business relations in every department in the State. As a politician he has been a representative of the people of the State of Iowa, a member of the State Legislature in the early history of the State. He has also occupied the Judge's seat in the district courts of the State, and various other positions of honor and trust by the choice and will of the people of this county and the State of Iowa.

In his letter to me the Judge calls to mind an event that took place at a time when I had been engaged in delivering a series of lectures in the different localities in Clayton county, on the subject of American antiquities and the origin of the American Indians. About this time the Judge had got himself into a conflict with some professed ministers of churches, living in and about Elkader, over some letters he had written and published in the Clayton county *Journal*, on the subject of the evolution of thought, and prehistoric man. It was at this period that Darwinism had just begun peeping out of the shell of fossil remains, and some of the clergymen began to think the Judge's philosophy on the principle of evolution was tinctured too strongly with infidelity, and, as a matter of course, they pitched into him without gloves. His reputation for years was that of a relic hunter, having visited many of the mounds along the Mississippi Valley and gathered up some relics or specimens of fossil remains of both man and beast. Knowing these facts of his historic and scientific research for knowledge, I knew well that a continued development of thought in the search after truth that for ages had been hidden from the knowledge of the world through the traditions of men of narrow and contracted minds, if continued would in the end develop some hidden truth far more grand than could be found in the results of Darwinism. It was upon this point then, of free thought. I took up the subject against the Judge's opposers and showed from a Bible standpoint that however false Darwinism might be, the Judge's philosophy on the evolution of free thought was far in advance of his opposers; that while the Judge was making use of his

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privilege of a free investigation of Darwinism, he was doing no more than the Apostle Paul had recommended in his gospel that men should do: "Prove all things; hold fast that which is good." The idea that professed ministers of the gospel should oppose the evolution of free thought was not only abhorrent in the extreme, but antichristian and against all Bible gospel in the spiritual growth and knowledge, in the life of Christianity in the world. My rejoinder in defense of free thought published in the *Journal* soon silenced the guns of the Judge's opposers on this evolution question.

I was fully aware that should the Judge continue his researches concerning prehistoric man, he would undoubtedly pick up some relics that might possibly enlighten the world more fully upon the subject of a prehistoric race of people who inhabited the American Continent a long, long time before it was discovered by Christopher Columbus. The tablets from which the Book of Mormon was translated are relics of a prehistoric people who once inhabited both North and South America. It is by searching that these hidden truths are found out and revealed to the world.

I do not know in what shape or form steps were taken at the last conference to remove the cloud that has for so many years hung over the character of the founders of the Latter Day Saint Church. I hope that encyclopedia history will be answered in some way, that the world will learn of its cursed lies and falsehoods before another decade shall pass away.

The Judge's letter, I think, is a good help, and his offer to aid in a good cause will no doubt be appreciated by the conductors of the *Saints' Herald*. Every glimmer of light gives joy and gladness at the disappearance of a cloudy and dark night. W. B. SMITH.

ELKADER, Iowa, May 16.

REV. WILLIAM B. SMITH;

My dear old friend:—Your kind and welcome letters, together with copies of *Saints' Herald* were all duly received, and I sincerely thank you a thousand times for your unselfish manifestations of friendship for myself, and I am pleased to see that you have published my letter to the *Times* in the *Herald*.

I am one of those who never forget a kindness or a favor, and as long ago as 1878, when a lot of bigoted and intolerant fanatics were pitching into me for writing my letters on "prehistoric man," I remember that your noble self came to my rescue without any solicitation on my part, and how your letter silenced their abuse and clamor. Never until my right hand forgets its cunning or my heart ceases to throb will I forget that noble, unselfish act of yours. There was one noble, generous, and tolerant clergyman in America that could do justice and see fair play; and that one was your noble self.

When I read that article in the *Times* I knew it was false so far as the character of your brother and yourself were concerned, and my long acquaintance with you, and your good and noble traits of character, prompted me to refute the slander, as I did. It was due from me to do so, and I would have been recreant to every sentiment of friendship and honor if I had stood by and seen good men injured without raising a hand to stay the wrong. As I stated in that article, that Kirtland is situated in the county in which I was raised from a boy to manhood, and I remember all about the talk and excitement that occurred at the time on the subject of the new religion, and upon your Brother Joseph; and if he at that time had had the reputation of being a "drunkard," a "thief," or a "vicious person," I certainly would have heard of it. I could not have missed hearing it, for all other kind of words and epithets that language could invent to depreciate him in the county among the people were used against him; but never the words *drunkard*, *thief*, or *vicious*, did I ever hear. Among the Mormons of the county at that early day, to my own personal knowledge, were men of the highest standing for honor and integrity, and it does not look reasonable that such men should follow a "drunkard," a "thief," or a "vicious" man, if such had been the character of your brother.

I have often seen your Brother Joseph, although I was not personally acquainted with him, and my recollection of him was, that he was a very handsome man, the picture of good health, and good nature, large and portly, and that his manners were those of a gentleman. Among his friends he was regarded as a kind, good-natured, genial, and inoffensive man; and had he been anything else but this in his character, he never could have had such a host of good men to follow him.

For one, I am pleased to see that your church is taking steps to rescue his character from the clouds and stains that bigotry and intolerance for over half a century have heaped upon it, and anything that I can do to see justice and fair play will be cheerfully done. With me creeds are as nothing, but when I see an association of men like your antipolygamy church trying to do and doing good to their fellow men, I then feel like aiding them, no matter what their creed may be.

"Shall I ask the brave soldier who fights by my side,
In the cause of mankind, if our creeds they agree?
Shall I give up the friend I have valued and tried,
If he kneel not before the same altar with me?"

I am very sorry indeed to hear of your illness, but hope to hear that the return of genial weather may revive you again, and should you come to Elkader at any time, you will find a hospitable welcome with me while you stay. Hoping to hear from you again soon and that your days may be long and happy, I remain,

Your steadfast friend,
SAMUEL MURDOCK.

WAKENDA, Mo., May 22.

Editors Herald: — Bro. J. S. Constance is with me here, holding meetings in the Saints' church, a good spirit prevailing. Eight were baptized yesterday; more are to follow. The Saints are manifesting a disposition to live nearer the law. Some who have been dormant for years have renewed their covenant again. May the Lord assist, is our prayer. Will be at Kingston on the 28th.

Yours,
T. W. CHATBURN.

POWERVILLE, Io., May 25.

Editors Herald:—Bro. J. S. Roth and I came to this place on the 17th where we found Bro. I. N. Roberts busy preaching the word. We have been holding forth every night since, but our congregations have been small on account of the busy season. There are several here who seem very much interested in our faith, and I trust will obey ere long. Bro. Roberts will begin meetings in Greene tomorrow night. We were there and tried for several public buildings, but were promptly refused, so Bro. Roberts will begin in a private house, as some have asked him to preach for them, and kindly offered the use of their houses. This was my first experience with Bro. Roberts and I must say that I find him a man of good counsel and a pleasant colaborer. He seems to be made of the right kind of metal to do missionary work.

Brn. Roth and I held a ten nights' meeting at Fairbank before coming here. We were greeted with large crowds each night and good attention, but we had considerable opposition to meet. The Baptist preacher lectured against us on Sunday forenoon, the 14th, to which Bro. Roth replied in the afternoon to a full house. I am confident that it was only to our good, for Bro. Roth so plainly exposed the man's claims that the people could not help seeing that he was either very ignorant, or guilty of downright trickery. To-day we go to Grove Hill to do some baptizing, so I guess our meetings are beginning to bear fruits.

On the 4th of June we are to begin a protracted effort at Osterdock, and will give the people there an opportunity to obey the truth. Some have confessed that they were convinced of the truth of our preaching at that place. I rejoice in the progress the truth is making in the different places as related in the *Herald*. May God bless his work and people and may the redemption of Zion speedily come. Fraternally,

J. B. ROUSH.

OMAHA, Neb., May 23d.

Editors Herald:—I think the prospects for the work in Omaha are brighter than for many years. A few are awakening from the long nap they have taken and will assist as best they can. Bro. Brown has closed up accounts and will now devote his entire time to rustling. Bro. E. A. Davis is with us and we will endeavor to continue to keep him busy. He is an excellent man, and his lucid presentation makes it possible even for a child to understand the gospel. He believes firmly in the command, "Preach nothing but repentance to this generation," Saints included.

It is our purpose to establish missions in different parts of the city for Sunday schools and preaching, the number to be limited only by the depth the Saints put their hands into their pockets, to get them started. We believe they can be made self-sustaining after awhile. We have already secured a grove in the southwestern part of the city, which is now being equipped with seats and platform, and will, no doubt, be ready for services next week. This is a good stand during the summer months, and I anticipate good results from our labors there. In order to get

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ourselves before the public we have provided for advertising and we hope to "reach all the people all the time."

While there are a great many things among the Saints here that do not run so smoothly and harmoniously as the solar system, yet I believe the differences are fast being removed. It has been said that occupation is a good thing to keep people out of mischief, and I have thought that if we could get the Saints all busy at something that would help the work along they would not have time to criticise others and find fault. We will try it.

I rejoice in the work. I am on the cross with my Savior,—not my own, but bought with a price; therefore I hope to be submissive in all things to him who has done so much for me. All that I have he gave me, and the right to say what shall be done with it is his. I hope you will pray for us that our efforts to bring souls into the kingdom of God may not be futile.

Yours in bonds,

FRANK RUDD.

DRAIN, Ore., May 22.

Editors Herald:—We live among the hills in Oregon, and hear but very little preaching except by the silent preachers, the *Herald* and *Ensign*, which we receive weekly and prize very highly. There are eight Saints in this vicinity. They would be glad to have any of the ministry come who can make it convenient to call on us. I live two and a half miles from Drain; any of the elders wishing to stop off will find a welcome home with me. Anyone traveling on the local train can stop off at Hudson, half a mile from my house. Bro. L. M. Tracy lives within a few rods of where the train stops. We all accepted the true faith within the last year, and while there is all opposition here to our faith, yet I believe if we could get a series of meetings started and get the people to hear the gospel, some would believe.

Yours in gospel truth and brotherly love,

WILLIAM TAYLOR.

PERSIA, Io., May 25.

Editors Herald:—Elder W. W. Blair commenced a series of meetings here on the 13th and continued them till the evening of the 23d, with good results. He enjoyed a marked degree of liberty, God's Spirit attending the word unto the encouragement of the Saints and the convincing of others of the divinity of the truth. Six were baptized by him on Tuesday the 23d, and as the last one of the number entered the water the Holy Spirit rested with power upon Bro. Blair and upon a few others present in a remarkable degree, bearing testimony to their hearts of heaven's acceptance of the baptism. The work here promises increase in numbers under the care of Elder Joseph Seddon presiding.

At Missouri Valley there is a good feeling prevailing among the few Saints there. Bro. A. M. Fryando has kept up the regular Sabbath meetings there, and at present Elder Fred A. Smith is holding a series of meetings of which we are hopeful for good results in the near future.

The local help that is engaged in the work feel well and are earnest in their labors. The future prospects are promising: the Saints generally are feeling well and there is an increase in compliance with the law of tithes and offerings; in fact this department of the work is on the boom this quarter. Hoping and trusting for success and prosperity in every department of the work throughout the world. Yours in hope,

D. CHAMBERS.

DROWNVILLE, R. I., May 22.

Editors Herald:—I left Lamoni two days after the close of General Conference, feeling rather heavy hearted to leave so many kind brethren and sisters, but thankful that I had been so well paid for my visit. The trip to Chicago was uneventful, but between conductors, trainmen, and the tramp, tramp of passengers entering and leaving the cars, sleep was out of the question, although the reclining chairs were very comfortable. I was made at home at Bro. Donovan's, and felt thankful to be among friends. In company with Bro. Wattez, foreman of the electric department, I visited the buildings on the World's Fair grounds, and while there, met Bro. Greene, who had lingered a day or two in Lamoni after I left. On Sunday we met with the Chicago Saints and felt glad that the work was so well represented in that great and wicked city. We also made the acquaintance of Bro. and Sr. Hattey, with whom we stopped a day or two, also others whose names I have forgotten. Bro. Greene and I left for the East next day. Our train was delayed so we missed connection, and had to wait several hours at Niagara Falls. We improved the time, however, by viewing this wonderful work of nature, and were rather glad of the delay.

I left Bro. Greene in Boston and came to Providence and home. On Sunday, April 30, I preached in Providence; also met with them on Wednesday evening and enjoyed the prayer meeting. On Friday, in company with Bro. George Gates, I went to Fiskville, and held three services, and preached Sunday evening in Providence. On Monday a messenger came from Connecticut requesting two elders to go Norwich and administer to Bro. Thomas Whipple who was very sick; so in company with Bro. Gates I went. When we arrived at Norwich the house where the brother lived was some distance from the depot. Bro. Gates had been sick for some time and had lost sleep so much that he could hardly stand and I very much doubted the wisdom of his coming at all,—at least from a human standpoint; but when we administered to Bro. Whipple Bro. Gates seemed to get the most of the blessing and said he felt better than he had for a long time. The next morning we administered to Bro. Whipple again and the disease was rebuked instantly, and had it been considered wise the brother would have dressed and met with us in sacrament meeting downstairs. The doctor had attended him three times the day before. To God be the glory.

We met with the Providence Saints on Wednesday night, and Thursday made arrangements for meetings in Knightsville. Saturday found me in the hospitable home of Bro. Searle, where the elders are always welcome. On Sunday I preached to a few in the chapel at Knightsville in the morning and at Fiskville in the afternoon and evening, also continued through the week, holding a meeting again in Knightsville on Sunday morning, at which Bro. Gates did the preaching. After preaching in the town hall to a large audience at Fiskville in the afternoon we went to the water and in the presence of a large crowd I immersed three precious souls, the first fruits of a long continued fight. This is the place where the Baptist church (which was built with the understanding that it was to be free for any religious sect) was closed against us, but we were not made right to stop at trifles so began preaching from house to house, then in the schoolhouse, engine house, and last but not least in the new town hall which the town council voted should be free for meetings of a religious character. Those who understand the conservatism of the East will know that the ground thus gained is no small thing. On Sunday evening the Baptist church bell rang as usual, but I was told no one came but the elder. The congregation were at the town hall. I am sorry for men when they oppose this work, because I know it will only bring disaster upon themselves. Many of the Saints will be pleased to learn that one of those baptized was Mrs. John A. Battey. More are interested, and some are nearly ready. May God give them strength to obey.

I have never felt more confidence in the work than I do now, and since General Conference I have felt the Spirit in preaching more than ever before. I did not look for any great spiritual display at the conference, but trusted that I should be blessed in other ways, and I was not disappointed. If I should live to be many years older than I am I belive I shall never forget my first General Conference; and the settled peace, the calm joy, the satisfaction I feel more than repay me for any little sacrifice I may make.

Yours in bonds,

GEORGE W. ROBLEY.

MILLFIELD, O., May 22.

Editors Herald:—I am now in company with my father, and holding forth at Sandy Ridge schoolhouse near Millfield. I began work here on the 9th inst, and was joined by my father on the 19th. We have preached nightly to attentive and apparently interested audiences. There are only three Saints in this community; viz., Bro. and Sr. A. C. Pratt, and Sr. Sarah White. These have been persecuted by their neighbors because of their faith, but since we have been presenting our belief, showing its harmony with the word of God, the cloud of prejudice is being lifted and many are not only willing but anxious to hear. To-morrow night I commence meeting at the village of Millfield.

The opportunities for missionary labor in the Ohio district are now good. We expect to soon have our gospel tent in operation, and thus hope to reach some that we could not reach otherwise. We are anxiously awaiting the coming of Bro. H. R. Harder, who is appointed to labor in this district. We are, in the faith,

HIRAM S. MOLER.

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BEELER, Kan., May 30.

Editors Herald:—Please publish the following: I expect to be at Elmira the 6th and 7th of June; at Cuba on the 8th and 9th; at Clay Center on the 10th and 11th; at Blue Rapids on the 12th and 13th; at Centralia on the 14th and 15th; at Netawaka on the 17th and 18th; at Fanning on the 20th and 21st; at Atchison on the 22d and 23d; at Scranton 24th and 25th. These places are all in Kansas. Bro. J. T. Davis expects to be with me. We would be pleased to have a full turnout of the Saints in all the branches. Meetings will continue here over next Sunday. We are having fair attendance. Bro. Davis and Bro. Duncan are here. G. H. HILLIARD.

Original Articles.

A TRUE STORY.

ONE morning, in the year 1873, I had done up my morning's work and was ready to go at my washing, when my little girl, six years old said to me, "Ma, don't wash to-day." I said to her, "Lucy, I have to wash." She said, "Don't wash to-day; for I want to talk to you." To this I replied by saying, "I can wash and talk too." She then asked me, "Ma, what kind of a dress are you going to get for me when I die?" Surprised by the question, I replied, "I don't know." She persisted, however, "Ma answer me right; me and Johnny are going to die, and I want you to tell me what kind of a dress you are going to get for us." I then said to her, "Lucy, you must not talk that way. We all have to die sometime." But she continued, "Me and Johnny are going to die and be buried in the same box." Noticing my expression of impatience, she spoke quite positively, "We are Ma, for Notia Echord told me so. The girl of whom she spoke had been dead some time, and so I said, "Lucy, Notia is dead, and has been for two years." She then said, "Well, when me and Johnny were out yesterday to play, she came down, she just flapped her white wings over us;" and turning to her playmate, she added, "Didn't she Johnny?" To this the little boy answered, "Yes," laughed, and clapped his little hands together, quite gleefully; as if he remembered with pleasure what he had seen. The little girl continued, and said, "Ma, Notia sung me a pretty song. I will sing it for you." She then began to sing, and I, moved to tears began to weep, seeing which Lucy stopped singing, saying, "Ma, if it makes you cry, I won't sing any more." She sat quite still for a few minutes, as if thinking, and then said, "Ma, if you won't tell me what kind of a dress you are going to get; I want a little pair of gaiter shoes." After saying this, she rose up from the floor, went over where Johnny was, took him by the hand. and said, "We will be little angels, like Notia, won't we? Come to me, bless your little sweetheart. I would not take this whole house full of money for you. Come, and let us have one big play together."

The children then began to play and amuse themselves together; and I never saw children seem to enjoy themselves more than they. I was still feeling bad, with tears now and then falling down over my face. This the girl noticed, and said to me; "Ma, you ought not to cry because me and Johnny will be angels. If you had seen Notia, how white and pretty she was, you would not cry."

This was in the last week in February, 1873. On the Saturday night following, my Sister Lizzie came to stay all night with us and help us to move, as we were about moving from one residence to another. Lucy, the little girl, gathered her playthings together, and gave them to Sister Lizzie, telling her that she would not need them any more. Lizzie took them and them and told the little girl that she would put them in the chest; adding, "You will want them when you get moved." We moved the next day. We had leased our own place and rented another, but could not get possession of this for some two weeks, so in order to give possession of our own place to the one who had rented it, my husband thought it best to move in with Grandpa Lake till we could get possession of the place we had rented. This we did, moving on the Sunday following what is above related.

On Monday evening Johnny was taken sick. He had the chills, off and on, all winter. My sister lived now but a few steps away, and wanted me to come over and cut out a dress for her. I went over and began cutting out the dress, but had not finished when one of the little girls came running in saying, "Nancy, you will have to come home; for the baby has waked up; Johnny is crying, and we can do nothing with him." I at once went home, took my baby in my arms, when Johnny showed me his little finger, complaining that it hurt him. I told Marty, my sister-in-law, to put Johnny in the cradle, remarking to her that he had another chill. At this the baby, Olly, four weeks old, raised her head and looked at the little boy, very earnestly. This was so unusual that I said to Mother Lake, who was present, "Did you ever see the like before?" She replied, "No." Johnny seemed quite sick; we sat up with him till eleven o'clock, when he began to sweat and seemed better. We did not feel uneasy about him, thinking he was having nothing worse than a chill; he was restless, however, till four in the morning, when he went to sleep, as I thought. So I raised up, covered him closely, lay down and went to sleep, and did not waken until mother had breakfast ready. I asked her why she had not called me; to which she replied that as she knew I had not slept all night, she would let me sleep as long as she could in the morning. I rose and dressed, and put Johnny's chair up to the table and told my husband that he had better take Johnny up; because if he did not eat when we did, he would not eat to do any good. He went to the bed to get the child, and found the little fellow dead. We were all overcome with surprise and grief. I ran to the bed, Lucy, the little girl screamed out twice and hushed. Mother Lake called to Lucy to come and eat something, but she replied that she did not want anything to eat, but would drink a little coffee. I took my little girl by the hand and went grieving down into the orchard, while others were dressing the boy for his burial. "Ma, where are you going to bury us?" asked Lucy, as if returning to the subject of her thought the week before; "Bury us down there where you are going to move to." I tried in my grief-dazed way to check her words, for they gave me pain. But she said, "Ma, let us go into the house, for I am taking a hard chill, and I never will get over it." I took her hand and together we went to the house. When we were in, she asked me to go to bed with her, which I did. She hugged me up close to her lovingly, in a few minutes was unconscious, and at eleven o'clock was dead.

The coffin for Johnny was brought in just then; but procuring another for the little girl, they were buried in one box in one grave, as the little girl had stated they would be the week before. Both died of the spotted fever.

The Notia Echord named by Lucy as the one who told her that she and Johnny would die, was between three and four years old when she died.

My mother heart is sore from the longing therein for my children, but who can say that no angelic ministration warned me of the loss I was to sustain? Who shall say that Lucy's childish eyes did not see the sweet face of her child playmate and hear from her angel lips that she and her child-brother were to be called away together? I, their grieving mother, dare not.

NANCY JANE LAKE.

BELLAIR, Illinois, December 10, 1892.

THE CRUCIFIXION DAY.

EDITORS HERALD:—Assuming Friday as the crucifixion day, those in the church who believe that Christ went and preached to the spirits in prison, *in body, after* his resurrection, have a basis for argument, as all must admit that "three days and three nights" (Matt. 12:4) could not be fulfilled between Friday p. m., and Sunday before sunrise. Then follows also the conclusion; that this three days and

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three nights mission of the Savior to the heart of the earth or prisonhouse, must have been accomplished after his resurrection, not before, and of course in body.

But while by this theory and explanation, one horn of a dilemna is avoided, another is encountered.

A number of witnesses testify that he was to rise on the third day, or *after* three days. See Matt. 16: 21; 17: 23; 20: 19. 1 Cor. 15: 4. Acts 10: 40. Matt. 27: 63. Mark 8: 31.

To accept the traditional view of Christ being crucified on Friday, in order to establish the post resurrection theory of his descent to the prisonhouse, is to impeach the testimony of these witnesses. 1 Peter 3: 18, 19, King James Translation, seems to some at least to indicate that Christ went and preached to the spirits in prison after he was quickened or raised from the dead, but the Inspired Translation of the Bible, renders this scripture in harmony with the teaching of the church; namely, that while the Savior's body was in Joseph's tomb, his Spirit was preaching to spirits, in the prisonhouse.

As we believe in proving all things, and accepting truth from all sources, I think the following worthy of consideration, especially as the types mentioned from the Old Testament seem to harmonize with the New Testament history.

Rev. J. S. Mabie, formerly of Chicago, is the author of the clipping.

M. F. GOWELL.

KANSAS CITY, Mo., April 29.

THE CRUCIFIXION DAY.

AN ARGUMENT TO SHOW THAT JESUS WAS CRUCIFIED ON WEDNESDAY AND NOT ON FRIDAY.

A COMMON belief is abroad in the world and in the church that Jesus was crucified on Friday. Hence has arisen the custom in Catholic Rome, and now being rapidly indorsed and copied by Protestantism, of observing not only Easter, but also Good Friday. When asked why do you do this the reply is, to keep in memory the fact that Jesus was crucified on that day.

Now, if the Scriptures are closely observed and believed we shall find, as a matter of fact, that Jesus was not crucified on Friday, but on Wednesday.

We believe in verbal inspiration of the Scriptures, and that God's word is very exact in all its statements. Let us now, with open Bible, turn to Matthew 12: 40: "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth."

Any schoolboy knows it would be simply impossible to get three days and three nights in between Friday at three o'clock, when Jesus died, and Sunday morning a little before sunrise, when he is supposed to have arisen.

A very common answer to the difficulty is that it was a custom of the Jews to count a part of a day as a whole day. And so, because he was in the grave a part of Friday, all of Saturday, and a part of Sunday, therefore we have the three days required. But how about the three nights? Matthew 12: 40, is very specific. It says: "And three nights." By no possibility will the current theory above noted give us the least fragment of a third night. Moreover, it gives *us no fragment of a third day;* for he was already risen before the sunrise of Sunday morning. John 20: 1. Again, if Jesus was crucified on Friday, then Mark flatly contradicts Luke. Turn to Mark 16: 1, Revised Version. "And when the Sabbath was past, Mary Magdalene, and Mary, the mother of Jesus, and Salome, bought sweet spices, that they might come and anoint him."

The Sabbath was past when they bought the spices. But Luke 23: 56 says: "And they returned, and prepared spices and ointments, and rested the Sabbath day, according to the commandment."

Hence they were not only bought, but also prepared before the Sabbath! The simple fact is, there were two Sabbaths between the crucifixion and the resurrection, and a preparation day, Friday, between them.

We must not forget that Leviticus 23 brings to our notice no less than seven Sabbaths in connection with Israel's yearly round of feasts. And all these distinct and separate from the weekly Sabbath.

Jesus was crucified at the time of the Passover Feast. The first day of that feast, namely, the 15th day of the month, was a Sabbath. The seventh and last day also was a Sabbath. (Lev. 23: 7, 8.)

Turn to John 19: 14: "And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him."

This is plain enough, surely. Jesus was crucified on a preparation day for the Passover Sabbath, not a preparation day for the weekly Sabbath. Look now at John 19: 31: "The Jews, therefore, because it was the preparation day, that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was a high day), besought Pilate that their legs might be broken, and that they might be taken away."

The light shines in more brightly at every step. That Sabbath was a great day with Israel. It was a memorial of the death angel passing over them in Egypt. Certainly, it was a greater day than the weekly Sabbath was. Jesus rode into Jerusalem on the ass' colt on Saturday, the Jewish Sabbath, to offer himself as their king. The Pharisees rejected their king and straightway marked and chose him the true Paschal Lamb for death on the 10th day. See the type in Exodus 12: 3–6. He was then kept up four days, like the lamb in Egypt, till Wednesday, the 14th, the preparation day for the 15th—Thursday—which was a Sabbath, as per Leviticus 23: 7. He was nailed to the cross at nine o'clock on Wednesday, that being the third hour. The darkness came at twelve o'clock, and he gave up his spirit at three o'clock. Between three and six o'clock Nicodemus and Joseph prepared spices and linen, asked and secured of Pilate the body and put it into Joseph's new tomb at just sunset, at just the dividing line between two days — between Wednesday, which ended at sunset, and Thursday which began at the same sunset.

He was in the tomb seventy-two hours. All the dark and light of Thursday — twenty-four hours. All the dark and light of Friday—twenty-four hours more. All the dark and light of Saturday—twenty-four hours. He arose at just sunset Saturday night, at just the dividing line between two days—between the end of Saturday, the Jewish weekly Sabbath, and the beginning of Sunday, the first day of the week. Certainly he arose on the first day of the week, on the very first moment of it. But that first moment of it was not at or near sunrise Sunday morning. Turn to Matthew 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Yes, she came, as the Revised Version tells us, late on the Sabbath. She came late on Saturday. But Saturday did not, as we now divide the day, run on till midnight. Their Sabbath ended at sunset, "As it began to dawn toward the first day of the week." Now this word dawn is misleading from the fact that we apply it always to the breaking in of the sunlight, and that only. The Greek word is *epiphosko*, which means, as Liddell and Scott's lexicon plainly tells us, the shining out of the sun or moon. It was at the time of the full moon, which at the time of the vernal equinox would be rising in the east at just the moment the sun was setting in the west. Hence it is very clear that Mary Magdalene came as the sun was setting and the full moon rising—just as the full moon-light was introducing the first day of the week, the twelve hour dark part of which preceded the twelve hour light part.

See also Luke 23: 54: "And that day was a preparation and a Sabbath drew on."

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Now, this drew on is translated from the same Greek *epiphosko*. Here it was the Passover Sabbath that was about to break in, at sunset Wednesday night.

But some one says, look at Mark 16: 2: "And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

This was another coming. The Magdalene had gone and informed others who returned with her at the rising of the sun. They found the sepulchre empty. It had been empty all night since the sunset. The Gentile Mary of Magdala fitly shadows forth the (Gentile) church of this gospel night (not day) of grace. She found out at the beginning of the night that Jesus was risen.

The Jewish Marys, among whom was the mother of Jesus, found out that he was risen later, at the sunrising.

The above arrangement harmonizes all Scripture bearing upon this subject: Matthew 16: 21; 17: 23; 20: 19; Mark 9: 31; 10: 34; Luke 9: 22; 18: 33; 24: 7, 46; 1 Corinthians 15: 4; Acts 10: 40. All these speak of his rising on the third day. But Matthew 27: 63; Mark 8: 31, speak of his rising after three days, which, as a matter of course, would be the fourth day. The only possible place where these can harmonize is just at the line between the third and fourth days, touching the last moment of the third and the first moment of the fourth. The diagram will present the truth to the eye thus:—

Monday, 12th day.

Tuesday, 13th day.

Wednesday, 14th day.
Crucifixion.

Thursday, 15th day. Passover Sabbath.
Christ in the tomb.

Friday, 16th day. Preparation day.
Christ in the tomb.

Saturday, 17th day. Weekly Sabbath.
Christ in the tomb.

Resurrection of Christ
very early in the morning.

Sunday, 18th day.

Mark 15: 1: They bought spices Friday, after the Passover Sabbath was past. They also prepared them on Friday, and then rested Saturday, the weekly Sabbath according to Exodus 20: 10, in perfect harmony with Luke 23: 56. Verily, God's word don't contradict itself. But, then, away goes "Good Friday!" Yes, and let it go. And let's send off with it the 25th of December (Christmas), on which Jesus was not born. Away, ye Romish legends! God's pure word is enough for us.—*Bible Student.*

Sunday School Associations.

Sunday school association of the Northern and Eastern Michigan districts will convene at Hersey on Friday, June 23. We hope to see a goodly number of workers present. Will all the schools please be prompt in sending in their reports. Send all reports to J. Moxon, Coleman, Michigan. Will all schools remember to properly authorize their delegates by using the printed form of credentials sent to them. If there should be any change made in the time of conference convening, you will understand that this notice would also change; as we are to meet the day previous to the conference.

F. H. BROOKS, Supt.,
J. MOXON, Sec.

Miscellaneous Department.

FROM BISHOP'S AGENT, SOUTHERN CALIFORNIA DISTRICT.

To the Saints of the Southern California district, Greeting; Dear Brethren:—We are now entering upon another year's labor for the Master. Conference has appointed a goodly number to labor in this district, and I earnestly entreat you that you remember your covenants with the Lord and pay in your tithes and offerings that their wives and families may be provided for.

This district ought to be self-supporting; and if we all do our duty and obey the law it will be. I therefore earnestly entreat you that you do this and thus not compel me to apply to the Bishop for monetary aid. Let us remember that God has in these last days given the kingdom into our keeping, and that not the ministry only, but each individual will be held responsible to him for its growth and prosperity; for has he not said to us: "Prosecute the missionary work in this land and abroad so far and so widely as you may. All are called according to the gifts of God unto them, and to the intent that all may labor together, let him that laboreth in the ministry and him that toileth in the affairs of the men of business and of work labor together with God for the accomplishment of the work entrusted to all."

Praying that I with you may be strengthened by God's Holy Spirit that we may be all able to perform whatsoever he requires at our hands, I remain,

Your brother in bonds,
CHARLES BALY.

Address me at, Box 72, San Bernardino, California.

LOS ANGELES, California, May 25.

BISHOP'S AGENT'S NOTICES.

To the Saints in Colorado:—You will see by reading the conference minutes that there are two missionaries appointed for the State of Colorado; and seeing they are men who have families, the church, therefore, will be under the necessity of helping to support their families. And as I have been instructed by the Bishop of the church to look after the families of those elders and supply them with means as far as I am able to do so out of the funds that I may have on hand belonging to the church, therefore I appeal to the Saints to come up to the law of tithing and free will offering as far as able, so that there may be something in the church coffers whenever we may be called on for aid. We thank the Saints for what they did last year in this direction, and pray the Lord to bless them tenfold in this life, and in the world to come life everlasting.

Please send all moneys to me by post office money order on Denver post office, or by registered letter to Hutchinson, Jefferson county, Colorado, and I will send receipts for the same. Yours respectfully,

JAMES KEMP,
Bishop's Agent for Colorado.

To the Saints in Utah:—Having been requested by the presiding Bishop, E. L. Kelley, to act as Bishop's agent for this district, I take this method of addressing all and to say that the pressing needs of the church for financial aid demand an early and generous response from each one who can and will come up to the help of the Lord, who declares that the hastening time is come. A valiant army of men have, at the call of the church of God, forsaken *all* for the work of saving souls, and the duty of the hour is for every one who has, to contribute in harmony with divine law as God has prospered him. The conference just past has provided liberally for the work in this intermountain region by appointing suitable missionaries to represent the work we love. Let us now as liberally provide the financial board, the Bishopric, with ample means to sustain the families of those who make heavy sacrifices that the work of God may be built up and his name glorified through the salvation of men.

As soon as practicable to make each a personal visit I shall do so. Meanwhile do not wait for me but remit by post office order or bank draft to my address given below. Please state in your letters whether your contribution is intended as tithing or free will offering, whereupon receipts will be forwarded to each accordingly and the proper credits made on the record.

Praying that God may abundantly prosper and bless you all I am,

Yours in gospel bonds,
ELI T. DOBSON,
Bishop's Agent.

1605 Washington Ave., OGDEN, Utah.

PASTORAL.

To the Saints of the Southern Illinois District, Greeting:—I take this opportunity to inform you that I am now at work in the field assigned me and desire the coöperation of all the available brethren to assist me this coming conference year. As I feel my added responsibility inasmuch as it has been thought best for the work by Brn. Joseph Luff and Lambert that I shold take the oversight of your district for the coming year, therefore I desire to meet as many of the brethren as can possible come to the conference at Brush Creek, June 10 and 11, that we may be able by counseling together to adopt such measures as will enable us to more fully build up the kingdom of God in this part of the country as it was shown me on my first visit in the following dream or vision: I was given to understand that this was a very fertile pasture but that the time had fully come when the Lord desired it to be put in corn and there were under me men and women at work scrubbing off the brush as part of it was in brush, and after they had toiled away until meal time, and while at work I overheard some calling others Mormons while they retorted by calling them Gentiles. At this juncture I stepped forward and called to them to lay aside this animosity and come and eat, for the Latter Day Saints had prepared a bounteous feast for all. Many came readily and began to eat, while others, Gentiles, left the work and pasture, notwithstanding they had nothing to eat. And as I saw them coming in so the Saints came into the Kibbie branch. Now I realize the dream more fully than ever before; and while I have the field in charge I only desire to labor as one with you, to be the servant of all, that God's name only may be praised and his work magnified and made honorable in the sight of all men. To this end I hope all the Saints will fast and

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pray. Brethren, be sure to keep an itemized report of your labors and report the same to me on the 15th of July, October, January, and March, in order for me to be able to make mine as requested by the brethren of the Twelve. My permanent address will be Kibbie, Crawford county, Illinois.

In bonds, respectfully,
EMSLEY CURTIS.

KIBBIE, Illinois, May 25.

To the Saints and friends of the Ohio district:—Having been placed in charge of this field, I wish to appeal to you to strive together with me for the promulgation and upbuilding of the great work. The number of our missionaries is very few for the work needed to be done, therefore I request the local ministry to make all reasonable efforts for the spread of the work. As much as lies within your power go out and open up new places, and when you awaken an interest and other matters demand your attention, inform me at once and we will try with all diligence to have the work carried on.

By this means you will improve your talents and thereby be preparing yourselves for the work that the Master may have for you to accomplish in the future.

And to branch officers and members: Strive together for peace and unity. Try to avoid the necessity, as much as possible, of calling elders' courts, thereby hindering from the important work of presenting the word in new places. Let each member feel that upon them rests the responsibility of carrying on the work.

Do not forget the financial obligation that rests upon each, as that is an important part of the work. Remember that Bro. S. J. Jeffers, Arbaugh, Vinton county, Ohio, is the Bishop's worthy and diligent agent for this district; and all, whether Saints or friends who know of opportunities and demands for preaching, please address me at Limerick, Jackson county, Ohio. And in the language of Paul, I admonish you to be at peace among yourselves and God will bless you.

Kindly yours in bonds of the gospel.
JAMES MOLER.

To the Saints in the Rocky Mountain Mission, Greeting:—The General Conference at its last session placed me in charge of the field embracing Utah, Idaho, Montana, Western Wyoming, and a portion of Nevada, bordering on Utah. I feel the responsibility of the position and am conscious of the fact that without the aid of the supervising care of the Holy Spirit and a hearty coöperation of the Saints that I will not be able to direct and execute the work to the satisfaction of the church and to the glory of God. My dear brethren and sisters, I have been with you long in this field and have grown gray in the service, and now as the years are passing my desires are greater to so live and labor for the advancement of the church than ever before. In the past you have stood with me in the work and I feel now that I have your confidence, that we may labor harmoniously together the coming year, and by the grace of God we may be able to bless some wandering and erring ones and by presenting to them the words of life lead them in the light and life of Christ. To this hope and accomplishment I call upon each member to use your influence, faith, prayers, and such means as God has blessed you with to aid the work. I will see by the help of God that the Saints shall be visited throughout the field so far as may be practicable, and labor performed where the greatest good may be accomplished. In order to carry on the work to the best good of the cause I have decided to appoint H. N. Hansen and Rudolph Etzenhouser in charge of Utah and that portion of Nevada lying adjacent to Utah, and Bro. Hansen to have special supervision of the Scandinavian interest of the entire mission. Elder H. O. Smith will take charge of Idaho and Western Wyoming and will look after the interest of the work there. Bro. Gomer Reese will have charge in Montana and direct the interest of the work in connection with president of the district, J. E. Reese. Bro. A. J. Layland will labor in Idaho and Western Wyoming under the direction of H. O. Smith as his circumstances may permit. Brn. E. J. Robinson and J. S. Lee will labor in Utah in harmony with the brethren in charge there as the Spirit of the Lord may direct.

I have given this matter considerable thought and prayer and feel that the Spirit has directed me in the arrangements I have made. I hope the branches and districts will fully coöperate with the missionaries in the work. I shall hold myself ready to meet all demands where it will be practicable to go. I will expect a report from each one appointed by General Conference every three months of the labor done and of the prospects as they see it. I further request the brethren in the different parts of the field to correspond with me in regard to the work and the prospects for labor in their localities. My address will be, Box 1123, Salt Lake City, Utah. I will see that their needs will be looked after. I hope to be able with my brethren to do something that will result in good to the people and advance the interest of the church. I was appointed to this field in 1879 with W. W. Blair, Charles Derry, Joseph Luff, and Gordon E. Deuel; E. C. Brand having preceded us and was in the field on our arrival, and from that time until now I have labored constantly in this field, except one year I spent in the South. We have labored here under the most adverse surroundings and have seen but little fruits from the efforts put forth. In our late conference we were cheered with a message that a brighter day had dawned upon the the church. Let us therefore hope that the effulgence of that glorious day may send forth its genial rays to the valleys of the mountains and gladden the hearts of the long and anxious toilers and the bruised and bleeding ones that have walked in crooked paths and ways that were not good. May God the Father and his blessed Son inspire our hearts with an outpouring of his Holy Spirit to move on in loving kindness to the accomplishment of his work.

R. J. ANTHONY.

SODA SPRINGS, Idaho, May 22.

To the Saints of the Southern States, Greeting:—Since my last communication I have concluded to make a change of location for my family, and will consequently be delayed in reaching the missionary field. It is not probable that I will be in the field until after I receive my July reports from my associates. I hope these reports will be made out promptly, and forwarded to my associates in charge, as instructed in my former communication. Be particular to give full information as to prospects and needs. After receiving such reports I can best decide as to which part of my field it will be necessary to visit first. I can be addressed at *Lamoni, Decatur county, Iowa.*

Invoking the peace and blessing of God upon all, I subscribe myself,

Your colaborer,
HEMAN C. SMITH.

Having been reappointed by the General Conference to labor in the State of Colorado as a missionary I would be glad to hear from any of the scattered members of the church in regard to the prospects for missionary work to be done in their locality where they are living. My permanent address will be Hutchinson, Jefferson county, Colorado. All letters addressed to me there will be forwarded to me in due time. Now dear Saints, let all seek to be diligent in trying to procure places to preach in, and then report accordingly, and I will try and honor the calls as fast as possible and to the best of my ability, God being my helper. I want to labor in unison with all the local elders, priests, teachers, deacons, and lay members of the church in Colorado. Let all lend a helping hand to keep the wheel rolling, and let each one do what they can to advance the work in their locality by setting a good example, worthy for all men to follow. If this is done then the preaching of the gospel will have the desired effect upon the hearts of the honest who may be seeking after the way of life.

Yours in gospel bonds,
JAMES KEMP.

SOUTHERN CALIFORNIA REUNION.

The Saints of Southern California will hold their annual reunion at Downey, California, commencing Friday, July 14, 1893, and continuing as a camp meeting ten days or longer. The grounds are all that could be desired, a fine grove and abundance of water. Fuel, hay, grain, produce, etc., can be purchased on the grounds at lowest prices. As this will be essentially a camp meeting, those attending should bring bedding, etc., also tents if possible. Cooking booths and every convenience for a pleasant time will be prepared. *And,* to the Saints of this district we will say, *Come;* bring your friends, bring your voices, bring your prayers and thanksgiving, and we will have such a meeting as we have never had, a reunion never to be forgotten.

ALBERT CARMICHAEL,
NELSON VANFLEET,
T. S. BROWN,
Committee on arrangements.

CARD OF THANKS.

We wish to extend our love and gratitude to the Saints of Omaha for their kindness in administering to our wants during the sickness and death of our loved one. We will ever remember them for their kindness in the hour of our affliction.

CHARLES CLARK.
MRS. MARY E. SMITH.

CONFERENCE NOTICES.

The Far West district conference will meet with the German Stewartsville branch June 23, 1893. Sunday school workers will take notice that one day is set apart for Sunday school work and it is to be hoped that the workers of this district will make this day one of the main features of the conference. When electing delegates to conference remember also the Sunday school convention. Each school should be represented. I hope all the local ministry within the district will attend the conference, and that peace and love may abound throughout shall be our prayer.

T. W. CHATBURN, Pres.,
C. P. FAUL, Sec.

DOCKERY, May 1, 1893.

The triannual conference of the Southern Nebraska district will meet with the Palmyra branch, June 25 and 26, 1893. All the ministry and the Saints who can make it convenient are requested to attend. We expect Elder W. W. Blair to be with us. The several branches are requested to each send in a full report of all changes for the last four months ending June 1, 1893, to district secretary.

J. L. DIEFENDORF, Sec.
1021 South 15th St., Lincoln, Neb.

Decatur conference will convene at Lucas, Iowa, June 24 and 25, 1893, at ten a. m. Presidents of branches will please have their reports ready in time. Any reports sent to myself, or E. L. Page, should be not later than June 20, at Lamoni. The brethren will please send or bring written reports. Everybody invited, and a good representation is desired.

WM. ANDERSON, Dist. Pres.

INFORMATION WANTED.

I wish to know the whereabouts of Charles Hudson, formerly of Dodge county, Minnesota. I want his evidence in a pension claim.

JOHN F. GIBBONS,
2t West Concord, Dodge Co., Minn.

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BORN.

MILLER.—To Mr. Lewis and Sr. Cora Miller, at Greene, Iowa, April 16, 1891, a daughter, and named Orda March; blessed at Powerville, Floyd county, Iowa, May 21, 1893, by Elders I. N. Roberts and J. S. Roth.

MILLER.—To Mr. Lewis and Sr. Cora Miller, Greene, Iowa, August 4, 1892, a daughter, and named Maud Jane; blessed at Powerville, Iowa, May 21, 1893, by Elders J. S. Roth and I. N. Roberts.

CRANE.—To Bro. George and Sr. Cora Crane, Powerville, Iowa, June 27, 1890, a son, and named Milton Conrad; blessed at Powerville, Iowa, May 21, 1893, by Elders I. N. Roberts and J. S. Roth.

CRANE.—To Bro. George and Sr. Cora Crane, Powerville, Iowa, January 8, 1893, a son, and named Austin George; blessed at Powerville, Iowa, May 21, 1893, by Elders J. S. Roth and I. N. Roberts.

DIED.

PETTIT.—At Unionburg, Iowa, April 9, 1893, Jesse Leroy, son of Bro. W. J. and Sr. Nancy Pettit. He was born January 15, 1888; blessed April 1, 1888, by J. W. Wight. Funeral sermon by Elder J. Carlisle, May 21, 1893.

MILLER.—Jacob M. Miller was born February 22, 1813, in Somerset county, Pennsylvania; was married to Polly Hardin March 12, 1834, and to them were born seven sons and four daughters; baptized June 2, 1892, by Elder Turner, and died May 5, 1893, strong in the faith. He leaves a wife, four daughters, two sons, thirteen grandchildren, and three great grandchildren to mourn his departure. Funeral services in charge of Mr. W. C. Gregory, a prominent lawyer; sermon by Elder Warren Turner, to a large congregation.

MCCUTCHEON.—At Lone Rock, Missouri, May 5, 1893, Sr. Emily, wife of Samuel McCutcheon, aged 77 years and 13 days. She was the mother of five children, three sons and two daughters, by her first husband. Two of the sons, I. P. and V. D. Baggerly, are faithful ministers in the Reorganized Church and the two daughters are worthy members of it. Sr. Emily became a member of the Reorganized Church in May, 1870, at Scottsville, Floyd county, Indiana, and has ever lived a Godly, spiritual life, honored and beloved by all who were favored with her acquaintance; and she has now gone to the Lord she loved and faithfully served, to mingle and rejoice with those who overcome by faith on our Lord Jesus Christ. Memorial services will be conducted at Lone Rock chapel in the near future, Elder W. W. Blair by request preaching the sermon.

BOWEN.—At Lone Rock, Missouri, May 23, 1893, nine o'clock, a. m., Bro. Uriah S. Bowen, aged 71 years, 2 months, and 13 days. He was born in 1822, in Mongana county, West Virginia; went to Indiana in 1832, and settled in the vicinity of his late home, Harrison county, Missouri, May 17, 1854. February 16, 1851, he was united in marriage to Elizabeth Moore. The result of this union was thirteen children, nine of whom (all grown) survive him, as also the wife of his youth. He was baptized August 12, 1883, by Elder Moses McHarness, and confirmed by Elder Charles Sheen. Funeral May 24, 1893, in the Lone Rock church in charge of Bro. Price McPeek; sermon by Elder Robert M. Elvin, from John 3: 16, 17, to a full house. An early settler, a good man, and a quiet Saint has gone to rest.

CADY.—Lewesa Cady nee Terry was born April 24, 1851, in Stottsvill, Chester county, Pennsylvania; arrived in Millersburg, Illinois, April 10, 1856; united with the Latter Day Saint Church August 25, 1866; married to John F. Cady March 10, 1878, and died April 25, 1893, at 11:30 p. m. She leaves a kind husband, two daughters, two sons, a mother, three sisters, two brothers, and a large circle of relatives, friends, and acquaintances to weep. Her departure was peaceful, and blessed of God, and thus ended her earthly career. May the good Lord abundantly bless the bereaved and guide them the journey through aright, and reunite them in the great restitution from all evil and woe. Funeral services in charge of Elder M. T. Short.

EKMARK.—Bro. L. E. Ekmark, in his sixty-seventh year. He was found dead in Big Cottonwood Cañon, Utah, April 16, 1893, having been killed about three weeks before by a snow slide. He was born at Ekeby, Sweden, September 26, 1826; was baptized at Salt Lake City, Utah, March 20, 1884, by Elder E. C. Brand: was ordained to the eldership on the same date by Elders Blair, Barrows, Christensen, and Warnock. His remains were interred in Mount Olivet cemetery. Another of God's children has been called home.

ITEMS OF INTEREST.

The Austria-Hungarian military budget shows an increase of 10,005,000 francs. The government explains the increase was rendered necessary by the pace set by other powers in expenditures upon their armies. The credits in question will be spread, if need be, over several years.

Paulus Meyer, a converted Jew and ex-Russian Talmudist, who asserted that he was an eyewitness to a terrible massacre of Jews in Russia, has been arrested at the request of the German Supreme Tribunal at Leipsig with a view to his extradition to Germany on a charge as yet not made known.

BERLIN, May 26.--Owing to the excitement attending the elections for the Reichstag the Upper House of the Prussian Landtag is likely to postpone beyond the present session the enactment of the tax reforms proposed by Finance Minister Miguel.

ATHENS, May 25.—The Town of Thebes was shaken by an earthquake again yesterday. Many houses collapsed and many others were made uninhabitable by the partial displacement of the foundations. One person was killed by a falling wall and several were injured. The inhabitants are afraid to remain in the houses that are still intact and are camping out. The government has forwarded a large number of tents for shelter.

ST. PETERSBURG, May 26.—Abundant warm rains followed by sunshine have improved the prospects of the harvest. On the whole the crops promise to be fairly good. Most winter crops, however, in Podolia, Kieff, Ekatorinoslav, and Kherson have been spoiled. Elsewhere they will be fair. The spring crops will be excellent.

Nearly 100 houses have been burned in the Village of Strang, Austria. Many persons were injured by the faling of the church tower.

PARIS, May 24.—The two months' drought in France is estimated to have destroyed 32,000,000 francs' worth of crops. The greatest damage was done to the green crop. A dispatch from Rome says rain in Northern Italy has saved the people from much of the enormous loss threatened by the drought. The crops on the Roman Campagna, however, have been ruined.

BERLIN, May 24.—The drought remains unbroken. Official statistics concerning Prussian crops show the kingdom has suffered heavy losses. The hay crop is a complete failure.

BUCHAREST, May 24.—Recent floods have devastated large districts in Roumania. Whole villages have been submerged. Three large railway bridges and fifteen smaller ones have been destroyed. Traffic on railways and highways has been suspended in some parts of the kingdom. King Charles has subscribed £2,000 to a fund for the relief of the sufferers from the floods.

ROME, May 24.—Rain has been falling in torrents throughout Piedmont. The rivers have overflowed their banks and are spreading over the lowlands. Several villages are under water, bridges have been swept away, and railways and tramways have been flooded. All railway traffic between Cuneo, Limone, and Bastia has been suspended.

VIENNA, May 24.—Czernowitz, a town of Austria, situated near the River Pruth, has been visited by a disastrous flood. Five persons are known to have been drowned and numbers are rendered homeless by the calamity.

MOBERLY, Mo., May 25.—A cyclone struck this city at four o'clock this evening, leveling barns and smaller buildings, and uprooting hundreds of trees. There was not a shed in the lumber yards here but what was unroofed. The full extent of the storm's damage is not known, and it is feared that when fuller particulars come to light it will be found that lives have been lost. The storm came from the southeast and prostrated all telephone and telegraph wires in the southern part of the city, making communication from the outside almost impossible.

GARNET, Kan., May 25.—A cyclone struck this place about four o'clock this afternoon, coming from the southeast. Barns were destroyed and much minor damage done. As far as known nobody was hurt.

MEXICO, Mo., May 26.—As a result of the storm of last night at Laddonia John Willis was crushed to death by a brick building being blown upon him. M. H. McCue, who lives northeast of Mexico, has his skull crushed and will likely die. Gideon Mallory was drowned while trying to get his horses upon the high ground where they would not be submerged. A number of houses were blown away in the vicinity of Worcester. At Martinsburg, this county, nearly every house in the village was damaged by the storm. Twenty-four cars of a freight train on the Wabash road near this place were blown from the track, leaving the caboose and engine on the rails. It was the hardest rain ever known to fall in this county.

JACKSONVILLE, Ill., May 26.—This vicinity was visited last night by a cloud burst, the equal of which has never been known. Considerable damage was done. The distress signal was sounded at two o'clock this morning by the vigorous tolling of the fire bell. The brook running through the southern part of the city was on a rampage, surrounding and running into residences and barns, endangering property and life. People began moving out of their homes and placing furniture out of reach of the water. Many women and children were carried from their homes by the rescuers who were compelled to wade in water waist deep. The water invaded the electric light works and power station of the street railway, compelling the works to shut down. The Manvaisterre Creek, north of the city, is higher than ever known before, mills being surrounded by water and forced to shut down.

Numerous cities and towns in Illinois and Missouri make similar reports of the storm of the 26th.

LANSING, Mich., May 25.—The women of Michigan won a great victory to-night when the Senate passed the House bill granting suffrage at all school and municipal elections by a vote of 18 to 11. The sole qualification is an ability to read the English language.

BOSTON, Mass., May 27.—The following telegram was to-day sent to President Cleveland by the Rev. Wilbur F. Crafts, the Rev. A. H. Plumb, and the Rev. Joseph Cook, representing national and State Sabbath organizations:—

Milchrist's suspicious delays and excuses for inaction for fifteen days after the official decision for Sunday opening [of the World's Fair], if not overruled to-day, will dishonor the nation and administration. When injunction was wanted against railroad men a judge was obtained by telegraph and a special train. If temporary injunction is impossible to-day,

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let a proclamation be issued and troops hold the gates closed until obtained. Sunday closing is the law of the land until the Federal courts decide otherwise. Shall national law be nullified meanwhile?

MONMOUTH, Ill., May 30.—A resolution to head off Briggsism by requiring that the election of theological professors be subject to confirmation by the General Assembly was laid over till next year's meeting. To-night a conference was held on what should be the attitude of the Christian church toward the World's Columbian Exposition in case the gates of the Exposition are opened on the Sabbath. The Rev. W. J. Robinson D. D. of Allegheny, was the chief speaker and made a strong plea against Christians patronizing the Exposition if the gates are kept open on the Sabbath.

MONMOUTH, Ill., May 30. — The United Presbyterian General Assembly to-night without a dissenting vote resolved, "That it is the sense of this assembly that to attend the World's Fair in case the gates are open on the Lord's day would be a sin against our risen Lord and a compromise of our Chritian testimony. Therefore we pledge ourselves not to patronize the Fair by our presence or in any other way."

The Rev. Dr. J. Wesley Johnston of Brooklyn, who opposed the boycotting resolution at the Methodist ministers' meeting and prevented its passage, defined his position as follows: "I do not think it wise to exhort my congregation from the pulpit to boycott the Fair. Such action is foolish. I shall go there myself and so will a number of my congregation, which is one of the largest in Brooklyn.

HAMBURG, May 27.—The United States government has stationed a physician at this port to inspect vessels sailing for American ports and to verify bills of health.

ST. PAUL, Minn., May 26.—In a letter to Governor Nelson, W. R. Estes, United States Consul at Hamburg, says: "I think there is now no danger from cholera from Hamburg. The city is in a splendid sanitary condition and everything is being done that is possible to prevent a recurrence of last year's troubles, and for this reason I think Hamburg one of the healthiest cities in Europe to-day. We will take no chances that will allow any contagious or infectious diseases to pass us.

A royal commission from Canada is now in Kansas to investigate and report on the question of prohibition. After it visits Kansas it will visit Iowa and Minnesota.

Request for tents has been sent to Secretary Lamont for the use of persons living in the Lake Providence region, who have been rendered homeless by the breaking of the Mississippi levees. The people are said to be in a destitute condition.

CAMDEN, Ark., May 28.—The heaviest rain of the year fell hereabouts last night and to-day, lasting twenty hours. It was a perfect flood and at times resembled a cloudburst. Everything movable was washed away and the small streams are booming. The rain was general and the Ouachita River will overflow again. The weather is sultry, with every indication for more water. All crops are damaged.

ST. PAUL, Minn., May 30.—The National Anti-Trust Convention called by Gov. Knute Nelson of Minnesota, on authority of the Legislature and as a result of the pending crusade against the coal combine in this State, will open in Central Music Hall, in Chicago, Monday, June 5. The Governors of twenty-nine States and Territories have accepted Gov. Nelson's invitation and appointed delegates to the convention, and several more executives will probably do so this week. Some of the Governors give peculiar reasons for declining to countenance the convention in any way. For example, Gov. Flower of New York informed Gov. Nelson that he would not appoint delegates because it would be against his principles, but gave no further explanation. Gov. Reynolds of Delaware says that as his is an agricultural State he can find no one to serve as a delegate. The convention will be called to order by Gov. Nelson at ten o'clock in the morning and he will make a speech setting forth the objects of the gathering and making an earnest appeal for concerted and harmonious action to the end that the iniquitous system of trusts and combines may be wiped out. It is expected that Gov. Nelson will be chosen chairman, the convention having been largely a matter of his own creation.

Probably the most conspicuous figure in the convention will be Senator John Sherman, author of the national anti-trust law, whom Gov. McKinley has selected to lead the Ohio delegation. Among those who have been especially invited by Gov. Nelson to attend are Judge Albion W. Tourgee and F. P. Sargent, Grand Master of the Brotherhood of Locomotive Engineers.

Colonies of Mohammedans from India will settle in the South under the supervision of Alexander Russell Webb, formerly a United States Consul to India.

SAN SALVADOR, May 27.—There is considerable talk in Nicaragua about getting the United States to establish a protectorate there. It is argued that the American people having a great deal at stake in the canal undertaking have an interest in maintaining order in that country. There is a strong undercurrent of feeling in favor of annexation or a protectorate, and it is said that in Guatemala there is much annexation sentiment. The people are weary of internal revolutions and misuse of powers of government by dictators. All interests suffer from this cause, and people engaged in planting and mining desire permanent and well-assured peace. Had Hawaii been annexed the sentiment in Central America in favor of annexation or a protectorate would be extremely strong to-day. Salvador has not interfered in Nicaragua, preferring to maintain an armed neutrality. The conservative faction of the revolutionary party complains of not having its proper representation in the new Cabinet.

WASHINGTON, D. C., May 29.—Minister to Nicaragua Baker telegraphs that he thinks a warship is necessary at Corinto. He further says that the war between the government and the revolutionists will probably become bitter, as the revolutionists are aggressive and powerful.

The United States steamship Atlanta is at Greytown. Captain Higginson reports that he landed the marines attached to the vessel to look after American interests, but withdrew them Saturday evening at the suggestion of United States Consul Braida on being informed that there was no imminent danger to American interests.

Secretary Gresham to-day said that he had heard nothing from any authentic source about a proposition to establish a protectorate over Nicaragua. The Secretary said that there is little likelihood of any injury to American interests.

Dr. Guzman, Minister from Nicaragua to the United States, says his belief is and has always been that if the Nicaragua Canal is built the United States will assume a protectorate over that work.

MADRID, May 29.—The government is quite uneasy regarding the agitation in the Province of Navarre against the government's taxation estimates in the new budget and against the local administration bill. Yesterday in Pampelona, the capital of the province, and in Tudela popular manifestations of dissatisfaction and discontent were made. The malcontents have arranged to make manifestations against the government's taxation schemes and the local administration in every town of Navarre Thursday next and it has also been arranged to hold another demonstration in Pampelona next Sunday. Orders have been issued to the military authorities to adopt stringent measures to prevent disorders, and the leaders in movement are being closely watched. It is said that the Basque Provinces are prepared to follow the movement inaugurated in Navarre.

BRUSSELS, May 24.—The Miners' International Conference at its session to-day adopted a resolution in favor of an eight-hour working day in the mines. The supporters of the resolution represented 994,000 miners and the opponents represented 100,000 miners. The conference then proceeded to discuss the question of a universal strike to enforce the eight-hour system. The discussion of this question was somewhat lengthy, a strong minority being against the proposition. The supporters of the proposition were vehement in their declarations that the end sought would never be obtained until an international strike forced employers and legislators to recognize that the miners were determined to secure what they deemed their rights. When the question was put to vote an overwhelming majority supported the proposition. Delegates representing 900,000 miners voted in favor of an international strike, while the delegates who opposed such action represented only 120,000. The delegates representing the miners of the North of England and Wales voted with the majority.

The conference voted unanimously in favor of the exclusion of female labor from use in and about mines. The question of the nationalization of mines by making them the property of the State was referred to the next international conference.

WASHINGTON, D. C., June 1.—The General Assembly of the Presbyterian Church convicted Dr. C. A. Briggs on a charge of heresy, and suspended him from its ministry upon his refusal to recant his former expressions of opinion and belief. It is stated that Dr. Henry Preserved Smith will also be dealt with in the same manner.

TEMPLE LOT EVIDENCE.

The bound volume of the "Abstract of Evidence" in the Temple Lot Suit is now on sale at the Herald Office, price $3.00 per copy. The book is neatly bound in regular law library style. A limited number has been published, and those first applying for it will be first served. The evidence will be found of much value to all defenders of the work.

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TO THE EDITOR OF THE SHEFFIELD DAILY TELEGRAPH.

SIR: — A great victory has been gained in the city of Rome by a discussion between Roman Catholic priests, under the auspices of the Pope on one side, and Protestant pastors on the other. Its object was to show that St. Peter came to Rome in the second year of Claudius, in the year '42, here held the Pontificate for twenty-five years, and there was martyred in the year '66. The Protestants undertook to prove that Peter never went to Rome at all. By the former no Scripture testimony was quoted, nor a single early Father's name given, who says he saw Peter or heard his voice in Rome. By the latter it is shown, not only that Peter was not there, but by New Testament history where he was from the day of Pentecost until his death. Unless Peter was omnipresent, and could be in two or more places at the same time (a thing impossible), by showing where he was proof is given that he could not be elsewhere. This has been done.

St. Peter could not have come to Rome in the second year of Claudius for the following reasons: The conversion of Paul must have taken place in the thirty-ninth year of the Christian era. He says of himself: "Immediately" after this he went—not to Jerusalem—but to "Arabia, and returned again to Damascus." Then three years afterwards he went to Jerusalem to see Peter. Three years, then, after his conversion, that is, in the year 42, Paul went to Jerusalem to see Peter. In the year 42, then, Peter had not come to Rome. It is said (Acts 9) that after this visit Peter came to Lydda, a town only eight leagues distant from Jerusalem. After this he went to Joppa, and abode there many days with Simon, a tanner. From Joppa he went to Cæsarea, and remained there some days (Acts 10), and then returned to Jerusalem. Now Peter, after he had remained some days in Cæsarea and he went up to Jerusalem, he could not have come to Rome after he had passed a few days in Cæsarea. Thus, in the second year of Claudius; namely, the year 42, if Peter had to fulfill this mission, how can it be asserted that in the same year he came to Rome? Besides which, the "Book of Acts" having so particularly described all this period in the life of Peter, how comes it that it holds its peace with regard to this journey to Rome? It is false that Peter came to Rome in the forty-second year of the vulgar era. Again, in the year 45 Herod Agrippa died, and not long before his death it is said (Acts 12) that he killed James and cast Peter into prison. Being delivered therefrom by an angel, it is said he went into another place. If, then, about the year 45 he was put in prison in Jerusalem, it is proof that up to that time he had not come to Rome, and that his pretended pontificate of twenty-five years must be shortened at least by three years. According to the second chapter of Galatians the apostles' council, held in Jerusalem, took place fourteen years after Paul had been to visit Peter; namely, in the year 56. In this council Peter was present (Acts 15). How, then, could he have come to Rome to establish his see there just after being liberated from prison? and how comes it that in their council nothing is said of his journey to Rome?

He could not have come to rome before the Council of Jerusalem; that is, till the year 56, and thence his pontificate of twenty-five years must be cut short by fifteen. Nor could he have come immediately after, for, from Galatians second chapter we gather on the contrary, that he went to Antioch. Towards the year 58 Paul wrote his epistle to the Romans. In it he makes no allusion to Peter, although filling about a chapter with greetings to every person in office in this church. It is evident, then, that Peter could not have been in Rome at this time, and therefore his twenty-five years must be reduced by seventeen.

In the year 61, Paul arrived at Rome, and the brethren went out to meet him. (Acts 28.) How comes it that the Apostles did not meet one another? It is impossible to think that Peter could have been in Rome at the time St. Paul arrived in the city in 61, and therefore his pretended pontificate must be abridged by twenty years. Again, it is said (Acts 28), Paul passed two years in Rome. From hence he wrote some of his epistles. If at this time Peter had been there, would he not have enumerated him among the companions of his work? Of Peter he does not say anything. It is proof he was not there. In the year 66, the Second Epistle to Timothy was written, shortly before Paul's martyrdom. In this it was written, "Only Luke is with me. At my first answer no man stood with me, but all forsook me." It is therefore by necessity we conclude that in the year this letter was written Peter had not yet come to Rome. Then, according to that which the Holy Ghost teaches, it is not true that Peter came to Rome to establish his see there, nor was he ever Pope.

These falsehoods have been taught and believed during many centuries in the Church of Rome, but no length of time and no amount of patronage can convert falsehood into truth. The Papacy is shown to have no foundation in truth and fact; and the scriptural brand is fastened upon it, viz., "Babylon, the mother of harlots and abominations of the earth" (Rev. 17), "Speaking lies in hypocrisy" (1 Timothy 4:1).

C. J. P.

Birmingham.

DESTRUCTION OF AMERICAN BIRDS.

Mr. John Worth in the *Nineteenth Century*, gives some striking facts about the rapid extermination of the birds of North America. The advent of the plow and the frame hut of the settler is gradually driving the feathered tribe from its old haunts, and what nests are spared by the plow are only too often destroyed by prairie fires. The heath hen used to be seen in autumn in packs of from 100 to 200 birds each; now the number in a covey rarely exceeds six or eight. The sharp-tailed grouse and the wild turkey will soon follow the bison and the moose into the animalia of the past. Prof. Roney asserts in the Chicago *Field* that in one of the vast breeding colonies alone some 1,000,000,000 pigeons were "sacrificed to Mammon" during one nesting season, and even allowing for exaggeration the extent of the slaughter is beyond question. The remedy is not easy to seek. Mr. Worth suggests an act of Congress to prevent bird destruction throughout the United States.

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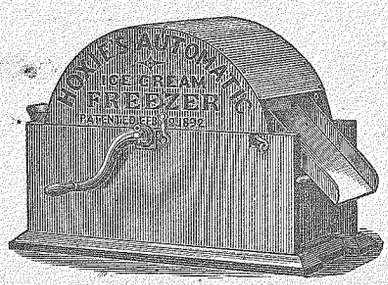
CAPACITY  UNLIMITED.

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Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, June 17, 1893.

CONTENTS:

EDITORIAL:
The Church or Self—Which?.....373
Dr. Briggs Speaks.....375
"All Aboard for Jerusalem".....375
The Catholic Church in Republican America.....376
MOTHERS' HOME COLUMN:
True Glory.....378
Our Organization.....378
Home Column Missionary Fund.....379
Gospel Boat Fund.....379
Extracts from Letters.....380
LETTER DEPARTMENT:.....380
ORIGINAL ARTICLES:
Letter from Bro. J. C. Clapp.....383
Aaron a High Priest.....384
Who Erred?.....384
CONFERENCES:
Northern Nebraska.....386
Western Maine.....386
Kewanee.....387
SUNDAY SCHOOL ASSOCIATION:
Clinton.....387
Northern Illinois and Southern Wisconsin.....387
MISCELLANEOUS:
Missionary Notice—J. R. Lambert and Joseph Luff.....387
The Church Home.....377
The Independence Church.....378
Conference Notices.....387
Pastoral—I. P. Baggerly.....387
Items of Interest.....388

THE CHURCH OR SELF—WHICH?

ON several occasions we have taken the liberty of advising the ministry to confine their pulpit and platform efforts to a presentation of the declared and accepted views of the church. Necessity for this counsel has been found in the evil we have discovered as a result of some of the brethren dealing in abstruse questions and speculative theories, which, while gratifying themselves, have created false impressions in the minds of their hearers as to what is the faith of the body. That which is fruitful only in contention and unrest within and misunderstanding without the body certainly cannot conserve its interests, and the desire to be accounted among advanced thinkers is not sufficient warrant for the promulgation of ideas unauthorized by the word as interpreted by the body.

The right to think and speak is conceded to all as well as the privilege of privately indulging such fancies as may be entertaining; these liberties the church has never sought to abridge in the slightest degree; but when a member seeks and obtains the right to represent the body as a minister it is presumed always that that authority will not be used in representing himself regardless of the consequences to the body. The appointment of a man by the church to labor, is an expression of confidence in not only his ability, but also his will and determination to present the certified faith of the church wherever he may minister.

The heads and horns of Daniel's prophecy and of the Book of Revelation, together with the precise dates of beginning and ending of periods; the question of procreation during the millennium and whether or not our dead infants will be resurrected as such or as matured beings, as also a host of other problems, too numerous to here recite, may furnish entertainment for private circles where individual opinions are given and received as such; but we doubt both the wisdom and the propriety of riding these hobbies before the public, where the audiences are gathered to hear the views of the church the minister is supposed and claims to represent.

Whether the views entertained and set forth by the speaker are correct or incorrect is simply a matter of personal conviction. A fair presumption would be that as soon as the Lord desired a prominent setting forth of such matters he would himself take the initiative by furnishing enough light thereon to unify the understanding and testimony of his representatives. Upon matters comprehended in the gospel commission, embracing what are called the first principles, no differences of opinion exist hence the counsel to "teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel." Our observation has concluded us in the opinion expressed by another, that our most successful men are those who content themselves with presenting what is sufficiently clear for all to comprehend when their attention is called to it. As a rule there is nothing in these venturesome theories that is calculated to improve the morals of individuals or extend the influence of the church.

The purpose of preaching the gospel to the world is that men and women may be saved from their sins and become sharers in the knowledge of revealed truth that sanctifies and glorifies. One of the promises made to those abiding therein is that they shall be permitted to reap the glory of the celestial world, even "the highest glory of all." Within the compass of clearly revealed gospel truth sufficient is found to engage the time and talent of those who live longest and best among us, and beyond this limit the authority conferred upon a church representative does not extend and quite frequently when the Spirit has counseled at all in the matter, it has enjoined upon the one being ordained that he should avoid those matters not clearly revealed if he would be successful and stand approved.

It is bad enough to be compelled to follow and correct the misrepresentations of those outside the church, without being under the necessity of modifying, evading, correcting, apologizing for or denouncing the positions taken by those going out as representatives of the body, yet he who indulges in private speculations on the subjects referred to or any other abstruse question, when appearing before the public as a minister of the church, inflicts this necessity upon his successor in labor in that locality, unless, peradventure, that successor shall happen to view the subject discussed in the same manner as himself, or for the sake of avoiding trouble shall remain silent upon it.

Recently, to wit, we learned that our declared attitude toward the cross was a barrier in the way of some uniting with us. They had heard from one of our authorized representatives that the crucifixion of Christ was not a necessity, for a natural death would have answered as well; that in no sense whatever had the murder committed any relation to the divine arrangement from the beginning, and that there was really no more virtue in the blood of Christ than in that of any other good man; that the statement of Paul, "Without the shedding of blood there is no remission of sin" referred solely to the Jewish customs under Moses and should not be used as pointing to Calvary. Upon inquiry we learned that the minister referred to was in the habit of publicly advocating such ideas, until quite a few (some within the church) had been led to believe that the faith of the church was being represented therein.

Our judgment upon the matter was asked, and an answer was demanded as to whether said minister did or did not represent the church upon that subject. What could we do? We had spent years with the body in advocating its doctrines, and we had never known such a position to be announced or authorized by it. We were certain he did not represent our belief, and

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yet we did not wish to create an impression by our answer that the brother was violating the trust reposed in him by the church. It was to a degree mortifying. Had any seeming necessity existed for the expression of individual opinion, clearly announced as such, on the subject, the situation might have been different; but the frequent and continual advocacy of the matter forbade even our hope that such had been the case. Considering the wide field spread before the ministry, within which well-accredited truths abounded so richly, and concerning which the church had declared herself so openly, we believed and do now believe it to be unwise and unnecessary to provoke contention within and misapprehension without the body, by publicly indulging the disposition to theorize in such way. As the request has come to us, however, it may be well, in consequence of the above to here present a few Scriptural reasons for our disbelief in the position referred to, as expressive of the faith of the church as understood by us. We do not, however, attempt to follow the beaten track of pulpiteers on the subject; but simply offer to the Saints a few points in evidence that the cross was an essential feature in the divine prearrangement of Christ's mission, and that Jesus so understood it: The words *lamb*, *slain*, *slaughter*, *shed*, *killed*, *spilt*, *plan*, *smite*, and others in their association cannot as we believe be made consonant with the thought of a natural death:—

The lamb slain from the foundation of the world.—Rev. 13: 8.

He is brought as a lamb to the slaughter.—Isa. 53: 7.

Behold the lamb of God, which taketh away the sin of the world.—John 1: 29.

Evidently John here recognized Christ as the "lamb" "slain" by ordination from the foundation of the world, to take away the sin of the world.

All ye shall be offended because of me this night, for it is written, I will smite the shepherd and the sheep of the flock shall be scattered abroad.—John 26: 31.

This reference to his approaching death includes the thought that the manner of it—the smiting—was to be in fulfillment of prophecy, the prophecy having been given of God.

This is my blood of the New Testament, which is shed for many, for the remission of sins.—Matt. 26: 28.

In this statement is clearly indicated that remission of sins was to be a result of his blood being *shed* and not in consequence merely of his dying; but further:—

From that time forth began Jesus to shew unto his disciples, how that he *must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be *killed*, and be raised again the third day. Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.—Matt. 16: 21–23.

The Son of Man *must* suffer many things, and be rejected of the elders and chief priests and scribes, and be *slain*, and be raised the third day.—Luke 9: 22.

It is important in reading the above quotations, that we give as much emphasis to the word "*must*" as we do when reading Acts 9: 6. Here the Savior witnesses to a fact which his Father had revealed to him as being necessary, if indeed he did not possess the knowledge of it from the foundation of the world. It was a part of the Father's will, as we shall see. The above quotations show that he *must* be "killed,"—"slain,"—and if this be true, a natural death could not meet the necessity. The language here quoted affirms the necessity of his being "killed" as clearly as of his being raised the third day. Further than this, the rebuke administered to Peter who protested against the thought of his Master being killed, confirms the fact that it was either human only or worse to think otherwise; for it did not savor of the things of God. "Get thee behind me, Satan," was a significant remark in such connection.

This cup is the new testament in my blood which is *shed* for you. . . . Truly the Son of Man goeth, as it was determined.

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and *slain*.

From these passages we learn that the Son of Man died as had been "determined," nor is the sin of his murderers, whose acts were out of pure malice, lessened by this consideration.

We submit the following passages as being too clear to be misunderstood upon this matter:—

He humbled himself and became obedient unto death, even the death of the cross.—Phil. 2: 8.

If the "death of the cross" was a part of his obedience, then the crucifixion was a part of the pre-ordination, or of the command unto which obedience was rendered, and if it was rendered unto God, it necessarily concludes the Almighty in the work of ordaining, commanding, or pre-determining it. But to confirm this thought, let us note the Savior's words on several occasions both in Jerusalem and on this continent after his resurrection, as well as the testimony of men to whom the angels gave information. Just before his death, and with the terrible ordeal crowding upon him, he said:—

O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. . . . O my Father, if this cup may not pass away from me, except I drink it, thy will be done.—Matt. 26: 39, 42.

Now is my soul troubled; and what shall I say? Father, save me from this hour: *but for this cause came I unto this hour*.—John 12: 27.

As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up.—John 3: 14.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.—John 12: 32, 33.

I am Jesus Christ, which *was crucified* for the sins of the world.—D. & C., page 124, par. 1.

For I am Christ, and in mine own name, by the virtue of the blood which I have *spilt*, have I plead before the Father for them.—D. & C., page 135, par. 1.

Nephi declared that by an angel was shown unto him—

Jesus lifted up on the cross and slain for the sin of the world.—B. of M., page 21, par. 19.

Abinadi testified:—

He shall be led, crucified and slain, the flesh becoming subject unto death, the will of the Son being swallowed up in the will of the Father.—B. of M., page 172, par. 5.

Aaron opened the Scriptures unto the people, showing:—

That there could be no redemption for mankind save it were through the death and sufferings of Christ and the atonement of his blood.—B. of M., page 263, par. 5.

He further expounded the Scriptures, also:—

The *plan* of redemption, which was prepared from the foundation of the world, through Christ . . . the suffering and death of Christ atoneth for their sins.—B. of M., page 265, par. 8.

Samuel the Lamanite prophet said:—

For behold he surely must die, that salvation may come.—B. M. page 415, par. 6.

Jesus said after his resurrection:—

I have drank out of that bitter cup *which the Father hath given me*, and have glorified the Father in taking upon me the sins of the world, in the which I have *suffered the will of the Father* in all things from the beginning. . . . Come forth unto me that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, *that ye may know that I have been* SLAIN *for the sins of the world*.—B. M. page 443: 4, 6.

Again he spake and in speaking, uttered that which to us settles the matter for ever:—

Behold I have given unto you my gospel, and *this is the gospel which I have given unto you*, that I came into the world *to do the will of my Father*, because my Father sent me; and *my Father sent me that I might be lifted up upon the cross*, and after I had been lifted up upon the cross, I might draw all men unto me; . . . and *for this cause have I been lifted up*.—B. M. page 472, par. 3.

If this is indeed the gospel which Christ gave unto them and through them to us, is it not well that we accept these plain and emphatic utterances as being expressive of the purport of other references to the same subject, knowing that—

The testimony of two nations is a witness to you that I am God; that I remember one nation like unto another. Wherefore I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also; and I do this that I may prove unto many that I am the same yesterday, to-day, and forever.—B. M. page 105, par. 7.

How fitting in this connection is the statement of Christ:—

For *thus it is written*, and *thus it behooved Christ to suffer* and to rise again from the dead, that repentance and remission of sins might be preached.—Luke 24: 46, 47.

Our special work, then, in this con-

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nection should be to teach as a necessity, not only the death, but the manner of the death of Christ, and in harmony with Paul say:—

We preach Christ *crucified*.—1 Cor. 1: 23.

Such is our work, though it be "to the Jews a stumblingblock and to the Greeks foolishness," for, as in the past so will it prove in the present and future, to them which are called—"Christ the power of God and the wisdom of God."

Having pledged our allegiance to the law and accepted appointments from the body we feel ourselves under obligation to honor the command which says:—

The elders, priests, and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fullness of my gospel, and they shall observe the covenants and church articles to do them, *and these shall be their teachings*, as they shall be directed by the Spirit.—D. C. page 142, par. 5.

There is no disposition herein to pass censure or utter complaint against any who may cherish the views antagonized. The object is, first, to answer the question propounded to us as to the position of the church on this subject, according to our understanding; and second, by so doing to add a little emphasis to the counsel volunteered in our introduction.

To us but one conclusion is reasonable upon the subject; but should others of the brethren still feel strong in the view opposed by us herein, that very fact is sufficient to suggest that, until the church shall by decisive declaration, affirm its position thereupon specifically, it would be wiser to avoid taking advantage of our influence in different places, to instil into the minds of our hearers that which we know our successors will be most likely to try to uproot. All we have done at such a time is to volunteer an opinion and that too, without any assurance that the church which sent us forth will indorse it. Not so, however, if we preach the plain principles of the gospel, for every brother who follows us is then safely counted upon as a supporter of the stand we have taken, and the church and Spirit are pledged to our protection. If the latter is desirable and we urge claim for it as we think deservedly, we should be equally ready to respect their claim upon us for unquestionable representation in the theories we advance and the use we make of the prestige they confer.

When in our judgment the church ceases to embody the truth of heaven in sufficient measure, or stretches in her teachings so far beyond the line of purely gospel principles as to make it impossible for us to conscientiously indorse her doctrines we should renounce allegiance thereto and separate ourselves therefrom; but while we, by adherence profess faith and confidence therein, we should so use the authority she confers upon us that her attitude shall be understood through our ministrations and her interests shall be conserved.

DR. BRIGGS SPEAKS.

In a letter to the New York *Evangelist* Dr. Charles A. Briggs makes a stirring appeal to those of his Presbyterian brethren who sympathize with him and lean toward his views in belief. He characterizes the majority in the late General Assembly as an active minority, and claims that the majority in the Presbyterian Church agree with him in his advanced views. He urges the maintaining of an uncompromising position, indicates the lines upon which the theological battle should be fought, and predicts a final victory for liberal views before the next General Assembly at Saratoga, New York. He concludes his appeal as follows:—

The interest of one man amounts to little. The appellee is quite willing to sacrifice himself for the peace and welfare of the Presbyterian Church. He asks his friends not to consider him or his interests, but to devote their attention rather to the cause which he represents. If they act wisely and well the triumph of the revolutionary party will be short. The reaction has already begun and is making such rapid progress that in a short time victory will again perch on the banner of the American type of Presbyterianism. Revision, new creed, freedom of scholarship, liberty of conscience, the constitution of the church, and the precedents of Presbyterian practice have all been trampled under foot by a ruthless majority, but these noble causes will be espoused by thousands, and brave hands will lift them up as beacons to light up the future history of the Presbyterian church.

Let each presbytery whose overtures have been so rudely brushed aside and scornfully treated reassert its position with greater determination before the next General Assembly. Let the Synod of New York assert its constitutional rights again over the General Assembly which has so greatly encroached upon them. Let every presbytery and synod which would maintain the graded system of courts, which has until the present day been the pride of Presbyterianism, overture the next assembly in the interests of orderly procedure. Let constitutionalists in every presbytery awake to their duty and overcome those minorities which have outvoted them during recent years by scheming, planning, and working together for a predetermined purpose. It is high time that all broad-mind men should organize and work together for their own safety as well as the honor of Presbyterianism.

The Presbyterian Church is a constitutional church, which has as its form of government a prescribed course of procedure for amendments of its definitions of faith and of law. If a General Assembly by a majority vote make new law and new doctrine it makes them by unconstitutional procedure, which no minister or layman is under obligation to obey, but which he is under bonds to resist to the utmost as illegal and revolutionary. Therefore, no minister or layman should feel under any obligation to retire from the Presbyterian Church on account of the illegal acts of the late General Assembly. Every true Presbyterian should rather be challenged to defend the constitution against those who have trampled it under foot.

A General Assembly lives for a day and then passes away forever, sometimes leaving the fragrance of a good name and good deeds; at other times gaining a bad reputation for itself or for those who shared in the proceedings. The bad deeds of one General Assembly may be overcome by the good deeds of another General Assembly. The Presbyterians are permanent. They alone make law and doctrine for the Presbyterian Church. Nothing can be permanent in Presbyterianism which two thirds of the presbyteries do not indorse. Therefore one, two, or three General Assemblies in succession may be on the down grade, but the presbyteries and the synods, as long as they maintain their rights and liberties, will save the church from any permanent injury. The acts of the Assemblies at Detroit, Portland, and Washington may all be blotted out by the sweetness and grace of the next General Assemby at Saratoga.

Let all loyal Presbyterians rally about Prof. Henry P. Smith in his battle for truth and right, and victory at Saratoga will gain for Presbyterian liberty what was once won for our native land in the same place by stout hearts and brave hands.

"ALL ABOARD FOR JERUSALEM."

The following from the San Francisco, California, *Morning Call*, for Sunday, May 21, will be somewhat pleasant reading to many of the Herald readers, for whom anything relative to the Holy Land, has a charm of attraction. It will, however, puzzle our elders to discover in 2 Samuel, 6th chapter, anything of a promissory character to the Israelites, regarding the building of a railway to Jerusalem, or their return to their ancient home. The 14th verse reads thus:—

And David danced before the Lord with all his might; and David was girded with a linen ephod.—2 Samuel 6: 14.

The fourteenth verse of the sixth chapter of First Samuel is no better, but refers to the removal of the Ark of the Covenant, returned by the Philistines and came into the field of Joshua, a Beth-shemite.

Neither is the promise found in First or Second Kings; and it is not until the writings of the Prophet Isaiah are read that it is found. In the 66th chapter and 20th verse of Isaiah the following will be read:—

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

The marginal reading renders "litters," coaches; but there is no other rendering given for "swift beasts."

"A swaying furnace," may give an idea of what the prophet saw and could not describe, and may possibly typify a railway train; but, it is not so good a description of a train as is the one found in Nahum's prophecy, second chapter, which many think applies to the railway and its traffic. We can have no objection to the prophecy applying to the return of Israel, but Mr. Dana thinks the Jew too shrewd to be a voluntary immigrant to a country a portion of which, according to him is sterile. However,

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if the Jew is compelled to leave Russia, Roumania, and finally all of Europe, he may be glad to find a home, where industry and the blessing of God may give plenty as in days long gone.

We wonder how so grave an error as the citation to 2 Samuel has escaped notice.

Mr. Charles A. Dana has gone to Jerusalem by rail from Jaffa. The distance as the crow flies is only thirty miles, but the intervening range of mountains involves curves which extend the length of the railroad to fifty. Mr. Danas finds orientalists in a wild state of excitement over the discovery that the construction of the railroad was foretold in Scripture; the prophecy likewise declared that when the railroad was built the Jews from all parts of the world would return to Jerusalem, there to await the coming of the Messiah. The former prediction is to be found in the sixth of Second Samuel. In the fourteenth verse of that chapter it is stated that the children of Israel shall return "upon horses and in chariots, in litters and upon mules, and *upon swift beasts.*" The Hebrew word *kirkaroth* which is here translated "swift beasts," really bears no such signification. Its literal meaning is "swaying furnaces." But at the time our English version of the Bible was made the common mind could not conceive a swaying furnace which could serve as a vehicle; the word was therefore vaguely translated as swift beasts. Now, a railroad train may answer to the description of a swaying furnace, and it is inferred that the inspired writer, foreseeing the invention of the railroad, declared that the Jews would use it to return to their sacred city.

This is a proposition which none but the erudite are competent to discuss. The mere ignoramus may, however, observe that as yet there are no indications of emigration of Jews to Jerusalem. No strain has yet been put upon the rolling-stock of the Joppa or Jaffa road; indeed, it would not pay running expenses but for English and American travelers to the Holy Land. The old curious feature still strikes the Cook's tourist. All manner of people go to Jerusalem, but it is not an especially attractive place for Jews. At intervals of a century or two Jewish millionaires have cherished dreams of hastening the gathering of the chosen people in the land of their fathers, but they have never been able to persuade any considerable number of their coreligionists to attempt the journey. The Jew knows a good deal more than the Crusader of the eleventh and twelfth centuries. You do not catch him migrating from a land of shekels to make his home in a land of poetry and sand.

The exodus of the Jews from Egypt was a well-advised step. In Egypt they were subject to the cruelest form of bondage, forced to build pyramids and obelisks and temples and palaces, and to lead a life compared to which that of the fellahs was freedom and affluence. To escape from such misery was a duty. The valley of the Jordan offered a suitable refuge for many thousands more than escaped from Egypt, and the forecast of Moses was justified by the growth of the Jewish people from a comparatively small number at the time of the exodus to over 2,000,000 when the Book of Numbers was written. But it is doubtful whether the Israelite nation ever reached 3,000,000. Parts of the country were fairly fertile and well supplied with water. Between the coast and the coast range there is a rich belt where the orange, the palm, the citron, and the wheat plant grow in the highlands, where 20 inches of rain fall; the olive, the vine, and the fir succeed well. The valley of the Jordan is largely cut up by arroyos and covered with jungle of willow and cane. But the great bulk of the country inhabited by the Jews must have been as unproductive in past history as it is now, and as incapable of sustaining a large population. The country surrounding the ancient Jordan is even less capable of supporting a body of inhabitants. It is a desert and will probably ever remain so.

When the Emperor of Russia began to expel the Jews some one suggested that they should be sent to Palestine. But it was discovered that if they were sent there they would have to be fed there. And the natural effect of their surroundings and their condition would have forced them to assimilate to the Bedouins. It never answers to plant mankind in a region where it cannot become self-supporting.

THE CATHOLIC CHURCH IN REPUBLICAN AMERICA.

THE Viscount DeMeaux, wrote a paper for the *Correspondent,* Paris, France, for April 25, entitled "*The Roman Catholic Church in the United States,*" which is reproduced in the *Literary Digest* for May 20. From the latter, we quote a part of the article. Of the disposition of the founders of the Government not to interfere in religious controversies, and the continuance of that disposition in the jurisprudence of the United States, the writer says:—

Without pretending to either impose or regulate the homage due by the creature to the Creator, the founders of the new States bore witness to the legitimacy and the necessity of this free homage. It may be that several of them, like Jefferson, shared, in their inmost heart, the incredulity of their age; none the less did they conform, in their words and official acts, to the religious spirit. It is this religious spirit, not of such or such a man, at such a moment, but of the entire people from its birth to our day, which, united with the spirit of liberty, has formed the laws as well as the manners. This religious spirit has left its imprint everywhere. Jurists of high reputation have not hesitated to declare that liberty of conscience and worship is, like every other liberty, not without limit, and that consequently the faith and morality common to all Christians alone have right of citizenship in the United States. While among the infinite variety of sects, and in default of any recognized arbiter between them, it is difficult to determine with precision in what these Christian principles consist, it is certain that whatever differs from those principles in a marked degree is thought to conflict with public order. For this reason the Mormons have not been tolerated.

At the present hour the Roman Catholic Church of the United States is the great hope of the Roman Catholics who are not willing to despair of their time or their cause. Towards that Church, towards its rapid growth and still unfinished progress is turned the gaze of all those who ask of liberty resources for religion, and seek, in religion and liberty, a safeguard for democracy. Such have no need to be discouraged. Not that the conditions in Europe and America are identical. They are very far from being so. It is evidently a much more formidable and dangerous thing to separate the Roman Catholic Church from a State in which Church and State have been united for centuries than to keep them separate where they have never been united. It is, however, a property of liberty to manifest itself in diverse forms, to animate with its breadth, according to times and countries, institutions which are not uniform. I have designed to show only that the country in which the Roman Catholic religion grows and develops most in our day is precisely the country in which flourishes the freëst and strongest democracy on the face of the globe. From such a spectacle we are authorized to conclude that religion and democracy can live in harmony without either losing the independence which belongs to it; that this harmony is profitable for the progress of human societies and opens to them perspectives on which all ought to fix their regard henceforward.

The writer erred in stating at the close of the first paragraph, "For this reason the Mormons have not been tolerated."

The reason referred to is that whatever of religion interferes with Christian principles conflicts with public order. The writer's mistake is this; the jurisprudence of the United States is based primarily on the principles of human rights enunciated in the Mosaic code, as the same has been engrafted in the English common law; and, secondarily, on the right of the governed to make their own laws. The right of the state to prescribe the substance of religious faith and the form of worship was denied by the American colonists from the days of Roger Williams, and gathered strength as the nation grew, until such men as Thomas Paine, Thomas Jefferson, Samuel Adams, Patrick Henry, and others became the exponents, in their respective fields of thought, of the American idea of government. It was neither the necessity for a religion, nor the difficulty of determining in what Christian principles consisted, that the peculiar attitude of the founders of the Republic originated; but it was the recognition of the right of each individual to regulate his conduct toward God in his own way, reserving to the Government the right to interfere with the exercise of religion, only when such religion required of its devotees *acts which* were incompatible with the safety of the state, or were subversive of the public morals or the legal rights of others. Hence it was not because the United States Government found in Mormonism what conflicted with general principles recognized as Christian, that "the Mormons have not been tolerated;" but in the practice of the dogma of plural marriage which Utah Mormonism promulged in 1852, and thence to 1890, there was an open disregard of the obligations of the legal institutions providing for and governing the domestic relation, that became in practice, a violation of law; and against the acts of men and women under this requirement of their religion, the legislation of Congress and the execution of the laws enacted by such legislation were directed. The religion of the church in its essential features of worship was never questioned by the authorities of the state. The intolerance displayed toward the Mormons in Ohio, Missouri, and Illinois, was the intolerance of the mob, not the effect of lawful objection to the faith of the people. But it was easy for Viscount De Meaux to so

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write, from his failure to understand the peculiar facts in the case. He wrote from a cursory glance at the general features, and because a resort to law to suppress unlawful practices among the Mormons had been had he assumed that the sect was not tolerated.

The conclusion reached by the Viscount is a good one, and suggestive of the wisdom of the view held by the church, that God designed this land as the place where religion and a government by the people could exist without being associated in one, and without conflict.

EDITORIAL ITEMS.

THE new large type edition of the New Testament, Inspired Translation, similar in size, type, and binding to the large type edition of the Book of Mormon, is now in the hands of the bookbinders and will shortly be ready for mailing. For prices, see advertisement. Orders solicited.

Prices on bookbinding have been reduced; see price list on cover. The Herald Office bindery does substantial, first-class work at reasonable rates. All orders promptly filled; all styles of binding done. Patronage solicited.

Bro. E. C. Briggs has devised a new "ministry card," both sides of which we reprint on the cover of the present issue of the HERALD. The card will be kept in stock and may be had with any name and address at the following prices: One dollar per thousand on good paper.

Bro. F. G. Pitt requests Saints visiting Chicago to note that meetings of the Chicago branch are now held in Lincoln Hall, Nos. 68 and 70 Adams Street, near State. Preaching services at 2:30 and 7:20 p. m. Sunday school at one p. m.

Copies of the constitution and by-laws of the General Sunday School Association, including constitution and by-laws of district associations and schools, can be had by inclosing a one cent stamp for postage. The reprinted edition includes all changes to date.

The young people of Lamoni have organized a branch of the Religio-Literary Society. Their first meeting was held on Saturday evening of the 3d inst. The programme was an excellent one and well rendered. The attendance was large; the society begins its work with excellent prospects of success in its commendable line of labor.

Bro. W. W. Blair, by card, reports having had fine meetings at Little Sioux, Iowa, Bro. J. F. Mintun baptizing three. Bro. Blair would go to Logan on May 31, Woodbine June 1, and thence to Dow City and Deloit, remaining at the last named place for four days.

CORRECTION.—In the article. "THE TWELVE AND SEVENTY," in HERALD for June 3, page 343, there is an error which to correct requires that the words "presidency of the" be inserted between the words "the" and "Melchisedek," forty-third line from top of middle column; please so read "called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood."

Bro. Heman C. Smith and family arrived from San Bernardino, California, on the 5th inst., and will make Lamoni their future home. We extend to them a hearty welcome to the new city of the Saints.

Bro. R. J. Barss, formerly of Michigan, now located at Mahaska, Kansas, wishes to hear from Saints living near that point or at Reynolds, Nebraska, sixteen miles from Fairbury. He misses former associations with the church and its privileges. He expresses a deep interest in the young, as one of whom the gospel has greatly blessed.

Bro. T. R. Allen, of Lucas, Iowa, reports one baptized there on the 30th ult. by Bro. C. Scott.

Lamoni residents have begun to move toward the present center of the world, the Columbian Exposition. Bro. and Sr. D. F. Nicholson initiated the movement a short time since, Bro. and Sr. H. A. Stebbins followed the week of the 29th, and Sr. M. Walker and daughter, Sr. Frances, left on Monday the 5th inst for the "white city." Bro. and Sr. W. H. Deam followed on the 8th.

Bro. William Anderson went to Redding, Iowa, on the 9th inst. Bro. R. M. Elvin left for Newton, Iowa, on the 10th.

A LONDON cablegram dated May 20, refers to Prof. Huxley's late Oxford lecture as having produced such a sensation that the first printed edition of it was quickly exhausted. The brief statement of it given below is interesting. It serves to show that the leading agnostic, once a pronounced champion of the Darwinian theory, has changed front; that leading scientists are by no means united or grounded in belief:—

Prof. Huxley emerged from his shell Thursday and delivered a lecture at Oxford on a subject somewhat new to him. He talked of morality and struck some hard blows at our good old friend, Evolution, whose first champion he always had been. Here is the kernel of his discourse: "Nature is not only non-moral but often anti-moral. The survival of the fittest, in the sense in which biologists use the phrase, is often distinctly opposed to ethical aims, since the fittest may be either the degraded organism which crowds out higher species, or the beast of prey which devours them. Though a moral good may have arisen out of the process of the process of evolution, so also has moral evil, and there is no reason in the nature of things why one is preferable to the other."

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun, Moorhead, Iowa, June 5:—

The Sunday school convention held last Friday was a complete success. The conference Saturday and Sunday was one which augurs much good for the work in this district. An excellent spirit prevailed during the entire session. Baptismal services to-night. I go home to fix the district tent for the summer's work. We expect to begin services in Missouri Vally this week, to continue as interest necessitates. Three young men were set apart to holy purposes by ordination at the conference.

Bro. E. B. Morgan, Lucas, Iowa, June 6:—

Bro. Columbus Scott left here this morning enjoying the good wishes and respect of the Saints and of some of the outsiders. He has been here for about three weeks. He did considerable preaching and his efforts were appreciated. The people were busy and rushed with work. The wet weather prevented some from attending. We held preaching meetings both morning and evening in the opera hall last Sunday.

THE CHURCH HOME.

PURSUANT to the suggestion of the Bishopric in their annual report to the late General Conference, on the 21st of April last Brn. George H. Hilliard and E. A. Blakeslee, in company with Bro. David Dancer and myself, examined lands for the purpose of selecting a suitable place for the Church Home; and subsequently the committee agreed upon a location, providing satisfactory arrangements could be made.

Presidents Joseph Smith and W. W. Blair, upon consultation, looked over the proposed site, reporting favorably upon the same, and advised that the selection be made if the Bishopric could do so. This was afterwards done by the purchase of 17¾ acres of land from Bro. Dancer, in addition to forty acres that he had donated to aid such an undertaking. This adjoins a tract of three acres the church already owned, making in all 60¾ acres which may be used for the purposes stated.

The possibility, then, of actually realizing what so many of the Saints have been fondly anticipating, and some laboring for, viz., a proper home for the care and comfort of worthy brethren who cannot care for themselves, need no longer be placed in the distant and doubtful future if we shall unitedly work for the accomplisment of the desired end.

It is now eighteen months since the call was made for consecrations to start a Reserve and Saints' Home Fund, that the law of Christ might be more fully honored and fulfilled by the church.

The apparent practicability in the undertaking and complete harmony with the law as contained in the revelations led us to hope for a hearty approval by the thoughtful and wise workers of the body, and notwithstanding the urgent calls in other

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directions for aid to keep the work moving, by the liberality of the Saints the fund has been steadily gaining.

The usual fiery ordeal of doubt, distrust, and criticism that lies in the march of every progressive work has also been encountered in the effort to accumulate a proper Reserve and Home Fund, and the results are commendable to the wisdom and judgment of the people.

Having gone thus far, the question arises: Shall we fully complete the work?

It has been charged that the church was making a *poor farm.*

Can it ever justly be said that homes prepared for the aged and infirm by their noble-hearted brethren are after the character of a *poor farm?*

The fitting and preparation of this and other homes that may hereafter be undertaken is the work of faithful Saints in the performance of a well-accepted duty, and should and will doubtless be arranged and adorned by them and made desirable and pleasant in all of its appointings.

The opportunity is now at hand to aid in this, and we call special attention of the Saints again to the necessity of making special consecrations for this fund and a hearty coöperation in building the present Church Home. After this has been completed another if needed will be comparatively an easy undertaking.

Since the last annual report of the Bishopric the following are the receipts for the

RESERVE AND SAINTS' HOME FUND.

Total at last report	$7,471 32
J. O. Ballantyne, Persia, Iowa	$ 5 00
Sr. Parker, Jamestown, Neb.	50
Robert Brown, Blenheim, Ont.	100 00
Sam'l and Emily Brown, Blenheim, Ont.	25 00
Agnes Tyndall, Marshall Co., Kan.	50
Samuel R. Burgess, St. Louis, Mo.	100 00
Sr. B. Haws, Lorin, Cal	2 00
Charity Bates, Fontanelle, Ia.	5 00
David Brand, Marengo, Ill.	10 00
Sr. M. A. Allen, Eldorado, Cal.	2 50
Sr. Jane Askew, Eldorado, Cal.	1 00
A Sister, Eldorado, Cal.	5 00
Sr. E. Ransom, per H.O., Webb City, Mo	1 00
Geo. Jenkinson, Alpena, Mich.	25 00
Charlotte Jenkinson, Alpena, Mich.	25 00
Jay Jenkinson, Alpena, Mich.	1 00
Mrs. S. A. Pool, San Bernardino, Cal.	50 00
Mrs. Mary Dull, Arbaugh, O.	40
A Brother, Io., per J. S. Roth	25 00
Sr. Scott, San Bernardino, Cal.	3 00
Jeptha Scott, San Bernardino, Cal.	2 50
To Interest on Fund	49 50
Geo. H. Hilliard, Jeffersonville, Ill.	100 00
Peter Mohr, Colo.	1 00
Ellen Richardson, Neb.	1 50
E. Ransom, Mo.	2 00
David Dancer, Land	3,200 00
John Scott, Lamoni, Iowa	52 00
Sr. Anna Bardsley, West Point, Cal.	1 00
Estate J, and H. W., per David Dancer	200 00
Dividends	300 00
Interest	33 00
Total	$11,800 72

Very respectfully submitted,

E. L. KELLEY.

LAMONI, Iowa, June 9, 1893.

THE INDEPENDENCE CHURCH.

SPECIAL TO THE SAINTS.

THE Bishopric are under the necessity, in order to discharge the duty enjoined upon them by resolution of General Conference of 1890, to ask aid from the Saints in behalf of the brethren at Independence, Missouri.

Without aid they must lose their church after all the effort, means, and toil put forth by them; and under this state it becomes the duty of every brother and sister to aid in extending to them relief at once, so far as it is in his or her power to do.

The eight thousand dollars balance of indebtedness is now due on the church building, and the party holding the mortgage has given notice that he must have his money within ninety days.

The Saints at Independence have for the past three years been trying to carry this load under heavy interest, and we may truly say in their behalf that in that time they have done all that could possibly be asked of them, having, with the little aid furnished elsewhere, reduced their indebtedness from twelve thousand two hundred dollars, to eight thousand four hundred, and payed interest at same time of from six hundred and forty to eight hundred dollars per year. But this effort has so reduced their present ability that they cannot continue to meet the obligation.

We feel that it is a duty on the part of the church, then, to aid them; and have arranged with the branch to make a call upon the Saints for aid in this as per resolution passed by the Independence branch at its business meeting; and in consideration of the Bishopric of the church undertaking to raise the means and relieve them from their present embarrassment the Independence Saints have passed resolutions agreeing to pay back into the Reserve Fund of the church for the benefit of said fund the money raised for them without interest at the rate of one thousand dollars per year.

The trustees for the branch have since taken steps to carry out this pledge on the part of the branch.

Brethren have, then, an opportunity to aid this work at Independence and the general church work at the same time.

We need the Reserve Fund increased so as to be able to meet the emergencies likely to arise in the church.

We wish these brethren and others placed in such position that they are not forced to pay in the way of interest all their earnings to strangers.

The debt of the Independence church has already kept thousands of dollars from the tithe and offering fund, and it would be a continuous loss to the church in this way were the brethren there able to continue as in the past three years to pay their interest and carry their debt.

Let us have a united effort, then, and move this barrier, so the church work may go forward; and while so doing we may hope and pray that no more instances shall occur where Saints shall load themselves with burdens or debts to their own injury and the injury of the general church, but follow the instruction of the Lord given in the early days of the church—"not to go in debt."

Contributions sent for the purpose asked herein will be published in the HERALD as received, so the Saints will know when enough is had. Please send us $100, $50, $25, or whatever you can. Money for this purpose may be paid to Counselors Geo. H. Hilliard and E. A. Blakeslee, and any of the Bishop's agents, or to William Williamson, treasurer of the local committee at Independence, Missouri, or direct to E. L. Kelley, Lamoni, Iowa.

Commending the work to the favor of the Saints, we are, in the Master's cause, Your fellow workers,

E. L. KELLEY,
G. H. HILLIARD,
E. A. BLAKESLEE.

June 9, 1893.

Mothers' Home Column.

EDITED BY "FRANCES."

TRUE GLORY.

It may be glorious to write
Thoughts that shall glad the two or three
High souls like those far stars that come in sight
Once in a century;—

But better far it is to speak
One simple word, which now and then
Shall waken their free nature in the weak
And friendless sons of men;

To write some earnest verse or line
Which, seeking not the praise of art,
Shall make a clearer faith and manhood shine
In the untutored heart.

He who doth this, in verse or prose,
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

—*James Russel Lowell,*

OUR ORGANIZATION.

ON the afternoon of June 4, 1893, a little assembly gathered in the students' room of the church at Lamoni to organize a local branch of the society known as the Daughters of Zion. Elsewhere are given the minutes of the meeting together with the names given for membership.

When, in the midst of numerous organizations, it is proposed to add still another, the careful and judicious question arises, Is there need? When asked in connection with the present movement, we answer without hesitation, There is. If investigation be pursued farther and the question be asked, Why? we would answer, Because it is not the will of our Father that in the tender, susceptible years of childhood, the children should, through neglect or wrong teaching, contract habits of life which, later, it would call for mighty ef-

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forts to break, nor that they should fail to receive all the aid that is possible from wise direction and discipline that shall cultivate their God-given powers and lift them higher in the scale of humanity, keeping ever about them the pure atmosphere of childhood's innocence.

But another question comes. Granting that this is a thing to be desired, is it necessary that a society be formed to effect it? Cannot each mother take care of her own, train and teach her own?

There are parents who are well competent to do this and there are others who feel very helpless many times and long for just the help that it is possible to derive through the means of this society.

Mothers, in the press, the hurry, and worry of work, often fail to give due consideration to most important things. Some need to have attention called to things of which they themselves have never been taught, and just here is where the benefit of the interchange of thought comes in.

It is not enough for a mother to be loving. That she needs to be and more than that, for while love will devise much and often prompt to wisest action, it is not an infallible guide and needs to be exercised, being tempered and itself guided and controlled by wisdom, by justice, and prudence. Those who by the blessing of God have reared noble sons and daughters to be an honor to them and helpers in the world are the ones in the society to give wise counsel and sisterly help to the younger and more inexperienced. Let them not step back and say there is no need for them there.

Let us pause a little one day in the month to think seriously of the training of our children; all through the remainder of the month the thoughts will recur and more considerate action on the part of parents in many cases will be the result.

Let us strive for improvement in our homes; from them proceed the things that beautify or mar all life.

Many letters are reaching us in reference to the movement, some of inquiry and others expressive of thankfulness that such a work has been undertaken. Some of the latter come from those who are isolated from those of like faith as themselves, and we want to ask, Why do you not send in your names for enrollment and thus help on the work? There is nothing but the want of inclination to prevent your doing so much as this, and if you so fully indorse the movement, inclination cannot be wanting. Send your names to Sr. C. B. Stebbins, Recording Secretary.

In response to announcement a number of the Lamoni sisters met in the students' room of the Saints' church, on Sunday, June 4, 1893, at the close of the regular afternoon service, for the purpose of organizing a local branch of the society known as the United Daughters of Zion.

By request of members of the General Committee present, President Joseph Smith acted as chairman. He called for a statement of the objects and work contemplated by the organization, when, by request, there was briefly outlined the history of the movement developed during the late General Conference. Its purpose was stated to be the study of child nature and mothers' work. It had been concluded to be the better plan to have an organization, which had been completed by the appointment of an advisory committee, from which a chairman and recording and corresponding secretaries had been chosen. That committee had prepared a programme for the month of June; others would be issued monthly for the use of local organizations, it being thought the better plan to have organization in the work, for the reason that mothers could thus render valuable aid to each other by mutual interchange of thought, reciprocal suggestions, and comparing of notes and experiences, in addition to the study and attention given the work at home.

All that was necessary to form an organization was, to enroll the names of members, select a president and secretary, adopt the constitution of the general organization, and arrange for regular meetings. The work was important; there was an imperative necessity that mothers be intelligently and fully engaged in the several lines of work proposed in the rules of the organization. It has been said that if we want a pure nation we must have a pure people. If we want a pure church we must begin with the children. In the revelation of 1873 the Lord had spoken to his people promising to bless the various organizations for good among them; that they should be blessed in their efforts to bless others.

By vote of those present it was resolved to proceed to organize, when the following names were presented for membership: Anna M. Thorpe, Emma Waterman, Clara Crane, Julia Moore, Ellen Smith, Jane Shippy, Jeannette Barto, Adelaide Hanson, and Elvira S. Mason. Other names had been presented at the meeting of the general organization in April.

Sr. C. B. Kelley was nominated for president, but declined because of being on the general committee. Sr. M. B. Nicholson was elected president, Sr. Adelaide Hanson Secretary.

A meeting was appointed for Friday the 9th at 2: 30 p. m. in the Students' room of the church. President Joseph Smith then closed the meeting by prayer, invoking the blessing of the Lord upon the organization.

ONSLOW, Iowa.

Dear Sister Walker:—My heart has been full of rejoicing ever since I read that an organization had been formed for mothers. You have truly said "It is one of the grandest advance movements made by the church since the gospel was restored to earth." Every mother should be vitally interested in such a cause and we as Saints living in the latter days, who know the times are perilous, must be awake to the necessity of keeping our children pure. I wish my name added to the list and will send it to the recording secretary, but do not as yet know whether any other sister in our branch will join or not. I have spoken to two but they had given no thought to it, so I determined to go on, not to wait on anyone. We have only four mothers (including myself) in our branch, and we are scattered. I am the most centrally located, one family living about three miles east from us and one the same distance west with one close by; that is, within a mile. I am willing, and indeed anxious to do all I can. The idea which obtains with most people, that "boys will be boys" and that they can outlive such indiscretions is to my mind *wicked*. The soul of a boy is just as precious in the sight of God as that of a girl, and that which will defile the one will also defile the other.

United effort will accomplish much. I will speak to the sisters again about this and in the meantime any advice you can suggest will be thankfully received.

I am yours lovingly,

ELLA J. GREEN.

[WE hope you will "speak to the sisters again" and be successful in getting them to organize. Speak to your neighbors also; for while the work is to be carried on by the sisters, it is not to be confined to them, but any who desire to take hold with us in earnest are cordially invited to join or attend the meetings. Bear in mind that the meetings are monthly ones (not weekly as some suppose), and it has been suggested that in branches where the Prayer Union is organized that one meeting of each month could most profitably be given to this work. Think of it, sisters, and let us hear from you.—ED.]

HOME COLUMN MISSIONARY FUND.

Amount to date, May 24		$4,671 08
A Sister, Io.	$ 33	
Charles Curtis, Utah	2 00	
Sarah Smith, Utah	5 00	
Sr. Emma Burton, Cal.	50	
Mary Ode, Mo.	60	
Sue Hayes, Nev	1 00	
F. M. Chapman, Io.	1 00	
		$10 43
Amount to date, June 9		$ 4,681 51

GOSPEL BOAT FUND.

Amount to date, May 24		$1,383 18
The Tulare City, S. S., Cal.	$ 90	
Hattie Johnson, Ill.	1 00	
Ellen Johnson, Illinois	1 00	
Charles Curtis, Utah	2 00	
John Larson, Utah	1 00	
Sisters Aid Society, Armstrong, Kan.	10 00	
Ellen Baker, Mo.	10	
Meyatt Mitchell, F., Mich.	50	
W. E. Wilson, Texas	50	
Sue Hayes, Nev.	50	
		17 50
Amount to date June 9		$1,400 68

DECATUR, Nebraska.

Dear Sisters:—We have Sunday school every Sunday at eleven a. m. and prayer meeting immediately after Sunday school. There are a few earnest Saints here and I hope by the aid of the Master we will be able to keep our Sunday school going, although the prospect looks very discouraging at present. I have three little ones given into my keeping, two of my own and the other my husband's half sister, a little orphan. I have tried to teach her the principles of the gospel and as the result had the pleasure of seeing her led into the waters of baptism last fall by Bro. G. M. L. Whitman. My other two are mere babes. I feel my incompetence in such a position for "The care of a child is a sacred

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trust," but I hope by the aid of the Spirit to guide their little feet aright until they reach the age of maturity and then it is my heart's desire to see them embrace the true gospel of Christ.

I do love the Home Column. There are such strengthening and encouraging letters written by sisters in different parts of the world. The article "Mother's meetings" in last number of *Herald*, written by Sr. Fannie Jones is to the point. How many times I have heard mothers say, "Well, he is a boy. If he was a girl I wouldn't near let him do such things." We must insist on an absolutely pure life of both sexes. I do wish we had the material in our branch to organize, but we have not. There are such a few of us and we are so widely scattered that it would be quite impossible.

Your sister,

CINA BUTTS.

[THINK twice before you say that it is impossible to organize. Just one meeting of a few short hours each month is all that is asked for and local societies can choose the time of meeting which suits them best.—ED.]

EXTRACTS FROM LETTERS.

SO MUCH fresh matter has of late been pressing upon us for attention and filling the space allotted the Home Column in the HERALD, that we find ourselves under the necessity of abridging and making brief extracts from many letters which otherwise we would be glad to publish in full.

The following from a sister in Chicago we are privileged to extract from a private letter. It speaks for itself and shows how God is pouring out a spirit of earnest zeal for labor in his cause upon those who have little opportunity of laboring for him:—

"A week ago to-day I went over to Mrs. B's (next door) on an errand, and she asked me to come in again when I was not so hurried. It just came to my mind to take an epitome and some *Autumn Leaves* and tell her something about the church, as I supposed she knew I did not belong to the Methodist Church. She said a good many knew about it when we first came here, but she thought they never thought about it any more. She told me she heard Bro. Rogers preach at Sandwich once, and several of the elders had been at her house in the country some miles from Sandwich and spoke well of the people there and at Plano. Yesterday I ran in for a minute and as I started away she said, 'I have read those books pretty thoroughly and I find lots of good in them, but also some weak points—for instance revelation. You know the law was fulfilled in Christ.' She said,—

" 'Do you mind talking about it?' 'No indeed,' I replied, 'not when I have time, but I have left both babies sick and asleep and must not stay long.' I added a few words about revelation and she said, 'Now that revelation that Joseph Smith had about polygamy—' and I told her that he never claimed to have had any such revelation, and was opposed to polygamy, etc., and in a few minutes I left her. Then I thought, how can I know what to say and how to say it? And there went up a prayer from my heart that I might know, and where to find things to read to help me, and I thought of a sermon that came in the *Herald* by Bro. Joseph Lambert (right there and then) on present revelation. My feet flew up the steps and I said half aloud, 'If I *only* could do a little to help spread the gospel!' I got the sermon and the last magazine and took them them over and she said she would like to read them. I felt so glad and light-hearted at even that much, for I will feel that I did what I could even if it never does any good. It seemed as though I never had any chance for the people were only calling acquaintances and of course I was very backward about saying anything. Bro. Pitt said the other day that we had been looked down on so long and so many hard things said against us that we were naturally backward about it unless good opportunity afforded itself. It just comes over me lately that there will be people whom it was my duty to have warned, and that I must make an effort, with the help of God, that my hands may not be entirely empty when the Savior comes."

Sr. Margaret J. Head, of Clarksdale, Missouri, writes expressing her continued appreciation of the Home Column and its work. Her mind is drawn to consider the great importance of furnishing the children with plenty of good reading and the home with a bright, cheery, clean, and well-selected newspaper. Let us say just here that we fully agree with Sr. Head, especially in regard to the newspaper. Parents cannot be too careful right here, for there are many so-called newspapers which are simply unfit to enter a respectable home upon any errand or pretense whatever, much less to receive the welcome of an invited guest whose regular visits are paid for. No Saint has the shadow of an excuse for tolerating such while the *Independent Patriot*, an ably edited, pure and well-filled sheet, can be obtained for $1 a year. It is not because the editor and publishers are Saints that we say this, but because we have long felt and known that the paper was not only a credit to the church, but a blessing to the community, and what we say is said in the interest of the *home*, whether those who gather around its hearthstone be of our own faith, of another faith, or of no faith.

Sr. F. E. Richardson, of Hubbard, Ohio, writing in reference to her own experience as connected with the Prayer Union says: "I would say to the sisters, keep the hour. I have tried to remember my covenant, and when faithful I have found that the Master can hear, and regards the prayers of his people. I have kept my hour all winter in the early morning and it has many times cheered me and at all times proved a blessing.

Sr. Donna M. Holmes, of Ronald, Washington, being one of the scattered ones, desires to add her testimony to the many others in the Column and to express her gratitude for the benefits she has derived from the same.

Mrs. Ida Lambert, Archer, Merrick county, Nebraska, asks the faith and prayers of the Saints in her behalf and asks if any elder can make it in his way to visit her home that he will please do so.

Sr. Anna Gibson, of Elvaston, Illinois, writes that she is rejoicing in the gospel together with her husband who has been led to obey. He was baptized the 24th of February by Bro. Wm. Lambert and they both desire to prove faithful. She earnestly asks those who are not Saints, to lay aside prejudice and investigate the claims of the latter-day work.

Letter Department.

KNOBNOSTER, Mo., June 30.

Editors Herald:—I desire to call attention to the fact that our *Gospel Quarterlies* are not to be underestimated; for, though a Sunday school publication, they may well be studied by those of mature years and knowledge, many of whom imagine that our *Quarterlies* are of use only to the children. An example: How many of the class referred to have taught us that "Lucifer" (spoken of in Isa. 14:12–16) is none other than the Devil or Satan? I have heard it all my life, and feel ashamed that I never read the context until lately, when studying the new *Quarterly* for June, July, and August. In the "Lesson Dictionary" I found the following: " 'Lucifer' (*light-bringer*), the Latin name of the morning star, or 'son of the morning.' The word *Lucifer* is used once only in the English Bible, and then of the King of Babylon. (Isa. 14:12.) It is now commonly, though inappropriately, given to the prince of darkness."

Though a minor point, yet I was pleased to be set right by this little *Quarterly*. I have no desire to misapply Scripture of any import, great or small. Let it be remembered that the above is but one of the many surprises to be found in that publication, and that it costs but *ten cents for three month's lessons* (Senior Grade). Surely this is within the reach of all—even the poorest.

It will establish a feeling of confidence, if it be remembered that the General Sunday School Association has provided that these *Quarterlies* be examined by a "Revising Board" to correct "doctrinal and historical errors," should any exist, after the lessons leave the hands of the editor. This committee is composed of Brn. H. A. Stebbins, E. L. Kelley, and J. A. Gunsolley.

As I see it, every family in this church should provide *Quarterlies* for the children, as well as for themselves.

GOMER WELLS.

FAIRFIELD, Neb., May 10.

Editors Herald:—Will you permit me through you to tender thanks to the brethren, sisters, and friends of Lamoni, for their kindness shown to The Hunter while in attendance at the late conference. First, I will state my surprise at the beauty of location and the enterprise of the inhabitants of your town, which far exceeded my most sanguine expectations. I did not expect to see so much accomplished in so short a time. Second, the enterprise of the inhabitants is only surpassed by their hospitality and kindness, and that without respect of persons, and this hospitality given with such cheerfulness that it makes a person, though a stranger, feel perfectly at home. It is truly a joy to enjoy the association of such people, and it gives one a better opinion of mankind when brought under a practical test of true Christianity. May God bless the Saints and their city.

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It was with sorrow that I took my leave of the Saints at the end of conference, for my home in the wilderness. I landed at Edgar, Nebraska, April 20. I soon found the home of Bro. Hyrum Blodgett, and was taken by him some eight miles to the home of Sr. Mary Dalton. The meeting was a happy one. Appointments for preaching were given out in the Antioch schoolhouse, also in the Baptist church, in Fairfield, and in the Buffalo schoolhouse. I held five services in the Antioch schoolhouse, and then went on April 30 to the residence of Bro. C. E. Blodgett where I performed the marriage ceremony for Alonzo D. Collins and Minnie Blodgett. It was truly a quiet, happy affair. Some very nice and appropriate presents were given. Sr. Minnie is the oldest daughter of Bro. C. E. Blodgett. I held three services in the Buffalo schoolhouse and four in the Baptist church at Fairfield; was assisted by Bro. C. E. Blodgett. We tried to get a house in Edgar, but could not.

On April 17 I held a meeting at Mr. Dalton's. Bro. Shute and Bro. Blodgett and self blessed five children. A good time was had; the Spirit was manifest in power. On the 8th I baptized Jesse Dalton at Antioch schoolhouse, in the Blue River,—a convert of Sr. Mary Blodgett, now Sr. Dalton, and the third that has come into the fold through her teaching in this locality, and several others are believing. May the good Master bless the laity who are willing to contend earnestly for that faith once and now delivered to the Saints. Would it not be well if elders watering plants would be kind enough to state who sowed the seed? It would be encouraging to those who are able to sow seed, but not able to water.

On the 9th we held meeting at Bro. Jared's, in Fairfield, and after a spirited discourse by Bro. Shute confirmation was attended to, and the next morning I took my leave of the kind Saints and started for home.

J. S. LEE, The Hunter.

DENVER, Colo., June 3.

Editors Herald:—I arrived here this morning to meet Bro. John Kaler ere he leaves for his mission, as per action of General Conference. Have just met Brn. Kaler and Gilbert. I learn that Brn. M. H. Forscutt and William Newton have also arrived.

I responded to the call from Cottonwood Springs, Lincoln county, Nebraska, as soon as possible, and began ministerial labor there May 27, and continued until Thursday evening, June 1; and on that day fifteen passed through the chilly waters of baptism, and were confirmed the same day. The confirmation meeting was good. There are others believing.

I listened to a discourse on Sunday, May 28, from the Rev. Morrow, of the M. E. Church, who in the course of his remarks said that the Bible contained all the revelations God gave to man; that John was commanded to seal his book, and that was before Joe Smith made his Bible. At the close of the meeting I respectfully asked him if he would be willing to so affirm such a statement in joint discussion; whereupon he said he "did not deal with skunks." I learn that he has had much to say about affirming that he knew the Saints in Iowa, laying many evil practices to their doors. A Mr. Dennis and wife have been here, he doing considerable preaching, his wife always testifying as to the validity of his statements. So far as I learn he had but little if any good to tell about the Lamoni folks; claims to have lived there, etc.

The small grain in and around Cottonwood Springs is well nigh ruined through drought; but there was a beautiful downpour of rain on yesterday, May 30, and several showers since, so that the farmers are hopeful for corn, grass, and potatoes. One of the fifteen baptized was a son of Bro. and Sr. Knapp, who for a long time resided at Wheeler's Grove, Iowa, and who is now in Beloit, Kansas. F. E. Knapp and wife have done much by way of spreading tracts among the people of Cottonwood Springs, and so far as I learn have established for themselves a good reputation.

I am in a sort of a quandary to know which of the many calls to respond to first, and wonder why the church does not see the necessity of spending less time and money in public gatherings, and so increase the coffers of the church and the ministerial force in the Lord's great harvest field. In bonds,

JAMES CAFFALL.

HOLLISTER, Cal., May 30.

Editors Herald:—At the request of the missionary in charge I came here on the 19th and found Elder Albert Haws with whom I had been appointed to labor, already in the field, having erected the tent and opened meetings on the 11th, being nobly assisted by the local ministry and Saints. We have continued the meetings, holding twenty-two preaching and two prayer services. The attendance has averaged forty-four, the average of non-members present being about thirty-seven, which we consider very good, as Hollister has been a very hard place to reach. We have had excellent liberty in presenting the word, the best of order and attention being maintained throughout. There was one accession by baptism, and we think much good has been done by removing prejudice and getting the people to thinking. Several are investigating and I think will obey ere long.

The few Saints here are alive in the work and have come forward nobly in sustaining our efforts. I pray that God may bless them in all things needful, and also bless the seed sown to the salvation of those who desire the truth. I have been informed that two gentlemen tried all the reverends of the town to get them to discuss differences with us, but did not succeed, notwithstanding we have publicly announced that our tent was free, and that we would divide the time with them. We closed our meetings last night, the interest continuing to the end, and are booked for Watsonville to-morrow, and expect to continue the battle for truth in this district until the cool autumn evenings admonish us that it is unwise to longer continue tent meetings.

I find Elder Haws an active and zealous colaborer. We feel much encouraged to move forward in the work before us, praying God to make bare his arm in defense of his truth and to the pulling down of the strongholds of the enemy; and while we may not see the immediate results of our labors, we know that it is God's work in which we are engaged, and are willing to toil on, sowing the seed, trusting him to give the increase. May God prosper his work. Yours for truth,

W. P. PICKERING.

STRATFORD, Ont., June 1.

Editors Herald:—We are feeling sad to-day because of having to part with Elder Tomlinson, who has been here for a couple of weeks. By his meek and kind disposition he has endeared himself to all the Saints, and by his advice and counsel has brought them together again, and peace and harmony reigns.

On Sunday the 21st, Bro. Lindsey was called of God through Bro. Tomlinson to the office of a priest, and on the following Tuesday the Saints were organized into a branch. Elder Tomlinson has just started in the field; this is his first work, and we can truthfully say that it has been a grand work. May God bless him and restore him to health and strength, that he may be able to do all that we believe is in the future for him. Elder A. E. Mortimer was also here for a few days. Saints and friends were all pleased to see him and sorry to have him leave us so soon.

I love this great latter-day work with all my heart, and long to see my parents and loved ones in the Church of God. I pray that I may live humbly and faithfully before the Lord at all times that I may manifest a godly walk and conversation, that the example of my life may adorn the church, and I be the means of bringing many of my friends to the Lord. Your sister,

MRS. ADA SHANNON.

NEBRASKA CITY, Neb., June 1.

Editors Herald:—Our beloved brother, M. H. Forscutt, took his leave of friends and home on Monday last for his long journey to his mission field. On the Friday evening before about fifty of the Saints and friends worked a little surprise on Uncle Mark. They met at the chapel, sent a committee after Uncle Mark, and when they arrived at the house found him busy getting ready for the journey. They requested of him to go with them quickly to the church as there were parties in waiting there wanting to see him. "What?" said Uncle Mark, "somebody wanting to be married?" The committee did not inform him otherwise, but left him to fix that matter in his mind to suit himself, so when they arrived at the church he was surprised to find such a crowd of people there, with his family in waiting, and as he stepped forward Bro. J. Armstrong took him by the hand and bade him welcome in a very neat and appropriate speech, assuring him of the feelings of the Saints of Nebraska City, how he was held in their esteem, and as he went forth to do for the Master he would carry with him the respect, the love, and a hearty God bless you from friends at home.

Bro. Forscutt replied by a short speech, in a very touching manner, reviewing many incidents in his past life since first making his

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home in Nebraska City, after which Deacon J. L. Tempest in a very neat and appropriate speech presented to Uncle Mark a purse that had been made up by the crowd as pocket money, thinking that though it was no great amount, yet it might be of use when away from home and friends; but it was not given for its real value, but to remind him that we all thought of him and had a desire to have an interest in his welfare. Upon the whole it was a very pleasant little gathering, yet it was with sadness that many gave a parting hand to Uncle Mark. A BROTHER.

NORWICH, Conn., May 13.

Editors Herald:—I joined the church April 6, 1892. Previous to that time I had been baptized into the Quaker church, a sect known as the Rogerines. My people were all members of that church as far back as the fourth generation. Through the instrumentality of Sr. Merritt, Brn. F. M. Sheehy and George H. Gates came to the quiet hamlet of Quaker Town and almost set the world on fire by preaching the gospel of Christ. The people were willing to hear and believe those parts which pleased them, but when Bro. Sheehy preached, "These signs shall follow," and that he that doeth the will of the Father shall "know of the doctrine," etc., they thought that part of the Bible must be twisted and turned out of shape to make it good enough for them. When Bro. Sheehy went away he sent Bro. George Robley, who preached the same gospel, and on April 6 he led my two brothers-in-law and myself into the waters of baptism. People told me I was a crank and a fool, and that I was young and had been deceived by the Mormons, and that my wife would not be so foolish; that she had good sound sense; but, praise the Lord, she and two of her sisters turned fools according to the wisdom of men, and joined the church of God.

On October 9, last, I was looking for my cows and going into my field of sweet corn, I was led to pray, and as my corn was not yet filled out and I was depending upon the money it would bring, and people told me it would not get ripe as there had been several frosts already, I knelt down in the moonlight and asked the Lord to spare my corn from the frosts; and he heard my prayer, as I picked the last of it on the 25th and it was not injured by frost.

This spring I thought I would sell out, as I had worked hard and barely made a living. I tried to sell my horse, but the most anyone offered me was $1.25. One of the brethren was at my house at the time and asked me if I had paid my tithing. I told him I had not, as I could not get far enough ahead; and he said if I should pay a little each month he thought I would get along better. The next day I sent four dollars to the church and the day after I went to the city on business and drove up to a grain store and asked if they wanted a horse. They said one of their horses was sick and if mine would do the work they would take her. She did the work, and they paid me $140.00; thus the Lord blessed me. Last month it took most of my ready money, but what do you think God did for me in return? I was taken sick with inflamation of bowels and an abscess in my right side. As we were sixty miles by rail from the nearest elders, we called the doctor, thinking I might get relief, as I was in much pain. I grew worse constantly; my temperature going up to 104½°. I had been sick four days and I sent to Providence for the elders believing I should die if the Lord did not see fit for me to bealed. The day that Elders George Gates and George Robley came, my whole side from my foot to my throat and face was numb, and I could hardly speak aloud, and my limbs had to be moved by my attendant. I was administered to that evening, but felt no better. The next forenoon I was administered to again, and was healed instantly, and sat up and partoook of the sacrament. The doctor came that afternoon and seemed very much frightened at my having been out of bed.

Dear brethren and sisters, let us strive to obey *all* the ordinances of God. The ordinance of tithing is especially necessary that the families of our ministry may be cared for while they are away spreading the glad tidings of the gospel which will eventually bring peace on earth and good will to men, and prepare us for the coming of our Lord.

Your brother,
THOMAS G. WHIPPLE.

PHILADELPHIA, Pa., May 30.

Editors Herald:—Since writing you last, affairs have shaped things necessitating my locating near Wayne Junction on the Reading Railroad, the main line to New York. My address will be, W. 2049 Wayne Terrace, N. T., Philadelphia, Pennsylvania. The work is moving very slowly, but we trust firmly. Like all city work vascillating. Bro. Bartholomew and family were with us on Sunday evening. He is here with his Equine Paradox for this week. Having very cool weather for this season of the year. A few hot waves are about all the summer weather we have had, and they were of short duration.

In bonds,
A. H. PARSONS.

SACRAMENTO, Cal., May 31.

Editors Herald:—I expected to have been on my way northward by this time, but the work accumulates faster than I can dispose of it, and I do not feel inclined to leave work undone, even to attend to other places where work must remain undone, for awhile at least. There is quite an interest here at present. On Monday I baptized a young man who has been a licensed Baptist preacher, but Brn. Parr, Harlow, and Cook showed him a better dwelling, and he was willing to enter. The brethren have others near the door they think, and wish me to stay and help, so I tarry and will remain until next Sunday at least.

Since Bro. Heman has left this field I feel a peculiarly lonely feeling, and am just waking up to the knowledge of how much I was relying upon him, and also I see the mission in a different light than I did before,—I think I see its needs, the best vantage ground for work, and its condition clearer than before, and can more fully sympathize with Bro. Heman in his toilsome discouragements and patient labors in this field, especially in the first years of his work here. He has left the mission with the character of integrity, uprightness, virtue, and honorableness that may well be emulated by all. May God bless him. He delivered his farewell discourse last Sunday in the chapel at San Bernardino. I wish it could be published. The brethren are all doing good work; everything is moving on nicely in the field and God is blessing the ministry. Peace to all Israel.

In bonds,
J. F. BURTON.

GREEN RIVER CITY, Wyo., June 3.

Editors Herald:—I have been afflicted for the last year, and am still a long way from being well. I thought I would solicit the faith and prayers of the Saints that I may be restored to health and soundness. I realize that the faith and prayers of the righteous availeth much, and I hope that all who read this letter will remember me before the Lord. I wish to be enabled to do good for the Master's cause. Your brother,
M. STEPHENS.

FROZEN CAMP, W. Va., May 26.

Editors Herald:—I came to Ripley, Jackson Courthouse, on last Saturday morning and found Bro. Charles Moore awaiting me. We rode to his home, six miles, such miles as they say in this country were "measured with a long-tailed dog with the length of the tail thrown in for good measure." Bro. Charles soon called in his neighbors, and we commenced the work the same evening and from there we went with Brn. Godby and Jeffers to Sand Hill "only six miles," on Sunday morning. There we took lodging with Bro. Jeffers and Bro. Rhoads until we had spoken three times in the schoolhouse. After arranging for work two weeks ahead, Bro. Godby took leave of us for home, and we returned to Bro. Moore's, where we spoke two evenings in the schoolhouse with the best of liberty, making a healthy impression for the cause and sowing the good seed which will produce a harvest for some reaper ere long.

Great opposition was manifested at first to our occupation of the schoolhouse, but Bro. Moore effected an entrance about nine o'clock at night and we were pressed into service at this late hour. But when they discoved that we spoke with charity for all and from the good old Bible, our friends were numerous. The calls for preaching come to us from every quarter. "The heathen rage and the people imagine a vain thing." The popgun preachers who have all "graduated between the plow handles" are occupying the schoolhouses every "Sabbathday," and the circuit riding merchants are fearful of opposition lest they lose their customers.

This is a grand country for our work. It requires a little courage at first to meet the mobbing and the lying tools of the preachers, but the danger is soon over. These men (?) are never brave, and all we have to do is to go boldly forward, pay no attention to "This is to notafy yo that yo must leve this plase in twenty-fore ours or be cut to peeses fur we wont hev no Mormens in this cowenty—bi or-

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der of the Comita." These ignorant cowards are never to be found when you look for them, and if one goes before the (grand) grand jury of this county to testify against them the jury "aforesaid" will look at each other and smile! Still I will say that there are many good people in this county and the time is soon coming when grand juries will respect the Saints and treat them with as much consideration as other people.

I had the pleasure of baptizing a promising young man yesterday, John Moore, son of Bro. Charles and Sr. Mary Moore. Bro. G. H. Godby whom I baptized here three years ago has become an able preacher and is doing a great work in opening new places, and has been baptizing. I am really rejoiced to see him so strong and able as a minister. He is a priest, but my impression is he will soon be an elder. Bro. Charles Moore is also in the work and a very able defender of it. Both these men are worthy to be put in the field by the General Conference. I do hope that all the available forces in West Virginia will soon be employed, as we need their help. I have heard Brn. Robinson and Gowell are in the district. I hope they will continue with us. Yours for the triumph of the work,

D. L. SHINN.

Original Articles.

LETTER FROM BROTHER J. C. CLAPP.

EDITORS HERALD:—For more than a quarter of a century I have been a constant reader of your columns and one of your most ardent admirers. I have often sought your pages for counsel and comfort, and by doing so have felt spiritually enriched. I have held you up to the world as being the soundest, purest, and best managed religious journal in the world. It is true I have frequently found sentiments in your columns with which I could not agree, but such matter was generally to be found under the heading "Articles under this head do not necessarily receive the indorsement of the editor," etc., while others have been passed by unnoticed being considered of a harmless character. But recently your pages have contained sentiments which I regard as not only unsound, but to a great degree damaging to the cause which we have been laboring for so many years to advance, and, I will add, an imposition upon every elder so laboring; that is, if the elders are expected to defend the doctrine set forth in the editorial departments of the paper.

I shall only mention two items in order to exhibit the character of the matter to which I make objections. But first let me say for years we have been accusing the Utah people of corrupting the records of the church, and for us to now make these same perverted records the interpreters of the law and doctrines of the church is, to me, not only an exhibition of weakness, but it is also putting weapons into the hands of our religious enemies. Have we not been disgusted when our arguments based upon the law have been met with, "Joseph said so and so," and "*I heard* Joseph say so and so"? And how quickly we have called them "to the law and to the testimony." But now what will they say when they see your columns overflowing with the very same kind of arguments for which we have been condemning them for years.

The martyr has been accused of saying many things which, if he did say, reflect very little credit upon him and certainly add no strength to the cause that we are trying to maintain, and the deeper such sayings are buried and the sooner they are forgotten the better it will be for all concerned.

For instance, on pages 245 and 246 of the *Herald* for April 22 the seer is quoted as having said, "I suppose I had established the church on a permanent foundation when I went to Missouri, and indeed I did," etc. Now I do not believe that such a boastful way of using the word *I* was ever dictated by the Spirit of Christ, and if I mistake not, it was for a less offense that Moses was forbidden to lead the children of Israel into the land of promise.

Again; in the *Herald* for April 15 page 233 is an article which if I should meet in any other paper than the *Herald* I should either pity the writer as a blind guide or condemn him as a perverter of the word of God. While it is true that the writer of the article does not condemn the practice of calling for the elders in case of sickness, she certainly does work around it very much as a sectarian would who was not willing to come out plainly and deny the Scripture, and we ask if arguing away the gift of healing is not the object of the *editorial* comment on the wonderful testimony of healing, then where is the propriety in the comments at all? The whole of it looks to me to be a mild cut at the doctrine that we have been trying to build up for years, and my fears are made stronger by the use that is made of James 5: 14, where the writer uses the word *save*, not *heal*. While I confess this is the first time I ever saw the text quoted so used in any of the works of the church, yet I have met it in discussion with sectarian priests and only had to quote the next or sixteenth verse to show the fallacy of the position.

I have always believed and do still believe that faith, repentance, and baptism were for the remission of sins or for the *saving* of the *soul*, and that the ordinance of anointing with oil and imposition of hands with prayer was for the *healing* of the *body*. The question, "Does not the Lord provide that I should be nourished?" and the way it is put, is misleading, for it carries the idea that the nourishing was to be done by a physician; when the text teaches the exact contrary; for it says: "They shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy."

I very much doubt if the Lord ever called or appointed a physician, as such, to the church; and if so, I would like to ask why there was no provision made for a successor? For if a doctor was appointed by revelation to the church, it would follow as the same cause exists now that made it necessary to appoint one then, we should have such now, appointed by the same authority. So we must not stop with preaching apostolic succession, but we must add to the list of church officials the M. D.

If we claim that God ever appointed a physician for the church, it will not do for us to say that such an officer was necessary then but that now it is no longer needed; for then will our religious opponents meet us with the same argument with regard to apostles and prophets, etc., and when we would show that apostles and prophets were given to edify the church, and claim that we need edifying now as much as did the people of former times, our opposers could reply: "Doctors were given to *heal*, not to *save* the sick, and to nourish, etc., and we do get sick now and need healing and nourishing, just as much as they did in former times."

The writer of the article evidently had reference to Thomas B. Marsh as the physician appointed to the church; but I confess it takes keener sight than that of your correspondent to see that the appointment of Mr. Marsh was that of a physician to the church, only in the same light that Peter and John were appointed to be *fishers* to the church. In fact there is not to me the slightest indication in the revelation to T. B. Marsh that he was to continue the practice of medicine, but just the contrary; he was to be directed by the Conforter, and was to establish the church, and this by declaring the word of the Lord, and not by pills and plasters.

In conclusion, I will say that I have no objection to one calling in a doctor when occasion *requires*, but to make the doctor a church official, and his nostrums to take the place of the nourishing that the Lord advises for his people is not Latter Day Saintism by any means, and I do not believe such teachings should appear in the *Herald*. And I am not alone of this opinion, even away out here on the islands of the sea; and it is most encouraging and beautiful to see the implicit faith growing in the hearts of these people in this one of the most blessed ordinances in the church; and I would re-

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gret most sincerely to have that faith that we have sought to instill in their hearts shaken by the slightest suggestion of a better or another way for healing the sick. I may have written too plainly, but I will claim this virtue for thus writing at least; that is, no one can fail to understand my meaning. Yours for truth and the unadulterated doctrines of the restored gospel,

J. C. CLAPP.

HONOLULU, Hawaii, May 20, 1893.

AARON A HIGH PRIEST.

WAS Aaron a high priest of the Melchisedec or Aaronic order? So queries Bro. L. R. Devore in *Herald* of February 18, 1893.

Referring to Presidency and Priesthood page four, he asks: "What order does Bro. Kelley mean by the words, 'and the lesser priesthood was called after the name of Aaron, because he also was such a distinguished high priest of that order.'" Bro. Kelley evidently refers to the Aaronic "order" here, but if the brother had turned to page eighty-two of Bro. Kelley's book, he would have seen that Aaron is classed with both orders, as a high priest.

I believe with Bro. Kelley that Moses organized "the church in the wilderness," just as Christ established "the church" in New Testament times. (Acts 7: 38.) Moses was president (presiding high priest) of that church, with Aaron and Hur as his counselors, which position would necessitate their being Melchisedec high priests. By referring to Exodus 24: 14 we can readily see that in the absence of Moses, Aaron and Hur were the chief authorities or spiritual advisers among the "elders of Israel," which teaches us, by implication at least, that they were associated with him in "the presidency." (See also Ex. 17: 12.) But when Moses was in the mount receiving the "two [stone] tables of testimony, written with the finger of God," Israel prevailed on Aaron to make them "a molten calf," and Israel worshiped it and thus "transgressed the perfect law of liberty," the gospel of Christ; for Paul says: "they tempted Christ" and "were overthrown in the wilderness." (See 1 Cor. 10: 1–9.) By transgression Aaron lost his (Melchisedec) priesthood; as did also all Israel, except Moses, who retained it; for he had it at death. (D. C. p. 224: 4.) Prior to Israel being "overthrown in the wilderness," there was a different "order" of things as evinced by Christ in Matthew 19: 8; also by David in Psalms 81: 11–13.

The second "tables of stone" did not contain as much as the first two which Moses broke; for the Lord said unto Moses, "I will take away the priesthood out of their midst; therefore my *holy order*, and *the ordinances thereof*, shall not go before them."—Exodus 34: 1, I. T. This shows us plainly *where* and *when* Israel lost the "holy order," or Melchisidec priesthood; also "the ordinances thereof," which is the gospel in its fullness. So we find, first, that Aaron was associated with Moses as head of "the kingdom of Israel," by which we conclude that he must have been a high priest of the Melchisedec "order," but he lost his priesthood by transgression, as heretofore shown. Second, we find that after "the law of carnal commandments" was "added" (Ex. 34: 2, I. T.), Aaron officiated at the head of the "lesser order," which shows conclusively that he was—after the transgression—called and appointed to be the high priest under that law, which was administered by the lesser priesthood only.

In the fifth chapter of Deuteronomy, Moses enunciates the ten commandments, the fiery law, as written on the two tables of stone, and at the conclusion he says, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: *and he added no more.*"—Deut. 5: 22. Note carefully the words, "and he added no more," and then compare them with the words of Paul in Galatians 3: 19 where he says, "the law [of Moses, the ten commandments] was added by reason of transgression." What did they transgress that necessitated the adding of a fiery law? I answer, "the ordinances" administered by the "holy order" of the Melchisedec priesthood, which God took away in the day of Israel's disobedience, when they "tempted Christ" and were "overthrown in the wilderness" (1 Cor. 10: 5, 9), as is also clearly shown in Exodus 34: 1, 2 of the Inspired Translation.

JOHN KALER.

WHO ERRED?

IN the *Herald* for May 6, page 281 under the caption of "Priesthood Gradation Question," Bro. T. W. Williams has attempted to correct an article of mine upon the same subject, but without doubt he misunderstood the topic, and has shot wide of the mark.

My former article was prompted by the following: "If one is ordained a deacon first, then a teacher, then a priest, he rises in each ordination in the grade of office, but not in priesthood. The same holds good when one is ordained first an elder, then a high priest, seventy, apostle; each successive ordination changes the grade of office, but not the priesthood."—*Herald* vol. 40: 131.

As I was misunderstood in my former article, I will "try again." I believe fully, that part of the above "answer" which sets forth the idea that a man rises in the Aaronic priesthood when ordained a "deacon first, then a teacher, then a priest." That which I did not and do not now agree with are the words: "The same holds good when one is ordained first an elder, then a high priest, seventy, apostle. Ordination is always an upward step in the priesthood, and I know of no descending steps by ordination. Nor am I aware that there is in the church any law that provides for or authorizes the ordination of men from the Quorum of High Priests, to the Quorum of the Seventy, but I am aware of the reverse action, in the case of the following seventies: "Let my servants Archibald M. Wilsey, William D. Morton, and George Rarick, be ordained high priests."—D. C. 117: 8. I honestly believe that these men graded up one step in the priesthood when by ordination they left the Quorum of Seventy, and were enrolled with the Quorum of High Priests.

The reader's attention is called to the fact that Bro. Williams passed the first paragraph of my article in silence, notwithstanding all the rest of the article hung upon that first paragraph; but he has something to say about the next paragraph, and I confess that if he knows the cause why "a perfect understanding has not obtained," he has gained knowledge that I do not possess. Perhaps Bro. Williams knows what he writes when he says: "The Twelve have adopted a policy in their appointments wherein the Seventy stand next to them." I offer no opinion upon this "policy," for I was not writing upon the prerogative, nor the authority of ministers, but upon priesthood gradation, that is, the steps in the priesthood, without attempting to define the duties or privileges of any. I want to be in harmony with the following:—

"The church government consists: 1. Of a First Presidency, consisting of a president and two counselors. 2. A Quorum of the Twelve (a Traveling High Council). 3. A "Standing High Council" of the church; and at each "stake" a similar subordinate Standing High Council, consisting of twelve chosen for that purpose. 4. A High Priests Quorum. 5. One or more Quorums of Seventy, not exceeding seven. 6. Quorums of elders. 7. Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church and higher church authorities. 8. Quorums of Priests. 9. Quorums of Teachers. 10. Quorums of Deacons."—Book of Rules, pp. 163–4.

I wish to state that I am in full accord with the above. How do you stand Bro. Williams? Without doubt you have a right to select whose opinion, or "policy" you follow. No one

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with Romans 6: 16 before them would deny to any that right, for it was "in the garden of Eden gave I unto man his agency;" so saith the Lord by revelation.

I do not apprehend that Bro. William H. Kelley will ever attempt to "maintain his position" (if he holds the position) that the High Priests stand either "9th" or "10th," in rank or gradation of office in the priesthood. Bro. Williams must have been reading between the lines when he points out the "exception." So let it stand.

Bro. Williams pleads that he has "never seen an article from the pen of any of my brethren of the Seventy urging their claims, rights, prerogatives, etc." Let me ask you to turn back to the *Herald* for March 25, 1893, and read the article by J. F. Burton of the Seventy, under the caption of "Necessary Development in Organization." As this article is right in line with what I see objectionable, I will examine one portion of it. Bro. Burton says: "When the whole earth is occupied by the ministry, there will be the following order, which,—in comparative order,—should exist in the church now. The First Presidency presiding over all the earth, over all the church; the second presidency, the Twelve, presiding over all the church under the direction of the First Presidency, probably the church portioned into twelve parts, presided over by the Twelve, one to each part; then the third presidency, the Seventies, presiding over portions of these parts or missions, under the direction of the Twelve; these three quorums being a first presidency instituted of God for the express purpose of assisting in the redemption of man, by propagating the gospel in all the earth, to every nation, kindred, tongue, and people."—*Herald*, vol. 40:188. All of the above which relates to the Seventies being a "presidency," or forming a part of "a first presidency," I call in question. What a vivid imagination it must have required to compose "a first presidency" of five hundred and five men; for such a presidency is purely imagination, as there is no provision or sanction in the law of God for such an order obtaining in the church. The duties and calling of the Seventies are quite different from that of a presidency: "And these seventy are to be traveling ministers unto the Gentiles, first, and also unto the Jews."—D. C. 104: 43. The special duty as pointed out in this revelation is that the Seventy are to be "*traveling ministers.*" That to travel and preach is the paramount duty of the Seventies, is seen by the following: "The quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no reponsibility of presiding, saith the Lord your God."—D. C. 107:44. I cannot see how there is an opportunity for anyone to misunderstand such a plain statement as the foregoing, that the duty of the Seventy is to "*travel continually*," and have "*no responsibility*" to preside. No law will ever be given from God that will clash with the revelation above cited, for God is not a man that he should be changing.

By reference to the last quotation we learn that with the eldership rests the responsibility of presiding; and I understand that this is in relation to presiding over branches and districts, for since the rise of the church up to date, the larger number of branch and district presidents are elders. "An elder has a right to officiate in his stead when the high priest is not present. The high priest and elder are to administer in spiritual things, agreeably to the covenants and commandments of the church; and they have a right to officiate in all these offices of the church when there are no higher authorities present."—D. C. 104:6.

The Lord tells us in regard to the first, or higher priesthood: "The power and authority of the higher, or Melchisedek priesthood, is to hold the keys of all the spiritual blessings of the church; to have the privilege of receiving the mysteries of the kingdom of heaven; to have the heavens opened unto them; to commune with the general assembly and church of the firstborn; and to enjoy the communion and presence of God the Father, and Jesus the Mediator of the new covenant."—D. C. 104:9.

The following explanation was given by the President of the church: "The duty of a high priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the elders without their consent. And again, it is the high priests' duty to be better qualified to teach principles and doctrines, than the elders; for the office of elder is an appendage to the high priesthood, and it concentrates and centers all in one. . . . We never inquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of high priests."—*Mill. Star* 14: 413.

And again he says: "A high priest is a member of the same Melchisedec priesthood with the Presidency, but not of the same power or authority in the church."—*Mill. Star* 15: 849.

The following word of the Lord indicates in the most plain language why God instituted the order of high priests: "And again, I give unto you, Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God."—D. C. 107: 42.

One of the most comforting features in this Church of Christ is that God does not have to revise or amend any law given for the government of the priesthood of his church, and every time he speaks it is in harmony with that previously given, so that the "ordinance" that was instituted that the high priests were for "standing presidents" is still manifested to be the mind and will of God as late as 1890: "If a branch, or district be large he who is chosen to preside should be an high priest, if there be one possessed of the spirit of wisdom to administer in the office of president, or if an elder be chosen who may by experience be found qualified to preside, as soon as practicable thereafter he should be ordained an high priest by the spirit of wisdom and revelation in the one ordaining, and by direction of a High Council, or General Conference, as required in the law."—D. C. 120: 2.

This should be sufficiently plain to demonstrate to one and all that where organization has been effected, whether of branch, district, or stake, those who are to preside are elders or high priests, the latter over stakes and over branches and districts that are large; and the Lord states why: "The high priests and elders holding the same priesthood are the standing ministers of the church, having the watchcare of the membership and nurturing and sustaining them, under the direction and instruction of the Presidency and the Twelve."—D. C. 120:3. The above can easily be comprehended if we will but remember what our heavenly Father said concerning the high priests in D. C. 104:9.

Before there were ordained apostles of the Twelve or Seventy, God spoke to the high priests as follows: "Therefore, go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into all the world, unto every creature. And as I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests: ye are they whom my Father hath given me; ye are my friends; therefore, as I said unto mine apostles, I say unto you again, that

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every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe."—D. C. 83: 10.

There is a distinction clear and positive between high priests and seventies: "A high priest is a member of the same Melchisedec priesthood with the Presidency, but not of the same power or authority in the church. The Seventies are also members of the same priesthood, are a sort of traveling council or priesthood, and may preside over a church or churches until a high priest can be had. The Seventies are to be taken from the quorum of elders, and are not to be high priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost."—*Mill. Star*, 15: 849.

This instruction by the president of the church as to where the seventies are to be chosen from is confirmed by the following: "The presidents of seventy are instructed to select from the several quorums of elders such as are qualified and in a condition to take upon them the office of seventy, that they may be ordained unto the filling of the First Quorum of Seventy. In making these selections the presidents of seventy should confer with the several quorums before so selecting, and be guided by wisdom and the spirit of revelation, choosing none but men of good repute."—D. C. 120: 10. Mistakes were made in the past, but even those mistakes are helpful to a better understanding of the grades in the priesthood.

"Another subject of vital importance to the church was the establishing the grades of the different quorums. It was ascertained that all but one or two of the presidents of the seventies were high priests, and when they had ordained and set apart [any] from the quorum of elders into the quorum of seventies, they had conferred upon them the high priesthood also. This was declared to be wrong and not according to the order of heaven. New presidents of the seventies were accordingly ordained to fill the places of such of them as were high priests, and the *ex officio* presidents, and such of the seventies as had been legally ordained to the high priesthood were directed to unite with the high priests."—*Mill. Star* 15: 849. The mistake made in the foregoing transaction was in ordaining the elders to be seventies they conferred upon those ordained the high priesthood, in consequence of which they had to advance one step and be enrolled with the high priests.

But here is a mistake working the other way: "A letter was read from presidents of seventies, wishing for an explanation of the steps which the high council had taken in removing Elder F. G. Bishop from the quorum of the seventies to that of the high priests without any other ordination than he had when in the seventies, and wished to know whether those ordained into the seventies at the same time F. G. Bishop was had a right to the high priesthood or not. After observations on the case by different individuals the president gave a statement of the authority of the seventies, and stated that they were elders and not high priests, and consequently Brother F. G. Bishop had no claim to that office. It was then unanimously resolved that Elder F. G. Bishop be placed back into the quorum of the seventies."—*Times and Seasons* vol. 1, p. 92.

I earnestly hope that all priesthood bearing members of the church, shall have the grace of the Holy Spirit to stand in their grade without ill will to any of their fellows. At the late General Conference the President of the church in assigning the quorums their places, named them in the following order: The Twelve with the Presidency on the platform, High Council and the High Priests to the left and the Seventy to the right of the stand. The Elders in the front of the stand. The Bishopric on the stand with the Presidency and the Twelve. Priests, Teachers, Deacons, and delegates were each assigned places. The opening prayer made by the President of the Twelve, presented to the Lord for his blessing upon the church in the following order: 1 First Presidency, 2 The Twelve Apostles, 3 The Seventy, 4 High Priests, 5 Elders, 6 Bishopric, 7 Priests, 8 Teachers, 9 Deacons, 10 All the faithful Saints. It will be seen that the president of the Twelve in his prayer placed the Seventy where the President of the church had placed the High Priests in grade of priesthood; this was noticed and talked about. It is not a new issue, but has been canvassed for a number of years. For one I only desire to see that order or law prevail that God has appointed. My opinion is that the holding of an office without fulfilling the duties thereof will prove a curse instead of a blessing, but I also am of the opinion that there is meaning in the commandment, "Now let every man learn his duty, and to act in the office in which he is appointed in all diligence." If the proper place in the government of the church for the high priests according to their grade in the priesthood is next to the Twelve, and they are supplanted by some other quorum, then they fail to "act in the office appointed," and it is not right or seemly that there should exist strife, jealousy, or even coldness among the officers of the church. Therefore, not policy or opinion should prevail, but the law of God should be our guide at all times.

In my former article I did not wish to convey the idea that a seventy was "one degree lower than a local elder." My understanding is that a seventy is an elder; that they are "traveling elders," and when acting under the authority of a General Conference appointment, or sent by the Twelve, "are in the powers of their ministrations apostles—those sent;" and when thus sent with a message, the message of the gospel, they represent those who sent them, and thus in the nature and character of their appointment and work become general church officers.

(To be continued.)

Conference Minutes.

NORTHERN NEBRASKA.

Conference met at Fremont, Nebraska, May 26, 1893, at 7: 30 p. m., with Bro. G. M. L. Whitman president, James Huff secretary. Elders J. Caffall, H. J. Hudson, E. A. Davis, N. Brown, M. Stubbart, E. H. Boulson, J. P. Ogard, J. M. Stubbart, F. Rudd, J. Huff, G. W. Galley, and J. Anderson reported. Statistical reports received from Columbus, Lake Shore, Omaha, Platte Valley, and Union branches. Bishop's Agent's report as shown by report of auditing committee: Amount on hand last report $112.44; received during quarter $239.55; total $351.99; paid out during quarter $175.48; balance on hand $176.51. Two-days' meeting ordered at Walnut Grove in Platte Valley branch and a series of meetings at Decatur, the time to be set by the president of the branch and president of the district, and notice to be inserted in *Saints' Herald* of the time and place of the meetings. Resolved that we as a district endeavor to prevail on the missionary in charge, Bro. James Caffall, to allow Bro. E. A. Davis to remain in the Northern Nebraska district for the entire current year and the district secretary instructed to forward to the missionary in charge the action of the conference. The district president was instructed to procure the tent ordered at the last conference within the next three weeks. District president, G. M. L. Whitman, district secretary, James Huff, and Bishop's agent, G. M. L. Whitman sustained. All elders and priests desiring to labor in this district were directed to do so under the direction of the district president. Preaching by Brn. E. A. Davis and M. Stubbart. Collection for benefit of district secretary $3.65. Adjourned to Platte Valley branch, September 22, at 7: 30 p. m.

WESTERN MAINE.

Convened at Green's Landing, Maine, May 27 and 28, 1893, at two p. m.; U. W. Greene chosen to preside, W. G. Pert assistant; E. H. Pert secretary. Officers reporting: Elders W. G. Pert, U. W. Greene, G. W. Eaton, J. W. Blaston, J. B. Eaton, J. J. Billings, O. C. Eaton, S. S. Eaton. Priests: E. E. Holman, L. C. Gray, S. G. Cunningham, C. E. Knowlton. Teachers: W. W. Blanchard, E. H. Pert, Peter Eaton, A. H. Hutchinson. Deacon J. H. Eaton. Bishop's Agent's report referred to an auditing committee and found correct: On hand last report $26.08; received $284.19; paid out $161; on hand $149.27. Report of committee on Bro. Charles Gray's case. He was found guilty of charges brought against him; but taking the matter into consideration they gave him until next

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conference, September 23, 1893, for repentance. Elder Greene read the statement of Sr. D. F. Gray. This was accepted by vote. Branch reports referred to a committee for examination and found correct. Green's Landing, Bray's Mountain, Brooksville, West Surry, Little Deer Isle branches reporting. Moved that Joseph H. Eaton be ordained a teacher, and Henry R. Eaton a deacon, and W. W. Blanchard a priest. Moved that Brn. W. G. Pert, G. W. Eaton, and S. G. Cunningham have the oversight of new openings to be supplied by local talent. The report of Sunday school association was accepted. W. G. Pert was sustained district president, and E. H. Pert secretary. Adjourned to West Surry, September 23 and 24.

KEWANEE.

Conference convened at Kewanee, June 3 and 4; Elder John Chisnall president, Alma Whitehouse secretary. Reports were read from branches as follows: Kewanee, Millersburg, Buffalo Prairie, and Canton. Officers reported labor in the district showing some progress, and a great determination to carry the work forward. Bishop's agent reported for quarter: Received $84; disbursed $75; on hand $15.56. The next conference was ordered to be held the first Saturday in September at Millersburg, ten a. m. Preaching by Elders E. E. Wheeler and H. A. Stebbins. Two were baptized by Bro. J. D. Jones Sunday afternoon. A two-days' meeting was appointed at Henderson Grove, in August. The conference was a profitable session.

Sunday School Associations.

CLINTON.

Association met in Lowry City, Missouri, May 27, 1893, called to order by the district secretary. G. W. Beebe was chosen chairman; William P. Crayne secretary, D. W. Denney chosen assistant. Report of the credentials committee showed seven schools reporting, four represented, and ten delegates present. Reports of Sunday schools read, showing a gain of one school since last session and a gain in membership in schools reporting of sixty. Resolved that the secretary be authorized to notify the superintendent of delinquent schools in regard to the collection for association. G. W. Beebe was chosen superintendent, C. F. Belkham associate, Wm. P. Crayne secretary and treasurer. At eight p. m. an excellent social programme was rendered, conducted by J. D. White. J. D. White, E. W. Lloyd, and D. W. Denney were appointed programme committee for next convention. Adjourned to Coal Hill church, Cedar county, Missouri, February 3, 1894, ten a. m.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN DISTRICT.

To Superintendents and Secretaries:—At the district convention held at Mission, Illinois, May 26, a resolution was passed to the following effect: "Whereas the amount of funds raised by the *per capita* tax is insufficient to properly prosecute the work in this district, and it is not deemed advisable to increase the taxation at present, therefore be it resolved, That each school in this district shall devote one Sunday's collection to the support of the district. This however is not intended to take the place of the tax in future, but is for the purpose of replenishing our treasury. No time was stated when this should be done but it was intended that it should be sometime previous to our next convention. We hope every school will respond promptly and cheerfully. Send all moneys to George C. Blakely district secretary, Plano, Illinois, who will receipt you for same. Remember that at your last regular business meeting in this month (June) you are to elect officers for the ensuing six months, commencing July 2. Do not fail to notify the district secretary who your new officers are so that we may be able to communicate with you if necessary. The district officers for the present year are, A. J. Keck, superintendent, Sugar Grove, Kane county, Illinois; C. I. Carpenter, assistant superintendent, Plano, Illinois; G. C. Blakely, secretary, Plano, Illinois; Elmer Johnson, assistant secretary, Chicago, Illinois; Eliza Wright, Treasurer, Plano, Illinois.

C. I. CARPENTER, Asst. Supt.

PLANO, Illinois, June 5, 1893.

Miscellaneous Department.

MISSIONARY NOTICE.

To whom it may concern:—By arrangement with the missionaries in charge and the Bishop, Bro. William Thompson, of Lamoni, Iowa, will spend a portion of the conference year in the Des Moines district which is under the direct charge of Bro. O. B. Thomas. Bro. Thompson is favorably known in the district, and we commend him to the hospitality of the Saints and friends wherever he shall labor.

By a similar arrangement, Bro. J. M. Terry, of St. Joseph, Missouri, has been assigned to the Far West district, Missouri, with the expectation that he will make St. Joseph an objective point. In short, he will be the successor to Bro. M. H. Forscutt, except that he is not in missionary charge of the district, that responsibility having been placed upon Bro. T. W. Chatburn. We are pleased to announce that it has been arranged for Bro. Terry to spend his entire time in ministerial work, and for the work's sake we trust that he is in the field for life.

J. R. LAMBERT,
JOSEPH LUFF,
Missionaries in charge.

CONFERENCE NOTICES.

Quarterly conference of the Clinton, Missouri, district will convene at Lowry City, St. Clair county, June 24 and 25, at ten a. m., Saturday. As this will be the time of electing the officers of the district for the coming year we hope to see a large attendance. Branch officers, please send your reports in time or bring them with you. Ample provisions have been made to take care of all who may attend, and we invite any and all who wish to attend to come and have a good time with us.

I. N. WHITE, Pres.

Spring River district conference will convene June 23, 1893, with the Pleasantview branch, Kansas, at Bird schoolhouse, four miles south of Pittsburg, Kansas, and four miles west of Opolis, Missouri.

A. H. HERKE, Clerk.

The Northeast Missouri district conference will convene July 8 and 9, at Higbee, Missouri. The chapel will also be dedicated. Come one all, and let us have a good time. We expect Brn. Joseph Smith, E. L. Kelley, D. E. Tucker, and J. C. Foss to be present. All the priesthood in the district will please send written reports to Bro. Joseph A. Tanner, Bevier, Missouri, by July 5.

D. F. WINN, Pres.

Conference of the Eastern Maine district will convene at Indian River, Maine, on Saturday, June 24. Hope to see a full attendance of all officials in the district.

JOSEPH LAKEMAN, Pres.,
J. N. AMES, Clerk.

The London district conference will meet with Proton branch June 24 and 25. Dundalk on the T. G. & B. division of the C. P. railway is the nearest railway station, seven miles from the church. It is expected teams will meet all who come by train. It would be well for all coming from a distance to drop a card to Elder James McLean, Hopeville post office, Ontario, a few days before conference so they will be sure to be met. Branches and officers will all please report to this conference. Send all written reports a week or more before conference to John Shields, Marsville, Ontario.

JOHN SHIELDS, Sec.

INFORMATION WANTED.

I wish to know the whereabouts of Charles Hudson, formerly of Dodge county, Minnesota. I want his evidence in a pension claim.

JOHN F. GIBBONS,
2t West Concord, Dodge Co., Minn.

PASTORAL.

To the traveling ministry of Southern and Central Indiana:—You are hereby requested to report to me at Eckerty, Crawford county, Indiana, on or before the first day of July, 1893, in order that I may have my reports in the hands of the missionary in charge by the 10th of said month. We desire also the coöperation of the local ministry and the scattered Saints over our mission field, giving us all necessary information respecting the needs of your respective localities, and of the prospects for introducing the work in new places. We will respond to all calls thus made in furtherance of the work.

I. P. BAGGERLY, in charge of field.

ECKERTY, Indiana, June 6, 1893.

BORN.

MOORE.—To Bro. Thomas P. and Sr. Sarah Jane Moore, Brownville, Nebraska, April 5, 1893, a daughter, and named Lizzie May; blessed May 14, 1893, by Elders W. E. Peak and J. W. Waldsmith.

WILSON.—To Bro. George W. and Sr. Lavina E. Wilson, Brownville, Nebraska, April 10, 1893, a son, and named Frank; blessed May 21, 1893, by Elders J. W. Waldsmith and Warren E. Peak.

DIED.

CLOW.—At Davenport, Iowa, February 26, 1893, Sr. Nettie, wife of Bro. David Clow. She was born August 1, 1856, at Davenport, Iowa, and was at her death 36 years, 9 months, and 26 days old. She was baptized at Buffalo, Iowa, February 7, 1886, by Elder R. Etzenhouser. She was a kind and affectionate wife, a true and loving mother. She leaves behind her a husband and one daughter to mourn their loss. Sister Clow was a true and devoted Saint and allowed nothing to intervene between her and the great latter-day work. One of the first in any good work in the church, her home was always a welcome resting place for the ministry, many of whom will recall her acts of kindness to them. The large and mournful congregation at her funeral told the high esteem in which she was held by those who knew her best. To know her was to love her. Funeral at the house, February 29, 1893, by W. T. Bozarth.

BELL.—Near Excelsior, Richland county, Wisconsin, Martha A. Bell (formerly Anderson), aged 22 years. Her babe passed on before her a few days at the age of six weeks. Sr. Bell was baptized July 29, 1888, by Elder A. L. Whiteaker. She died happy in the Lord, waiting the resurrection of the just. She leaves a husband, father, mother, three brothers, two sisters, and a large circle of friends to mourn their loss. Funeral services by Elder A. L. Whiteaker; text, Revelation 14:13, to a full house.

WINNEMORE.—Mrs. Mary J. Winnemore, of Morris, Illinois, died May 3, after many weeks of suffering, aged 44 years, 1 month. She was a firm believer in the latter-day work and when God called her she was ready to obey the summons. She departed in peace.

CRAVEN. — Cora May Craven was born January 7, 1893; died May 30, 1893, aged 4 months and 23 days. Funeral sermon by T. W. Chatburn.

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SMITH.—Sr. Lettitia Brooks Smith, wife of William B. Smith, died April 8, 1893, at Plattsmouth, Nebraska, in her sixty-ninth year. She was born at Bedford, Bedfordshire, England, June 13, 1824; was baptized by George J. Adams, then on a mission from Nauvoo to England. The manifestations of the gifts of the gospel through her brought her father and family into the church. Moved to London 1841. Was married to William B. Smith April 26, 1842. Through her influence he and his people were united to the church. From there moved to America February, 1844. Arrived at Nauvoo April, 1844, just in time to look upon the dead bodies of Joseph the Martyr and his Brother Hyrum, who were assassinated June 27, 1844. Remained there until 1846, then moved to St. Louis, Missouri; from there to Burlington, Iowa, and thence to Plattsmouth, Cass county, Nebraska. She died firm in the faith. Her sufferings were great but she did not murmur. She was the mother of five children, of which only one son (D. B. Smith) is living to mourn with his father and friends, the loss of a kind and loving mother. Funeral services by Father R. C. Elvin, of Omaha, Nebraska.

LAMONI ITEMS.

LAMONI citizens have furnished further proof of the claim made for them that they are progressive. On the 9th inst. the voters of the school district affirmed the action of the school board providing for the erection of another schoolhouse to meet the rapidly increasing demands for school privileges.

The college committee, which has been looking up sites since General Conference, has secured a good-sized tract upon which that institution will be located. It adjoins the east line of the corporation. With these provisions for another school, for the college, and the location of the Saints' Home, Lamoni has taken several important forward steps for the permanent good of the city, its people, and the surrounding country. We hope to see all these enterprises for good carried forward to successful completion and their usefulness continued.

ITEMS OF INTEREST.

The extradition treaty between the United States and Russia has been officially promulgated and is now operative.

Crop reports for the first week in June are generally favorable, the lower Mississippi States being the only exception. In some States cut worms are doing damage.

United States Minister Blount reports advising against the present annexation of Hawaii. The United States will not prevent the reinstatement of the ex-queen. However, the provisional government will probably continue in power in Hawaii. Ultimate annexation is hoped for by the present authorities there.

Peace prevails in Nicaragua, though the troops are not yet disbanded. An election for president will be held shortly after the meeting of the constituent assembly which will prescribe for a permanent goverment. It is not probable that any leader on either side in the late combat will be chosen president for the first constitutional term.

Perfect order prevails in all parts of Nicaragua. Ex-President Sacaza, accompanied by his wife left for Leon before the new government took office. It is believed they will leave the country.

The part taken by United States Minister Baker in restoring peace causes general satisfaction. No foreign minister to Nicaragua is so popular as he is. Don Francisco Medina, ex-Minister to France, is also praised for the part he took in the negotiations for peace.

The United States cruiser Alliance, which arrived at Corinto last Wednesday, is still at that port. The Bank of Nicaraugua, which supended during the war, has resumed operations, and general business is being rapidly pushed forward.

PANAMA, June 2.—M. Mange, representative of the liquidator of the Panama Canal company, says work on the canal here would be renewed at the end of the year. There have been raised 50,000,000 francs to continue operations. He thinks hydraulic force may be used in the Culebra cut.

At Garaquil, Ecuador, a severe earthquake shock lasting thirty seconds was felt Sunday evening. The jail was wrecked. In its fall three of its prisoners were crushed to death and many others were seriously hurt. Many other buildings in the city, including the Governor's house, the town hall, and the Union Club-House were injured by the shaking.

VALPARAISO, June 4.—News just received from Rio Grande do Sul makes a favorable showing for the Brazilian revolutionists. Gen. Saraiva still holds Villa Estrella. He has captured 1,500 horses from the government troops. His army has been increased by 100 men, led by a colonel who deserted from the government forces.

A dispatch from Buenos Ayres says the Argentina *Times* publishes an editorial declaring that Argentina will not be able to remain neutral should war be declared between Brazil and Uruguay on account of the invasion of Uruguay by Brazilian troops. The situation in Argentina is not reassuring. In the province of Tucuman several fights have occurred between the citizens and police.

President Montt's speech at the opening of the annual session of Congress had a good effect upon trade. It inspired new confidence in the financial stability of the republic. Under its influence exchange is rapidly rising.

The British flagship Royal Arthur, with the Melpomeno and Pleasant, have sailed for Callao, Peru. If a revolution is started in that country a French warship will also be sent to Callao.

CHIHUAHUA, Mex., June 3.—The government troops stationed at Tomacchio and other posts in that section are waging a war of extermination upon all settlers and other persons supposed to have participated in the revolutionary outbreak which took place in that part of the State last April. A large number of persons have been summarily shot without trial. It was at Tommacchio that the wholesale massacre of Indians by Mexican soldiers occurred about a year ago. The population of the town was 2,500 persons. All that now remains of the place is the fine church edifice, which was not molested by the troops.

MADRID, June 4.—Despite the denials of the French local authorities the Spanish Consuls in France continue to report the spread of cholera epidemic at several ports. Four fresh cases, they say, developed yesterday in Marseilles, two in Cette, and one case in Toulouse. Between May 22 and June 1 there were fourteen cases and eleven deaths in Marseilles. The Spanish Government has ordered that all vessels arriving from Marseilles be detained seven days in quarantine and the vessels from other Mediterranean ports of France be kept under observation for three days. The Government will ask from the Cortes a special grant of 1,000,000 pesetas with which to establish adequate sanitary inspection at all Spanish ports and on the French frontier.

PARIS, June 1.—Dr. Patscheff, the physician at Moscow who claims that he has discovered a cure for cancer, will visit Paris and read a paper on the subject before the French Medical Institute. The treatment is simple, consisting mainly of baths and the vapor of sulphur. Dr. Patscheff asserts that he has cured several patients by a course of ten baths.

The Pope is reported to have agreed to nominate for the Cardinalate at the Consistory June 19 Archbishop Lecot, of Bordeaux, and the Bishop of Rodez for France.

Great damage has been done by extensive floods in Eastern Galicia and eighteen persons have been drowned.

It is reported that the Ameer of Afghanistan has had several encounters recently with the insurgents. Both sides claim the victories.

Railway strikers at Mohaic, Hungary, yesterday placed a dynamite bomb in a railway car. The bomb exploded, killing one person and dangerously injuring two others.

A ukase has been issued at St. Petersburg licensing an agricultural association. The effect is to export agrarian products from Russia. The ukase provides that no Hebrew or foreigner shall be allowed to subscribe to or own shares in the capital stock of the association.

Emperor William is said to be willing to make concessions to the new Reichstag in order to avoid a conflict.

Antagonism between the young Czechs and Germans continues in portions of Austria. A state of siege may be proclaimed in some parts of the empire.

BERLIN, June 4.—A cart load of powder was exploded this afternoon on a street of Kirn, Rhenish Prussia, by a spark from a pipe. The two men on the cart were killed and thirteen other persons were injured, several so severely that they will not recover. Thirty houses were damaged by the explosion.

MADRID, June 4.—The company of revolutionists who made a demonstration near Puente la Reina, Navarre, Friday have been dispersed by the military. Two revolutionists were killed and two others were wounded severely.

LITTLE ROCK, Ark., June 3.—Great distress and suffering exist among the people of Hope, Arkansas, and vicinity. The terrible cyclone of May 30 has left 5,000 people homeless and in destitute circumstances. Mayor Black of Hope arrived here to-day on a relief mission. He issued an address to the business men of St. Louis, Chicago, Little Rock, and Memphis asking for aid. It is signed by all the merchants of Hope. A mass meeting will be held here to-morrow to raise funds. The Mayor says: "The public has no idea of the storm and its results. It extended over a territory of seventy-five to ninety miles in length and from fifteen to twenty in breadth, in many sections destroying houses, fences, and crippling many people. As far as known three were killed and about twenty injured."

LIMA, O., June 5.—The village of Woodington was almost entirely leveled to-day by a cyclone. Many persons were injured and Mrs. Mary Smith was killed beneath her building. The storm only lasted a few minutes, but raged with fury. Its greatest force was spent in the vicinity of Woodington, but thousands of dollars' worth of farm property was ruined.

Richmond, Indiana, and Houston, Texas, report disastrous cyclones on June 3 and 4.

OMAHA, Neb., June 3.—One of the most disastrous fires of years occurred in Omaha to-night during a terrific rain and thunderstorm. The result is the death of four firemen, the wounding of a number of others, and the destruction of $200,000 worth of property.

ST. PAUL, Minn., June 1.—Three earthquake shocks are reported to have been felt at Hastings, eighteen miles below this city last night

SAN FRANCISCO, Cal., June 2. — Prof. Holden of Lick Observatory telegraphs that it may be of general interest to know that a large group of spots are now clearly visible on the sun which can be seen with the naked eye by the use of smoked glass.

Dr. Brinton, one of the editors of *Science*, states that the Hittites of the Bible were probably Semites, not Mongolians.

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LITERARY NOTES.

AN important feature of the June number of the *Review of Reviews* is a well-written forecast of all the principal conventions and gatherings to be held through the summer and autumn of 1893, particular attention being given to the forthcoming World's Congresses and other gatherings which will be affiliated with such congresses at Chicago. This article should be retained for reference by all who expect at any time through the season to visit the World's Fair. An especially timely feature of the number is an article on transit facilities in Chicago and on the fair grounds. It has been specially prepared for the *Review of Reviews* by Mr. Henry H. Windsor, who is editor of the *Street Railway Review*, of Chicago, and is thoroughly conversant with the facts. The facilities for handling the World's Fair crowds as described in this article are nothing short of marvelous. The character sketch of this number of the *Review* is of Sir Frederick Leighton, the president of the Royal Academy and the official head of English art. It is illustrated with fine reproductions of Sir Frederick's most famous works. The article is by one of the editors of the *Pall Mall Gazette*, who is an especially competent writer on art subjects. The Leading Articles in this number of the *Review* have a wide range of interest, and the editorial department, the Progress of the World, will attract attention from its lucid discussion of the business and monetary situation in the United States and other countries. This number of the *Review* is illustrated with perhaps even more pictures than usual, the number exceeding one hundred. The *Review of Reviews* succeeds each month in securing the verdict "indispensable" from a great number of its exchanges and from thousands of its readers, and this June number, so entertaining on the one hand and so full of convenient reference compilation on the other, certainly merits that verdict of "indispensable" as well as any of its predecessors.

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By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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Chicago, Illinois, services every Sunday at 2:30 and 7:30 p.m., in Lincoln Hall, Nos. 68 and 70 Adams Street, near State Street. Sunday school at one p.m. Elder F. G. Pitt pastor, No. 477 North Halsted Street.

St. Joseph, Missouri, Saints' Chapel, Seventeenth Street, near Faraon Street, 11 a.m. and 7:30 p.m. Sunday school 9:30 a.m. At Twelfth and Penn Street church, (formerly Baptist church,) preaching at 11 a.m. Sunday school at 2 p.m. North Tenth Street Mission, Sunday school at 2:30 p.m. Preaching every Tuesday evening at 8 p.m. At Florence addition, Sunday school at 10:30 a.m., followed by preaching service. At Walker's addition, preaching at 10:30 a.m., followed by Sunday school.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 3 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

Burlington, Iowa, Saints' chapel, corner of Twelfth aud Locust streets, Services every Sunday at 11 a.m.

West Oakland, California, Montana Hall, Adeline Station, Seventh street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

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"There is a way *which seemeth* right unto a man; but the end thereof are the ways of death."—Prov. 14: 12.
"Teaching them to observe all things whatsoever I have commanded you."—Matt. 28: 20.
"Keep my commandments and LIVE."—Prov. 7: 2.

"All ye inhabitants of the world, and dwellers on the earth, SEE YE, when he lifteth up an ensign; . . . and when he bloweth a trumpet, HEAR YE."—Isa. 18: 3.

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"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. 18: 13. "Who hath ears to hear, let him hear."—Matt. 13: 9.

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"He that ABIDETH in the *doctrine of Christ*, he hath both the father and the son."—2 John 1: 9.

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The Saints' Herald.

Vol. 40. Lamoni, Iowa, June 24, 1893. No. 25.

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SOCIAL PURITY CONGRESS.

THE Social Purity Congress in the Hall of Columbus opened with an invocation by Archbishop Ireland. Chairman Powell said that this was the first Social Purity World's Congress ever held on this side of the Atlantic. It was an occasion fraught with immense powers for good. He gave a description of existing evils in this country and abroad and said that in some cities political machines were run by taxing vice. In his opinion the ballot for women would be an efficient remedy. In closing he said that Archbishop Ireland would have charge of the morning's session.

The Archbishop was greeted with rounds of applause. After acknowledging the tribute he spoke in substance as follows:—

"The highest evidence of civilization in a people and of their practical Christianity is social purity. Civilization is the freedom of the human being from animalism, and his enthronement upon the elevated plane of rational life. The religion of Christ differentiates itself from all religion present and past in demanding as none others do or did the complete triumph of the spiritual over the animal in man. Its morals are divine in force and worthy to come from the home of angels. How grand and noble is the teaching of Christ on marriage.

"The superiority of Christian over other civilizations comes chiefly from its elevated standard of morals, and the visible manifestation of this appears in the position of the Christian woman. An objection to our movement comes from the moral pessimist who argues that evil is and will be whatever we propose and do. There is an ebb and flow in the flood of evil in proportion to the barriers put up against or let down before its waters. Pessimism is the faith of cowards. Its meaning is to give the world up to evil. An objection comes from the professed Christians, and, strange to say, in the name of religion. Social purity, they say, is distinctly a virtue of the skies. They would leave us to prayer and religious ministrations. The Lord put Moses on the hill praying, but he put Aaron on the plain fighting.

"Oversensitive friends of purity say that it is as delicate as the tender bloom on the petals of the rose, and that like the transparent softness of the morning's dewdrops, shrinking from exposure, it is harmed amid discussions and public movements. Impurity, they say, is pitch. The purest tongues speaking of it are sullied and the purest hands stained when reached out toward it. The effect of this would be to abandon the world to evil. Wherever there is a fellow being perishing the hand extended toward him will be sustained by God. Can we in loyalty to our consciences stand idly by saying nothing and doing nothing? I confess that the apathy on the part of Christians toward this subject is a mystery to me. I hail with delight the beginnings of an awakening. I am in the fullest sympathy with the Sisters of the Good Shepherd and other devoted women who establish homes into which the sorrowing may be received. I am likewise in sympathy with the courageous members of the White Cross Society who in the common pathways of society speak and work for purity. I hail this present congress with delight and hope."

Julia Ward Howe was the next speaker. Briefly she said:—

"The women of a period or of a special variety may impassionately divorce the beautiful from the good. Young people in America read so much and so miscellaneously that they will be apt to come much in contact with the misleading sort of women which I have in mind. In American life, energy and the spirit of adventure are largely developed, but home culture, the most important of all, is abridged by the early age at which young people leave the paternal roof to seek a home elsewhere, and this going forth to better their conditions may often cultivate a spirit always alive to the chance of personal advancement and to little else.

"We like to boast about our country. It is easy to do that, but let us rather remember what we owe to our country. Families are the wealth of States, and the ideal of family life is one which we Americans especially need to cultivate."

"Sex in the Schools" was the subject of an address prepared by Prof. Earl Barnes, professor of education in Leland Stanford University. In part the paper was as follows:—

"What we may call the dogmatic theology of education is to-day passing rapidly away under the influence of modern spirit which insists on the direct examination of the fact. This spirit demands of the teacher that he shall study his children with the same honesty with which botanists study plants. So studying them he finds powerful and controlling forces, some of which in the past have been ignored or hidden. These are the forces which he must understand, for with them he must deal in the interests of developing children. The greatest question of coeducation is not to be found to-day in the college nor in the last years of the high school, but in the upper grades of the grammar school."

Mrs. Elizabeth B. Grannis read an interesting paper on police matrons as reformers. She considered them the philanthropists of modern times.

Mrs. Prindle, Superintendent of Florence Mission, New York, spoke of rescue homes. She was in favor of establishing many homes where unfortunate people in great cities might find friends and shelter.

Archbishop Ireland summed up the work done by the congress. Among other things he said:—

"The world is bad indeed. Clouds of sin rest on it. Those who look to the outside world grow discouraged. It is well that we find people who wish earnestly to roll back the tide of evil. We are engaged in a noble work. While intemperance is a great evil, impurity is a greater evil. We must approach the subject with a great reverence and holiness. God will give us the supernatural assistance necessary to do the work well. These congresses are the beginnings of great things. It is time that we go out into the byways and hedges. Christian people have clung too closely to their church doors. We must go out and speak aloud till our protest is heeded. Good men and women, loving God and loving neighbor, must go out and do the labor. Immense good has been done by the police matrons. That is one branch which has been successful and shows what can be done. We are all believers in the same Savior. Let us follow him in unison. God bless those who are engaged in the rescue work."

Women were the larger part of the audience at the morning session. Dark pictures of existing evils were so vividly drawn as to make sensitive people shudder.

An address by B. O. Flower, editor of the *Arena*, was read. Mr. Flower considered purity as essential to the soul as oxygen to the physical life. Heredity, early environment, implied inferiority of women, and artificial conditions of civilization were the causes of much of the vice now regnant. If all men and women would observe the simplicity and purity of life characterizing such philosophers as Bryant, Longfellow, Emerson, Greely, the Carey sisters, Miss Alcott, and others, the problem of social existence would soon be solved. Intoxicants and opium dulled the sensibilities and rendered them careless. All that women asked was the noble justice that rests on the golden rule.

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Our good and genial autocrat has always the faculty of doing a graceful thing in a graceful way. One of the latest illustrations of this faculty is his letter to some school children, who wrote to him at the suggestion of their teacher to express their opinion of "The Last Leaf," which they had been studying. In his reply Dr. Holmes wrote:—

"I am glad to be told that I have written what has instructed and gratified you. The poem called 'The Last Leaf' was written sixty-three years ago, before most of your fathers, and some of your grandfathers, were born. I am almost the last leaf myself now, but I am glad to be reminded that the tree of life is full of young leaf buds, which will spread in the sunshine of the twentieth century, when the bough to which I am still clinging is shorn of its last year's latest leaf."—*Boston Journal.*

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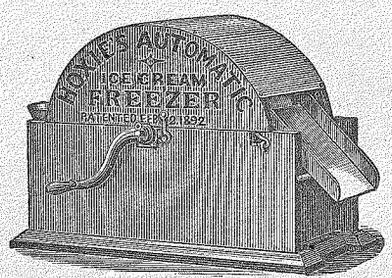

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, June 24, 1893. No. 24.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, June 24, 1893.

CONTENTS:

EDITORIAL:
The Cross. The Death of Jesus Upon it a Necessity 389
An Appeal 390
"Where Joe Smith Fell" 391
The Arena 391
Interesting Dates 392
Is this Babylon? It Reads that Way. 394
ORIGINAL POETRY:
Only a Step 395
MOTHERS' HOME COLUMN:
The Evening at Home 395
The Needy 396
LETTER DEPARTMENT: 396
ORIGINAL ARTICLES:
Secret Combinations 398
Who Erred? 399
SELECTED ARTICLES:
The Briggs Trial 402
CONFERENCES:
Little Sioux 403
MISCELLANEOUS:
Pastoral and Bishop's Agent's Notice. 403
Conference Notices 403
Items of Interest 404

THE CROSS. THE DEATH OF JESUS UPON IT A NECESSITY.

THE body which was prepared for Christ was of the nature of Abraham's seed and was subject to death. The death of Jesus in any form would have filled the destiny of the body, so far as being made subject to death was concerned; but would it have answered the conditions surrounding the birth, life, character, and mission of the Christ? Most decidedly not. There was that series of remarkable things running current with the coming of Jesus Christ into the world that mark him as being preëminently the One sent of God; and this, all taken together, shows beyond a doubt that the death on the cross was a necessity.

The relation of the story of the nativity of Jesus as told by Matthew, has this open statement:—

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. 1: 22, 23.

This was written of his birth, and indicates that in the circumstances attendant at the time, the Scriptures had fulfillment, and the word spoken by the prophet was verified, thus testifying to the prophet's character, as one inspired of God.

The next is of the care and nurture of the Deity over this Son Emmanuel. Joseph was warned in a dream to take the mother and child and flee into Egypt, which he did:—

And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.—Matt. 2: 15.

The wrath of Herod was excited, and he caused the children to be slain, as he thought to kill him that was born to be the king of the Jews. This also was to fulfill the word spoken by Jeremy the prophet:—

In Rama was there a voice heard, lamentation, and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.—Matt. 2: 17.

After the danger to the life of the child had passed at the death of Herod, Joseph took the mother and her child and returned:—

And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Jesus was called a Nazarene, thus fulfilling the understanding of the men of his time as to what had been predicted, as see:—

Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.—John 1: 45. (See Gen. 3: 15, and 49: 10. Deut. 18: 18. Luke 24: 27.)

After Jesus had grown to manhood's estate, and began to do his work, he exercised the divine power of healing that was in him by healing the Centurion's servant, the mother of Peter's wife, and a great number of others; the record bears witness:—

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.—Matt. 8: 17. (See Isaiah 53: 4; 1 Peter 2: 24.)

When the Pharisees conspired against him, counseling how they might entrap and destroy him, the same divine care was manifest toward him; he was shown their design, withdrew from them, taught and healed the multitude, at the same time charged those who were satisfied of his identity not to tell who he was:—

That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.—Matt. 12: 17, 8.

See Isaiah 42: 1, which is ratified by the actual recognition of God in Matt. 3: 17:—

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (See Ps. 2: 7; Isa. 42: 1; Matt. 17: 5; Mark 1: 11; Luke 9: 35.)

The manner of his speech was indicated also, as a means of further identification:—

All these things spake Jesus unto the multitude in parables; and not without a parable spake he unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.—Matt. 13: 34, 35.

Following the account of his ministry we learn that on one occasion Jesus sent two of the disciples to bring to him an ass with her colt. This the disciples who were sent did, answering the one making inquiry of them why they loosed the animal, as they had been commanded, "The Lord hath need of them." And—

All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.—Matt. 21: 4, 5. (See Isa. 42: 11; Zech. 9: 9.)

Nearing the time of his passion when his mind was busy with the grand things of his mission and his soul sad from the contemplation of the means through which he must needs accomplish it, when importuned by the impetuous Peter that he would permit defence by the sword, he waived the sword and all earthly help aside as by a motion of his hand, and said of the things taking place recognizing them as necessary:—

But how then shall the Scriptures be fulfilled, that thus it must be.

And the historian relates how the suffering Lord spake unto the ruffian soldiery asking why they had not taken him when he was teaching in the temple, yet they did not; then follows the reason:—

But all this was done, that the Scriptures of the prophets might be fulfilled.—Matt. 26: 54, 56.

Judas, who had betrayed his Lord, moved by self-remorse and self-pity, cast the money which the priest had given him as the price of his treachery at the feet of those who had bought his crime, and hanged himself. The priests did not dare to use the money for the legitimate uses of their service, as it was the price of blood, but bought with it a spot of land in which to bury strangers, and such as could not be laid in the sacred ground wherein the covenant people put their dead:—

Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.—Matt. 27: 9, 10. (See Zech. 11: 12, 13; Matt. 26: 14–16.)

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After the cruel lifting up on the cross to die, in fulfillment of his own words; "and I if I be lifted up will draw all men unto me;" the soldier guards among whom his raiment was cast, parted the garments by lot; of which transaction the record has this:—

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.—Matt. 27:35. (See John 19:23, 24.)

In Mark's relation of the scene when the arrest of Jesus took place, the language of the historian is somewhat clearer in the recognition that Jesus gives to the prophetic Scriptures. It is there given thus:—

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled."—Mark 14:49. (See Isa. 53:7.)

Of this same event Luke writes thus; "but this is your hour, and the power of darkness." (Luke 22:53.)

The cross upon which Jesus suffered death was set up between two others, one a convicted murderer, the other a confessed thief, one on his right the other on his left; of this the history states:—

And the Scripture was fulfilled, which saith, And he was numbered with the transgressors."—Mark 15:28.

After the resurrection of Jesus, when he met his disciples as he had appointed to do, he ate with them; and teaching them said:—

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:44–47.

Even the miracles wrought by Jesus did not help those who disbelieved on him which was also in fulfillment of the Scriptures:—

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?—John 12:37, 38.

The scene at the supper was made an object lesson, the fact of the betrayal, the man, and the manner, were all predicted, and the prediction was recognized by Jesus, notwithstanding that he knew it led to his death and the manner of it:—

I speak not of you all: I know whom I have chosen: but that the Scripture might be fulfilled, He that eateth bread with me hath lifted up his heel against me.—John 13:18. (See Ps. 41:9; Matt. 26:23.)

Jesus even quoted their own law against the nation to which he was sent, showing its fulfillment:—

But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause.—John 15:25.

The loss of the son of perdition is named by Jesus as being in fulfillment of the Scripture,—

And none of them is lost, but the son of perdition; that the Scripture might be fulfilled.—John 17:12. (See also John 18:9.)

Long before his death Jesus had told his disciples of his death and how he should die; this is testified of in this way. At the trial before Pilate, while in the judgment hall the Jews urged upon the ruler the necessity for the death of Jesus. The ruler, however, could see no good reason why he should be the instrument in consigning Jesus to death, and so stated to the high priest and others who brought Jesus before him into the judgment hall, "I find in him no fault at all." But through the importunities of the chief priests, whom Pilate evidently feared would make him trouble with Ceasar, that ruler had Jesus scourged, and then delivered him to be crucified,—

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.—John 18:32.

While on the cross and bearing its awful pain this loyal Son of man, made his feverish thirst to bear witness to the integrity of the Scriptures:—

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.—John 19:28. (See Ps. 69:21.)

They then gave him the sponge wetted in vinegar and hyssop.

As if this were not enough to testify to the man, his mission and his nature; when the soldiers came to observe the custom of breaking the legs of those who were crucified they found that Jesus was already dead and so did not make any effort to break his legs:—

For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.—John 19:36.

The interment of Jesus in the new tomb of Joseph of Arimathea was in itself a fulfillment of Scripture. (See Matt. 27:60; Mark 15:42; Luke 23:50.)

The foregoing traces Jesus from the cradle to the tomb; and at every successive step in his mission the fulfillment of Scripture—that which was written—has been seen; and so many of the things written point so clearly to the death on the cross, as the manner in which his life should be taken, that we have no hesitancy in saying that it was necessary. And had his death been accomplished in any other way, then all the long array of testimonies now so clearly pointing to Jesus as the destined Messiah, the Son of God that was to come and did come, would be broken to pieces and our trust in the Scriptures in which they are set forth would be destroyed with them. Looking at this culmination of the life of Jesus in his death, the Apostle Paul may well have written, "Without the shedding of blood there is no remission of sin."

Is it not therefore better for all of us who are trying to teach our fellow men to search the Scriptures and to trust in them, to conform our teaching to what Jesus himself said:—

But how then shall the Scriptures be fulfilled, that thus it *must be*.

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.

The death of Jesus on the cross, unnecessary as we may possibly think it to have been so far as the being subject to death was involved in his humilitation, was a necessity; for by it were the long series of acts predicted concerning him crowned by a successful fulfillment; and the integrity of the prophets and the Scriptures maintained; without such death this could not have been. Let us be content—"It is written."

AN APPEAL.

BRETHREN, please read the following unique letter, asking for gospel help, and see what you can do to relieve the pressure; not only at East Portland, Oregon, but in scores of other places in similar need. O, that the Lord would raise up an army of gospel workers; so many are needed:—

EAST PORTLAND, Ore., May 15, 1893.

Editors Herald:—Not being a member of the Latter Day Saints Church you perhaps will think strange of this communication; but being one whose ancestors from parents to great grandparents were and are to-day active officiating members of the church, perhaps prompts me to speak of this matter. I have been a resident of Portland for three years, and have only heard three Latter Day Saint sermons since I have been in the State; and they were delivered at private residences. Sometimes I think our brethren east of the Rocky Mountains, care not what becomes of us poor, forsaken people in the Willamette Valley. Please remember that the city of Portland has a population of ninety thousand people, and every denomination on the face of the earth is represented except the Latter Day Saints; even the Mongolian creed. It seems strange to me, and to almost every casual observer, that when you place two of the banner States in the Union (State of Oregon and Washington) under the control of one man, and we get on an average one sermon a year, that the church is not doing its duty towards the Gentile.

In Iowa there is an elder to every township, and around Little Sioux they are almost as numerous as the sands of the sea. Now, Mr. Editor, why is it we can't have one or two elders out here? Remember we are a law abiding people, and my house is open to any elder that will come to deliver this people out of the foils of his Satanic majesty's grasp. Bro. Daley staid two weeks, and I think spoke three times. Bro. Haws I think staid ten days and spoke once. There are eight or ten of the Saints here; but they don't see one another but once a month. What the people demand is a REAL LIVE ELDER, one that can talk, and one that will not run every time an owl hoots. This is one of the best fields on earth for a good worker. There have been several inquiries made of me if the Saints intend to do anything this summer. All I can say is "I don't know." The

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weather is fine here in summer and there is no excuse for not sending us one or two good elders. We want good ones, for there is no use to send a brother not a good extemporaneous speaker. In conclusion, I will say that I will be happy to be able to answer the next inquiry to the satisfaction of my interrogators. If you can't send us some one for the summer, please let us know so we can prepare ourselves for the coming conflict. You remember that the Apostle Paul says, "Every man shall be judged according to his works." So if we don't hear the works there will be no judgment.

S. B. WALTER, M. D.

BRO. J. B. HEIDE sends us from Muscatine, Iowa, a clipping from the St. Louis *Republic*, from the pen of an anonymous writer, requesting us to comment. We give the clipping below:—

"WHERE JOE SMITH FELL."

A VETERAN OF THE ANTI-MORMON CRUSADE CORRECTS SOME ERRORS.

HILLSBORO, Ill., May 19.—I am personally cognizant of all that took place for three years during the Mormon troubles. I was a citizen of Hancock county. My father lived there for many years and suffered from the thieving carried on by the Mormons, as did all who would not join in with them, until the citizens could no longer bear it.

By direction of Squire Orr, of Lima, before whom suit was commenced, I went with a search warrant to find stolen property with a posse of ten men. The search was begun for wheat in sacks and for hams and bee hives. We went to Bear Creek and took the trail of a wagon and whenever the wagon stopped at a Mormon house we found some of the stolen goods. We followed the wagon into Marleytown and found it in front of Father Marley's cooper shop, which stood close to the house. On examination we found grease, and bees, and wheat in the wagon, and, upon searching the house we discovered a lot of the hams and wheat under the floor; a few rods from the house in the hazel brush we found the bee hives. While the search was going on, Marley made good his escape to the city of Refuge.

This was the kind of people the whole tribe of Mormons were at that time.

As for the old jail, and the mob, as the writer is pleased to call the very best citizens, that were engaged in the attempt to take the Smiths out of the jail, it was not intended to harm the latter, but to carry them to the city of Quincy, where they would get a fair trial, as the Mormons were at Carthage in great force during court for the purpose of bulldozing the people and the court. Now, when the squad, which numbered about fifty, went to the jail and demanded admittance, the Smiths commenced firing through the door at those on the outside and wounded one of the party very severely. This is what brought death to the Smiths, as the door was then broken down and the room entered. Up to this time the Smiths had emptied their revolvers, firing about eighteen shots, after which Joe Smith tried to jump out of the window and was met by a volley of shots fired into him, and he fell out. Hiram was shot in the room. Elder Taylor was slightly wounded, but as soon as he called for quarter he was not hurt any more, but taken to Quincy and tried, and acquitted. As for the part General Ford took, he went to Nauvoo. Backinstock was Sheriff, and not Stigall. The latter was only jailer in the absence of the Sheriff, who was out marshalling the Mormon forces to overrun the country, and helping them to kill honest citizens when they refused to give all they raised and possessed to the Mormons.

And as for the town of Carthage being depopulated, that is mere bosh. If old Squire Simpson and many others who lived at that day could speak from their graves they would tell you that they only prepared for defense.

Now, Mr. Editor, you can publish this if you wish, or consign it to the wastebasket. But it is the truth. Every word can be proven, and much more.

AN OLD VET. OF THE MEXICAN WAR.

But little comment is necessary. There was no Marleytown in Hancock county. We do not doubt that there were depredations upon property in the regions between Nauvoo and Quincy; but who did them is a question. Just the sort of prosecutions that found things alleged to have been stolen in the possession of honest men their own property, was a frequent resort at the time, under cover of which the Saints about Lima suffered fearfully. It was right in that region where the Saints' cattle and hogs were shot and left to die; their grain and haystacks burned, and in instances their houses rifled and burned.

Joseph and Hyrum Smith were in jail at the suggestion of Governor Ford, for safety from mob violence; and this is the first time that the idea of those who stormed the jail were trying to take them to Quincy for "*fair trial*," has ever been bruited and is sheer assumption, neither true nor reasonable. The town of Carthage was on that day filled with troops of the militia; there were not fifty Mormons in the place; and those who were there were not armed, except possibly now and then one with private small arms. The "squad" that attacked the jail has never been estimated by any writer at less than one hundred and forty; and from that to two hundred. The only weapon that any of the prisoners had, was a small six barrel revolver, of the old time Allen's pattern; and that was one that was thrust upon Joseph Smith by one of his brethren, when leaving the jail the evening before the attack. This weapon was discharged from the open door at the crowd surging up the stairway inside the building after the guard was overcome and had ceased all show of resistance. It was not possible for one of the prisoners to fire upon those outside the building through the door, as there was but one door to the room they were in, and that opened into a hall inside the building. The door was not broken down, but was forced partially open, and the assailing party fired into the room through the half open doorway. The mob did not enter the room, but stood in the hallway; the cry that Joseph Smith had jumped out of the window attracted them from the room to the outside of the building, Hyrum being already dead. Elder Taylor was desperately wounded, not "slightly," as this anonymous writer states. His life hung in the balance for many weary days; and he finally recovered, never to be a sound man again, always bearing the wounds he received that day. Nor was Elder Taylor ever taken to Quincy and tried and acquitted that we ever heard of before. There was no prosecution urged against him. Nor did he cry for quarter. Jacob B. Backenstos was on legitimate duty serving warrants and subpœnas in the county, and was not marshalling any forces at all; either Mormon or anti-Mormon. This man lived in the county for years after and was never accused of helping to kill people because they refused to give their property to the Mormons. The town of Carthage was practically depopulated. It was with difficulty that Mr. Artois Hamilton could get enough men to help him take care of the wounded Elder Taylor, and the bodies of the two dead men, Joseph and Hyrum Smith. For several hours consternation reigned in and around Carthage, and not until the people were fully assured that there would be no retaliation on the part of the mourning people at Nauvoo did they feel safe to occupy their homes without fear.

This "Old Vet. of the Mexican War," has told a witless story almost shadowless of the truth.

A NEW religious sect called the Peshovtsi, has been started in Russia, based largely on the teaching of Count Tolstoi. Of it the Sheffield, England, Evening *Star*, sent us by Bro. Henry Hoole, says:—

When there is not enough work to do on their own lands they hire themselves out as laborers, or work for nothing among their neighbors, trying to inculcate their new doctrine. The theory of their faith is that the present state of the human race is so irretrievably corrupt that it is beyond all remedy, and that the best thing which can happen to mankind is to die out. Consequently they forbid marriage, or any form of union between the sexes, their principal occupation when the daily task is over being the exposition of the Gospels after "Tolstoi."

Any religious sect founded on a disregard of any of the fundamental principles of man's creation cannot be of long duration, and become universal in success; so we look for this too to fade out and die.

THE ARENA.

WE have not yet seen the *Arena* for June; but from the table of its contents which reaches us in advance of the issue, we gather that it is a typical number; strongly indicative of the advanced position it is taking as a forensic magazine. Read the list of articles given below, and if you like them as a promise for the year subscribe for the magazine:—

The June *Arena* is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the

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body of the magazine, and twenty pages of carefully written book reviews by such well-known critics as Rev. W. H. Thomas, D. D., of Chicago, Helen Campbell, Hattie C. Flower, Hamlin Garland, and the editor of the *Arena*. Among the leading papers in this notable anniversary issue are: Insanity and Genius, by Arthur McDonald; The Liberal Church and Skepticism, by Rev. Marion D. Shutter, D, D.: Arsenic versus Cholera, by R B. Leach, M. D., is interesting and timely; Women Wage-earners in the West, by Helen Campbell; Does the Country Demand the Free Coinage of Silver, by A. C. Fisk: Save the American Home, a striking economic paper, by I. E. Dean; Islam, Past and Present, by Prof. F. W. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is; Union for Practical Progress, by the Editor, a strong plea for the union of progressive and reformative impulses for educational and practical work. Mr. Flower also contributes a striking paper, entitled Parisian Fashionable Folly versus American Common Sense, which deals with the dress reform movement now being so vigorously pushed by the National Council of Women of America. This paper is handsomely illustrated, containing twelve or fourteen large photogravures of Boston ladies in the new reform costumes. Mrs. Frances E. Russell, Chairman of the Dress Committee of the National Council, also contributes a paper on Freedom in Dress. One of the most striking features of this issue is a symposium advocating the charms of the Maize as the National flower. To this symposium a number of eminent writers contribute, and the charms of Indian corn are set forth in such a way as to appeal to the reason and sentiment of all readers. Altogether this is a most notable issue of this great progressive review, and no readers of magazines should pass it by.

BRETHREN James Thomas and John Smith were at Stanberry, Missouri, on June 4 and held two meetings, with a good degree of the Spirit manifest. The rain and mud and some other conditions prevented these brethren from doing much at Stanberry.

The Advents are at work there with a tent, and are holding the attention of the people to a good degree. Bro. John Smith is of the opinion that the district would do well to have a tent also; but finds some opposition to the idea.

We certainly agree with Brn. Smith and Thomas that it would be a good thing to have a tent for summer and fall campaigns, if the district could afford. It is not a good argument against a tent that the Adventists and others have them, and for the Saints to get one is to "follow after their fashions." Suppose it is in a sense following after their fashions. The Adventists sing songs at their meetings, so do we; they pray, so do we; they preach, so do we; they exhort, so do we; they use comparisons and sometimes charts to illustrate Bible theories, so do we; are we following after their fashions in doing so? Hardly. Besides this; the tabernacle in the wilderness was a great tent. Abraham dwelt in a tent. The generals of Israel used tents, and no doubt spoke either in them or from them to the officers and men of the army.

"To your tents, O Israel," may be a suggestive command just now. Those who can aid such movement and will cheerfully do so, need neither to wait for, nor heed opposition, which is only conservative care, lest we run too hastily. Get a tent, but do not get into a quarrel.

INTERESTING DATES.

THE following on the date of some interesting occurrences in the history of the church, from the *Deseret News* of May 30 are valuable for reference; hence we publish them:—

CHURCH HISTORICAL DATES.

An esteemed correspondent writing about a little pamphlet entitled, Temples, Ancient and Modern, issued from the *Deseret News* office a little more than a year ago, calls attention to what he considers a mistake in a date. The passage referred to is found on page 14 and reads:—

"On July 23, 1833, the same day in which their brethren were expelled from Jackson county, the corner stones of the Kirtland Temple were laid."

Our correspondent, Bro. Daniel Tyler, says:—

"The fact is, the Saints were not expelled from Jackson county until October 13, 1833. The great event in connection therewith was the falling of stars on the night following the day. To corroborate my statement of the season, I will quote the following lines written by Judge Phelps at the time:—

"'Twas many thousand pounds at hand
They robbed from the printer;
Then drove the Saints from off their land
To perish in the winter."

According to the historical documents at hand, Lyman Wight and others on the 23d of July, 1833, the same day on which the corner stones of the Kirtland Temple were laid, signed an agreement with the leaders of the mob that part of the Saints should leave the country before the first day at the next year, and the remainder to remove before April. It may not be inadmissible to consider the actual date of the expulsion as the one on which this agreement was signed, although the real exodus took place later and covered more than one day. The Saints, as is well known, were not left alone to carry out the agreement entered upon. At various times they were crully assaulted by mobs, led sometimes by professed ministers of the gospel, until the final departure occurred. The meteoric incident, erroneously referred to by by Brother Tyler as having happened on the 13th of October, occurred on the 13th of November the same year, early in the morning, and the phenomenon is said to have been so remarkable that many spectators concluded that the day of judgment was at hand.

By the courtesy of Elder Franklin D. Richards, the Church Historian, the *News* has obtained the following additional facts relating to the Jackson county expulsion:—

On July 20, 1833, the printing establishment of W. W. Phelps at Independence was destroyed by a mob and Edward Partridge and Charles Allen were cruelly maltreated on the public square. Three days later the agreement to which we have referred was signed; but the mob being unable to wait until the time agreed upon, continued their relentless persecutions. On the night of October 31 they demolished ten dwellings west of Big Blue, and threatened, pelted and beat those who could not escape fast enough. On the night of November 1 an attack was made on a branch twelve or fourteen miles west. At Independence the same night the mob threw stones and brickbats at houses occupied by Saints and partly pulled down A. S. Gilbert's dwelling, while others broke into Gilbert & Whitney's store and scattered the goods in the streets. Poles were also thrust through the shutters and windows. The following day, November 2, the vandalism was continued. An attack was made upon a branch at the Blue, six miles from the village, where roofs were torn down, houses broken into and several persons severely beaten. On November 4 a collision occurred near the Blue, in which several persons were wounded, three fatally. This was about sunset. The same evening Gilbert and four other brethren were sent to jail, but Gilbert, Morley and Corrill were liberated almost immediately and returned in the morning. W. E. McLellin was one of the prisoners. In the morning, November 5, the mob gathered, intending to murder the imprisoned Saints. Gunshots were fired for the purpose. Four prisoners were set free about sunrise. Later in the day the arms were demanded and promptly surrendered, and the brethren gave themselves up for trial. But this was not what the mob looked for. They had no regard for the law or the courts, but broke into the houses of the Saints, telling them to flee or their houses would be demolished and the inmates massacred. Matters having reached this crisis, on the nights of November 5 and 6 women and children fled to the prairies or to the banks of the Missouri River. The mob hunted the disarmed men and fired upon some of them. Others were captured, tied up and severely beaten. On November 7 the shores of the river were lined with men, women, and children, goods, wagons and provisions, the rain all the time descending in torrents. The following day the expelled Saints commenced felling cottonwood trees to make log cabins.

The conclusion from these authentic data is that the exodus which was agreed to on the same day the corner stones of the Kirtland Temple were laid was not an accomplished fact until the early part of November, 1833, instead of in the middle of October as Brother Tyler says; yet there can be nothing but a technical objection to dating the expulsion from July 23, as is done in the pamphlet referred to.

THE preacher said: "Afflictions and trials are not necessarily the result of God's anger toward us; but rather the exhibition of his love: 'Whom he loveth he scourgeth, and chasteneth every son that cometh unto him.'

"If I could make myself believe that the sorrows, the trials, the afflictions, I am called to meet and bear were visited upon me by God as a punishment, to gratify and satiate his anger toward me, I should be discouraged and give up in despair. But my observation, my experience in life, and my knowledge of and confidence in God's word, all teach me that so far those things which have appeared to me at the time to have been adverse and hard to bear, have turned to my advantage and to my good; and I have reason to believe, I do believe that when God does not answer our petitions according to our conception of them when they are made to him, he does so because of his knowledge of us and our surroundings and conditions, by which he withholds, or gives as will best serve our real good.

"The power of decision in all cases of appeal to God, for what we may think, feel, or believe we stand in need, is with God, and must ever remain with him. I would not consent to as-

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sume the responsibility of attempting to decide whether this one is called to live and that one to die, this man to be benefited and that woman to struggle on without help. Our responsibilities now are greater than we have wisdom to rightly discharge, and were they increased it would be to our ruin.

"God is in this work. His power is in it and with it. We are integral portions of it; and I am satisfied it will triumph. We stand high on an eminence on which the effulgence of light is brightly shining. If we go out thence in any direction except onward and upward, we go out into darkness, degradation, and final ruin."

BRO. D. R. BALDWIN was successful in getting the following into a Lincoln, Nebraska, paper, from which it went into the Chicago *Record* for June 3 from which we clip it; with an addition of a correspondent's jotting about Lamoni:—

LINCOLN, Neb., June 2.—D. R. Baldwin writes as follows to the *State Journal* regarding the new Mormon Church in this city. He says: Forasmuch as some of our good citizens seem alarmed at the organization and growth of the Latter Day Saint Church in Lincoln, the writer believes that a few facts briefly stated will prove their apprehension groundless and so soothe their troubled souls.

One prevailing suspicion is that the Reorganized Church of Jesus Christ of Latter Day Saints (of which the Lincoln organization is a branch) is synonymous with the Brighamite Church in Utah. Brigham Young never was successor to the leadership of the church founded in 1830 by Joseph Smith. The persecution of that church which culminated in the death of Joseph and Hyrum Smith in 1844 brought about a temporary dissolution of the same. It numbered at this time 200,000 souls, (some historians say 250,000) of which about 10,000 were persuaded to locate in the Great Salt Lake Valley.

Brigham Young on December 5, 1847, at the private home of Orson Hyde, at what was called a council of the Twelve, but only seven of that body were present, himself included, was chosen president of the 10,000 above-mentioned. But what about the nineteen twentieths who have never accepted Brigham Young as their leader? What of the remaining 190,000 over whom Brigham Young never did preside? They were living in nearly every State in the Union. Thousands of them in Great Britain and the islands of the sea. Large numbers of these maintained their branch organizations and remained faithful. And on June 1, 1852, at a conference held at Beloit, Wisconsin, the church was reorganized, rejecting all self-constituted leaders, and announced their allegiance to the seed of their martyred prophet as the only legal successor to the presidency of the church.

But the horrid practice of polygamy; is it a doctrine of the church? No, and never was, only as it obtained under the self-constituted, lascivious leadership of Brigham Young, J. J. Strang, and others, and the infernal practice was not officially declared to be a doctrine of the Brighamite faction until 1853, though doubtless it was practiced secretly long before. The Bible, Book of Mormon, Covenants and Commandments, have always been the standard works of the church. The two latter are in our public library and on examination will be found to condemn such practices in more emphatic terms than the Bible. We hold regular services at the Temple hall, corner eleventh and M, every Sunday at two o'clock p. m., where you are all invited to come and hear the clear, clean, untarnished, pentecostal gospel as taught by Christ and his apostles.

One of the most interesting towns in southern Iowa is Lamoni, in Decatur county. Its inhabitants belong to a branch of the Mormon Church, the leader being Elder Joseph Smith, a universally beloved man, son of the founder of the Mormon Church, The Lamoni Mormons do not practice polygamy, and they are a pious and thrifty people. Among the wealthy citizens is Mr. David Dancer, who has recently donated forty acres of fine land on which a building known as the "Saints' Home," is to be erected. This building will be used as a home for the aged and infirm and will be one of the noblest charities of Southern Iowa.

BRO. T. W. WILLIAMS sends us the following, which will be read with pleasure by those delighting in the spread of the truth. It is from the Middletown, Ohio, *Signal* of June 5:—

It has been currently reported that there is a "Mormon Church" in Middletown, and as this appellation has been given to the class of worshipers who are now holding forth in the Lowe building in Oakland, we wish to vindicate ourselves against the erroneous charge and seek to eliminate from the minds of the people the malicious rumors which have been generally circulated by a class who were as ignorant of the facts as those who accepted their story.

If a belief in the Bible is orthodoxy then we insist that we are strictly orthodox, for we predicate our faith on the truths contained therein; but if a belief in a man-made creed or theologian's commentary is termed orthodoxy, then we prefer to be classed as heterodox. We do not permit any man to do our thinking. We take the Bible as it reads without any spiritualizing of plain statements or evasion of gospel principles or promises, we teach that God is unchangeable, hence the gospel is unchangeable; that men must conform to the same law that the early Christians did if they expect to be saved, and by so doing we have a claim for the same spiritual blessings enjoyed by them, for like cause will produce like effect. The application of a true principle to-day will produce the same results that an application of the same principle a thousand years ago would. We maintain that it is necessary to have an inspired ministry to-day, and God's work cannot be carried on without it; that every one who feels he ought to become a minister, or whose parents send to a theological seminary have *not* the right to represent Jesus Christ, but only those who have been called in accordance with the plan as specified in Hebrews 5: 4 can claim the right to so act, which plan provides that God's ministry should be called as was Aaron, he being called by revelation through a living prophet. Hence the minister who denounces inspiration and present revelation virtually concedes his ineligibility to act in the name of Christ.

The Lord placed certain officers in the church, such as apostles, prophets, evangelists, pastors, teachers, and deacons, and if he has a church to-day, said officers will be found therein. In order to secure salvation man must comply with the requirements of the gospel which are enumerated by Paul in Hebrews 6: 12, as being faith, repentance, baptisms (two), laying on of hands, resurrection of the dead, and eternal judgment. The individual who refuses to comply with these terms forfeits his right to salvation and, as per consequence, is outside of the church, whatever his religious belief may be otherwise.

It is not impossible for God to speak to his people by inspiration to-day the same as he did to the church in apostolic times; in fact, it is absolutely necessary. Christ promised that miraculous signs and spiritual gifts should follow the believers to confirm and sustain them, without regard to time or place, and as believers in the Bible we bear our testimony that such things are realized by us as proof that we are the children of God, and they demonstrate that our religion is practical as well as theoretical.

We do not believe in polygamy. Our church has never entertained nor fostered this rank heresy, and while we oppose polygamy we do not close our eyes to the licentiousness which is practiced under different names than polygamy, but demand that our people shall be pure and strictly moral. Vice in all its forms is discouraged and as far as mortality and virtue (and everything else) is concerned our doctrines will compare favorably with any church ritual in Middletown. Members are strictly enjoined to keep the laws of the land.

This church was founded by Joseph Smith and others in 1830 who asserted that God called them to reëstablish his work in the earth and to present his gospel in its primitive fullness and simplicity. It has never been proven that Joseph Smith taught polygamy so say Chambers' Encyclopedia, Beadle, Fannie Stenhouse, and others who have written on the "Mormon" question; but even if he did, (which we will not admit,) it does not invalidate the truths presented by this body, but illustrates the weakness and frailty of man. If you condemn this church because its enemies have spoken evil of it, then by the same principle Jesus would be termed an impostor and his apostles would be classed as knaves and villains, while the Reformers, such as Luther, Wesley, Campbell and others would sink into such obscurity and oblivion nevermore to be resurrected in the memories of honorable men, and the churches founded by them would be compelled to stand by the condemnatory sentence of a gainsaying enemy. All we ask is that our doctrine shall be tested upon its merits. No true Christian will refuse to examine our claims, for the moment he does he ceases to be a disciple of the frank and candid Savior, and should be consigned to the ranks of the bigoted Pharisees, who were determined to have their way, right or wrong.

We are not in your city to oppose anything that is good, but to oppose error whether found on Christian or skeptic ground. All we ask is a fair and candid hearing. Whatever you have that is true, retain it; if you have aught that is erroneous, then discard it. We are laboring for the union of all *Christians* and the acceptance of the primitive plan and purpose of the gospel with its attendant results. Will you help us?

Yours for truth,
T. W. WILLIAMS.

THE Middletown, Ohio, *Signal*, for June 7, has the following in regard to the labors of Bro. T. W. Williams in that place:—

The interest in the new Latter Day Saints Church here is evidently on the increase and it is ascertained to-day that there are already nine new candidates for membership, who will be immersed next Sunday. This will increase the membership in this city and Amanda to about forty. The names of the new members are as follows: Misses Emma Rhodes, Claudie Watkins, Mary Watkins, Verna Jones, Mrs. Schultz, Mrs. Skein, and Messrs. Grant Williams, Frank Jones, and Mortimer Jones. This will probably be the last week that Mr. Williams will be here, as it is arranged for Rev. James Scott, of Indiana, to come to this place next Sunday. Rev. Williams will go from here to Kirtland, Ohio, where his parents reside, and from there to Council Bluffs, Iowa, where he has been appointed to fill one of the most prominent pulpits in the West. The best wishes of the Middletown people attend him.

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A BROTHER writing from the field of missionary labor suggests that in consideration of the fact that many, both in the religious denominations of the country and out of them are insisting that the King James' version of the Scriptures is faulty, and are citing later translations by different scholars, none of whom are, perhaps, any more learned and capable than those who were engaged in the work of the King James' version, as evidencing this faulty condition. It might be as well, and he thinks it profitable to the eldership, for some one to take up the subject and write a treatise for the HERALD, giving the reasons why the common version of the Bible is the best, as a whole, and preferable to any later translation, the Inspired Translation excepted.

As an added weight to his suggestion he writes:—

If you have not time to devote to it perhaps some of the elders have. It would be a change from setting forth the duties of the several quorums, finding out who is the highest in authority. Infidelity is on the alert, and we do well to be ready to meet it in all its modes of attack.

We are limited for time and so insert our brother's suggestion, with a request that as this field is an open one, some of the brethren will essay the task of giving us the treatise referred to.

EXTRACTS FROM LETTERS.

Bro. C. W. Hawkins, writing from Hollister, California, May 29, says:—

We are holding meetings in Hollister, in the district tent. Elders Haws and Pickering are with the tent. We have held over twenty meetings, and so far they have been a success.

Bro. M. L. Sory, Memphis, Tennessee, June 12:—

Brn. Turpen and Greer are here and have good interest. Bro. Turpen baptized one yesterday, a sister, and we had a grand prayer and testimony service in the afternoon, the Spirit was manifested in power, and in the gifts of the gospel. Our little band (now twenty in number) was much strengthened and comforted. We are going to put a tent in the field and move around the city all summer. The Spirit says we are beginning a great work here. If you have a poster for a window, send one or more to attract attention.

Bro. C. J. Hunt, Deloit, Iowa, June 14:—

My mother's health is much improved. I expect to be at Ayrshire, Iowa, in a few days, to assist Bro. C. E. Butterworth in tent meetings.

IS THIS BABYLON? IT READS THAT WAY.

THE Presbyterian general assembly adopted the following declaration:—

Resolved, That the Bible as we now have it in various translations, when freed from all errors and mistakes of translators, copyists, and printers, is the very word of God and consequently wholly without error.

This is a little confusing to the average mind. Who is to free the Bible from all errors and mistakes of translators, copyists, and printers? Scholars? The church? And by what rules of criticism? What part of the version accepted by American Protestants is error and what is really the Bible?

Latter Day Saints had nothing to do in framing that resolution. It is second cousin to that other evasion, "Resolved that the world was not made out of nothing; but that it was made out of material which material was made out of nothing," to get rid of the apparent absurdity of affirming that the world was made from nothing. By the time the Presbyterian Church has wrestled with itself another hundred years, it may possibly decide that what is true in the Bible is true, and what is false is false. Like the Sioux City *Journal* from which the above extract is taken, we would like to know who is to decide what is error and what is true in the good book by virtue of the foregoing resolution. It is a little like the Kentucky lawyer's creed, who said, "I believe that whatever is to be will be, whether it comes to pass or not."

EDITORIAL ITEMS.

WE call special attention to the revised price list of tracts as published on the cover of this issue of the HERALD. By comparing with former lists it will be seen that prices of the printed word have been greatly reduced, the general reduction averaging somewhere from one third to fifty per cent. The Herald Office management is committed to the policy of making the printed word as cheap in price as possible, that it may be universally and freely distributed. The Saints are asked to heartily coöperate with the office as a church department in which they individually have an interest in the work of the Master.

Sisters Elnorah Jones and Dolly Garner, writing from Chesterfield, Henderson county, Tennessee, request the prayers of the church in their behalf. The first-named is a widow indeed, and quite in affliction, poor in this world's goods, and ill in body. Will the Saints remember these in their petitions for good.

Bro. J. T. Davis wrote from Elmira, Kansas, the 7th inst. of the late conference of the Northwestern Kansas district, of which Bro. C. R. Duncan has already written. Bro. Hilliard is making a tour of the district with Bro. Davis, with good results to the work. The missionary appointees are actively engaged in the service.

We have many requests from scattered and other Saints who ask for prayer in their behalf that they may receive help to live the faith, rear their children in its precepts, or do their duty in the work and to the world generally. We do not always insert such requests for the reason that we believe that our people do so remember all subjects of prayer, and thus sustain one another in the spirit of the gospel. Where special requests for prayer have been sent us we have called attention to them, and will still do so. Such should be made considerately, however, not from mere force of habit, nor thoughtlessly, otherwise they may become burdensome and be passed over as mere repetitions. God's people should not forget how repeatedly they are assured that they individually have an advocate with the Father.

We acknowledge receipt of a number of letters that lack of space prevents us from publishing.

A letter from Bro. J. H. Lake in *Glad Tidings* for June 15 states that Bro. R. C. Evans had met with a severe accident. While riding a bicycle he came in collision with an electric motor and was thrown about ten feet. No bones were broken, but he was badly bruised. We are glad to know that Bro. Evans is recovering.

Bro. D. C. White reports two baptized at Clinton, Missouri, on the 11th.

Bro. Joseph Luff, Corresponding Editor of *Herald*, should be addressed at Independence, Jackson county, Missouri. Communications for *Herald* should be sent to Joseph Smith, Lamoni, Iowa.

We are advertising and filling orders for the "Memory and Thought Manuals." By an arrangement with the publisher we are able to supply these valuable educational works to our readers. We recommend them to all interested in the special cultivation of memory and general mind training. We have never seen a memory system equal to this. It is based on simple, natural principles, and is not burdened with laborious technical devices peculiar to many other systems. We commend to all interested. Single volumes $1.00; the set complete (six volumes) $5.00. Order through the Herald Office.

Bro. J. C. Foss was at Wakenda, Missouri, on the 12th. He had been refused a church and schoolhouse, but was preaching in a barn fitted up by one of the brethren. The opposition talked "discussion," but had not yet concluded to stand fire. It is difficult to keep an earnest minister quiet. He will be heard.

Sr. Ruth A. Barnes, Springfield, South Dakota, wrote June 1, asking why none of the elders visited that point. "I was baptized in January last and would dearly like to hear some gospel sermons," she writes.

Bro. Henry Southwick was at Seneca, Illinois, June 12, holding services in the Baptist church, which was freely tendered him for use at any time. He had baptized three. The Saints' choir of Mission had rendered aid in the services.

Brn. W. S. Pender and W. A. McDowell were doing "tent work" at North Freedom, Wisconsin, June 10. They were to go thence to Lyons.

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Bro. J. F. Mintun was to pitch his tent at Missouri Valley, Iowa, on the 12th. He reported "strong opposition," but was hopeful for good results.

Brn. E. L. Kelley, William Anderson, and E. C. Briggs, left Lamoni for eastern points during the week of the 11th.

Pres. W. W. Blair arrived home on Tuesday, the 13th inst, from a busy missionary tour in Western Iowa.

Bro. Joseph B. Rodger and family, formerly of Lamoni, have returned to permanently locate with us. Bro. Rodger will reopen and resume business at his machine shop on Main street.

Sr. I. Russell orders tracts for distribution at Olympia, Washington, where she is visiting. She finds there a fertile field for missionary labor and expresses the wish that she had means to employ an elder to labor constantly in that State.

Original Poetry.

ONLY A STEP.

'Tis only a step over yonder,
Just out through the mist and rain;
Then joy for the hearts that are aching,
We'll meet with our loved ones again.

'Tis only a step through the darkness,
And the pearly gates are ajar;
There's a light that shines in the valley
More bright than the evening star.

'Tis only a step through the silence,
And voices we missed long ago
Will fall on our ears in glad greeting,
With never an accent of woe.

'Tis only a step through the river
That rolleth so deep and wide,
Where white-robed angels are waiting
For us, on the other side.

'Tis only a step that divides us
From glories no mortal has seen:
We shall find them when Death's stern angel
Shall have lifted the veil between.

ALBERT PETERS.

ST. LOUIS, Missouri.

"SMALL TALK ABOUT BUSINESS."

By A. E. Rico. A banker's business hints for men and women. Published by Fremont Publishing Company, Fremont, Ohio. Sixty pages. Paper 40 cents, cloth 75 cents, by mail, post paid. Descriptive pamphlets free.

This book, as its name indicates, is a talk about business; a banker's talks to men and women about the common, every-day business affairs of life. It is brimful of useful ideas for young and old, and is a book that should be on every desk and in every home.

QUEER STATE OF THINGS.

A curious state of affairs prevails in France in relation to women. A French woman may become a doctor, a lawyer, a member of the Board of Education, and may even be decorated with the Cross of the Legion of Honor, but she may not witness a legal document. She occupies an important place in art, business, and commerce, but she cannot possess her own earnings if she is married, and she can neither buy nor sell property without her husband's consent.

Mothers' Home Column.

EDITED BY "FRANCES."

"I could not join the glorious soldier band,
I never heard the ringing battle cry;
The work allotted by the Master's hand
Kept me at home while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share."

IT has been well said, "The home came from heaven, modeled on the Father's House and the many mansions, and was meant to be a training place, the one for the other." Thinking minds of the present and past have been quick to discern the importance of the home as a powerful factor for good in the world, or for evil, and some have declared that it is the corner stone of society, and, in the words of an eminent statesman, that "it is private life that governs the world" more than powerful sovereigns and great ministers.

We believe this to be true and that one of the time-honored proverbs of Solomon might well be rendered, "Keep thy *home* with all diligence; for out of it are the issues of life."

We present for thought a short article pertaining to the subject of the evening at home. When night gathers, birds and beasts, except those that by night go forth to prey upon others, seek home and rest. What of the children? Are they following out the instinct of nature and forming the healthful habit of spending evening at home and retiring early that their minds and bodies may be invigorated and refreshed by the "sweet restorer, balmy sleep," or are they forming the unnatural habit of spending late hours away from home? If they are, is there not danger that in the darkness the young feet may lose the way of truth? The following is taken from the *Christian Standard*.

THE EVENING AT HOME.

DID you ever notice how much of the curiously fitted yet fascinating mosaic work of memory is made up of evening scenes? And the brightest and most precious pieces in it are bits from the hearthstone. Evenings at home are the greenest and most refreshing spots in all the backward landscape of life. Cheerless indeed must be the retrospect which is destitute of these fireside gleams. The persistency with which memory clings to such scenes shows something wonderfully sweet and satisfactory in them; nor would it be difficult to find and formulate the causes of the blessedness of the evenings at home—rest from the day's toil; companionship of earth's dearest and most trusted ones; absence of those who tempt or trouble us; the slumber of restless ambitions and envies; and over all the solemnity of night. And these evenings at home are as helpful to the soul as they are grateful to the sense. Boys do not go astray while spending their evenings at home; husbands and wives become not unfaithful while loving evenings at home, and one of the surest symptoms of incipient moral malady is a distaste for these sacred seasons.

It is not strange therefore that Satan has exhausted invention in devising enticement and allurements to break up the evening family circle. The saloon, the theatre, the club, the dance, the billiard room, and other agencies are in a grand conspiracy against the happiest and holiest home hour. There certainly ought to be something paramount in importance and pressing in necessity pertaining to the occasion which requires the breaking of the family circle at the only season that it could be complete. Yet there are husbands whose rounds of club engagements, wives whose rounds of social engagements, and sons and daughters whose undisciplined passion for amusement make evenings at home a habitual impossibility. Are there not seven evenings in the week? and at least three of these might be made "home evenings," with every member at home, if possible. Not at home with father in the library, mother in the nursery, Matilda in the parlor, and John upstairs in his room moping or smoking; but at home with and to one another. Let them be "with one accord in one place." Make a domestic chapel of the sitting room for the sitting together in a very heavenly place of sweet communion of all the members of the family; and let this be in the evenings and as often as possible.

DAVIS CITY, Iowa.

Dear Sisters:—I feel desirous to add my mite on a subject of great importance to all mothers who have little ones. I am very anxious and troubled for mothers who are so overburdened with the actual demands of life and from day to day consume all their time and strength in this way. It is advised, "Of two evils choose the least." Which would you call the least? An untaught boy or an unpolished stove? Dirty windows or a child whose confidence you failed to gain? Cobwebs in the corner or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habits of thought. Who never felt that she could spare an hour to read or talk to them. I have seen this woman spend ten minutes ironing a sheet; there were six in the washing. One hour in fluting the ruffles on her little girl's sweet white suit, thirty minutes in polishing tins that were already bright and clean, forty minutes in frosting and decorating a cake for tea because company was expected. When this mother, a good sister (?) shall stand before the great white throne to be judged for deeds done in the body and to give in her report of the Master's treasures placed in her care, will there not be questions and answers like these? "Where are the girls and boys I gave you?" "Lord, I was busy keeping my house clean and in order and my children wandered away." "Where were you while your children were learning lessons of dishonesty, malice, and impurity?" "Lord, I was polishing furniture and ruffling dresses and making beautiful rugs." "What have you to show for your life work?" "The tidiest house Lord, and the best starching and ironing in all our neighborhood."

O these children! These children, the restless boys and girls whom we love more

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than our own lives. Shall we devote our time and strength to that which perisheth while the rich garden of our child's soul lies neglected with foul weeds choking all worthy, beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars? O mothers! few and fleeting are the days of childhood. Will not spotless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean be poor comfort in that day wherein you shall discover that your boy's feet have chosen the path which shall take him out of the way of all happiness? While cleanliness is next to godliness and should in no wise be neglected let us find time to enjoy the companionship of our children while they are with us, and so be able to give a full account to the Master. Let us remember each other in our prayers. Your sister,

M. S. LOVELL.

[MOTHERS, you cannot afford to pass this by without serious thought and putting the question directly to yourself, Am I doing this? If I am not doing it in full am I doing it in part? Am I, in short, neglecting my duty as a mother? Let us hear from you again, Sr. Lovell, and from many others who like you could give us pearls of wisdom if they would.—ED.]

THE NEEDY.

TO HAVE the needy in remembrance, as well as the poor, is a duty enjoined upon all who profess to hearken to the words of the Lord. I suppose most persons think of the "poor" and the "needy" as one and the same. The poor may be needy, but the needy are not necessarily the poor. Who, then, are the needy? And how shall we "do justice to them." Are not all who hold responsible positions in one respect "the needy?" The President of the church, I venture to say, sometimes feels as much in need of a word or two of kindly encouragement when pressed with care and weariness, as the weakest Saint. And it may be that he receives less of such demonstrations than any other. Probably all are satisfied that he is strong to withstand and needs not our help. Yet the weak can often aid the strong. A little ray of sunlight will dispel the heavy cloud. Why not scatter sunshine, that there be fewer clouds? And those too who forsake all and go forth with the gospel message, are of the needy in like manner. They labor to build up the Saints as well as to spread the gospel. The troubles, trials, and difficulties of the members are brought to them, each one seeking help, counsel, and strength. To such they give, give, of "such things as they have," even until the body is weakened and the mind wearied and depressed, for they too are human, and do they not need tokens of appreciation, and above all, the faith and prayers of the people? Again, our publications need not only to be sustained by our faith and prayers but by effort as well. And that, too, on the part of many, that the burden and toil may not fall so heavily on the few.

We all are needy. We need the prayers of each other and all the help we can render to each other. The Home Column is a medium through which we may speak to each other, and has been like extending a helping hand to the weary, and infusing patience and hope to the tired and perplexed, and often has brought comfort and consolation to the mourning ones. O, how much we need dili gence to perform, as well as wisdom to direct, that in the midst of busy household cares and duties none may forget the duty they owe to the household of faith. SISTER EMMA.

MOUNT OLIVET, California.

Letter Department.

DRAIN, Ore., May 27.

Editors Herald:—Bro. J. C. Clapp was here a few years ago and baptized four, and last year Bro. A. Haws baptized four, eight in all. We have met for prayer and testimony meeting whenever we could possibly get together, but are hindered at times on account of bad weather.

I see they have appointed more elders for Oregon this year, but we have heard nothing from them so far. We need young elders for this mission, who will be able to stand it to travel over this rough country and endure the damp, rainy climate. Brn. Clapp and Haws did all they could, but their health would not permit them to stay here long after the rainy season set in. Of course we are thankful for any who may be sent, and we are living in hopes of more being added to our little band this year when the elders come. We are trying to live our religion and to help on the work all we can by sending out papers and other reading matter when anyone will read it, and although we feel that we fall far short of doing our duty many times, yet the Lord has blessed us in many ways, and we ask an interest in the prayers of all the Saints that we may ever live faithful. My wife was administed to by Bro. Haws and was healed of diseases that had been troubling her for five years, for which we give God all the praise. Your brother,

L. M. TRACY.

GOOSE CREEK, W. Va., June 3.

Editors Herald:—We have been blessed with a few excellent sermons delivered by Bro. M. F. Gowell. We are always glad to have such messengers in our midst, for since hearing him we are sure the Lord is with him, and we believe his labor here has created a lasting impression on the minds of the people. Bro. Gowell will visit some of the other branches in this vicinity and then return to this place to hold a two-day's meeting commencing June 17. All are invited to attend these meetings.

Elders D. L. Shinn, C. G. Ruley, and John Carpenter will be with us and a good time is anticipated. The good work is moving slowly—but we think permanently—to the front. Prejudice seems to be on the retreat, and the Christians, so-called, are learning doctrine. This is evident from a sermon delivered near here a short time ago by a Baptist minister. In bonds,

B. BEALL.

OSCAR, I. T. June 4.

Editors Herald:—The work in these parts is looking up. I have just returned from a three weeks' trip into Wichita and Willbarger counties, Texas. In these counties there lives a noble little band of Saints who are striving hard to come up to the standard. I left them feeling well, with many outsiders expressing themselves as well pleased with the gospel. Some were baptized and others are convinced and will ere long come into the church.

I came home to attend the discussion at Grady (near here) between Bro. A. J. Moore and the Christian or Campbellites' best man, Elder Alsup, of Tennessee. The people come from every point in the country to witness the death of what they called "Mormonism," but the Lord stood by our brother and one of the grandest victories for truth was won that was ever my lot to witness, not only in argument and proof brought forth from the Scriptures, but hundreds of friends were made to the cause, and many invitations to come and preach the word were tendered by the people. Truly the Saints are finding favor in the eyes of the people.

Yours in Christ,

T. J. SHEPPARD.

JETMORE, Kan., June 6.

Editors Herald:—The work in our district is onward. While conditions in places could and should be much better than they are, we are content to await in a measure for time to develop a better order of things, realizing that the sieve is at work and the time is at hand that will test the action of those who will insist upon doing their own will at the expense of the good name of the church. Right will eventually prevail, though the mills of the gods may apparently grind slowly.

Leaving General Conference on the day of adjournment, we had the good fortune to be in the company of those returning by way of St. Joseph, and to hear the singing of that soul-stirring song, "God be with you till we meet again," as the train left Lamoni. The conference was an educator to the writer in many ways. Such experiences are precious indeed.

We tarried two nights in St. Joseph with my brother, W. C. Duncan, and family. After transacting some business relative to the purchase of a gospel tent for our district by telephone to Kansas City, we took our departure for our home, at Blue Rapids, Kansas. On arrival we found that while we had been wading mud in Iowa, at home they had been having a dust storm. We spent a week at home working hard to get things arranged to leave for the western part of the district where conference was to be held. On the way we visited Goshen, Cuba, Randall, Downs, and Osborne, laboring as the circumstances demanded, and on the 25th ult. arrived at the house of Bro. T. E. Thompson, near Beeler, in Ness county, after a drive with horse and buggy of about three hundred miles. We stayed with Saints every night but two, and could have done so then by driving some distance out of the way.

May 26 was spent in pitching the new gos-

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pel tent, which had preceded us a few days. Elder J. T. Davis arrived in time to help us. On the 27th at 2 p. m. our conference business began, only a small number of Saints being in attendance. Reports were read from all the branches and nearly every member of the priesthood in the district. Bro. G. H. Hilliard arrived in time to attend part of the session on Saturday afternoon. In the evening our preaching services began and were continued over two Sundays, in which time we held about twenty services. Large congregations attended the evening services, the tent at times being entirely filled. An excellent interest was manifest, as well as much opposition. The question box was well patronized, while some preferred to state their questions and objections at the close of the service. Preaching was done alternately by Elders Davis, Hilliard, and the writer. All the Saints in this region were camped on the ground, and others who were not Saints spent part of the week in camp, coming from as far away as forty miles. Settlements are very thin out here, and it is very remarkable that so many were in attendance.

Our meetings were disturbed by high winds a part of the time, and as there has been very little rain for about ten months, the wind brings with it a cloud of dust. On Monday the 29th ult. we were visited by one of these "gentle zephyrs" just as Bro. Hilliard and the writer had comfortably settled down in the tent to spend a few minutes in reading and writing. Our peace was suddenly disturbed by a violent flapping of canvas and scattering of newspapers, stationery, etc. We immediately began to "take in sail," but the storm was on in earnest. Snap went a pole, and Bro. Hilliard seeing that another was about to yield to the pressure braced himself against it and held it down despite the efforts of the wind. Other brethren came to our help, and by working hard we managed to keep the tent from tearing to pieces. It was rather a comic sight to see a member of the Bishopric measuring his strength against a Kansas zephyr, with dust in his eyes and face so thick that his color was hardly distinguishable. He held the pole all right, however, till the storm had abated. Our tent is well made with the exception that the top should have been arranged to raise with a pulley so it could be let down in case of storm. This has since been provided, however.

Brn. Hilliard and Davis left on Monday to visit the branches of the district in the interests of the temporal law. Bro. T. E. Thompson was ordained to the office of elder, and Bro. J. W. Sawyer teacher. There are many excellent openings in this part and there is very little prejudice on the part of the people. Laborers are few here. There will be no crops of any kind raised here this year. From the west line of Osborne county to this place, Hodgeman county, the earth is barren; hardly any grass except on low ground. There will be a great deal of suffering here in consequence. Wheat is a very poor crop all the way west from Blue Rapids; very few fields will make even a half crop. We saw about the best prospects in Mitchell county.

We came to this place Tuesday to visit Mr. Cheney and family, old acquaintances of Sr. Duncan. After so much travel and continual loss of sleep it is consoling to have a few days rest. We will start for Beeler and vicinity on Friday, and hold a few services there, then probably to Hill City, where we will pitch the tent again. We are to have another camp meeting and conference, beginning August 19, at Goshen branch. We expect a large attendance, and trust the Saints will arrange to come and camp on the ground and have a good time. Camp meetings seem to draw the people out. A tent will draw a crowd where a hall will not, but if an elder is looking for a pleasant, easy job, he had better stay away from a tent, expecially in dry, windy Kansas. Elder R. W. Davis and the writer will labor with the tent for some weeks, when we again expect Bro. J. T. Davis to be with us. In bonds,

C. R. DUNCAN.

GOLDSBERRY, Mo., June 12.

Editors Herald:—I wish to say to all the brethren and Saints in the Northeastern Missouri district that inasmuch as we have made an attempt to raise funds to purchase a tent for the benefit of the work throughout the district, and as the Knobnoster tent was sold before our communication to Bro. J. H. Wells was received by him, that we have not stopped to look back. Contributions are still in demand; let all raise or give what they can and bring it to the conference at Higbee, July 8 and 9, or send it to the committee, J. A. Tanner and Frederick Mussel, at Bevier, Missouri. Let us not entertain the idea held by some that it will be too much expense. The tent is to enable us to more successfully prosecute the missionary work. If we do not get it in time for this season we want it for the next, for we have come to stay and we believe there is a great work yet to be done in Missouri.

Your colaborer,

D. E. TUCKER.

HENDERSON, Iowa, June 9.

Editors Herald:—Our district conference held at Sweet Home, Missouri, moved off in pretty fair shape. We think the business matters of the conference were transacted about right. The Spirit of God was copiously effused, causing all to rejoice in the prayer and social meetings. The preaching meetings were well attended, and good liberty was enjoyed by the speakers.

The Saints in the district turned out *en masse* and seemed to be alive in the interest of the work, all expressing faith in the good cause espoused, and desirous to press on, doing all they can to build up the church.

Our colaborer, Bro. M. P. Madison, presided with tact, manifesting a good spirit. Bro. James Thomas expressed himself willing to move out and do his best in the great harvest field this summer. The local workers of the district all expressed themselves strong in the faith and willing to labor in the interest of the work. The visitors were well taken care of by the Saints and friends. Bro. W. Woodhead preached a good, logical discourse on Sunday afternoon. He made some fine points with regard to the ceasing of the spiritual gifts spoken of by Paul in 1 Corinthians 13. We had one splendid meeting with the Saints on Long branch. We sincerely hope and pray the good work work will move on to victory in the Nodaway district.

On June 2 I left Shenandoah with a happy band of Saints, numbering eleven with four more to follow to attend our district Sunday school convention, and conference, to be held with the Saints in the Farm Creek branch, Iowa. On the same evening we met in this convention presided over by T. A. Hougas, who was ably assisted by the superintendents and teachers of the Sunday schools of the district, and were highly entertained, and greatly edified in listening to songs, prayers, reports, essays, etc. On Saturday night, this convention again convened, where tact, thrift, zeal, and enterprise were developed. We are proud of this work; it speaks volumes for our young men and women, also for older ones who have so faithfully taken hold of the work.

The business of our conference was amicably disposed of to the satisfaction of all present. Our preaching services were well attended; good liberty was enjoyed by the speakers. We held two preaching services after the close of conference. We had a good representation. All the elders and priests expressed a strong desire to take hold anew and labor with the Master for the salvation of souls. This was claimed to be one of the best conferences ever held in this district. The Saints were well cared for by the faithful ones of this place. Long may they live to labor in this glorious cause.

In bonds,

HENRY KEMP.

HUTCHINSON, Minn., June 7.

Editors Herald:—This writing finds Bro. J. A. Davis and me at the above-named place; have been here about one week, and are holding meetings in the country a few miles from town, at two different places, using a Methodist church at one place and an Advent church at the other. We are having the largest congregations at the Methodist church. The people could not all get in last night; some thirty or forty could not get inside. The best of order prevails, and the indications are that good will be done. A good many friends are being made and prejudice is fast giving way. We are meeting with some opposition from a young man who says he belongs to the Church of God, and we have a written challenge from him for a public debate. Have not as yet concluded what we will do with him. I questioned him before the congregation as to his standing with that people, and he said that he was not authorized to represent them, and made him acknowledge that he did not represent anyone but himself.

We shall try and "hold the fort," and fight it out on the gospel line if it takes us all summer. The Lord is with us in Minnesota as well as with the brethren in other places, and we feel determined to press on to victory. The Saints in Minneapolis are feeling well and are hopeful of final success. The Lord is confirming the word there by his power following the preaching of the word. There

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has been one remarkable case of healing of a child whose parents do not belong to the church. The mother is a daughter of one of the Saints. The child is about two years old and was born a cripple and never had any use of its limbs, and the mother in caring for it had to handle it on a pillow. The mother had taken it to several doctors in the city to see what they could do for it, but none could give her any encouragement. They said they might as well doctor a dead child; that they could do nothing for it. Her parents had her bring it to one of our prayer meetings and Bro. T. J. Martin and I blessed it and administered to it, and now it can stand alone and is learning to walk, and will walk soon, and is looking well and healthy. Thus the Lord is working with his children. To him be all the praise in Jesus' name.

For truth,

E. A. STEDMAN.

CROSS TIMBERS, Mo., June 6.

Editors Herald:—Since coming here, on December 16, last, I have preached almost every Sunday. Most of my preaching has been done at the Spout Spring Christian church, and they seem to be very much interested in the story of the restored gospel, and I think some will be obedient in the near future. The minister was out once to hear me, and the last time he was here I sold him a Book of Mormon. I have invitations to come and preach at other points and if arrangements can be made I will go after harvest and give them an opportunity to obey the message of salvation. This is a new field.

J. B. GOULDSMITH.

BELL, Iowa, June 6.

Editors Herald:—Our conference just closed at Deloit was well attended by the Saints from the various parts of the district and the Spirit of the Lord was with us throughout the entire session. Business passed off nicely; the prayer and testimony meetings were spiritual, one beautiful hymn being sung in tongues and interpretation given by the power of the Spirit. Indeed, the hearts of all were made glad by the warming and cheering influence of the Holy Spirit as it ran from heart to heart.

"Great is the Lord! 'tis good to praise
His high and holy name;
Well may the Saints in latter days
His wondrous love proclaim,"

The preaching was done by Brn. W. W. Blair and J. F. McDowell, and was of that high order which gives satisfaction to all because it was seasoned with wisdom and the Spirit of the Lord.

The work is moving on nicely in the Galland's Grove district, and the missionaries, elders, and priests seem to be determined by the help of God to do all in their power for the spread of the truth and the salvation of souls that God may be honored and glorified in the earth. Sr. Margaret Hunt has been very ill for some weeks, yet we hope she will fully recover. She received a blessing from the Lord by compliance with the ordinance of laying on of hands during conference, for which we are indeed thankful to God. Sr. J. T. Turner was also taken very ill on the morning of the 5th instant, but we feel that she too, was blessed by the heavenly Father, and will recover; at least we hope so. Conference decided to purchase another tent for gospel work, so that there will likely be two tents running in the district after about the 1st of July, and yet we will have more calls than we can fill. Yours in bonds,

CHARLES E. BUTTERWORTH.

GREENVILLE, R. I., May 30.

Editors Herald:—Feeling cast down I opened my *Herald*, wondering if there was anything comforting there for me, and in reading Sr. Martin's letter I felt so comforted and blessed that truly the words seemed written expressly for me, as I am afflicted with deafness as the sister, and have often prayed if it was the will of God that I might have my hearing restored, yet as the sister said as God had sent the affliction in love she not only felt willing to bear it, but also to thank God for it. I know we must not only pray thy kingdom come, thy will be done, but we must suffer that his will may be done. My prayer is from day to day that I may be more submissive to the will of God, knowing that whom the Lord loveth he chasteneth.

The dream the sister related in her letter was beautiful. It shows us how God is ever watching over us; although we are tempted and tried, yet he does not willingly grieve or afflict us. By the sadness of its continuance the heart is made better. If the heart is right before God we shall ever find a friend who will never leave nor forsake us.

I feel to thank God that he ever gave me a knowledge of this latter-day gospel, that I can say that I know this work is of the Lord, that it is the power of God unto salvation to everyone that believeth; and when I read the *Herald*, *Autumn Leaves*, and *Zion's Ensign*, and see what a glorious work we are engaged in it inspires my heart to be more faithful, to strive to keep the commandments that I may enter into the great rest that John the revelator speaks of. That we may all join in one unbroken band is my prayer.

Your sister,

KATIE VICKERS.

There will be some conspicuously vacant chairs in that "World Congress of Religions" at Chicago. The Archbishop of Canterbury has publicly advertised the fact that none of the chief pastors of the Church of England will be present; his distinguished Southern Methodist brother, Bishop Atticus Haygood, has denounced it as a Christian heathen affair, sure to strengthen the agnostic tendencies of the age, and quite a number of the conservative counties of Christendom are still to be heard from.

A writer in the *Contemporary* gives us an illustration of the religious enthusiasm of the Russians, and their desire to extend the knowledge of truth. The authorities every now and then make an excursion into Siberia and bring back a lot of Buddhists, whom they proceed to baptize in spite of their loudly-expressed dissent. After baptizing them they say to them: "Now, you dogs, you are Christians, and you can go and pray to your nasty gods as much as you wish, and thank them that you are Christians."

The whiskey trust sold 45,087,634 gallons in a year.

Original Articles.

SECRET COMBINATIONS.

AT the risk of being considered intrusive, I write to bring before the Saints certain facts, the knowledge of which I believe to be necessary for the spread of truth and the work of God in these latter days. There is an element at work to undermine all that is good, the secret power of which many of our elders are ignorant of. As shepherds of God's chosen flock is it not the duty of the elders to know in what garb grievous wolves will make their appearance? As watchmen on the walls of Zion is it not necessary that they know from what quarter the enemy will come? As stewards of the mysteries of heaven is it not needful that they become fully acquainted with the counterfeits of those mysteries that the flock may be guarded from harm? God gave a warning, saying that "the enemy" "in secret chambers" seeketh "your destruction." "Wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth." God will not come down and reveal in detail the secret working of this power; the warning voice he has given is sufficient to awaken us to a sense of the dangers before us.

In writing on this subject to our president, Joseph Smith, he informed me that he knew there was such a school of sophism in existence, but did not know that it had a habitation in America, yet every institution and organization in our land is impregnated with its influence. The reason for this lack of knowledge on the part of the elders is that this power has been working secretly, but is now about to burst upon us. If it be asked how I became possessed of this knowledge, I reply that I have been in places where many would not go; I have joined the organizations for the purpose of penetrating the secret mysteries. I have joined Catholic societies to learn the secrets of the Jesuits, and can testify that Romanists are bound by oath to make America Catholic within a given time or fill her streets with blood. My testimony is that a greater power than Romanism is at work, a power which will swallow up Romanism and all sectarianism; a power to be feared; a power which the Church of Christ will have to fight against when Romanism and sectarianism have crumbled to the dust.

But some of this lack of knowledge is due to the fact that elders *will not* know. Not long since two elders from the West visited this place, and one of them interested himself in certain books in my possession. One

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day, after he had finished reading a book entitled "An Open Letter to Jesus Christ," he passed it to the other elder, who, without asking anybody's permission, lifted the stove lid and put the book into the fire. I have heard elders speak in the praise of certain infidel writers and upon inquiry have learned that they were ignorant of the secret teachings of such writers. I give below, a few quotations from the pen of a certain infidel writer whose praises I have heard from elders and whose books I have seen advertised in our church publications: "Women are indebted for their emancipation from a position of hopeless degradation, not to Jehovah, but to the justice and honor of men who have defied his [Jehovah's] commands. That woman does not crouch to-day where St. Paul tried to bind her, she owes to the men who were brave enough to ignore St. Paul and rise superior to his God." "Not one revelation known to man to-day can look in the face of the nineteenth century and say, 'I am parallel with your richest development, I still lead your highest thought.'" "If the leading men of the Old Testament were living to-day, they would be known as liars, thieves, and murderers, and all in the name of God." "Jehovah taught that his prophets were to abuse, ruin, and degrade their sisters or pure daughters." "With the superior knowledge of our times neither Moses, David, nor Solomon would be considered fit to live outside of a brothel." "When a thinking man claims to believe the Bible, his intellect or his integrity is out of repair." "Neither the brain nor the moral sentiment of the nineteenth century should be dwarfed to fit Jehovah." "All this talk about the testimony of the Spirit is mere jargon."

Of this writer Col. R. G. Ingersoll says: "No human being can answer her arguments. There is no answer."

The country is flooded with publications which teach licentiousness as a principle of truth, and it is beyond the power of anyone not possessed of the spirit of truth to refute them, they so nearly counterfeit that which is true. I claim that it is the duty of the elders not only to read such books, but to see to it that the young of the church do not read them, at least until they have been instructed in the truth. In early years the seed is sown which bears fruit in after life, and go out into the world as they must, the teaching of childhood will never forsake them. It is especially the work of mothers in Zion to see that their little ones do not become possessed of these works. In them the evil one has revealed the mysteries of God in a manner which makes everything that is vile and impure appear as principles of truth. There is nothing which humanity will not stoop to when under the law of apppetite. The laws of *life* and *immortality* are perverted to suit the lusts of the flesh. It is our duty to inform ourselves of these things that the evil time may not descend upon us like a flood. Yours in gospel bonds,

SR. AMY A. CHACE.

FALL RIVER, Massachusetts, June 7.

WHO ERRED?

AS I WAS misunderstood in regard to Doctrine and Covenants 120: 3, I will try once more. Some think from the reading of that paragraph, that the grade should read: 1, The Twelve; 2, The Seventy; 3, The High Priests; and 4, The Elders; while I think the grade should read: 1, The Twelve and High Priests; and 2, The Seventy and Elders. The gradation of the high priesthood, as it now stands in the church is, the First Presidency, the Twelve Apostles, and the High Priests. "The office of an Elder comes under the priesthood of Melchisedec."—D. C. 104: 3, with: "And again, the office of elder and bishop are necessary appendages belonging unto the high priesthood."—D. C. 83: 5.

In this same section, paragraph 10, the Lord speaking to the high priests, says to them: "For you are mine apostles, even God's high priests."

At a General Conference held at Manchester, England, October, 1840, Orson Pratt presiding, I find the following:—

"High Priests, H. Clark, Thomas Smith, A. Cordon, Thomas Kington, Orson Pratt, Brigham Young, H. C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith."—*Millennial Star*, 1: 167.

This shows that more than fifty years ago apostles and high priests were ranked together.

In answer to the fifth paragraph of Bro. Wiliams' article, I would say, that when a seventy is sent into territory "where no organization exists," he "should preside," no matter how many high priests resided in that territory "where no organization" had been effected; and in so answering I do not concede that the grade of priesthood held by the seventy is superior or equal to that held by the high priest. Those of lesser grade frequently preside over those of a higher grade. To illustrate: At the late General Conference there were present two of the First Presidency, eight apostles, all the high council, also a number of high priests, somewhere near forty seventies, as also the Bishop; and yet Bro. G. H. Hilliard, who "was released" from the Quorum of Seventy "because of his ordination into the Bishopric," presided over some of the business sessions of conference, not by virtue of the grade of his office, or that he held the highest authority present, but by virtue of the vote that made him president for the specific time and occasion. I can give a further illustration of the lesser presiding over the higher: It is no uncommon thing at the branch meetings in Lamoni to see present, of the Presidency, members of the Twelve, high priests, seventies, elders, the Bishop, and the priest of the branch presiding; this is by reason of organization.

I am astonished at Bro. Williams quoting the letter of Joseph Smith to Orson Hyde and John E. Page, and the use he makes of it. The case stands as follows: A high priest presiding over a church (branch or district) is "remiss in his duty." Please look at the definition of the word "remiss," and you will think of the adage, "When the head is sick the whole body is faint." If there is an attempt on the part of that high priest who was "remiss" in his duty to "lead or suffer the church to be led astray and depart from the ordinances of the Lord," a high priest, a standing minister, derelict to duty and the flock of God suffering on account of an unfaithful minister, when one of the seventy, not of his own choice or volition, but "acting under the special direction of the Twelve, being duly commissioned by them with their delegated authority to go to the church, and if agreeable to a majority of the members of said church to proceed to regulate and put in order the same." Let us analytically examine this: 1, A seventy sent to a flock of God suffering by reason of an unfaithful high priest. 2, This seventy acts not by choice, nor by reason of his office or authority, but, 3, By "special" order of those of his superiors he must act. 4, For it is under the "direction" of the Twelve he is to act. 5, "Commissioned" of the Twelve he proceeds to a church in want of help. 6, And thus "delegated" by the Twelve he must present himself and seek for permission to regulate the affairs thereof. 7, With the "authority" of the Twelve this seventy is now authorized to proceed to bring order out of threatened destruction. 8, To "regulate" that church that seventy must first obtain the consent of a "majority" of the members of that church before that seventy can act in the authority obtained from the Twelve for that "special" work.

Now let me ask you, Bro. Williams, Does that look like the "foot regulating the head?" The seventy sent by the authority of the Twelve, and your deacon, is not a parallel case, and not of sufficient importance for serious consideration. The Seer never said that a seventy could call a high priest to order. Your quotation from *Millennial Star* is not in your favor, but rather against your defense of the un-

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due authority claimed for the Seventy. The same law that places the Seventy in quorum capacity next to the Twelve, also provides: "The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council."—D. C. 104:14. Here we have fifteen high priests organized into a high council at a stake of Zion, equal in their decisions to the First Presidency or the Twelve. Thus you see that four "standing high councils, at four stakes of Zion, composed of sixty high priests, possess four times the authority of a Quorum of Seventy, who have ten more men than the four" standing high councils.

In the character of the work of the Seventy, as missionaries, it is proper that they should be allied with the Twelve. (See Doctrine and Covenants 104:12, 13; 120:3.) Bro. Williams, will you please inform me where it is recorded that "the Lord says the Seventy possess the Melchisedec priesthood?" As to the Reorganization being without a head for forty years, the Bishopric and Seventy beneath the local eldership, I offer this in reply:—

"Verily I say unto you, I now give unto you the officers belonging to my priesthood, that ye may hold the keys thereof, even the priesthood which is after the order of Melchisedek, which is after the order of my only begotten Son.

"First, I give unto you, Hyrum Smith to be a patriarch unto you, to hold the sealing blessings of my church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you.

"I give unto you, my servant Joseph, to be a presiding elder over all my church, to be a translator, a revelator a seer, and prophet. I give unto him for counselors my servant Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency, to receive the oracles for the whole church.

"I give unto you, my servant Brigham Young, to be a president over the twelve traveling council, which twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature; they are: Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith. David Patten I have taken unto myself; behold, his priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling.

"And again I say unto you, I give unto you a high council, for the corner stone of Zion, viz.: Samuel Bent. H. G. Sherwood, George W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson. Seymour Brunson I have taken unto myself; no man taketh his priesthood, but another may be appointed unto the same priesthood in his stead (and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead), David Fulmer, Alpheus Cutler, William Huntington.

"And again, I give unto you, Don C. Smith to be a president over a quorum of high priests, which ordinance is instituted for the purpose of qualifying those who shall be appointed standing presidents or servants over different stakes scattered abroad, and they may travel, also, if they choose, but rather be ordained for standing presidents; this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman and Noah Packard for counselors, that they may preside over the quorum of high priests of my church, saith the Lord.

"And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which priesthood is to preside over a quorum of elders, which quorum is instituted for standing ministers; nevertheless they may travel, yet they are ordained to be standing ministers to the church, saith the Lord.

"And again, I give unto you, Joseph Young, Josiah Butterfield, Daniel Mills, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the quorum of seventies, which quorum is instituted for traveling elders to bear record of my name in all the world, wherever the traveling high council, my apostles, shall send them to prepare a way before my face. The difference between this quorum and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."—D. C. 107:37–44.

I accept the foregoing as revelation from God of equal authority with another revelation accepted by the church. Where do you stand, Bro. Williams? I fully agree with you, dear brother, that we should not contend, and I hope that all occasion for contention will depart out of the church. Paul wrote: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17. And the Son of God said: "It is impossible but that offenses will come; but woe unto him through whom they come."—Luke 17:1. And Jude exhorts us: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith [order and doctrine of the church] which was once delivered unto the saints."—Jude 3. And by revelation we are instructed: "Hold that fast which thou hast, that no man take thy crown."—Rev. 3:11. We are justified by holy writ to resist those who cause "division" in the body, and we may expect "offense" to come, but if we are not the cause thereof, we shall escape the "woe." To "contend" for that which is right and God-appointed is a sacred and solemn duty, that we lose not our "crown," and the brightest and best crown that mortal man shall ever obtain is the holy priesthood of God: "And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live."—D. C. 83:3.

Am I correct in stating that the best crown that man can obtain is the holy priesthood of God, when it is expressly stated that it is through and by that we shall be able to see the face of God and live. In the beatitudes is indicated who will be able to obtain that crown: "Blessed are the pure in heart: for they shall see God."—Matt. 5:8. Abraham says: "I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed."—*Pearl of Great Price*, p. 19. There is nothing dishonorable in men, in righteousness desiring or seeking unto God for the priesthood, that they may obtain eternal life and become faithful instruments in the divine economy of God in aiding others in obtaining life everlasting in the kingdom of bright glory. It is written: "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: They become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom, and the elect of God."—D. C. 83:6.

Great are the promises, and wise are the provisions of God for the salvation of the widespread offspring of Adam. Only those who have true faith can obtain the blessings of the priesthood: "But as many as received him, to them gave he power to become the sons of God; only to them who believe on his name."—John 1:12. The priesthood is for a blessing unto man

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and is for all who are worthy: "Hearken! Ye elders of my church, I am He who hath called you friends. Concerning the matter you have asked of me: Lo! It is my will that my gospel shall be preached to all nations in every land, and that men of every tongue shall minister before me: Therefore it is expedient in me that you ordain priests unto me, of every race who receive the teachings of my law, and become heirs according to the promise."—D. C. 116:1. The above was given to the Reorganization, and to me is soul-inspiring. In relation to the hundred and forty-four thousand who are to receive the seal of God in their forehead we have the following:—

Q.—What are we to understand by sealing the one hundred and forty-four thousand, out of all the tribes of Israel: twelve thousand out of every tribe?

A.—We are to understand that those who are sealed are high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come, to the church of the First Born." The gracious kindness of our heavenly Father is ever manifested toward his children whom he "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17: 26.

As by the Holy Spirit I am carried forward in the vista of unborn time, my soul is ready to cry out in ecstatic hallelujah for the wondrous love and provisions made. Speaking of those who shall come forth in the first resurrection, who have been washed and cleansed from sins, the vision shows that they are to "receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true; they are they who are the church of the firstborn; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son."—D. C. 76: 5.

I do not suppose that Bro. Williams would call in question that in 1844 a great apostasy took place in the church; and it would be nothing surprising that every grade of the priesthood was deranged. We of the Reorganization claim that God will restore the church to its normal condition. As early as November 18, 1851, Elder Jason W. Briggs tells us that the Spirit said to him, "Behold, I have not cast off my people; neither have I changed in regard to Zion. Yea, verily, my people shall be redeemed, and my law shall be kept which I revealed unto my servant Joseph Smith, Jr., for I am God and not man, and who is he that shall turn me from my purpose, or destroy whom I would preserve?"—*Messenger*, vol. 2, p. 1.

And still again: "Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the Book of Mormon, and the Book of Doctrine and Covenants; and cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith: After many days shall all these things be accomplished, saith the Spirit."—*Ibid.*

Nineteen years before the revelation of Jason W. Briggs, Joseph Smith wrote: "And it shall come to pass that I the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words, while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritance of the Saints, whose names are found, and the names of their fathers, and their children, enrolled in the book of the law of God. While that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the hand of death, like as a tree that is smitten by the vivid shaft of lightning."—Life of Joseph the Prophet, p. 802.

The Reorganization has as its president and prophet, Joseph Smith, the eldest son of Joseph Smith, and he occupies his place by right of "lineage," "revelation," and ordination. And as he shall be blessed of God to "set in order the house of God," and "preside over the high priesthood," let us cheerfully and willingly accept of his ministrations, and in so doing, having the law of God as our *Magna Charta*, no evil will befall the watchmen of Zion, and when we sing,—

"We thank thee, O God, for a prophet
To guide us in these latter days,"

let us not antagonize the rulings and decisions of the appointed of God.

"Thanks be to Jesus: the honors and powers of the priesthood are not obtained by money or craft. They are handed down by lineage from father to son, according to the order of the Son of God."—*Times and Seasons* 5: 714.

Perhaps the above was suggested to the "Old Man in Israel' 'by the following: "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made."—D. C. 104: 18.

I hope the result of this agitation will be a better understanding as to the proper grade of each quorum, and greater unity among the several quorums of the church. I desire to be as fixed in the truth as the adamantine rock, and in all my ministrations and decisions to observe the instructions to the quorums; namely: "The decisions of these quorums, or either of them, are to be made in all righteousness, in holiness and lowliness of heart, meekness and long-suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord."—D. C. 104: 11. That which shall guide quorums to do right, would be wholesome guidance to individual members of the priesthood.

Now, Bro. Williams, do you still think me to be in error or darkness? If so show me the right way, but please do not ask me to go contrary to the law of God, or the counsel of the duly authorized chief officers of the church. I have not indulged in personalities, or written in the spirit of animadversion or unkind criticism, but in the interest of a better understanding, greater knowledge, and a more pleasing unity before the Lord, which will be a means of increasing confidence and faith among the members, and give us greater success in winning souls from the benighted darkness now prevailing in the world.

Of the priesthood we might properly say: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. 4: 7. The first Nephite ministers were very conscientious in their ministry, and good might result from emulating their practice: "And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not

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come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day."—Jacob 1:4.

With love to all, and malice toward none, ROBT. M. ELVIN.

Selected Articles.

THE BRIGGS TRIAL.

DR. BRIGGS made some good points in his defensive argument before the General Assembly of the Presbyterian Church at Washington. The following is from the Chicago *Tribune's* report of the proceedings of May 30:—

The prosecution seems to think that the whole of the Scriptures is the word of God, and that everything in it is divine and infallible. But the confession does not say this and evidently does not mean this.

My doctrine can be stated thus: There is no authority in the Scriptures or in the creeds of Christianity for the doctrine of immediate sanctification at death. The only sanctification known to Christian orthodoxy is progressive sanctification. Granted that I am wrong in my interpretation of the doctrine of sanctification at death, does the Presbyterian Church recognize this principle as an essential to the church? If so no man can become a Presbyterian minister who does not hold to the doctrine of immediate sanctification at death. If this idea obtains it will be destructive to the peace and prosperity of the church. I do not think the superior courts will sustain this idea. If they do the Christian people will regard them as breaking the bonds of catholicity.

Continuing with his arguments to what sanctification really is, Dr. Briggs said that it was not merely a cleansing from sin, but the adoption of habits of purity:—

There is not a single passage in the Bible which treats of the immediate sanctification of the soul at death, or that the conception for once and for all for the advancement of mankind is accomplished in a moment of time by a magical transformation in the dying hour. The Christian church has always taught the existence of a middle state between death and full redemption.

Briggs continued: I have shown you that all the questions that have been argued by me have been argued by my adversaries as well in the court of the presbytery. Now, I ask you, even if I have made many mistakes, is it fair? Is it righteous? Is it honorable to force the court of the General Assembly in despite of what I have said before you, to put the case in the form that the appellant has admitted the facts, the presbytery has admitted the charges to be relevant, and that, therefore, there is no alternative left but to vote for conviction?

Mr. Moderator and brethren, he continued, you will have to take great care unless, in condemning the accused, you accuse the views of those theologians who have argued against me, for I will undertake to bring out an enormous catalogue of heresies in their arguments. Unless you take great care you will put yourself in an unfortunate position, and your action will be hard to justify before the Christians of the world.

This remark, which was delivered in a peculiarly earnest manner and sounded like a threat, created a stir among the Commissioners. A low, confused murmur of comment ran around the church. The point had evidently been appreciated.

Let me refer to a word spoken by Dr. Lampe yesterday. He said, if I understood him rightly, and I tried to take down his exact words: We know nothing of Christ save what we get in the Bible story. [Dr. Lampe, sitting directly in front of the speaker, nodded his head in confirmation of the accuracy of the quotation.] He admits it. Are you ready to believe that, Commissioners? Do we learn and know nothing of him through the personal relations that we enjoy in the Lord's supper? I cannot subscribe to that doctrine. It is rank heresy if ever heresy was promulgated in the history of the church.

Now let me call attention to another error made by Dr. Lampe. He said that the Bible was the final authority given to us by Jesus Christ and the apostles. Just think of that, brethren. Did they give us nothing but what they found in the books of the Old Testament? Dr. Lampe's statement is dreadfully wrong. Another statement by Dr. Lampe in his argument yesterday was that the faith of the Christian Church was based solely upon Scripture. Are you ready to accept that? I am not. My faith is based upon the Lord Jesus Christ, and him alone.

I now wish to bring forth my position. I shall adhere to the policy which I have thus far followed with regard to errors in Holy Scripture. I have refused to accept the dogma that the original autographs were inerrent. I have maintained that there are errors in the texts which we have, in the best texts we can get by the science of textual criticism, and that it is improbable that the original texts, if we could discover them, would be much different from those we have in that regard. But I have refused to affirm that there were errors in the original autographs; because it is unscientific, and it is unscholarly, and it is against the truth-loving spirit of Christianity to make affirmations of dogma where we have no certain evidence. I have always refrained as far as possible from pointing to errors in the present text of Scripture. But every biblical scholar admits them.

The doctrine of progressive sanctification is in accordance with the laws that God has established in the ethical constitution of man. The church and the Bible give their potent aid to the conscience in the ethical elevation of humanity. It is always, everywhere, and in every variety of form and education or training. Shall all this ethical training cease at death; all the varied stages of progress in the different periods of life, of culture, of racial and national advancement, be reduced to a common level and made of none effect by a mighty transformation that will deal with the race, father and child, mother and babe, master and scholar, self-sacrificing missionary and pagan convert, the devoted evangelist and the thief and murderer [here Dr. Briggs shouted his words] turning in his last hour to Christ from the shadow of the gallows—all in one undistinguishable mass? Such a doctrine strikes a deadly blow at the moral nature of man, the ethical constitution of society, the historic training of our race, and the moral government of God.

The doctrine of progressive sanctification after death harmonizes Christian faith with Christian ethics, and both of these with the ethics of humanity and the ethics of God. It enables us to comprehend the whole life of man, the whole history of our race from its first creation until the day of doom, and all the acts of God in creation and providence under one grand conception, the divine sanctification of man.

Turning to the assembly and raising his hands solemnly, Dr. Briggs concluded his defense as follows:—

I have endeavored to explain my views. I hold them sincerely and with all my heart. I hope they are set forth in Holy Scripture. I know many of them are set forth in the Westminster Confession. I challenge you before God to judge me rightly and conscientiously. I challenge you before God to judge me according to the record. I challenge you before Jesus Christ to do me justice in your judgment.

Dr. Young, Chairman of the Commitee on Bills and Overtures, reported that the committee requested that the answer to the overtures regarding the deliverance of the assembly of 1892 upon the inspiration of the Bible made last Sunday be returned to the committee. This was ordered and then Dr. Young presented a substitute. It reads:—

This general assembly reaffirms the overture of the deliverance of the assembly of 1892 touching the inspiration of Holy Scripture; viz., That the

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original scriptures of the Old and New Testaments, being immediately inspired by God, were without error; and in so doing, declares that the said deliverance enunciates no new doctrine and imposes no new test of orthodoxy but interprets and gives expression to what has always been the belief of the church taught in the Westminster Confession of Faith.

This report was received and given the place on the docket occupied by the one for which it was substituted.

Conference Minutes.

LITTLE SIOUX.

Quarterly conference convened at Moorhead, Iowa, Saturday, June 3, 1893; D. Chambers, Jos. Seddon, and F. A. Smith were chosen to preside; A. M. Fyrando, J. F. Mintun, and E. C. Lindsey were chosen secretaries; S. B. Kibler chorister, and Alice Montague organist. Branch reports: Woodbine, gain 8; Unionburg, loss 6; Spring Creek, gain 7; Logan, gain 7; Little Sioux, gain 16; Union Center, gain 1; Magnolia, gain 1; Logan branch report was referred to advisory committee. They reported recommending that the name of William Goreham be stricken off the Logan branch record, as he was a member of the Independence, Missouri, branch. Report adopted. Bishop's agent reported: Moneys received from March 1 to June 1, 1893, $694.03; moneys expended from March 1 to June 1, 1893, $654.78; balance on hand, $39.25. Auditing committee found report correct. Elders reported: J. F. Mintun, R. Farmer, J. Seddon, A. M. Fyrando, D. Chambers, W. Chambers, F. K. Hansen, F. A. Smith, J. F. McDowell, W. C. Cadwell, G. M. Scott, D. A. Hutchings, J. Donnelson, W. Cowleshaw, G. Montague, P. Cadwell, J. Conyers, L. Ellison, H. Garner, G. Outhouse. Priests: N. Mann, M. Jensen, J. Ballantyne. Teachers: S. B. Kibler, R. S. McDonald, and C. Kennedy. Resolved that a committee of five be appointed consisting of A. M. Fyrando, Henry Fry, Harvey Parker, Joseph Seddon, and D. Chambers, they to take under advisement the purchasing of a church building in Missouri Valley, the locating of it, and the raising of funds to carry out such work, if considered favorable, and we as a district agreeing to assist this committee by our faith, prayers, and means. Resolved that A. M. Fyrando be appointed in charge of the Missouri Valley mission. Resolved that G. M. Scott, F. A. Smith, and Jos. Seddon be appointed an adjudicating committee to settle all difficulties now existing in the Unionburg branch, with full power to act as they may consider in the case, and that A. M. Fyrando act as substitute in case G. M. Scott should be unable to attend. Bills of district secretary were presented to amount of $10.90. Jos. Seddon and Sarah Hoffman were appointed a committee to receive moneys to liquidate same. Wm. Chambers was by motion continued to labor in Six Mile Grove and vicinity. The presidency of district was by motion authorized to appoint a series of two-day meetings, likewise those in charge of same. Hubert Case and Frank Cohrt were ordained priests, and Ed Outhouse, teacher. The following two-day meetings were announced: Six Mile Grove, July 15 and 16, in charge of A. M. Fyrando and Wm. Chambers. Moorhead, July 15 and 16, in charge of F. A. Smith and J. F. Mintun. Little Sioux, July 29 and 30, in charge of D. Chambers and Jos. Seddon. Magnolia, August 5 and 6, D. Chambers and J. Seddon in charge. Woodbine, August 12 and 13, Joseph Seddon and A. M. Fyrando in charge. Preaching by D. Chambers, F. A. Smith, J. F. Mintun, and A. M. Fyrando. Adjourned to meet in Woodbine first Saturday and Sunday in September.

Miscellaneous Department.

PASTORAL AND BISHOP'S AGENT'S NOTICE.

Dear Brethren and Sisters of the Kewanee district, Greeting:—I desire to communicate with you in the official capacity of president and Bishop's agent of the district. I would be glad of the opportunity to visit every part of the district, renewing old, and making new acquaintances among the people of God; but at this writing circumstances with their environing influences prevent the accomplishment of such desires.

Our late conference at Kewanee was a pleasant and profitable gathering in a social and instructive sense, while two precious ones were added by baptism, and the presence of Elder Stebbins among us was a marked feature of interest by his plain, logical way of presenting the word to both Saint and sinner. It was a matter of regret that so few of the official members of the district availed themselves of the privilege to assemble with the conference as it is plainly the duty of all so to do, or in lieu thereof to make written report of their several stewardships to the same. To disregard these duties entirely is tantamount to a discourtesy to the conference, though doubtless not intended as such.

The General Conference has placed in our district two missionaries, Brn. E. E. Wheeler and Alma Whitehouse, both of whom are zealous workers and anxious to serve the best interests of the church. I sincerely hope that every member of the district will coöperate with these brethren to the full extent of their power to the end that no opportunity may be lost for the presentation of the word. And let all refrain from burdening their minds with anything that should properly come under the governmental part of the church, and let the jealousy of the future be who best can work and best agree, for unto this end are all called. I further commend these brethren to the kindlier feelings of the Saints, that in extending the hospitalities of the district to them we should always remember that the "laborer is worthy of his hire," and thus shall we merit the confidence of the General Church officers reposed in us in appointing them to labor among us.

Other brethren there may be who can lend a helping hand as they may be journeying along, and these also should be encouraged in all legitimate ministerial work; but should any come among you that are not in harmony with the general church teaching and policy of work, or who may be disposed to talk disparagingly of the general church officers and their missionary help sent to us, these should not be encouraged by word or deed for the obvious reason that a house divided against itself cannot stand. I expect to be in direct communication with the missionaries, and invite correspondence from any part of the district in reference to openings for preaching that I may be able to confer with them on the matter.

As Bishop's agent I am made painfully aware of the financial needs of the district. I therefore earnestly urge upon every one the necessity of coming forward to the help of the work. Many in the district have complained because to them there was a lack of laborers in the district. To this I offer the suggestion that the primary cause of such lack is found in the lack of financial support to those who are willing to work. Good men can be found yet in our own district that are willing to labor in the missionary field provided the Saints will give evidence of their belief in the declaration that the laborer is worthy of his hire. Evidently the leading thought in the Savior's mind was that sacrifice in all gospel work should be mutual.

To the few who have lent a willing hand in the past the thanks of the district are due and extended, while to the many whose names have been painfully absent from the Bishop's books may be offered another of those peculiar expressions of Jesus, "With what measure ye mete, it shall be measured to you again." I beseech you one and all that you will become contributors to the extent that the Lord may bless you. Do not wait till you are able to send some contemplated larger sum, but send in any amounts from one dollar up and these in the aggregate will help to keep the work moving. Yours in gospel bonds,

JOHN CHISNALL.

CONFERENCE NOTICES.

The Texas Central district will meet at the Cook's point branch on the 8th of July, at ten a. m. for business. The Sunday school association will meet the evening of the 7th at eight p. m Let us have a full representation from all the branches and Sunday schools in the district. Come one and all who can and let us have a good time. Let us fast and pray on Friday before the conference.

E. W. NUNLEY, Pres.

BORN.

DAVISON.—In Malvern, Iowa, March 18, 1893, to A. J. and L. C. Davison, a son and named Chace Grandville; blessed May 12, 1893, by Elder H. Kemp.

MARRIED.

WRIGHT—COOPER.—At the residence of J. W. Smith, May 17, 1893, Mr. Fredrick Wright to Sr. Eva, daughter of Elder F. M. Cooper, by Elder W. Vickery, all of Plano, Illinois. Only a few friends attended the wedding. May peace and prosperity with love and happiness attend them all their days.

ROBINSON—SCOTT.—At the residence of Elder G. H. Hulmes, Pittsburg, Pennsylvania, Tuesday evening, June 6, 1893, Mr. James Robinson and Sr. Mary S. Scott, Elder G. H. Hulmes officiating.

DIED.

WILCOX.—Clarrissa Anjienetta Wilcox died at Plainville, Massachusetts, May 21, 1893, aged 57 years. She joined the church in 1878, being baptized by Elder C. N. Brown, and lived an exemplary life, highly respected as a lady of more than ordinary character and integrity. According to her request the funeral was private without ostentation or display. Sermon by Elder F. M. Sheehy to the immediate relatives.

FREDERICK.—At Stevens' Point, Wisconsin, May 14, 1893, of pneumonia, Sr. Johanna Frederick, aged 88 years, 3 months, and 3 days. She was born in Vermont, but early came to Canada, where she lived till 1847, when she moved to Wisconsin. Until 1886 she was a member of the Baptist Church, but then united with the Reorganized Church, being baptized by Elder Jedediah Anderson. Of twelve children given to her, six, two sons and four daughters survive her, and mourn the loss of a kind mother and a faithful Saint. It is expected that Bro. J. C. Foss will preach the funeral sermon at Independence, Missouri, upon his return there, such request having been made.

CHRISTIANSON.—At Alila, Tulare county, California, Sr. Eliza A. Christianson, May 27, 1893, aged 33 years, 1 month, and 20 days. She was a resident of Sacramento, her husband being the leading man in his line of business in this city. She was on a visit to her parents, Bro. and Sr. Henry Green; he is a son of Bro. Hervey Green, of pleasant memory in the minds of the Saints here. She had been afflicted for some time, yet death came suddenly. Our sister was prepared, and a half hour before her death she said, "It is not so hard to die as I thought it would be." Her remains were embalmed and brought to this city, and yesterday—Memorial Day—were laid to rest in the beautiful cemetery here. The services at the house and at the grave were in charge of Elder Parr, Elder Burton delivering the address. She left a little boy, her husband, parents, brothers, and sisters, and many friends to mourn the loss of her society. "Precious in the sight of the Lord is the death of his saints.

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ITEMS OF INTEREST.

CANTON, O., May 31.—The Lutheran General Synod engaged in a heated discussion today over proposed changes in the shorter catechism of the church. A clause pertaining to confession and concluding "and shall receive forgiveness from the pastor as from God" was in particular assailed. It was urged by many that to the popular belief this did not appear to differ from Roman Catholic absolution. Adjournment was had before a vote on the question was reached.

LEIPSIC, June 10.—The trial of the anarchists charged with inciting to the use of dynamite with other treasonable conduct has been concluded. Grosser, whose crime was inciting to the use of dynamite, was sentenced to imprisonment for five years, and Schonberger was sentenced to imprisonment for eight years, and five other anarchists were sentenced for periods ranging from one to eighteen months. Grosser and Schonberger will both lose their civil rights for ten years.

The drought in Freiburg and Brisgau continues, and the outlook is serious. There is a scarcity of food, and much suffering thereby entailed. A number of the inhabitants of the village of Allmansweir who lacked food for themselves and their families determined to raid the Kippenheim preserves and capture whatever game was possible. The keepers detected them in their poaching, and a pitched battle ensued, the invaders resisting the attempts of the keepers to drive them from the preserves. A number of the combatants were wounded and many of the villagers were arrested.

MADRID, June 11.—Riots have broken out in Corunna, the capital of the province of that name in the extreme northwest of Spain, because of indignation against the taxation arising from military reforms. The Provincial Defense Association is circulating pamphlets advocating that the Province of Corunna, which has considerable commerce with Great Britain, should be placed under a British protectorate. The movement is of a local character and does not extend to other parts of Spain. The authorities at Madrid appear to be alarmed by the the agitation and have ordered troops to concentrate promptly to suppress the disorders at Corunna.

ANTWERP, June 12.—Great excitement was occasioned throughout the city to-day by an explosion that occurred in front of the residence of the public prosecutor. The force of the explosion was great, and other houses in the vicinity were smashed to atoms, but no one was injured. It is thought the outrage was the work of some criminal who had a grudge against the public prosecutor.

The betrothal of the Czarowitz of Russia to the Princess Alice Victoria Helen Louise Beatrix, youngest sister of the reigning Grand Duke of Hesse-Darmstadt, and granddaughter of Queen Victoria, will shortly be proclaimed. The Princess is 21, and the Czarowitz 25.

The Swedish Government has established on the coast nine stations for medical observation. The object of this measure is to protect the country from cholera.

The Norwegian Government has yielded to the demands made upon it by the Storthing and has agreed to transfer its money transactions from the Norwegian Bank and to stop the militia and line troops field drill.

HAMBURG, June 13.—The embarkation of Russian emigrants from this port for the United States being forbidden, Scharlach & Co., who are the agents of several Liverpool steamship lines, have chartered the steamer Red Rea and will send on her from Bremen to New York eight hundred steerage passengers, most of whom are Russian Jews.

VIENNA, June 11.—More than 2,000 men have quit work in the iron and coal mines at Kladno, Bohemia, and the strike is spreading rapidly. Troops have been ordered to the mines from Prague.

Five thousand of the iron workers and coal and iron miners at Kladno, fifteen miles from Prague, are out on a strike.

LONDON, June 10.—It is said the government has yielded to the radical and Irish representations and drafted two new standing orders which, if accepted by Parliament, will give the Chairman with the consent of the House, which will be obtained in the same way in which the closure is invoked, the power to quash mere irrelevant obstructive amendments to the home rule bill.

ALEXANDRIA, June 9.—The latest news in regard to the cholera raging in Mecca is that sixty deaths from the disease occurred in that city yesterday.

PARIS, June 9.—Five deaths from a disease of a choleraic nature occurred yesterday at Cette, in the Department of Herault, a place with a considerable coastwise and foreign trade, in which choleraic disease had already been reported.

ALEXANDRIA, June 10.—The number of deaths from cholera in Mecca yesterday was seventy, indicating that the disease is on the increase.

PARIS, June 10.—Cholera has shown itself at Narbonne in the Department of Aude on the railway from Bordeaux to Cette and having communication with the Mediterranean through the canal of Narbonne, which traverses the town. Dr. Mecle of the Narbonne hospital has died of a disease which is pronounced to be cholera.

LONDON, June 10.—President H. P. Fowler of the Local Government Board has canceled the summer leave granted to the medical men attached to the Local Government Board and has ordered an unceasing watch kept at all British ports against the entrance of cholera and other diseases until the end of September.

HAMBURG, June 10.—A sailor from Rio Janeiro has died of cholera on his ship in the harbor.

STOCKHOLM, June 10.—Smallpox continues to spread in Gothenburg. There have been fifty-eight deaths from the disease in the last week.

HALIFAX, N. S., June 13.—The first seizure of an American fishing vessel by a Canadian cruiser for alleged violation of the law during the last two years was made yesterday. The capture was made by the cutter Vigilant, Commander Knowlton, and the victim was the United States seiner Lewis H. Giles, of Gloucester.

WASHINGTON, D. C. June 13.—The officials at the Catholic University do not believe in the report telegraphed from London that the Pope, in his allocution to the consistory, referred to the American school question, showing that he was not in sympathy with Archbishop Ireland's views. According to the latest advices at the university the consistory will not assemble until June 21. For this reason it is not believed that the Pope would announce his attitude on the question until the meeting of the cardinals. Besides, the officers of the university know of no reason why the Pope should change his attitude on this question, and they therefore discredit the report.

LOUISVILLE, Ky., June 9.—Tsui Kwo Yin, Chinese Minister to the United States, has written to Blanton Duncan of this city that his government has instructed him to protest vigorously against the enforcement of the Geary law.

SAN SALVADOR, June 9.—President Ezeta, being asked what he thought of the situation in Central America and especially in the Republic of Salvador, said: I think there will be no more revolutions this year, as the crops are backward and the time to work in the fields is at hand. Therefore the people will have no time to think of anything but work. I consider that trade between the United States and Salvador is not what it should be considering the facility of communication between the two countries, and my efforts will be to negotiate commercial treaties with the countries of this and the European continents.

MANAGUA, Nicaragua, June 10.—The landing of marines from the United States man of war Atlanta has alarmed Nicaraguans, who believe the country has been turned over to the United States. There is a report here that the rest of the Central American Governments will protest against this action of the United States. The action of the latter is reported to be in the interest of canal property.

VALPARAISO, Chile, June 13.—A dispatch from a correspondent in Artigas says that the government forces under Gens. Telles and Lima have been chased across the Uruguayan frontier by the revolutionists in Rio Grande do Sul. They were disarmed by the Uruguayan troops who guard the border. Gen. Telles, in the name of Brazil, protested against the disarming of his troops and accused the Uruguayans of favoring the revolutionists.

From Montevideo a correspondent telegraphs that a movement is being organized to make formal charges against the president and members of his Cabinet. They are accused of ignoring the laws of the nation and shaping all their policies in a way that will aid their personal fortunes.

A correspondent in Buenos Ayres telegraphs that congress has shown its opposition to the new cabinet by ordering the withdrawal of the national troops from the Province of Corrientes. All the minor offices have already been filled with creatures of the new government.

Krupp's agent is in Santiago for the purpose of providing for the new type of field guns which the Chilean Government has contracted.

Almost the entire business portion of Fargo, North Dakota, was destroyed by fire on the 7th inst. Probably 2,000 people are homeless.

LONDON, June 11.—The Board of Trade has published official figures, which show that the falling off of Great Britain's foreign trade so far is even more serious than in 1892. In the first four months of last year the total value of foreign trade was nearly £242,000,000 sterling. In the same period this year the aggregate value only amounts to a little over £221,000,000. This is a drop of nearly £21,000,000 in four months. Were this rate of decrease to continue for the rest of the year the foreign trade of the United Kingdom would show a falling off of £60,000,000 sterling as compared with 1892, and of more than £90,000,000 sterling as compared with 1890. Unless matters take a turn for the better in the near future the coming winter is likely to bring greater trials and hardships to the laboring classes than any of those immediately preceding it. The working classes connected with shipping interests have chosen an unfavorable time for the issue of their strike.

The political campaign in Germany is an exciting one, twenty different parties contesting the field. There is much partisanship and intense feeling among many of the people. Complications will be such that neither political party will gain control of the Reichstag.

Ford's Theater at Washington collapsed on the 9th inst. Twenty-one persons were killed and over fifty wounded by the disaster.

The *Mexican Financier* of the city of Mexico, attributes Nicaraguan troubles to the intrigues of foreigners jealous of the United States control of the canal.

The Salvation Army have purchased a $200,000 site on Fourteenth Street, near Sixth Avenue, New York, where they expect to erect a four-story building, which shall be headquarters for the army in the United States.

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THE BIRTH OF THOUGHT.

CANON ANGIERS says that "Crossing the Bar" was written in Lord Tennyson's eighty-first year, on a day that he journeyed across the Solent from Aldworth to Farring Ford. The *Bookman*, however, says the poem was composed during an illness when an old lady had complained to him that he had written no hymns. We suspect that the Canon and the *Bookman* are both wrong. We suppose that the thoughts which finally found expression in that lyric were crystallizing in Tennyson's brain perhaps for thirty years; that the poem really was formed as a silver deposit is formed in the earth, by the chemistry of nature through the action of the years, and that the day when he finally wrote it was like the day when the miner uncovers the ore deposit. Those who read it and knew on what day it was uncovered tried to fix at what time in Tennyson's life he was able to do that work, and they do not know that the work was done long before it found expression. So we think the few lines which electrified the audience at Gettysburg, as they fell from the lips of Abraham Lincoln, had been for four years, particle by particle, taking form in his brain, and that occasion was simply the uncovering of the perfect glory of that composition. Once in a not important speech in the Senate of the United States Daniel Webster interjected those few lines which electrified his countrymen, where he pictured the power of Great Britain in these words beginning, "That power whose morning drumbeat, following the sun and keeping company with the hours," etc. Later a friend said to him, "Mr. Webster, how could you on the inspiration of the moment interject a sunburst like that into your speech—a dry old speech like that which you were delivering?" and the reply was: "I got the inspiration of those few lines one day when sitting on the battlements on the Heights of Abram at Quebec, and for many months the thought occupied my mind, or at least was working in my mind, and what I said in that speech was not the inspiration of that moment, but the completed work of a series of thoughts which were months in taking form."

The difference in men mostly is that all men have an inspiration now and then, which, if followed, would develop into something of beauty and of power, but the great majority of them are only thrilled or touched for a moment, and then the thrill is forgotten and goes away to sleep in the graveyard set aside for less things. It was different with Webster; it was different with Lincoln; it was different with Tennyson, and we believe, if the truth could be known, that, while that lyric developed to the sight of mortals in the poet's old age, the germ out of which it grew was planted in his soul while yet a youth in some hour when a little disappointment had crossed his life, and when he could not bear disappointments as he could half a century later, and that germ was planted then, and it matured, until at last it materialized as the world has been given to see it.—*Ex.*

DISCOVERY OF AMERICA BY AN ICELAND COLONIST'S SON.

TROY *Press:* In the year 986 Eric the Red was forced to leave Iceland for a crime committed by him or his father. Wandering away in his boat to the southwest he saw land, and entered a deep bay which he called Eric's fiord. He named the country Gronland (Greenland) and founded a colony. Biorn, then of Greenland, was separated from his father by some accident at sea, and roaming about the ocean in search of his father, was driven far westward in a gale until he saw land—a wide, flat, woody region, terminating in a cape, which he doubled, after which a west wind enabled him to get back to Greenland. He had seen a northern cape of the Gulf of St. Lawrence. This was in the year 1001. In the following year Lief, son of Eric the Red, set sail with thirty-five men for America, and on reaching the coast steered along it to the south until he found a pleasant region, which he called Markland, or the country of the wood. Pursuing his voyage, he discovered a still more inviting section of the country, abounding with fruit and berries, and a river and lake filled with salmon. Here grapes were so abundant that he called this section Vinland. They passed the winter here and made further explorations the following spring.

The legend is that these later explorations were to the north and east of Vinland, and that they discovered natives resembling the Esquimaux of Greenland. The first woman to see the New World was Gudrida, the wife of one of these explorers. Her husband dying, she afterwards became the wife of Thorfin, who, with some sixty others, including five women, in the year 1007, established a colony at Vinland, where a son was born to Thorfin and Gudrida, the first birth of European parentage in America, and whom they named Snorro. The colony prospered for a while, but perished at last, as did also that at Greenland. There are many corroborations of the truthfulness of Icelandic chronicles from which this narrative is derived. These discoveries were as well known at the Danish court as in Iceland. Relics of the Icelandic colonies were collected by Venetian navigators who visited the American coast toward the close of the fourteenth century while in the service of a Prince of the Orkneys. Traces were also found by Jesuit missionaries among the Indians at the mouth of the St. Lawrence.

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The traffic to the World's Fair for the past three weeks has been very large, but reports indicate that many who might go now, are needlessly postponing the trip, forgetting that transportation facilities are limited.

Unless some who say "We'll go in August or September" can be induced to go now while they can be carried satisfactorily, all will suffer the discomforts and delays usual under such circumstances and perhaps many will be unable to get there at all, for lack of transportation facilities. Our patrons who might make the trip now should be urged to do so; it is important to us, to them, and to their neighbors who *cannot* go until later.

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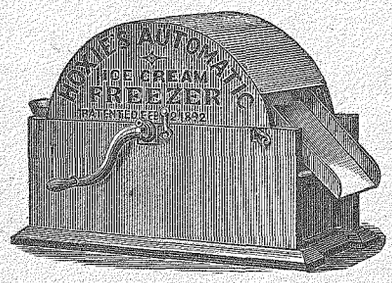

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, July 1, 1893. No. 26.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF, CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, July 1, 1893.

CONTENTS:

EDITORIAL:
Great Interest....405
Lynch Law, and its Effect Upon States and Societies....405
Care of the Baby....406
The Indians of the Southwest Passing Away....407
Questions and Answers....408
Extracts from Letters....409
Harshness in England....409
MOTHERS' HOME COLUMN:
Duty....410
The Christian Life....411
Gospel Boat Fund....411
Home Column Missionary Fund....411
LETTER DEPARTMENT:....411
ORIGINAL ARTICLES:
Counsel, No. 1....414
SELECTED ARTICLES:
Gov. Altgeld's Address....416
CONFERENCES:
Independence....417
Southeastern Illinois....418
SUNDAY SCHOOL ASSOCIATION:
Northern Illinois and Southern Wisconsin....418
Fremont....418
Little Sioux....418
MISCELLANEOUS:
Independence Church Aid and the Reserve Fund....418
An Appeal—Welsh Mission....418
Items of Interest....419

GREAT INTEREST.

THAT interest in the Latter Day Saints Church is decidedly on the increase is shown by the fact that over three hundred people mostly from this city witnessed the immersions at Amanda yesterday afternoon.

The nine new members whose names were mentioned exclusively in the *Signal* a few days since were immersed. Rev. Scott, of Providence, Indiana, who is to take the place of Elder Williams, arrived here Saturday afternoon and conducted services yesterday morning at the local meetinghouse.

Confirmation services were held last evening at the Oakland church, in which three children were blessed. Rev. Williams preached a most excellent sermon on the subject of "Why do people call us Mormons?" which was heard by an immense audience, one so large, in fact, that the building would not accommodate it.

The regular meetings will be continued this week by Rev. Williams and Rev. Scott. Mr. Williams has been prevailed upon to remain for several weeks yet and will work in conjunction with the new preacher in disseminating the doctrinal truths of the new religion.

The Middletown, Ohio, *Signal*, for Monday, June 11, has the above additional notice of the labors of Brn. Williams and Scott. These items are but indications of the general sentiment entertained toward our faith and our people in many places, and show what results will follow a wise and kindly effort among the people, if continued in and emphasized by right living and unity of purpose among the Saints. The general report from the elders this year is that greater liberty and better hearings are accorded them, indicating that the time is an opportune one for the church to make a forward movement everywhere. That it can be done, that it should be done, are reasons why each should say it must be done, and so saying do his part toward it. Contrasted with conditions that confronted the Saints ten and twenty years ago the change in sentiment toward the church is indeed gratifying. We see clearly that "a brighter day has dawned." The Lord is giving us favor in the eyes of the people.

LYNCH LAW, AND ITS EFFECT UPON STATES AND SOCIETIES.

LYNCH law is a resort to unlawful measures to inflict punishment upon malefactors by an exasperated people whom the law's delays make mad; or the expression of unbridled violence visited upon individuals by unreasoning mobs, who know that they have no just complaint against the objects of their anger.

Any State or community in which this sort of appeal to mob violence becomes habitual soon loses sight of the existence and due enforcement of law, and excites and receives the just condemnation of kindred States and communities. Kentucky, the historic "dark and bloody ground," of years ago, has not yet outgrown the tendency of human passion, unrestrained to break over lawful barriers and wreak temporary vengeance upon victims of hate, or malice, personal, political, or religious, or upon those who are, or should be amenable to the law, but against whom anger for real or supposed crimes is excited by hot-blooded, unwise men, impatient of the law's delay. Tennessee and Missouri have been the abodes of Judge Lynch and his coadjutors, for many years; but are emerging, and it is to be hoped that in time will be free from the dark stains of unlawful violence, rashly inflicted.

Illinois is the scene of the latest exhibition, where a man charged with an assault was taken out of jail where he was waiting the action of the lawfully constituted authorities, and cruelly killed. He may have been guilty, but the fact had not been judicially determined; and, only a few hours would have elapsed at best before the matter might have been duly inquired into, and no harm have accrued to the community.

This little episode in Macon county, Illinois, which culminated in the death of a man who was lodged in jail awaiting legal trial, recalls some matters in the past which are pertinent.

Elijah Parish Lovejoy, was born at Albion, Maine, November 9, 1802, and true to the drift of the times was an abolitionist in sentiment. He studied for the pulpit and in 1833 was ordained a minister in the Presbyterian Church. He came west, and while acting as editor of the St. Louis, Missouri, *Observer*, made an attack upon slavery in that paper. For this a mob assailed his office and himself and compelled him to remove from the State. He went to Alton, Illinois, a *free* State. He maintained his attitude of hostility to slavery, and his printing office was twice destroyed by a mob; and in a third attack, on the night of November 7, 1837, he became exasperated and attempting to defend his property, shot one of the attacking party, and was in retaliation shot dead. His brother, Owen, was present, saw his brother shot to death, but was powerless to prevent it. He was confirmed in anti-slavery sentiments by the dastardly murder of his brother, and became a staunch advocate of abolitionism. He finally got into the region of Galesburg and Princeton, Illinois, where freedom was more pronounced in sentiment and flourished. All know what Middle and Northern Illinois finally did to wipe the nation's escutcheon clean from the bloody stain of slavery.

In Hancock county in the same State of Illinois, six years and a few months after Elijah Lovejoy was murdered at Alton, two men were lying in the county jail waiting trial upon charges which it was well believed could not be sustained in court; and by the advice of the Governor of the State, the men charged had accepted a temporary shelter in the "Debtor's room" of the jail, upon the express pledge of that Governor that they should have a fair trial and be protected from violence, which had been threatened to the knowledge of both the Executive and the prisoners. But, Executive prestige and promise alike failed. A mob, confessed to be unlawful in that disguises to prevent being seen and recognized were resorted to, terrorized the guard, or overcame them and shot the two prisoners to death, and sorely

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wounded one of two friends who were passing the hours with the doomed men in jail.

No person was ever punished for either the murder at Alton, nor the one at Carthage; but it would appear that Gov. Altgeld, of Illinois, fearful for the good reputation of the State, if this resort to violence in Macon county goes unrebuked, has invoked the State aid and offered a reward for the apprehension of those engaged in the attack on the jail and the killing of the man taken thence to his death. That is right. The stain of blood guiltiness should be wiped out, late as it is to begin. The State of Illinois is just now standing within the radius of the jet lights of the world; and, whatever the bloody past may have been, cannot afford to wait longer the slow processes of self-development and growth in a region where such work has been lately done; but can afford to put puritive and restrictive measures into force to teach advancing morality and the principles of social safety to lawless men, by the only sort of ethics they can understand, the rod and the gallows. It is fifty-six years since Lovejoy was killed at Alton; thirty-four years since John Brown, of Osawatomie, Kansas, surprised Harper's Ferry and was hanged at Charlestown, Virginia, for an attempt to free slaves of that State; and forty-nine years since Joseph and Hyrum Smith were killed at Carthage, Illinois; but slavery has been a thing of the past for nearly thirty years, as the result of a bloody and costly war between the political brotherhood of the North and the South; and, the great State of Illinois is waking up to the thought that it is time that lawless violence and the glutting of the passions of mobs shall cease. Good, it is not too late for Missouri, Kentucky, and Tennessee to fall in line and help make the law of the State supreme.

THE East Kent *Plaindealer* published at Ridgetown, Ontario, speaks well of the brethren and their work in that field in the following from its issue of June 15:—

This religious body held their conference for Essex, Kent, and Lambton, here last Saturday, Sunday, and Monday. The business sessions were carried on with harmony. Reports show a satisfactory increase in membership throughout the district. The finances are prosperous. Elder George Green, of Appledore, was reëlected president of the district, and our old fellow-townsman Mr. J. H. Tyrrell was reëlected secretary and also recommended as Bishop's Agent. Four general missionaries were appointed to labor in the district. The conference adjourned to meet in Zone on the second Saturday and Sunday in October. A hearty vote was passed marking the appreciation of conference for the use of the town hall, and for the kindness and hospitality of the townspeople generally. On Sunday there were three preaching services. Elder Brown preached in the morning, Elder Leverton in the afternoon, and Elder Lake, president of the Canada mission, in the evening. The congregations were large, and in the afternoon and evening the town hall was crowded by members and outsiders. This denomination is rapidly rising to respectful recognition on the part of the general public.

CARE OF THE BABY.

THE following most excellent article on the necessary "care of the baby" is from the *Mother's Home Magazine* for April; and hereby commended to the attention of all mothers, and would-be mothers in Israel.

What shall we do with our boys? What shall we do with our girls? are questions just now being very solicitously agitated by the women reformers in the church; and we beg leave to suggest as a leading up subject, that the mothers first take care of the babies, that the little fellows may become the "our boys and girls" that there is so much bother about what becomes of them. The formula of a celebrated cook upon the subject of cooking a rabbit began; "First catch your rabbit." What shall we do for our babies, our small men and women in their cradlehood, is a subject that takes precedence of the one, What shall we do with our boys and girls? Unless the babies can be raised successfully there will be no boys, no girls, no youths, no maidens to bring anxiety and care to the hearts of mothers and fathers.

We believe many a babe's tender life has been jounced and tousled out of it by the too careful pride of the mother to have her darling look *nice* and be exhibited to every caller; too much exposure and too starchy clothing, too much dandling and too much show. Give the babies a chance to become boys and girls, say we.

There's a deal of poetry and sentiment in many of the writings of bachelors, and old maids, on the subject of babies. The dear little rosebud, the lamb, the snowdrop, has been exploited for many a year, and doubtless will be as long as the present state of society continues, but the theoretical, ideal side of this subject, would have the poor little dears in a rather sad state were there not some practical helping hand, ever ready to tide them over the shoals, and quicksands, that lie so thickly in the current of their lives, that the only wonder is, that any of them get over it at all.

Once fairly ushered into this unfriendly world, the first thing the little one needs, is to be carefully wrapped in a blanket, and put away in a warm place; especially is care necessary, in regard to the temperature. Many a baby, during the first hour of its life, gets a cold in its head, that makes it a sufferer from chronic catarrah, as long as it lives. Wrap the little one up head and body, but leave the face below the forehead, entirely uncovered, not even a veil, or netting, should be thrown over it. Let it sleep for an hour or so, or until it becomes restless, then take it up, and instead of the usual scrubbing that it is subjected to, have ready a bottle of the best olive oil, and a bit of soft old flannel, rub the child from head to foot, keeping it covered as much as possible, then absorb as much of the oil as can be with a very soft bit of old linen, which must be warmed by the fire or in the hand. Continue the very gentle rubbing and patting until the surface of the skin is smooth and clean. No water is required, indeed the child is much better without it. This oil bath is one of the best preventives of cold.

The baby may then be dressed, the average sensible mother has doubtless to learn that the old barbaric fashion of pinning babies up in tight bands and straps is entirely out of date. A little close fitting shirt of the softest wool, with or without a band of knitted wool, and silk according to fancy, moderately short skirts of light material, a plain dress and a sacque, or blanket are the most approved garments. The soft linen diaper and woolen socks, should be carefully put on and everything arranged to make the little stranger as comfortable as possible.

One of the newest and most valuable ideas in the management of infants, is the incubator treatment. This sounds rather undignified as regards king baby, but has such a world of good sense in it, once we become accustomed to it, that it is scarcely too much to predict, that some day or other the baby incubator will be considered as necessary as the cradle. But there is one advantage in it that has not always been enumerated in the use of this valuable invention. The incubator baby must be left alone, and this is one of the great possibilities to be obtained. The child is dressed, allowed to nurse, then put away for safe keeping.

An incubator that may be prepared by any person of average intelligence, is made with a box about three and a half feet long by eighteen inches wide, indeed a large sized old fashioned cradle, made of wood answers admirably for this purpose. The inside of the box is lined with very thick padding, wool felt being the best, but a partly worn common comfortable, such as may be found in almost every house, can be made to do duty.

If the child is very delicate, an opening may be made at one end of the lower side of the box, through this bottles of hot water are put, which are frequently removed, thus keeping the temperature up to the normal. With a moderately thick cushion between the bottles and the child, there is no danger of its getting too warm. This is much better than a lamp arrangement that has been used in some experiments, for when one's back is turned a lamp might explode or set fire to its surroundings. To have a perfectly safe device, one that can by no possibility be a menace to the health and life of the child, is of the greatest importance.

The covers over the youngster are made of felt pads, these are considered in every way much better than any other material, except possibly a thin eider down crib blanket. This must be carefully tucked in about the child, which should be comfortably dressed and must wear a soft cap of knitted wool. Under no circumstances should the baby be taken out of this bed except to feed it, and change its clothes. For the first four or six weeks of its life it should rest and sleep, and grow in a condition as entirely undisturbed as possible. On no consideration should the little one be taken up, carried from one room to another, and exhibited to curious and admiring friends. If any well-balanced adult will give a moment's thought to the bouncing and twisting and turning, dangling, swinging up and down, and rolling over that babies get, they will probably join with experienced nurses and physicians, in wondering why any babies live to grow up. Imagine a mature person caught up by some giant, held up by the arms, dumped down on the face across some stalwart knees, then trotted, and patted on the back, and bounced around generally, then violently grabbed, for no other word will express it, set in an upright position, tipped over and forward across a strong hand, flopped over on the back while the skirts and dresses are adjusted and straightened down to show the embroidery then, and this is by no means a fancy sketch, held up by the hems of dress and petticoats and shaken like a meal bag.

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Small wonder that the child's dinner comes up with its temper, and that the house is voted a second edition of pandemonium. The bachelor uncle who begged the nurse to take the baby, that his sister had given him to hold, lest he should drop it and break it, was a great deal nearer right than a good many mothers and nurses, who claim to have had a great deal of experience, but who unquestionably cause the death of more babies than humanitarians would be willing to believe.

One of the most successful of nurses, a woman who had grown gray in her business, used to say that many of her patrons acted as though they wanted to make over the works of nature, or dictate to the Creator, how the work of his hands should be managed. They torture the child until its little life is a burden, then because it protests by screams, the only way it has to express its distress, they dose it with syrups and cordials and foods, taking it for granted that something to pour down its throat is the only panacea for all of its little ills. Very few children suffer from lack of food, but a very great number are made wretched and become a source of weariness and exasperation to those who have the care of them, because of over feeding them; then, to quiet their cries, opiates and drugs are resorted to. This disorders the system, the child becomes almost unmanageable, cries louder than over, and then is fed and dosed again.

As a rule, no new-born infant should be given anything of any sort, save its mother's milk. Sometimes it is well, especially if the child is uneasy and worrisome, to give, about fifteen minutes before nursing, a teaspoonful of boiled water, which should be about as warm as new milk, and nothing whatever should be added to it. If the baby must be brought up on the bottle, every precaution should be taken to keep it in a healthy condition. New milk, the best that can be obtained, should be provided and is best given without the addition of sugar or any other substance, save a little warm water, previously boiled, it should be warm always and the bottle must be wrapped in a linen cloth, a thick towel does well for this purpose. This keeps it warm and the child relishes it better. Some of the most judicious nurses give the little one but a few spoonfuls at a time, allowing an interval of some minutes of rest. As the stomach of a new born babe is about as large as an ordinary hen's egg, it can readily be seen that the supply of milk in the ordinary feeding bottle is about as appropriate to its capacity as a gallon of soup to the average adult. Two tablespoonfuls of milk at one time is quite enough for a baby during the first few days of its life. Have no fear that the little one will starve on this allowance given every two hours, on the contrary, it will be enabled to assimilate it and, especially if kept warm on the incubator principle, will grow and flourish in a way quite unheard of among babies treated in the usual manner.

If the incubator theory is not carried out and the infant is managed after old fashioned ideas, there are certain things that will go far toward keeping it in comfortable health, and making it a pleasure to the household, instead of a continual check upon everthing in the way of amusement or gayety. Never go about the house on tip toe, do not accustom the child to silence. Such a state of things is serious injustice to other children, a great discomfort to the mother and any guests who chance to be in the house, and is altogether unnecessary and a bad habit. Children can at once become accustomed to sleeping through all ordinary noise; music, singing, laughter or the regular sounds of the household need never disturb it.

After sleeping quietly for an hour or so, it may be very carefully taken up, turned on the other side and composed to sleep again, when it will probably remain for an hour or two longer. This saves a great deal of trouble and gives the little one much more comfortable rest than when allowed to remain in one position. Rocking a child to sleep, while it is sometimes a great comfort to the child and the mother, is not only unnecessary, but the best physicians declare it injurious to the brain, and say that the cradle with rockers should be banished from every well regulated household.

Put the little one quietly down on a soft bed, and if it is restless, pat it for a moment very gently with the hand, then gradually draw the covers over it and leave it to itself. If, as is sometimes the case, it wakens in a fright screaming, take it up, hold it for a moment, then lay it down on the other side, gently passing the hand over it from the head toward the feet: indeed this is one of the best tranquilizing methods in the world, and if more women understood the possibilities of it there would be fewer restless and crying babies.

The first object to be attained in the management of an infant, is to secure the greatest amount of rest and quiet, to give it just enough nourishing food, and to avoid drugs of any sort whatever. Not once in a thousand times are medicines really necessary for a very young baby. The apparent need of this comes from injudicious handling, and overloading of the stomach, two things that have no doubt caused the death of more children than all other causes combined.

THE INDIANS OF THE SOUTH-WEST PASSING AWAY.

BRO. STEPHEN BUTLER sends us from Kingfisher, Oklahoma, an article from the *Free Press* of March 23, 1893, regarding the Five Nations, of Indians, which he prefaces with the following by card:—

Brother Editor:—You will remember that the Book of Mormon says that after this record comes forth it shall not be many generations until they, the Lamanites, will become a pure and delightsome people. I send you the *Free Press* containing an article which will be of interest to you. Surely there is no mistake in this latter-day work.

Some days ago a Washington dispatch referred to a circular letter addressed to the five civilized tribes by the delegates lately convened in Washington. This letter, or a copy of it, is now in the hands each of the principal chiefs of the five tribes and will soon be made public. This is the letter:—

Hon. C. J. Harris, Principal Chief of the Cherokee nation; Hon. William Jones, Principal Chief of the Choctaw nation; Hon. Legus C. Perryman, Principal Chief of the Muskogee nation; Hon. John F. Brown, Principal Chief of the Seminole nation; Hon. Jonas Wolf, Governor of the Chickasaw nation:—

WASHINGTON, Feb. 28, 1893.—*Gentlemen:*—We, the undersigned delegates and citizens by blood of the nations you represent, and other Indian people domiciled in the Indian Territory, after repeated conferences and organized meetings, wherein full discussions were held, have by a unanimous vote resolved that it was our solemn and sacred duty to advise you, the principal chiefs and heads of governments, and through you our people, of grave dangers now threatening our political and property rights. Heretofore we have been threatened with bills in Congress, violative of our treaties and it was only necessary to prove the conflict with treaty rights.

Now we find a new condition in that our treaty rights are admitted, but, being acknowledged, we are told on every hand, even from men who have always been our friends, and who are yet our friends, that the congress of the United States has the legal right to take away our political rights as Indian nations, that the Supreme Court of the United States has decided that political rights granted by treaties may be repealed by an act of congress. They do not contend that congress may interfere with our property rights and even declare that congress will not deprive us of a dollar in property, but as we know that our property rights depend in a great measure on our political rights, under our system of laws any interruption or destruction of these political rights as Indian nations by Federal legislation will cause the most serious disturbance and possibly the greatest injury to the property rights of our people. The reasons alleged in congress for this great and sudden change of sentiment here is stated by the senate committee on Indian affairs in a unanimous report on the Cherokee strip agreement, to wit:—

The anomalous condition of the five separate independent Indian governments within the government of the United States must soon, in the nature of things, cease. When these governments were established and guaranteed to the extent that they were guaranteed by the United States, they were in a remote section of the country, far removed from other settlements, with modern means of travel and communication unknown, and without the slightest anticipation of the condition of things which now exists. To-day they are surrounded by settled States and Territories; white citizens, by the permission of the Indians themselves, have been admitted into their territory, until now the white people domiciled within the borders of the five civilized tribes outnumber the members of the tribes, and are rapidly increasing, and the general idea continually advanced that the conditions under which the treaties were made, and the conditions they were to meet, by the United States and the Indian nations, no longer exist; that then the Indians were uneducated and unfitted for civilized life; that now they are educated and prepared for American citizenship.

It was isolation then, but isolation is impossible now. That then the Indian people desired to avoid contact with the whites, but now they invite the white people, under permit laws, by tens of thousands to work and live among them. That the Indian laws then were equal to the protection of the life and property of the Indian people, but under the changed conditions the Indian laws are no longer applicable to protecting properly the rights of the Indian people, much less the whites, and that since the whites already exceed 100,000 souls, outnumbering the whole of all the people of the Five Nations, that a stable and satisfactory government is necessary to protect both classes of people in Indian Territory.

The discussion has been brought up by the numerous agreements with all the western Indians coming before congress changing the status of the other Indians west of our people, to-wit: The Pottawatomies, the Sacs and Foxes, the Kickapoos, Cheyennes and Arapahoes, Kiowas, Comanches, Caddas, Apaches, Pawnees, Tonkaways, Wichitas, and others, and when the Cherokee agreement came up asking the reiteration of former pledges of self-government it was refused and a bill to make a misdemeanor of intruding on the Five Nations, although earnestly and strenuously urged with abundant time and opportunity to pass it, and although it is the bounden duty of the United States under the treaties and intercourse law to pass such a measure is still not enacted with apparently no chance whatever to become a law.

It is in pursuance of this sentiment that this amendment has been added to the bill to satisfy the Cherokee outlet agreement directing that a commission be sent to negotiate with the five civilized nations for a change of their government and method of land holding to allotment and territorial government with a view of forming a state.

The details will no doubt be furnished by the delegations now in the city in their respective parts, but the secretary of this convention of representative Indians has been instructed to send you marked copies of the principal records, reports, and other documents showing the facts so briefly alluded to.

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We have not deemed it wise to recommend any method by which to meet the danger that threatens, leaving the question of remedy and defense to your wisdom and that of our people.

ROBERT L. OWEN, Chairman.

The address is also signed by W. W. Hastings and M. V. Beng, of the Cherokee delegation; P. P. Porter and A. P. McKellop, Creek delegates; Overton Love, Chickasaw delegate; J. S. Standley, H. C. Harris, D. W. Hodges, and Green Curtain, Choctaw delegates; J. B. Jackson, of the Choctaw nation; E. C. Boudinot, Leo W. Beng, Gideon Morgan, J. W. Duncan, J. W. Jordan, J. L. Baugh, and John Wadsworth, Peoria, delegates.

McALLISTER, I. T., March 16.

QUESTIONS AND ANSWERS.

"Is it consistent with the spirit and intention of the law, and agreeable with the law governing the exercise of the spiritual gifts promised in the gospel for sisters in prayer union to exercise the same, and seek to do so?"

A.—It is not proper to say that the Spirit may not be manifest among the sisters and in prayer unions; but these meetings are not the places where matters relating to the branch, district, or church government or administration, or the personal affairs of the officers of the branch, district, or church, or the elders at large are to be canvassed, inquired into, or enlarged upon, or manifestations of the Spirit in regard to them sought after or indulged in. It is no part of the object for which the prayer union was instituted, and cannot be made a part of its object now.

Branch officers will see to it that the affairs of their branches are conducted without reference to what may be alleged to have transpired in meetings of the prayer unions; as the latter are not branch meetings, but meetings for certain members voluntarily associating by agreement for that purpose.

"What relation has priesthood to the exercise of the gifts?"

A. None, that we are aware of, except that when the gifts are exercised in the presence of the officers of the church, branch, district, or general, the officers are to exercise careful supervision, and in the exercise of the gift of discernment of spirits, to prevent imposition by false manifestations, and rebuke, or reprove whenever improper manifestations are presented.

THE brethren who are alive to the progress of the work are sending in aid for Independence church, and some of them some good sound advice with the brotherly aid. This is quite proper, and we are glad to see the wise and hopeful spirit manifest. To say that there was a mistake made by some one and then not be wise enough to lay hold and help to remedy it, is only to blunder again. The criticisms of those who see the mistake, and yet are wise enough to move forward and aid in redeeming the same, will be tolerantly received by the Saints. Bro. C. J. H., of Deloit, Iowa, says:—

I inclose twenty-five dollars to aid taking up Independence church debt. Hope you will be successful. When will the Saints learn wisdom? It seems to me we had better worship in a tent paid for, than in a fine church weighed down with a mortgage. But charity should not fail you know, so guess we will have to hope, pray, and pay.

We accept both the money and advice. So may all Saints be benefited.

EDITORS HERALD:—The Christadelphians as you are aware, deny the existence of a personal devil. If their attention be drawn to Isaiah 14:12–17, etc., they affirm that this has only reference to the king of Babylon.

The reading of the entire chapter seems to favor their interpretation. Will you kindly, through the *Herald*, give a succinct explanation of this matter.

In 2 Samuel 24 and in 1 Chronicles 21 we have the account of David's sin in numbering Israel. It is the same account in both except that in the first, the Lord is given as the moving power, causing David to do the act; and in the second, Satan is given as the one. In the first, the Lord moved David, and in the second, Satan provoked David.

Upon an examination of the Inspired Translation, I find the reading the same as given in the King James'. Will you kindly explain?

1. There is no necessity to use this text to prove the personality of the Devil. The rest of the chapter evidently refers to the king of Babylon, and why not the twelfth to the seventeenth verses as well? The reference to Lucifer, in the twelfth verse is but a figurative expression applied to the king for the purpose of emphasizing the depth to which the king had fallen; in a similar way to that in which Jesus said to Peter, "Get thee behind me Satan." Peter was not Satan, in a direct sense, but the epithet was applied relative to Peter's thought, or contemplated act. It is best not to use a doubtful text.

2. There is no striking inharmony between these two relations. The means by which the Lord moved David against Israel is not named in 2 Samuel 24, but is in 1 Chronicles 21. The heading to the chapter in both the King James and the Holy Scriptures recognizes that it was by Satan. David knew he was in the wrong, but until the consummation of his order to number the people had cooled his wrath, he would not stop to think what he was doing, like any angry man does. Then he repented him of the evil he had done. In 1 Chronicles 21: 15 the Holy Scriptures makes Israel to repent, and not God, as the King James has it; and in 2 Samuel, 24: 16 the Holy Scriptures has it again that Israel, "the people," repented.

We see nothing out of harmony in the two relations, if the thought that in 2 Kings, Satan was permitted by the Lord to either stir up David, or to blind him by moving him to anger, in order to gratify Satanic hatred against Israel, is allowed. This is stated substantially in 1 Chronicle 21, which qualifies the first referred to.

THE West Coast *Alliance*, the People's Party organ published at Hollister, California, in its issue for May 17, publishes from the pen of Bro. Albert Haws a very concise brief of the faith of the church in characteristic manner:—

Editor Alliance:—It is with gratitude that I accept of your kind offer to print a summary of the origin and belief of the Reorganized Church of Jesus Christ, as I believe it will be both interesting and instructive to your readers and that it will remove unjust prejudice from the minds of those who have formed a bad opinion of us as a church chiefly through ignorance and too hasty belief in the misrepresentations and evil speaking of our enemies, which have no foundation in fact, and are without just cause. We with all other Protestants believe that there has been a great and terrible apostasy from the primitive faith, which had its origin in the days of the apostles and its zenith in the darkest ages and pages of the world's history. We also believe that the reformers were moved upon by God's Holy Spirit to partially break the yoke of bondage and darkness which bound men both soul and body and bring about a more liberal organization of churches and the liberty of conscience which is the God-given right of every intelligent being.

But right here we must part company with our Protestant friends in belief; because we believe that in this great apostasy the gospel or everlasting covenant was broken and that all authority to act in the name of the Father, Son, and Holy Ghost, was forfeited through treason. Therefore church reform was impossible only through direct revelation and a complete restoration in organization, doctrine, and practice. We believe that this could only be accomplished in fulfillment of Revelation 14: 6, 7, where John saw that the everlasting gospel would have to be restored to all nations, kindreds, tongues, and people by an angel. We believe that this and many other prophecies bearing upon this subject have been fulfilled; and that the founders of this church were visited by angels, and by God's Holy Spirit, and given authority to reorganize this church after the primitive pattern, with apostles, prophets, evangelists, pastors, and teachers. These were put in the church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God."—Eph. 4: 11–13. We believe that it is impossible to do the work of the ministry, or to come to a unity of faith or a knowledge of the Son of God, only in this way, the way appointed of God; and any other means than this God-appointed way will only result in dividing the great religious house against itself, therefore, it must inevitably fall. We are Orthodox Christians, and anti-polygamists in the strongest and fullest sense of the word; and we further believe that we can lay aside our claims to inspiration and to the visitation of angels in the founding of this church, and then ask with confidence, had not the founders of this church an equal right with all founders of churches, and did they not have as much right to the Bible, to history, and to the traditions of the fathers as did the founders of the Catholic or Protestant churches? Did they not have a right to organize a church from the Bible, and precisely like the primitive church in organization, doctrine, and practice if they could? And if they have so organized, is not this church a better organization than any other church? And is it Christian to ostracise them and call them bad names for so doing? Did they not

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have as much right to claim inspiration for themselves, their disciples, and their books, in connection with the Bible, as other churches had for theirs? Did they not have an equal and undisputed right with all other churches to declare their faith and doctrines and to write their own history, and should they not be believed until they have been lawfully impeached? Will calling them Mormons and other bad names, settle this question? Such a course never has settled any controversy and never will. The better way would be for those who claim to be more enlightened to come and show us our errors. Our tent is always open to ministers of other denominations to do so, and we invite them or any other representative gentleman to come and occupy half of the time.

HOLLISTER, Cal., May 15, 1893.

EXTRACTS FROM LETTERS.

Bro. John S. Roth, writing from Fulton, Iowa, June 19, says:—

I go back to Osterdock again. I knocked the bottom out of Presbyterianism there last week, and baptized seven then, five Presbyterians; and now I go to baptize the wife of the Baptist minister of the town, and some more of the Presbyterians. The Devil is raging and the people are imagining vain things. The White Caps gave me notice to leave, and I started; but gave due notice that in two weeks I would be there and then I would baptize some more. I have a host of friends there, with only three or four bitter enemies. We need not fear; God is on our side.

Bro. J. J. Cornish wrote from Elmira, Michigan:—

I baptized four at this place yesterday. Others are believing. Lots of opposition. Bro. Geo. Washburn has baptized four more at Boyne City; others are investigating there also. The weather, very warm and dry; crops will suffer much unless rain comes soon. The work is onward in the district. One drawback is the lack of ministers. I feel grieved to hear of so many calls and no one to respond.

HARSHNESS IN ENGLAND.

BRO. F. R. TUBB wrote from 12 Paragon Road, Hackney, London, England, June 6:—

Amid the spiritually "standstill" condition of the work in London, England, it is truly refreshing to our souls to hear of the marvelous manner in which Jehovah is speeding his truth in your more favored land. May God bless the labors of such faithful souls as Brn. Gillen and Griffiths in this land, and Brn. William Newton, R. Bullard, M. H. Bond, F. M. Sheehy, and the others in America. Last Sunday week, while holding forth alone in the open air, a man struck me upon the head with all his force, but thanks to my kind Father in heaven, I now feel no evil effects of the blow. I was attacking no existing faith, nor saying anything that should cause him, or indeed anyone else, anger or annoyance; yet when he found I still humbly continued with my Master's work, he came back again, and, but for the intervention of another man, was going to still further kick me and knock me about. Apart from this one man alluded to, no one attempted in the least to defend me or take my part, and it is certainly the commencement of the fulfillment of a prophecy uttered in prayer and testimony meeting last January, by Sr. Bradshaw, to the effect that in our open air labors in the Master's work, we should this year encounter more persecutions and harsher treatment than we of the priesthood had ever before experienced. But, dear brethren, I do not feel that I should mind that, if only I could hear the anxious inquiry of sin-convicted and God-stricken souls, "Men and brethren, what must we do to be saved? Nevertheless, if he should not see fit to acknowledge my humble and unworthy efforts, O may God mightily bless and prosper the labors of my brethren here and in America!

EDITORIAL ITEMS.

"THE WAY CALLED HERESY."—To meet the demand for Bro. Joseph Luff's sermon, "The Way Called Heresy," the Herald Office has republished it in tract or pamphlet form, price 20 cents per dozen, $1.50 per hundred. It is an excellent tract for investigators.

Bro. Henry A. Stebbins preached in Chicago, June 11. He was pleased with the Fair, though disappointed some in the antiquarian exhibits being not yet fully arranged.

Twenty-one have been baptized in the Eastern Iowa district where Bro. John S. Roth is laboring, he having baptized seventeen the last three weeks. Bro. Roth writes, "And still there are more to come."

In the address of Gov. Altgeld, of Illinois, to the graduates of Urbana University, will be found some statements of special worth to those who have tried to draw the line between the practical and the theoretical in education. The Governor pleads for the wise coördination of theory and practice in education, as against neglect of scholastic training, or the cramming process by which men and women become "institutionized" and separated from the people in a practical sense.

Sr. Mary E. Turner, of Leoti, Wichita county, Kansas, is extremely anxious that an elder should come through that region and open up the gospel work. It so happens that there are some people there who formerly lived at Allendale, Missouri, and who know the Saints of that place. These are Mr. Jones, of the firm of Koontz & Jones, and a Mrs. Edward Shelton. These give the Saints a good reputation from their acquaintance with them; and will aid by moral support the efforts to plant the work there. Leoti is reached by the Missouri Pacific, or Santa Fe. There are Presbyterians, Baptists, Methodists, Christians, Universalists, and Episcopalians at Leoti; all but the last named having ministerial representation.

Bro. F. M. McDonald and wife are at Mt. Pleasant, Iowa, and are trying to get an opening there for preaching. The local *News* heard of it and has tried to forestall any effort by ridiculing the faith. An elder passing would find an opportunity to aid Bro. McDonald.

In article "Who Erred?" in HERALD of June 24, on page 400, middle column, last paragraph, it should read, "I accept the foregoing as revelation from God of equal authority with any other revelation accepted by the church."

Bro. Hans Peterson writes from Western Iowa, that the Danish hymn books are well liked and are proving a valuable aid in the church work. Bro. Marce Sorensen, of Aalborg, Denmark, says that the binding is not what was contracted for, but they are to have this remedied as far as possible. Send in your orders for "Salmebog."

Lamoni and the surrounding country were visited by a severe wind and rainstorm on Wednesday, June 21, which did considerable damage to farm property and injured one, a woman, quite severely. Bro. Ether Ackerley's house and furniture were entirely destroyed, himself and family escaping serious injury, almost miraculously. Other brethren lost barns and outbuildings, hay, etc. We have not yet learned full particulars. The storm was one that swept over portions of Illinois and other States.

Brn. Anderson and Sorenson send us a supply of their sixteen page tract published in the Danish language. "Var Joseph Smith en sand Guds Profet? Udgivet af den gjen organiserede Jesu Kristi Kirke," is the subject of the first twelve pages; "En Indbydelse til Guds Rige," of three pages; and "Christi Lærdom," of the last page. Bro. Anderson says of it: "The tract 'Was Joseph Smith a Prophet of God?' is mostly a translation of Bro. Blair's article in the Voice of Warning, to which I have added some matter respecting the apostasy under Brigham Young. The other article contains the first principles of the gospel. This tract is equally good in America and Europe." Price 15 cents per dozen, $1 per hundred. Order through Herald Office.

Bro. James and Sr. Mary Clark, of Boonesboro, Iowa, request prayer for their son, who is very sick.

Bro. M. T, Short's letter in this issue refers to correspondence between himself and Elder Barb, of Lebanon, Indiana, inclosing the reply of the latter to Elder Short's proposition to discuss several questions, from which it appears that Elder Barb was sharp and pointed enough to bluntly decline on the ground that "time is too short to be spent in that way. Let each man present his views in his own church. Debates do no good." It appears that while the elder's time was short, Bro. Short was on time.

Bro. Thomas Daley was at Independence, Oregon, June 12, preaching in his tent. He had been to Portland and would return there in the fall. Bro. C. A. Bishop wrote from Portland on the 12th. The Saints were doing what they could for the cause, but elders were needed.

President Joseph Smith and Bishop E. L. Kelley arrived home from Illinois and Iowa points on the 20th.

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Bro. H. N. Hansen's permanent address is Pleasant Grove, Utah county, Utah. He wishes to hear from Saints and friends concerning mission work in his field.

Sr. — Kent, of Chicago, is now prepared to accomodate Saints and friends attending the World's Fair. Board and Lodging, with all conveniences, $1.00 per day. Address Mrs. Kent, No. 376 Lincoln Avenue, Chicago.

The Abstract of Evidence in Temple Lot case is invaluable to anyone who would be posted in the history and doctrine *vs.* schisms in the church. Sent for price $3.00, post paid. Money must be sent in advance.

Bro. W. W. Blair departed for Western Iowa and Eastern Nebraska on the 21st to do missionary labor.

Mothers' Home Column.

EDITED BY "FRANCES."

Talk not of talents; what hast thou to do?
Thy duty, be thy portion five or two.
Talk not of talents; is thy duty done?
Thou hadst sufficient, were they ten or one?

MONTGOMERY.

DUTY.

THOSE who have fought most bravely upon the battlefield of life who have achieved the the greatest victories and been crowned with the most fadeless laurels, have not as a rule been the most talented, the most capable, but were those who at the call of Duty buckled on their armor and went forth to the battle willing to do just what they could do and leave the results in God's hands. They did not stop to measure their own puny strength with the giants of difficulty lying in the way, but put forth willingly the effort it was in their power to make and in doing this their duty was done and their strength was found equal to every demand made upon it.

Sisters, the world and the church are making demands upon us to-day. These demands are strong and urgent, and danger is just at our door. They are not for those only possessing the five or the ten talents, but they are for *all*, for each one in her respective sphere: for it is Duty who is calling.

In writing of the work contemplated by the "Daughters of Zion" one sister says, "The sisters of our branch have nearly all been brought up with the idea that children should gain the knowledge of their being as best they may. One sister says, 'I think it would be a very hard matter for me to tell my boys anything. I couldn't do it. Had rather let them find out for themselves.'"

Many mothers we know feel this way, and mothers too who love their children and would be the very first to warn them of danger in any other direction. Bro. D. F. Lambert in a recent article upon this subject touches this point in the following true and forcible language. "One of the principle foundation stones on which the fabric of social purity should be placed, is the instruction of the rising generation with direct and plain reference to the most important life-work before them—properly and fully sustaining the matrimonial relationship. Mock modesty and mock purity are the fruitful parents of immodesty and impurity. To frankly deal with any proper subject in giving instruction to old or young, is to relieve it entirely of any suspicion of evil or wrong, and lay the foundation then and there for proper and pure lives."

To help mothers to do this is one feature (and a very important one too) of the work contemplated by the Daughters of Zion. But it will present itself immediately to every reflecting mind that before mothers can instruct their children, they must have been instructed themselves, for no one can impart knowledge upon any subject of which they themselves are ignorant. The wisdom of the whole can never exceed the combined wisdom of all its parts; hence in order that as Saints of God we come to a knowledge of the truth, union is sought, that we learn one of another and then unitedly press on to the higher plane God has bid us come up to.

Let anyone stand to-day upon an eminence which commands a view of the world—of society as it is now organized—and it will only need a few careful, scrutinizing glances to reveal the fact that despite the many reformations planned and being zealously carried out not one strikes squarely and fairly at the root of the evils which they seek to combat and if asked why is this? we know of no answer but the simple one—they are not working in harmony with the plans of God as revealed in the gospel. Let us not however be understood as saying that they are not productive of good, and great good at that, for we are firmly persuaded that they are and that God will bless every effort which is honestly made to lead men and women to higher, better, and purer lives, but we do wish to be understood—and that too very distinctly so when we say that there lies before *us* as Saints a duty to be done, a work of cleansing to be accomplished first, and after that the extending of a helping hand to others in reference to that which Bro. Lambert has most truthfully named as "The instruction of the rising generation with *direct* and *plain* reference to the most important life work before them—properly and fully sustaining the matrimonial relationship."

Mothers, let us appeal to you in this way. Had you and your husbands been properly instructed in regard to this, how much of the unhappiness and sometimes misery of this relation might have been spared—have been avoided? You were not, hence you have suffered. How long shall the evils of this ignorance be perpetuated and we be held guiltless? The question is a grave one and demands an answer. Not with the lips only, but with action—action such as casts the whole weight of your influence upon the side of right.

Let no one be discouraged by a glance at the work contemplated. The mountain may seem steep and almost impossible of ascent while we stand at the foot and contemplate it, hesitating to begin the journey. But let the first few steps be taken and foothold after foothold will be revealed; here a shrub be growing to which the hand may cling for support—there a smoother path already worn by the feet of others and just yonder a mountain stream cool and pure of which you may drink and be refreshed, and at last the top is gained and looking backward you almost marvel how you ever thought the way so difficult.

Next week our second monthly programme will appear, and as we have answered many letters privately in regard to organizing, we hope soon to hear from many branches where such organizations have been formed. Now is the time, sisters, to begin the work while we are at the foot of the hill. Let us commence together, climb together, and together press on to victory.

AFTON, Iowa, June 7.

Dear Sr. Walker:—I have taken a little girl aged thirteen whom her parents have turned out to make her own living and I am trying to find her a home. I would like to find her a home with some good Saint. She seems very intelligent and willing to be taught. She is always ready to do anything I want her to do. Will you see if you can help me find her a home? I am not able to keep her and I have three children of my own, but I will keep her until I can get her a home. If you do not know of anybody that wants her, please put it in the Home Column. Let me know as soon as you can.

Yours in gospel bonds,

MRS. H. C. HUGHES.

SENIOR, Texas.

Dear Sisters:—May I come in again? I will not tarry long, and though I may digress a little from our line of business, I trust you will be patient with me. It is on the temporal law of the church I would speak a few words.

Dear sisters, and brothers too, let us examine ourselves to see if we really are in the faith. Are we keeping the whole law of God, or do we come under the anathema of God, by robbing him of tithes and offerings? If so, how can we wonder at the financial condition not only of the church, but of its individual members? Has the Lord not said, "try me, and see if I will not open the windows of heaven and pour you out a blessing that there will not be room enough to contain?" Do we not read, "Without faith it is impossible to please God," and do we not prove by our neglect to observe *all his commandments* our lack of faith in his promises? Why can we not remember that if God is unchangeable in part he is bound to be in all, or he ceases to be God, and he has said not one word will return to him void until all be fulfilled. Then if he has said repent and be baptized for the remission of sins, he has also said, Bring ye all your tithes and offerings into my storehouse that there may be meat in my house.

Again, let us look at it in this way: Could we as earthly parents call some of our children and send them into a large and uncultivated field to toil and labor through heat and cold, in other words put upon them some heavy burdens to be borne, requiring at their hands great sacrifice while the rest go free? Indeed, to me this would seem very unjust.

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We cannot make God less merciful than we are. No, God knew in the beginning just what was necessary for his children both spiritually and temporally,—that the natural body would die without the temporal food to sustain it, so he did that the spiritual body or inner man as Paul has it, would die without the spiritual food. Therefore God the allwise creator of all things in heaven and on earth, who when he made man a little lower than the angels, the greatest of all his handiwork, pronounced him good, and *very good*, he being perfect could not ordain an imperfect law to govern his creation. Then when he came clothed in the flesh to redeem man after falling from his perfect state, he set up his kingdom, and when he left it it was "without spot or wrinkle," and when he comes again he will not recognize any other than the one he left, in her pure and white habilaments as a bride adorned for her husband, a people keeping the whole law, not only a part.

To some of us considering our circumstances and surroundings it may seem that we do not come under the law of tithing, but there are not many of us who could not deny ourselves of some of the things of this world, and make a freewill offering occasionally. Be it ever so little, God would bless us in the effort; for did he not say to the poor widow that she out of her penury had cast in more than they all?

Dear sisters, I have had a great many thoughts on the temporal law of the church, and perhaps might never have put any of them on paper, had it not been that once at a conference in our district they had the subject of the financial condition of the district before the house, and one brother under the existing circumstances proposed to pass the hat around. Now in days gone by, before I was called out of Babylon, that would have sounded all right to me, but it cast a different feeling on me then, and directly the Spirit came on me and I felt like I could have almost preached a sermon on the law of tithing, even if I was a woman and without license. So I asked the one presiding if I might speak but was refused, and was consoled after meeting by being told that he thought that was what the Scriptures mean by saying, "If a woman would learn anything let her ask her husband at home." When we all begin to see and understand alike, there will be no need of bringing in this or that side issue or running after secret combinations with the excuse that it is to better our financial condition. When all these clogs that impede the progress of the church are dropped off, then and not until then will that which is perfect come. May God help us all in his own due time to come to a unity of the faith, is the prayer of your unworthy sister,

JULIA V. NEAL.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. William Farley, of Gallup, New Mexico, requests your faith and prayers on his behalf that God may be pleased to restore him to health.

Sr. —— of Elk City, Nebraska, requests your faith and prayers in behalf of her mother who is afflicted with cancer.

Bro. J. T. Hillman, of Adams, Nebraska, asks your faith and prayers that if it be God's will he may be healed.

THE CHRISTIAN LIFE.

Thou sweet hand of God that so woundeth my heart,
Thou makest me smile, while thou makest me smart;
It seems as if God in his love me doth try,
The harder he smites me the purer am I.

I own it, he bruises, he pierces me sore;
But the hammer and chisel afflict me no more.
Shall I tell you the reason? It is that I see
The sculptor will carve out an angel for me.

I shrink from no suffering, how painful so'er,
When once I can feel that my God's hand is there,
For soft on the anvil the iron shall glow,
When the smith with his hammer deals blow upon blow.

God presses me hard, but he gives patience too,
And I say to myself, "'Tis no more than my due;"
For no tone from the organ can swell on the breeze
Till the organist's fingers press down on the keys.

So come, then, and welcome the blow and the pain,
Without them no mortal can heaven attain;
For what can the sheaves on the barn floor avail
Till the thresher shall beat out the chaff with his flail.

'Tis only a moment God chastens with pain;
Joy follows on sorrow like sunshine on rain;
Then bear thou what God on thy spirit shall lay;
Be dumb, but when tempted to murmur, then pray.

GOSPEL BOAT FUND.

Amount to date June 9		$1,400 68
Harriet E. Booker, Ala	$1 00	
Margaret Hurst, Io	2 00	
Vina Reams, Io	50	
Irena Baughman, Io	60	
Edith Wren, Ohio	1 00	
		5 10
Amount to date, June 23		$1,405 78

HOME COLUMN MISSIONARY FUND.

Amount to date, June 9		$ 4,681 51
Harriet E. Booker, Ala	1 00	
Margaret Hurst, Io	1 00	
John Campbell, Ill	2 50	
Mary H. Raymond, Mont	3 20	
Laura Williams, Mo	1 00	
Ellen Cameron, Mich	1 00	
		$9 70
Amount to date, June 23		$4,691 21

HIGH STOOLS FOR KITCHENS.

Every well-appointed kitchen should contain at least one office stool, such as are used by clerks who write at high desks. It allows mistress or maid to work as readily sitting as standing at various employments, without that wearisome gesture of stretching up the arm to a level with a table or ironing-board. Another important advantage is that the feet rest upon its rounds and thus remove the weight of the body from them. This in itself is more comfortable and refreshing than women are accustomed to consider, and the ease with which one may turn about on a revolving seat is a wonderful convenience.

Letter Department.

WACO, Tex., June 19.

Editors Herald:—I wish to request the brethren laboring in this field to report to me the first of July. My address is Amos J. Moore, Rogers, Bell county, Texas.

The debate held at Grady, Indian Territory, between Elder Alsap, of Texas, and A. J. Moore, of Lamoni, Iowa, was all we could ask for. The Christians, Baptists, and Methodists shook hands, called in their appointments, all wishing to attend the burial of Mormonism. I will not enter into details, but will say, Surely the promise made by the Lord, "You shall gain favor in the eyes of the people," was fulfilled. I cannot express my gratitute to God for his goodness. To him be all the praise.

At the close of the debate the people came to me and shook hands, wishing me well while others gave me money. Others wanted me to "come and preach for us," others declared that they belived every word we taught and would join us. I will not say any more than this, that I do not believe I have an enemy at Grady, and I will return and assist Brn. T. J. Sheppard and S. W. Simmons, who are at present presenting the work there, and who report favorably. May the Lord bless us to do his work.

Yours in bonds,

AMOS J. MOORE.

MEMPHIS, Tenn., June 19.

Editors Herald:—I left home and loved ones on the 18th ult. for my field of labor, going by way of Furley, Kansas, to visit my brother's family. While there I had the pleasure of baptizing one into the kingdom of God. From there, in company with my Brother Moses, I visited Keighley, Kansas, and while there held several meetings and baptized one.

From there I went to St. Louis, where I found Bro. A. D. Greer, who had agreed to meet me, in good spirits and anxious for to aid in the work. On June 4 I preached twice at St. Louis, and baptized a very promising young man. Before leaving St. Louis I had the pleasure of visiting many of the Saints and was pleased with the progress of the work there. Also met with C. H. Jones and found him alive in the work, and in parting he bade us Godspeed in a way calculated to aid us in our work.

We arrived here on the 9th inst. and commenced meetings the next evening, and have continued every night since with increasing interest; have baptized six precious souls since coming here and others are very near the kingdom. The branch is getting along very well and is rejoicing in the truth. They have raised the means to purchase a gospel tent and expect to be able to erect it by next Friday. In one other place in Memphis besides the place we are holding forth comes an urgent request for us to come and erect the tent and preach for them; so the good work is moving forward here. A little over a year ago Bro. T. C. Kelley introduced the work here, or preached the first sermon in this place, he having

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been asked to come by Brn. Sory and Hugh Sands, who by godly walk and conversation had prepared some to accept the truth, and the exemplary lives of those who united with the church here has been a great help in leading others to see the truth. May their love for the work never grow less. Brother Greer is a great help to me in the work and it does not seem possible for me to get along without him. In bonds,

M. M. TURPEN.

BOONESBORO, Iowa, June 20.

Editors Herald:—It is with mingled feelings of joy and sorrow that I pen a brief account of the recent work here. Bro. D. M. Rudd and the writer came here May 17, continuing the meetings begun a few days before by Brn. W. C. Nirk, district president, and C. E. Hand. Bro. Nirk went to Perry before our arrival. Bro. Hand remained with us till after our district conference June 2-4, with the exception of a visit to Perry over Sunday, the 21st. We held meetings in the Saints' chapel here, also in the district tent in Boone, the two towns being about a mile and a half apart. Bro. George Shimel was also with us some days after the conference. Eight meetings were also held in Milford some three or four miles from here. Five were added by baptism to the Boonesboro branch, and one by letter. Some four or five will obey ere long; three have declared their intention to do so. The Saints are strengthened, and there is reason to hope for a still greater work in the future. The sad feature of the work here is that three have been excommunicated.

The tent is shipped to Ames, whence Bro. Rudd and the writer go this afternoon.

In bonds,

O. B. THOMAS.

PROVIDENCE, R. I., June 16.

Editors Herald:—I have opened another place to preach, at Woodville, about three miles from the city. I feel so thankful that I have the privilege to preach the word of the Lord to the people, and my prayer is that he will bless it to them for their good and to his honor and glory. We are asked to open a Sunday school, which I think Bro. George Gates will attend to. By doing so we might do a good work for the kingdom of God.

Yours in the gospel,

T. H. MOORE.

WIGAN, England, May 22.

Editors Herald:—I wish to write a few lines about the reorganization of the Wigan branch. Our former branch was disorganized because the Saints removed to other places to obtain a livelihood, and thus became scattered. I am pleased to say that by the mercy of the Lord the major portion of them have returned to Wigan, some twenty miles from Manchester, and to our great joy we are again organized, by our worthy district president, Bro. Joseph Dewsnup, who has always done his best for the upbuilding of this English mission, more especially in the Manchester district. He has supported us nobly, personally, and by sending laborers to help us.

Our branch numbers seventeen, and the Lord is with us in Spirit in power. We have some grand meetings and times of refreshing. We look forward to the time when we shall become large in number and mighty for good in this part of the Lord's vineyard. Bro. J. W. Gillen has visited us twice and preached some excellent discourses; our meetings were very well attended during his stay. We had a Utah high priest, freethinkers, Christians, Brethren, and Primitive Methodists out to hear him. All said he preached the truth and that it could not be gainsayed: We hope he will give us another call before he returns to America. We shall also be pleased to see Bro. Griffiths. We trust he will not forget us. We look for good results from the sowing of the seed by various brethren who have labored in Wigan. We are trying to spread the word of the Lord both by preaching and by tracts, praying the Master to bless our humble efforts.

Your brother,

WILLIAM SPARGO.

DENVER, Col., June 14.

Editors Herald:—Please say that I am much gratified to know the labors of Bro. E. A. Davis are appreciated by the Saints of the Northern Nebraska district and the evidence evinced by them of interest in the work, by their request for the continuance of Bro. E. A. Davis in their district for the current year; but such an arrangement would deprive the members of Central Nebraska district and without just cause violate the arrangement by which Bro. E. A. Davis was to labor three months in Northern Nebraska district and then proceed to the Central Nebraska district, and turning a deaf ear to the strong petition of the Saints for some one to be sent in place of Bro. W. M. Rumel, who for the time being has retired from the active ministry.

I am aware that the Northern Nebraska district is indeed extensive and greatly in need of ministerial aid, but the Central Nebraska district is no less extensive, and at present the Northern Nebraska district has two General Conference appointees, while the Central Nebraska district has none; so that at the expiration of the three months when Bro. E. A. Davis shall repair to the Central Nebraska district, as per arrangement, the Northern Nebraska district will be equal in ministerial aid by General Conference appointees.

The inability to respond to the calls for ministerial aid is becoming more perplexing, but we must, according to wisdom given, make the best use of the ministerial force available and patiently wait for an increase, leaving nothing unturned in the line of our duty, which will necessitate a proper utilization of time and money. We ought not to spend time in preaching where no evidence is seen for an increase, to the neglect of untried places because pleasantness and convenience in the former places might exceed that to be found in the latter. Let us know that to build up is our mission. If we are aggrieved at all, the remedy does not consist in pouring complaints into the ears of those who know nothing of the causes save what we tell them by way of complaints. Let us rather evince a desire to maintain a becoming dignity by legitimately seeking redress if aggrieved, in a legitimate way; for how shall we teach others to be dignified if descending beneath the dignity we ought to evince ourselves.

Please address all communications to No. 213 Harrison street, Council Bluffs, Iowa.

In gospel bonds

JAMES CAFFALL.

WHITESTOWN, Indiana, June 12.

Editors Herald:—In Editorial Items of the 10th inst. it should have stated that I immersed and confirmed one John Richard Rank, of Michigan City, Indiana, at Galien, Michigan. I introduced this young man to the Saints there, inasmuch as it is the nearest local organization, hence his church home. He heard the discussion I held with Elder J. M. Reese, of the Seventh-day Adventists three years ago, as also a series of discourses in Stark county, Indiana. He has been a close Bible student for years, understands the condition of the professing world quite well, and appears to be thoroughly indoctrinated in the faith and worship, the law and order, the very spirit and real genius of this work. Having made his father's commodious, rural home my temporary abode, I became well acquainted with this honest person, and preached Mrs. Hill's funeral, she being his married sister, and a member of the Disciple or Christian Church at her death. In my judgment this individual, if he remains humble, studious, and faithful, will yet be of solid service and great usefulness to this Church of Christ.

Inclosed find clippings that go to show what is in this Hoosier atmosphere. The Rev. (?) Barb, pastor of the Luther wing of orthodoxy called in his regular Sunday evening appointment to be present to hear the M. E. divine, G. H. Myers, on "Mormonism." Elder L. F. Daniel and myself had an appointment in a country schoolhouse; but on learning what was on the carpet the good brother agreed to look after the service, while I remained to watch Herod and Pilate make friends. At the conclusion of the hour's puerile attempt to say and effect something, from the old wornout text, "Beware of false prophets," I then and there notified the assembly that I would reply the next evening. I furthermore kindly requested the reverend gentleman to be present, and also challenged him to an open investigation of all differences, by way of a well-organized, public debate Altogether unlike myself, and as usual, this guardian of the fortress of the heart, this watchman for soul interests, this heretic hunter and error slayer did not show up. I had never mentioned any religious order in any of my many discourses, in all these parts, till they threw down the gauntlet. Last Saturday night I critised the doctrine and discipline of the M. E. people, and if their faith is Christianity or resembles it in organization, ordinances, adoption, church government, gifts, graces, and experience, I failed to see it.

Yesterday, in the afternoon, I took up, and treated upon the Reformation of the sixteenth century. The life, labor, teaching,

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doctrine, authority, and power of the dissenting priest, and ex-Catholic, Martin Luther were canvassed one brief hour. If he held legitimate priesthood or authority to preach the gospel and administer in the various rites and ceremonies thereof while he was a loyal Papist, when he became a traitor, his bishopric, like Judas Iscariot's, reverted back to the body for their further disposal. A church cannot in justice ordain and authorize factious and captious priests. When Thomas, Swing, Smythe, Smith, Dr. Briggs, and others become too loud and outspoken, they either have to recant or take a walk. Last night I let all the nominal churches take a rest, and spoke against infidelity. I tried to get at the tap root of the world's skepticism and medicate this huge distemper. Many honest doubters were present and took their treatment without flinching. On finding that they had many loud professors in their ranks they did not look forlorn, nor did they seem to be lonesome.

A few priestridden serfs who are ignorant, superstitious, and intolerant imagine, say, and do many vain and foolish things. The brains of the community are fast turning to be our trusted friends, and even the feeble minded are being educated. Prejudice is on the wane, and the rift in the clouds is beginning to be seen with longing eyes. To-night I close, for the present, my three weeks' work in these parts, in all of which I have been signally and marvelously blessed. I am to consider the origin and power of Satan, from whence he came and whither he is tending.

Bro. Daniel has purchased a humble yet pleasant home here, which he is to pay for from a small government pension. He has been a cheerful, willing coworker, thus far, and advocates and defends the doctrine with holy boldness and intrepid zeal. I somehow like to hear a man say something when he attempts to talk. If this is a day of warning, mild words and soft speech will hardly win. You have to arouse the people, and rebuke sin, or you might as well yield the field. Bro. L. F. is kind and considerate, but, sure, he lets the truth come straight through without stint, favor, or fear, and old M. T. says amen.

We both pass via. Indianapolis southward, to-morrow, but will divide for a season in order to do double work in all this vast, uncultivated field of labor. I feel to love the people too well to shun to declare unto them the whole counsel of God, as much as time, opportunity, and ability will admit; but I am considerate and tender with the feelings and even prejudices of all. May the cause of redeeming grace and love go forth, and may the good Lord instruct, bless, and save the dear workmanship of his hands.

M. T. SHORT.

BOONE, Ia., June 15.

Editors Herald:—The Des Moines district conference held here on the 3d and 4th was a very good one. All business passed off nicely, and a good feeling prevailed. The preaching was good, and the prayer meeting excellent. Since coming into this field I have spoken to the Saints and all others who would attend, in Perry and Angus, before coming here. Arriving in Boonsboro, I met Brn. O. B. Thomas and C. Hand. Together we held meetings in the church in Boonsboro and in the gospel tent that we put up in Boone at the same time for about a week, then continued in the tent another week. Closed there last night; the attendance was not large, but we hope some good may have been done. Bro. Thomas is holding meetings in Milford, about four miles west from here. Bro. Shimel gave us some help by preaching some at conference and at Milford.

From the present outlook it seems that there will be plenty to do; no chance for the excuse, "cannot find any place to preach." Expect to visit Ames next. Three were baptized by Bro. Thomas two weeks ago, and we expect more will be soon. Some have given their names. In bonds,

D. M. RUDD.

CHARTER OAK, Ia., June 14.

Editors Herald:—Having been financially prevented from attending the late General Conference, we nevertheless had an interest in its proceedings, as we truly claim to have in all the work of the church. Upon reading the list of appointments a calm and assuring influence of the Spirit filled my soul, witnessing of his power to be attendant during the conference year upon the labors of the ministry. Thus far in our personal ministrations has the blessing of the Lord been present.

I am glad to note the organizations begun for the further promotion of a deeper and higher spiritual interest and a more complete development of latent powers of vital concern. There is a wide field for labor, and the power to perceive the breadth of platform upon which this church stands is certainly being brought out. And when we have heard the phrase, "Preach the word" used, the question has arisen scores of times, How much ground does "the word" cover, six (?) primary principles? Is there any department of life into which "the word" may not enter and occupy? Those words so *full* of meaning, "come up higher," give a broad intimation as to where the church stood. How high? "Come up higher." No room for the thought of self-sufficiency; no chance for saying, "I'm good enough." More patience, humility, kindness, brotherly love, forbearance, endurance, prayer, devotion, reverence, forgiving. Less of evil surmising, tale bearing, enmity, selfishness, whisperings, depreciation of others' efforts for good, etc. All this and more of what the Zion's Religio Literary Society and the United Daughters of Zion will aid in building up among the young people, and the wives and mothers, husbands and fathers, of the church cannot but call down God's "divinest approval."

It really appears to the writer that we shall have to find another magazine, the room for one already exists. The Mothers' Home Column in *Herald* has not half space enough, it looks "awfully slim" sometimes. Then *Autumn Leaves*, the gem of the church, can't shoulder the "Religio" work. And the *Ensign* has not much space for Home, Temperance, Religio, and Daughters' work; all that in two meager columns! "Why," say a score of voices, "I have not time now to read half what is already published. Yes? Well, somebody surely ought to read. We are a reading people, and should keep up our reputation. If methodically pursued, a person can read more than we have already got in church papers. Then, it truly seems that the Religio Literary Society and the United Daughters of Zion, when under way, shall require a special periodical, if not weekly, semi-monthly. The young people of the church and mothers *everywhere*, ought to rally to this work. No faint excuses should intercept to retard the praiseworthy work. It surely would seem a pity if these societies cannot meet at stated intervals according to local circumstances and help hold up Zion's standard higher and higher.

May God bless, cheer, and encourage; and may all cheerfully assist; for *we are colaborers together with* God. Respectfully,

J. F. MCDOWELL.

MIDDLETOWN, O., June 12.

Editors Herald:—I inclose you a clipping from the *Signal*, of Saturday's issue. You can see that they are treating us fairly. The editor, Mr. Baker, is an infidel, but he has the hardihood to come out and give us justice. The *Journal*, which is under Christian (?) auspices, when we first commenced services, published some sensational stories which were anything but the truth concerning us but they have been surprisingly silent of late. The *Signal* has put them to shame. Nearly every issue of the *Signal* has an item concerning us. Bro. James Scott joined me here on Saturday. Yesterday at 2:30 p. m. the brethren hired conveyances and we drove to Amanda (3 miles) to attend to the ordinance of baptism. When we reached the stream what was our surprise to see a crowd which we estimated in the hundreds lining the stream and vehicles of all descriptions strung along the banks. After singing an appropriate hymn, Bro. Scott offering a feeling prayer and I had made a few remarks, nine precious souls were buried with their Master in baptism. All seemed imbued with the solemnity of the occasion, for the strictest attention was given, and nothing occurred to mar the peace which seemingly encompassed us as a cloud. The Spirit of God was there in power, and thank God for the joy experienced in being instrumental in leading souls to Christ. In the evening the house was packed and quite a throng congregated out of doors. Confirmation was attended to and three children were blessed, after which I spoke from the text, "Why do people call you Mormons?" Bro. Scott in his forcible way defended the mission of Christ in the morning and showed that the same power which sustained and upheld the church in Christ's time must be brought into play to-day. Taking everything into consideration we could not anticipate a more propitious opening than we have here now.

It is possible that I shall not remain long, as Bro. Scott is here and can continue the meetings. As my appointment this year is Council Bluffs and not Ohio, I rather feel a little hesitancy about remaining here too long and expect as soon as the proper arrangements are made to start for my field of labor. If this opening is followed up much good can

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be accomplished. Many are near the kingdom and from indications those baptized yesterday are only the commencement. May God give the increase.

I have been blessed with marked liberty and the Saints have nobly assisted by their presence and prayers. There is a faithful little band of Saints here, seemingly nothing is too much for them to do for the progress of the work. The tears have been caused to course our cheeks through the comforting influence of the Holy Ghost felt in their social services. The opening which we now have is what they have labored for years to secure. Heretofore the brethren have been compelled to preach in private houses. Sr. Williams (Grandma) is about the same as when her son (M. B.) left. With full confidence in the ultimate triumph of this work,

Yours in the covenant of Christ,

T. W. WILLIAMS.

Elder T. W. Williams of the Latter Day Saints Church will speak this evening from the text, "Was Jesus Christ the Son of God?" Every Christian as well as agnostic in Middletown should not fail to hear this discourse. Services will be held in the Lowe building to-morrow at 10:30 a. m. and 7:30 p. m. The ordinance of baptism will be attended to in Amanda at 2:30 p. m. and at four p. m., confirmation meeting will be held in Lowe building. Interest is continually increasing. Last evening a large audience assembled. The theme was a singular one, "Was the thief on the cross saved?" So forcibly were the arguments presented that a United Brethren sister fervently exclaimed, "Amen!" People of all religious views are attending these meetings. The odious slur of "Mormonism" is scarcely ever heard now, and it is but a matter of a short time that these people will receive the respect due them from all thinking people. They have come to stay in Middletown and propose to demonstrate by their lives that their religion is more than an outward form, but a moral and elevating force.

LAMONI, Ia., June 20.

Editors Herald:—Please allow me the use of a limited portion of space in your columns. I am led to make the request, not in self defense, for I do not feel that this is needed. but to defend your readers from being misled by a recent letter from Bro. Joseph Clapp in relation to comments made by me upon a "testimony of healing" in the *Herald* of April 15, 1893. I simply ask of those who credit Bro. Clapp's statements and the conclusions he has drawn from what I there said, to give a careful rereading to the comments I made, for I assure you that if I had the article to revise to-day I do not see one point in which I would change it, neither do I recognize a single sentiment in it which is in conflict with the word of God or the doctrines of the church; and further, not one justifying the grave and misleading charges he has made against me.

To those who know me best it is not necessary to say that I believe in the ordinance of anointing with oil and laying on of hands for healing of sick just as firmly as Bro. Clapp or anyone else can, but an intelligent faith leads me to know that healing does not always follow. It did not follow in the case of Paul, neither did it in the case of Timothy, if the ordinance was administered (which I assuredly believe it was, though we have no record to that effect), and in many other cases which have come under the observation of Bro. Clapp himself it has not followed. Again I ask, "Was I opposing faith and the ordinance?" and again I answer, "God forbid," but am of the opinion that when rightly administered and rightly received it will bring to the individual a blessing even when no perceptible relief from pain and disease follows.

The sentiments which I have there enunciated I hold as a part of my faith. I have not only expressed them upon that occasion, but at various times have enunciated them privately when my opinion has been asked. If I am wrong, the interest of the church demands that the wrong be corrected, and if I am not wrong, then I think that the columns of the *Herald* ought not to be lent to communications of that kind, for being personal, they are intended to destroy the influence and usefulness of anyone against whom they are directed. Had Bro. Clapp allowed me the opportunity of explaining, I think I could have shown him his error and it would, to my mind, have subserved the interests of the cause for which we are both laboring far better than the course he has seen fit to adopt.

Believing every position which I have there taken to be in harmony with the teachings of the restored gospel, I am most respectfully yours, M. WALKER.

LEOTI, Kan., May 29.

Editors Herald:—Seeing the notice of the conference of the Saints in Ness county I was pleased to think the gospel was preached so near us. If we have any crops this year we want the elders to surely come to Leoti. We live fourteen miles south of Leoti. If any can come we would like to know beforehand.

Nothing is growing in our part of the country at present; we have not had rain enough to lay the dust for three hours but once since the first part of August. We live in hopes that we will get rain pretty soon; if not we will be obliged to go where they have a prospect for crops.

We long to hear the gospel preached so much here. I will do all I can. I stand alone here but think there are many who would be glad to accept it. If anyone can come my address is Leoti, Wichita county, Kansas. In bonds,

MARY E. TURNER

About thirty thousand couples have been divorced in France during the last five years, and now a law has just been read in the Chamber of Deputies for the first time designed to make a severance of the matrimonial bonds much easier still. It provides that a mere judicial separation can be changed to a definite divorce after the lapse of three years on the demand of either party, plaintiff or respondent.

"Now, supposing I borrowed $5 from you; that would represent capital, wouldn't it?"

"Yes."

"But, supposing, after awhile, you wanted to get it back"—

"That would represent labor."—*Life.*

Original Articles.

COUNSEL.—NO. 1.

BY W. W. BLAIR.

THE Lord has ordained that in building up his church and kingdom his servants shall teach, advise, admonish, and in that way *counsel* his people. This must be done in a regular, orderly, lawful manner, or strife, confusion, and distraction will follow where intelligence, peace, and concord should prevail; and the order in which this should be conducted is, from the greater to the lesser in respect to official standing and ministerial authority and intelligence.

This principle is recognized and observed in all well-regulated governments, great and small. In every department of business, of whatever name or nature, it is found essential to safety, harmony, and progress. The merchant, the manufacturer, the railway president and superintendent, the commanding military officer on land or sea, the mayors of cities, the governors of States, and the presidents and potentates of nations, all find it indispensable to unity, security, and prosperity.

The official counsel of Jethro, the high priest of God, (D. C. 83: 2,) was faithfully and gladly received by Moses, (Exodus 18: 1–26,) the latter recognizing the superior authority and ministerial wisdom of the former. Heaven's order of government was here observed and honored.

Paul, "a wise master-builder," presents to us the order of God's government under the figure of the human body. All of this shows the interdependence of the parts, one upon another, the lesser being under the management and control of the higher, from the feet to the head, thereby securing unity of action, mutual edification and mutual prosperity, the lesser being in willing and helpful subjection to the higher, and receiving in return the care, and aid, and blessing of the higher for the good of all the body. The hand nor foot can perform the office-work of the ear, neither can the tongue do the work of the eye. But all these may aid, when doing their own duty and officiating in their own place.

In exact accord with the foregoing facts we find the Lord to command thus: "But verily I say unto you, teach one another according to the *office* wherewith I have appointed you." —D. C. 38: 5. Again: "Let every man stand in *his own* office, and labor in *his own* calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? Also the body hath need of every member, that all

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may be edified together, that the system may be kept perfect."—D. C. 83:21.

So very essential is this order of government that the Lord presents it again, though under a different form of words: "Wherefore, now let every man learn *his* duty and to act *in the office* in which he is appointed, in all diligence."—D. C. 104:44.

From what we have now seen, it is reasonable, as it is scriptural, that the Lord should say of Joseph the Seer, the first and highest officer of the church on earth in his time, "And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and *expounding all scriptures* unto the church; and it shall be given thee in *the very moment* what thou shalt *speak* and *write*, and they [the church] shall hear it, or I will send upon them a cursing instead of a blessing."—D. C. 23:3.

The reader will do well to reread the above-quotation, and ponder it well, for therein is a key of great importance in the government of the church. Upon the observance of the principle there laid down depends "cursing" or "blessing." This first and chief minister was not only to be the seer and revelator to the church, but also its chief teacher and instructor in church matters—"expounding *all* scriptures unto the church"—*all* of the church including all its officers.

The Lord further says of this chief teacher and interpreter of "all scriptures unto the church," in respect to supplying his official needs, "it shall be given thee in the very moment what thou shalt speak or write." All this is necessary to the proper discharge of the high office given of God to the president of the church. This officer was to both "speak" and "write" to the church, and these matters would be of so great importance that *cursing* or *blessing* would follow on the conditions of hearing or rejecting such ministrations.

Of this officer it is said in Doctrine and Covenants 87:3, as follows: "And again, verily I say unto thy brethren Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom, as also through your administration the keys of the school of the prophets [gospel ministers], which I have commanded to be organized [D. C. 85:36-46], that thereby they [the "prophets"—ministers] may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe." "Perfected,"—note it well.

From the above we learn the high duties and responsibilities which devolve upon the President of the church. His ministrations are essential to *all* the officers of the church. His instruction and counsel to them are made of God indispensable in order "that *thereby* they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe." This same officer was and is authorized, and required of God, in connection with his two counselors, "to preside in council and set in order *all* the affairs of this church and kingdom." (D. C. 87:5.) This is the word of the Lord. This is the Lord's appointment. In doing this work he will have need to teach, interpret, explain, and properly apply, all the Scriptures, in their time and place. It follows, therefore, that his counsel, his advice, his admonition, his teachings on the word of God and all church matters, are of the highest authority and of first importance with and to the ministry, and are only second to the revelations of God.

Joseph the Seer and his counselors were to be succeeded in office by others called of God, therefore it is well to consider the relative authority of Joseph's successor in the presidency. Is it not consistent, and scriptural, that the counsel and advice of this successor should be honored and observed with fidelity, and made of first official authority in *all* church matters? Is it not safest, most scriptural, and reasonable, to rely on his interpretation and application of the word of God and the precedents of the church? Are not the Saints and the ministry—all of them—bound to hear and heed his official teachings, unless, possibly, he is found teaching manifestly contrary to the law and order of God? Is it not safer, and more orderly, to accept of his official teachings, interpretations, and ministrations in church affairs, than that of lesser officers? Is not his judgment and advice—his counsel in such matters, to be preferred rather than that of subordinate ministers?

God has set certain officers in the church over others, each in their order and grade, the lesser to be subject to the higher in respect to authority and counsel; the lesser not to dictate nor *lead* the higher. In illustration of this fact we quote the following, given to President Joseph Smith, July, 1830. "And thy brother Oliver [second officer in the church] shall continue in bearing my name before the world, and also to the church."—D. C. 23:5. And yet this second officer must not overreach and invade the office and duties of Joseph, the first officer; for it was said to him, "Thou shalt not command him who is at thy head, and at *the head* of the church."—D. C. 27:2.

This second officer held a high and very important office and calling, but he *must not* exceed its lawful, proper jurisdiction, for the Lord commanded him thus: "But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations [as law] in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church."—D. C. 27:2.

In the above the order given of God in respect to official presidency, prerogatives, and ministerial counsel, is made very plain, and it is sustained by the following: "And none have I appointed to be his counselor, *over him*, in the church except it is his brother, Joseph Smith, Jr."—D. C. 29:2.

So important is this order of church government that the Lord rebuked David Whitmer for violating it, in these words: "And you have not given heed unto my Spirit, and to *those who were set over you*, but have been persuaded by those whom I have not commanded; wherefore, you are left to inquire for yourself, at my hand, [and not through God's prophet,] and ponder upon the things which you have received."—D. C. 29:1.

David had ignored and dishonored "those who were set over" him in church affairs, therefore the Lord was displeased and left him to consider the revelations that had already been given in respect to the order and government of God. He was also "left to inquire" at the hand of God for himself, similarly as was our late conference, and for very similar reasons. Note this fact.

Of this successor in the presidency of the church the Lord said, January 19, 1841, that in him (as in his predecessor), "shall the kindred of the earth be blessed." How shall this be done unless by his official ministrations "in expounding all scriptures," also teaching with authority "those revelations which you have received, and shall receive," as well as by other official acts, including his counsel?

The importance of the counsel of those whom God has called and placed in charge of his church and gospel may be further seen in the following: "And if my people will hearken unto my voice, and unto the voice of *my servants* whom I have appointed to *lead* my people, behold, verily I say unto you, they shall not be moved out of their place.—D. C. 107:13. This shows that the counsel of the leaders of God's people stands next in the order, and authority, to the revealed word of God; and it also shows that the safety, success, and triumph of the church depend upon obedience to "the voice" of Christ, and, in its time and place, to "the voice" of Christ's

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servants called to "lead" his people.

The deacon has the right to give counsel to those under his jurisdiction, in accordance with his proper office and calling; so has the teacher, the priest, the elder, the seventy, the apostle, the high priest, the bishop and his counselors, the president of the church and his counselors, the presidents of the branches, the presidents of districts, the presidents of missions; and so has every quorum and every council, each in its order and in its own place and standing. But it must not be forgotten that the order is from the higher to the lower in official authority and calling (and official authority does not always depend upon the grades of priesthood held, as for instance in organized branches, districts, missions, etc.), and further, it must not be forgotten that no one is to "lord it over God's heritage" notwithstanding he may hold a very high office and calling in the church; for he that would deal oppressively, and in an arrogant, officious way with those under his charge would, if he could, overreach and invade the office and calling of those set over him. Beware of such.

Who is likely to know the most and best in respect to branch affairs and branch interests? Who is likely to know best and most in respect to district affairs and district interests? Who is likely to know best and most in respect to mission affairs and mission interests? Who is likely to know best and most in respect to the Bishopric and its interests? Who is likely to know best and most in respect to the councils and quorums of the church, their affairs and their interests? Who is likely to know the best and most in respect to the publishing department, its affairs and its interests? Who is likely to know the best and most in respect to the church as a whole and the interests and affairs thereof? There can be but one answer, Those who are placed in charge thereof. If they do not, and cannot, or will not, they should step down and out and give place to those more efficient and worthy.

To whom shall the Saints and officers look for instruction, admonition, counsel, and direction? Manifestly to those whom God and the church have placed over them, and to their official associates and colleagues, each in his order, in his office, and in his time and calling, according to the law and the authority given of God.

When the above order is faithfully observed by all, there will be no massing of voters, no scheming legislation, no loud harangues in councils and conferences, no strifes, no contentions, no jealousies, and no partisan spirit; but, on the other hand, peace, and order, and love, and Christlike fellowship will prevail.

Selected Articles.

GOV. ALTGELD'S ADDRESS.

GOV. JOHN P. ALTGELD delivered the address, at the annual commencement of the University of Illinois, at Urbana, June 7, which was peculiarly adapted to the occasion, and was heartily appreciated by the audience.

The Governor said in part:—

The first question which will present itself for your solution when you leave these halls is what to do for a living—what course to pursue and how to run a career. This is true not only of the young men but of the young women. No doubt the most felicitous condition possible for woman is to be happily married and be the center of a refined household, the object of tender regard and love, surrounded with all the comforts of life; but this is an ideal condition, and the ideal is rarely found. In one particular, at least, this age has stretched out its hand to her relief. It is knocking down the barriers reared by selfishness and superstition. It is bidding her throw aside the veil of slavery and helplessness. It is calling her to step out into the sunlight. It is permitting her to stand by the side of the man in the industries. It is telling her to do anything that the great world may have to do. In this country, at least, all fields of human activity are open to her. Wherever brain thinks, hand shapes, or will directs, there she may go, and she has already demonstrated her ability to stand alone everywhere. Let me say to you, young women, that nothing so surely commands homage as independence. Be independent and the world will come to you. "But," says an objector, "the world now pays homage to women; why change this glorious condition?" Ah, if it only were so! The world pays homage to the few who possess the graces, but do not insult the intelligence of the millions of unfortunates who are being crushed because they are weak, who are faint with hunger and cold, who toil long hours and earn only a pittance, the millions for whom every day brings new humiliations, new sorrows, and new sufferings. Do not insult these by telling them that the world pays them homage.

To a young man the selection of an avocation means more than simply making a living; more than merely getting bread to eat. It means either failure or humiliation, or it means being a man among men; being a leader in progress; being a factor in your time; in short, it means a career.

You are fortunate in living in an age when the possibilities of a career are not confined to the three professions and the government; when you must be either a lawyer, a doctor, a preacher, or serve the government. This is an age of individual achievement in all lines of activity; an industrial and scientific age.

Being an officeholder myself, I may be pardoned for saying that most of the men who are holding the offices and wielding authority will be forgotten before the grass has had time to grow over them, for they are not the great captains, they are not the leaders of our progress and of our civilization. As a rule they do not gaze into the firmament or measure the stars. Their vision is limited to the weather vane on public buildings. They never give the order for advance on any great question. They wait to be commanded to move and then hesitate until assured that it is the voice of the majority that is calling to them. They wait until the leaders of thought have captured the stronghold of a wrong and then try to plant their flag over the ramparts that were stormed by others. As a rule they are moral cowards, following the music wagon of their time and holding the penny of immediate advantage so close to their eye as to shut out the sunlight of eternal principles.

The second time I say to you, this is an age of personal achievement. While accident and a thousand things over which you have no control will, to a limited extent, shape your course and possibly determine the field in which you are to operate, still, to a great extent, your career will be just what you make it. I warn you that the conditions of success are hard, that the path to eminence is difficult. The competition in every field you survey is fierce; the general standard of intelligence is high; a remarkable degree of excellence has already been achieved; if you do not surpass it you must stand with the multitude, and to surpass it means to contest with thousands who are just as able, just as bright, and just as ambitious as you are. Let me impress upon you that labor is the only door to achievement; there is no other way open. I address you on the assumption that you want to do more than merely live. The four-footed kine which lie down, rise up and lie down again, do this. If you are willing to be simply some rich man's son-in-law and be taken care of, then I have nothing to say to you. If you are content to simply be well clothed, well fed, and well housed, and occasionally invited to a Thanksgiving dinner, then you must take little interest in my address. But the fact that you have had the spirit to pursue your course through college convinced me that you have higher aims, and I commend you to the goddess of ambition. True, she cannot change the laws by which the Almighty governs the universe; she cannot remove the accursed stuff that weighs upon the heart; she cannot soften the pillow upon which

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you end your career nor light the way through the darkness beyond. You must go to another altar for these things; but she teaches the three great virtues of labor, aggression, and perseverance, and she points her pupils to the experience of the world to show them that dishonesty rots a man down, limits his usefulness, and shortens his career, and that therefore he is a fool who will pursue that path. She loves her votaries, and few be they, who, following her precepts, come away from her altars empty handed or visit her shrine in vain.

You will find as you go out into the world that most of the affairs of the country, both governmental and civil, banking, manufacturing, merchanting, railroading, etc., etc., are managed by men who either had no collegiate training or else came from the smaller colleges, and not from the great universities of the East, and those few men who came from those institutions and are in any way conspicuous, graduated there when the institutions were smaller and not so rich. I do not know the reason for this unless it is that the young men there become institutionized—that is, they are educated out of or away from the spirit that prevails among the people, and having been so long under tutelage they lose all self-reliance and the consequent ability to go out and manage affairs.

You are to be congratulated on attending a college where you are kept as near the people as possible and where those conditions have not yet grown up which tend to give a false notion of life.

Again, if you want to be a potent factor in your day, then you are to be congratulated on attending a college which endeavors to meet the need of the times and to prepare young men for the great practical problems which will confront them. I have nothing to say against the dead languages; I suppose there are cases in which a man should study them, but the impression made upon my mind from a wide observation at the bar and on the bench was that the only thing Greek did for a man now was to enable him to take a licking philosophically, and that usually from a man who never heard of Homer nor his Iliad, but who understood the spirit of modern affairs. Do not understand me to undervalue the refining effect of literature upon the mind; it is a necessity; but it would be strange, indeed, if, with all the genius and eloquence of the last century, we did not have English classics equal to, if they did not surpass, anything written in Greek, and I believe some of the ablest Greek scholars are beginning to admit this.

Bear in mind there is nothing perfect on earth. Don't expect it, for you will be disappointed. The stronger force drowns the weaker in the woods, in the water, in church, in business, in fact, everywhere. Institutions are at best only on a level with the men of the times, and frequently a hundred years behind. You expect ministers of the gospel to be better than other men. Why should you? They are human, with all the weaknesses of humanity. They are teachers and they should do their best to set an example. At least, many of them are trying to elevate the race and to inculcate what they believe to be eternal truths, and are doing the best they can. That is all you have a right to ask of them.

You turn to the courts of justice; you think of a goddess, blindfolded, holding the scales; you recall eloquent things about eternal justice, etc., and you say, "Here I will find exact right, here wrongs are corrected, the strong are curbed, and the weak protected." You will be disappointed. The administration of justice, or rather of the laws, is better than it ever has been, but it is only a struggling toward the right—only a blind groping in the darkness toward light.

Again, you have read eloquent chapters about the origin of government. Let me say to you, they are simply romance, they belong to the realm of fiction. You say, "here only those things are considered which are for the best interest of man." Well, that is the ideal government and does not exist. Government grew out of an effort to further selfish purposes and personal interests. It has improved a little at every step in its history and has broadened out and is more humane in its character now than ever before. But to-day you find legislative bodies everywhere, here and in Europe, to be made up of representatives of selfish interests and instead of standing on ideal ground and considering only what is for the best interest of mankind, it is simply a struggle by one selfish interest to get an advantage over another. And it always has been so, and the wrongs done by government are so great that they can be measured only by the eye of omniscience. Some short-sighted people, seeing this fact, conclude it ought to be abolished. This is a fatal mistake. Defective as it is it is yet the best that man has been able to devise, and until the level of morality and intelligence is elevated no better can be devised.

One reason why I talk thus plainly to you is to impress upon you that the ideal has not yet come. In the pulpit, in the courts, in government, in business, everywhere there is a kind of blind groping toward it, and that man will render mankind the greatest service who, recognizing this fact, will help the race onward to this high plane of eternal sunlight. And let me say that all great reforms, great movements, come from the bottom and not the top. Here I want to congratulate you, or certainly most of you, upon not having enervating riches or a paralyzing pedigree.

Now, young friends, you are children of the great State of Illinois; you have shown pluck, ambition, and spirit; you are college graduates; you are going out as soldiers in this great intellectual and industrial battle; it is necessary that you should understand the character of the situation.

Besides, I have been talking to you about seedtime, about preparing the ground, planting the seed, and tilling the field. I have said nothing about the harvest; it was not necessary; the harvest will be looked after. Men don't grow eloquent in the seedtime; it is all toil then; but when the harvest is gathered and the barn is filled with golden grain 'tis then that the heart is glad and man rejoices. And let me say to you in conclusion that just so sure as effect follows cause, as sunlight follows darkness, just so sure does harvest follow sowing; just so sure does reward follow honest effort. Do your duty; work while it is time to work; be true to yourselves and your nobler manhood; stand by the flag of your country and not only will your last days be days of gladness but you will reach the high places of this universe and your eyes will gaze upon those golden mountain tops where dwell the spirits of the dawn.

Conference Minutes.

INDEPENDENCE.

Conference convened with the Armstrong branch, Kansas City, Kansas, June 10, at ten a. m., R. May presiding, Gomer Wells clerk. Branches represented: Armstrong, Independence, First Kansas City, Holden, Knobnoster, and Pleasant View. Branch reports: Independence, 808, net gain 31; 3 marriages; Armstrong, 180; net gain 20. First Kansas City, 80. Holden, 38; net loss 1. Burtville 33; ordinations 3. Pleasant View 12; no change. Elders reported: R. May, I. N. White, W. T. Bozarth, J. W. Brackenbury, G. Hayward, J. Curtis, J. Johnson, A. Allen, G. Wells, T. J. Franklin, W. S. Loar, E. Harrington, W. Anderson. Priests J. H. Stratton, J. Wier, H. W. Hattey. Bishop's Agent, R. May, reported: On hand last report $78.15, received $682.12, expended $660.75, balance on hand $99.52; in notes as bills receivable $822.47. Report was audited. Election of officers: R. May president, J. H. Wells vice president, A. H. Mills clerk and treasurer. Amount in treasury $3.01. Next conference, Independence, September 9, at ten a. m. Resolved, that the district president be hereby authorized to call on the available ministry of this district for labor, he to direct the same; and that we do sustain such voluntary labor, as far as done in harmony with the law. Resolved, that the missionary in charge, Bro. I. N. White, district president, R. May, and president of First Kansas City branch, A. Allen, be constituted a committee who shall take such steps as they deem advisable to open up gospel work in a hall in Kansas City. On Sunday afternoon, Brn. R. Parker and B. J. Scott were ordained elders, and T. Newton and M. Newland were ordained priests. Priesthood meeting was

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held from 5 to 6:30 p. m. The preaching was by Elders I. N. White, Gomer Wells, and Joseph Luff.

SOUTHEASTERN ILLINOIS.

Conference of the Southeastern Illinois district convened at Brush Creek, Wayne county, Illinois, June 10, at ten a. m. E. Curtis was chosen to preside, F. M. Slover secretary. Branch reports: Kibbie, North Fork, Brush Creek, Tunnel Hill, Parrish, and Dry Fork. Springerton and Alma not reported. Elders' reports: G. H. Hilliard by letter; T. C. Kelley, H. Walker, J. F. Henson, I. A. Morris, J. F. Thomas, E. Curtis. Priests: F. M. Slover, A. McKee, W. A Kelley, J. Kurtz. Teachers: J. Brown, J. Morris, S. C. Miller. A motion prevailed that hereafter all the officers make out their reports in writing. The conference then organized a district Sunday school association; I. A. Morris president, W. Randolph vice president, W. A. Kelley secretary, Jennie Randolph corresponding secretary, Phoebe Curtis treasurer. The officers were chosen for one y ar. This association is to meet one day previous to the holding of the next conference. The corresponding secretary is to app'y for admission into the General Association. A committee of three was chosen to make arrangements to hold a reunion at this place next fall; E. Curtis, I. A. Morris, F. M. Slover. The general authorities of the church were sustained. Adjourned to Parrish, Franklin county, Illinois, at the call of the president, Bro. I. A. Morris.

Sunday School Associations.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Convened at Mission, Illinois, May 26; superintendent C. I. Carpenter in the chair, prayer by Bro. Vickery. A committee on credentials was appointed. Superintendent reported by letter. Was able to report that all seemed interested, the majority being anxious to keep up with the onward movement of the General Association.

Secretary Belle Randall reported verbally, regretting that she could not give a district report owing to the neglect of secretaries who failed to send in school reports. Promptness in forwarding reports, also in contributing aid for entertainment was necessary. Hoped to see workers more earnest in the future. Bro. Pitt reported Chicago school in good condition. Bro. Southwick reported East Delavan school in good condition. Reports of February, 1893, brought forward; namely, East Delavan and Piper City. These reports were accepted. Reports were read from Sandwich, East Delavan, Mission, and Plano. No report from Chicago. Mission; sessions 15, total enrollment 51, total attendance 411, average 27 2-5. Classes; Bible 2, Intermediate 2, Primary 1. Officers 11; total collections $11.45, average 76 1-10, total disbursement 55 cents, balance in treasury $19.10. Number of *Hopes* taken 12. Sandwich; sessions 13, total enrollment 30, total attendance 210, average attendance 18. Classes; Bible 1, Intermediate 1, Primary 1. Officers 5. Total collections $3.28, average 25. Total disbursements $3.85, balance in treasury $2. Number of *Hopes* taken 11. East Delavan; sessions 7, total enrollment 36, total attendance 179; average attendance 25. Classes; Bible 1, Book of Mormon 1, Primary 2, total 4. Officers 2; total collections $1.74, average collections 25, total disbursements $1.52, balance in treasury $1.05. Books in library 58. Plano; sessions 16, total enrollment 106, total attendance 1,115, average 69 11-16. Classes; Bible 1, Intermediate 2, Primary 7, total 10. Officers 7; total collections $18.48, average $1.15½, total disbursements $8.75, balance in treasury $12.39. *Hopes* taken 50. Books in library 58.

Question regarding the following schools that are delinquent in tax: Sandwich, East Delavan, and Piper City. Remarks as to question resulted in the following motion; that each school in the district contribute one Sunday's collection to defray the district expenses. Committee on credentials reported. Election of officers for ensuing year: A. J. Keck superintendent, C. I. Carpenter assistant superintendent, Sr. Belle Randall was nominated as secretary, but declined. On motion Bro. G. C. Blakely was elected secretary, Bro. E. Johnson assistant secretary, Sr. E. Wright treasurer. Committee on entertainment was appointed. At seven p.m. the following programme was rendered: Voluntary, Maude Willett; welcome, Mission; prayer, Bro. Southwick; greeting, Bro. T. Hougas; instrumental music, Agnes White; response, C. I. Carpenter; song, Mission: address, "Past, present, and future," F. G. Pitt; instrumental music, Maude Willett; select reading, Mrs. Fegg; "Roses and Lilies," Mission; address, "Feed my lambs," Bro. Vickery; solo, F. G. Pitt; address, "Teaching and learning," A. J. Keck; parting song, Mission; benediction, A. H. Anderson. Adjourned to Plano, September 29.

FREMONT.

Convened at Farm Creek, Iowa, Friday evening, June 2, in charge of Bro. T. A. Hougas, superintendent. After singing and prayer, classes for teacher's meeting work were arranged: Senior, in charge of Sr. M. E. Pace and Bro. A. Badham, consisting of the senior class teachers and pupils of the schools. The intermediate and primary classes in charge of Sr. Emma Hougas. At the close of the lessons, a blackboard review of the lesson, followed by essays on "Teacher's meeting" by Sr. M. E. Pace and Bro. A. Badham. Both were clear and to the point, and gave evidence of deep interest and increasing zeal in the work. Time was given for criticisms, questions, and discussion, which was well occupied. Bro. T. A. Hougas' essay, The superintendent's dream, an ideal Sunday school, was well worth listening to. Time was given for discussion. Essay, "Relation of Sunday school to the church," by Bro. H. F. Durfey, was an interesting one. Discussion followed. Duet, Star in the east, by Srs. Roxanna and Alta Gaylord was followed by essays on, What can we do with our infant class? by Srs. Adda James, Racheal Leeka, and Ethel Skank. After questions and criticisms was general business of the district. Reports of the schools were read and all stood approved. A motion prevailed that district superintendent, assistant superintendent, and secretary be committee for arranging programme for the convention, at the following camp meeting at Thurman, Iowa.

[Blank report forms should be used for all association reports. For sale at Herald Office.]

LITTLE SIOUX.

From March 3, 1893, to June 2, 1893: Convened at Moorhead, Iowa, on June 2, 1893: Number of schools reporting 9; number of schools represented 7; number of schools in district last report 6; number of schools organized since last report 3; present number 9; total membership of district last report 351; present membership 484; gain in membership 133; amount on hand last report 35 cents; amount received since $10.75; amount expended $9.73; amount on hand $1.37. Interest increasing.

J. F. MINTUN, Supt.,
NANNIE SEDDON, Sec.

NOTICES.

The Massachusetts district Sunday school convention will convene at Fall River, Massachusetts, July 8, at seven p. m., in the Saints' chapel, off Pleasant street. It is hoped that full reports, according to the printed forms issued by Herald Office, may be received from each school, and as large delegations as possible may be in attendance.

GEORGE H. GATES, Supt.

The Northeastern Missouri district Sunday school convention will convene at Higbee, Missouri, Friday, July 7, 1893, at two p. m. to transact all business. It will also meet at 7:30 p. m., a programme being arranged suitable for that meeting. This is the time for the election of officers, so please all turn out with interest.

J. A. TANNER, Supt.

Miscellaneous Department.

INDEPENDENCE CHURCH AID, AND THE RESERVE FUND.

Frank E. Cochran, Lamoni, Io.	$ 1 00
E. C. Briggs, Lamoni, Io.....	5 00
T. S. Martin, Kingfisher, Okla.	10 00
Chas. J. Hunt, Deloit, Io.....	25 00
E. L. Kelley, Lamoni, Io.....	10 00
Asa S. Cochran, Lamoni, Io.....	5 00
Fred M. Smith, Lamoni, Io.....	1 00
Total.....	$57 00

AN APPEAL.

To the Welsh Saints in all the world; Greeting: —We, the undersigned, having been appointed by the Welsh mission conference held at Llanelly, South Wales, the 20th, 21st, and 22d ults., to publish an appeal in the *Saint's Herald* and *Zion's Ensign*, setting forth the condition, wants, and needs of said mission, and believing as we do that the Welsh Saints wherever found are concerned in the welfare of their own race, also realizing that there are many prayers being offered daily by them in behalf of the work, and those engaged in advancing it here, and that they are interested in the present effort that the church is making through her ministry to reëstablish the cause of truth in their native land, present this statement.

It is a well-known fact that the cause of Christ once flourished in this country, and that thousands were gathered into the church; but through the errors of Brighamism its numbers diminished and the good work thus begun was apparently destroyed. In 1865 the Reorganization made an effort to reclaim those who had been led astray by false doctrines and to reëstablish the pure doctrines of Christ, and was successful in bringing many back to the fold, and in organizing many branches throughout the principality. But through the scarcity of missionary appointees from America, and many of the Reorganization having emigrated to other parts, others having died, and some also having grown old and infirm, as a consequence the church has suffered loss and is at present at a very low ebb.

The majority of the brethren being poor, and wages low, make it difficult for them to hire halls and support the missionaries and meet the present financial demands. It is therefore apparent to us that ere we can accomplish much good in opening up the work in new places, and advancing its interests to advantage in the localities where the church has been planted, it will be necessary that we obtain some pecuniary assistance. We sincerely believe that if we had sufficient means in hand to sustain the missionaries, hire halls, etc., great good could be accomplished in Wales. We are also of opinion that if the church were once on its feet here the mission would soon be self-sustaining.

There is one other important matter that we desire to call the attention of the reader to, and that is the condition of the Saints' chapel at Llanelly. It is the only building the church owns throughout all Europe. The few Saints who have have had care of the house are in poor circumstances, therefore it

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has been greatly neglected and is now in a dilapidated condition. Before the house can be made a respectable place of worship, it will require £40 or $200 at least, to repair it; and if not attended to the building will certainly go to ruin. We therefore earnestly appeal to your generosity to assist us at this time of great need, and we pray that you may see the necessity of sending such donations as you may feel led to give. We assure you that the means thus obtained will be used to the best advantage of the church here. A report of moneys received and paid out will also be published in due time. Please forward all donations to Bro. J. R. Gibbs, No. 23 Wychtree Road, Morriston, Glamorganshire, South Wales.

Donations will be thankfully received from Saints of all nationalities who may feel inclined to give a helping hand.

Your brethren in Christ,
G. T. GRIFFITHS, }
J. R. EVANS, } Committee.
J. R. GIBBS, }

P. S.—Please make all orders payable at the Morriston post office.

N. B.—Will the following brethren kindly bring this appeal before the Saints, and solicit donations: John T. Davis, Kansas; John D. Jones, Kewanee; John E. Reese, Montana; L. W. Powell, Ohio; T. W. Williams, Iowa; Evan A. Davis, Kansas; Robert Davis, Kansas; John A. Davis, Minnesota; John Davis, Washington; Abraham Jones, Illinois, Abraham Reese, Pleasanton, Iowa; Daniel Williams, Keb, Iowa; John Watkins, Lucas, Iowa; John X. Davis, Newton, Iowa; Evan Jones, What Cheer, Iowa; Thomas Williams, Flagler, Iowa; Thomas E. Lloyd, Independence, Missouri; John T. Williams, Bevier, Missouri; Thomas Williams, Higbee, Missouri; David F. Richards, New Mexico; John Lewis, Idaho; James Thomas, Samaria, Idaho; James Smart, Willow Creek, Montana; Henry Green, Kansas; Wm. O. Thomas and Bro. Hughes, Illinois; Lewis Jones, Canton, Illinois; Edward Williams, St. David, Illinois; Bro. Morgan, Pittsburg, Pennsylvania; J. F. A. Smith, Wheeling, West Virginia; J. J. Morgan, Scranton, Pennsylvania, Wm. Lewis, St. Joseph, Missouri; David Powell, Sen., Stewartsville, Missouri; Joseph Lewis, Kansas City, Missouri. And will all other brethren whose names space will not permit us to mention here take an interest in this matter.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting at Guilford, Missouri, July 8 and 9, and one at Sweet Home, Missouri, July 22 and 23. These meetings will be in charge of the branch presidents. If they desire any special speakers they may notify them. The other branches will be supplied in time. Everybody invited.

M. P. MADISON, Dist. Pres.

The Saints of the Des Moines Valley branch have decided to hold a two-days' meeting in a grove in Runnels on the 8th and 9th of July, beginning in forenoon on Saturday. Any and all who can come are invited to attend. If you want to enjoy a pleasant time be sure to come and remain with us. Bro. O. B. Thomas is especially invited to be present.

G. M. JAMISON.

CONFERENCE NOTICES.

Conference of Tennessee and Kentucky district will convene with the Farmington branch at Brush Creek near Wingo, July 29 and 30. All branch officers are requested to be prompt in getting up their reports and send them to me by July 20. Everybody invited to attend and help to make the time enjoyable.

ALBERT S. SNOW.

The St. Louis district conference will convene at No. 2518 Elliot avenue, St. Louis, Missouri, at eight p. m., Saturday, July 8, 1893, for the transaction of business, and on the following Sunday for worship.

JOHN G. SMITH, Sec.

BORN.

CHRISTIANSEN.—Ida Albertina Christiansen born November 16, 1886; blessed January 15, 1893, at Ogden, Utah, by Elders Hyrum O. Smith and Eli T. Dobson.

CHRISTIANSEN.—Eddie Isadore Christiansen born January 4, 1893; blessed January 15, 1893, at Ogden, Utah, by Elders Eli T. Dobson and Hyrum O. Smith. Both the above are children of Hiram and Anna Christiansen.

DOBSON.—Elma Addell Dobson, daughter of Eli T. and Emma Dobson, born May 28, 1892; blessed February 19, 1893, at Ogden, Utah, by Elders Alexander H. and H. O. Smith.

GRIFFITHS.—John Thomas Griffiths was born December 24, 1890, at Flagler, Marion county, Iowa; blessed June 11, 1893, at Hiteman, Monroe county, Iowa, by Elders C. Scott and Thomas D. Williams.

FARLEY.—Sarah Farley was born May 13, 1893, at Hiteman, Monroe county, Iowa; blessed June 11, 1893, at Hiteman, Monroe county, Iowa, by Elders C. Scott and Thomas D. Williams.

MARRIED.

KALER—HEALY. — On Tuesday evening, June 13, 1893, Elder John Kaler and Sr. Mary Healy were joined in the bonds of wedlock, at the home of Bro. Joseph Schmutz, No. 1157 Broadway, Denver, Colorado. The Denver Saints were out *en masse* enjoying the occasion, showing their approval with well-filled baskets and heartiest congratulations. Bro. Gomer Wells, officiating parson, not appearing, Brn. Caffall and R. Etzenhouser were constituted proxy, furnishing in quantity what may have lacked in quality of service. Bro. Gomer being overdue several days evidently is not having proxy service in all matters tending to matrimonial felicity. The happy people leave for Salt Lake City, June 19. and on toward Australia. The Denver Saints' good wishes and prayers attend them.

DIED.

EATON.—At her home in Hastings, Michigan, March 11, 1893, Mrs. Hannah M. Eaton. She was born November 26, 1801, being at her death aged 92 years, 3 months, and 13 days. She was the oldest sister of the late Elder Hervey Green. She was not a member of the Reorganized Church, but was a firm believer in the atonement of Christ though she never had the privilege of hearing the restored gospel.

HUTCHINSON.—At Murray, Utah, June 11, 1893, Mrs. Mary Hutchinson, mother-in-law of Bro. Joseph Marriott; born October 25, 1818, at Leeds, England. The deceased was not a member of the church. Funeral June 12 from the residence of Bro. Marriott, in charge of Elder R. J. Anthony, sermon by Elder H. O. Smith.

DIGGLE.—Louis Edgar, son of Bro. and Sr. Edmund Diggle, was born January 27, 1889, and died April 4, 1893, at Unionburg, Iowa, aged 4 years, 2 months, and 8 days.

DIGGLE.—Jennie Pearl, daughter of Bro. and Sr. Edmund Diggle was born June 30, 1891, and died April 21, 1893, aged 1 year, 9 months, and 21 days. Both died of diphtheria. Funeral services by Priest W. D. Bullard.

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

LASLEY.—At Lamoni, Iowa, June 12, 1893, infant son of Mr. and Mrs. J. C. Lasley, only six weeks old. Funeral services, including a sermon, were held in the Saints' church on the 13th, at eleven a. m., by Elder J. R. Lambert, after which the remains of the little jewel were deposited in the Rose Hill Cemetery. "I love God and little children."

ITEMS OF INTEREST.

VIENNA, June 19.—Five thousand workingmen, in defiance of a police prohibition, held a meeting in favor of universal suffrage at Weissenberge, outside of Bruenn, Sunday. When the police attempted to disperse the meeting they were received with a volley from revolvers and a shower of stones. A commissary of police was killed and five policemen were critically injured. On the other side twenty-six workingmen were wounded. A universal suffrage meeting held in Prague led to a similar encounter, in which thirteen policemen and fourteen workingmen were wounded and one workingman was killed.

MADRID, June 19.—There is a deficit of $6,000,000 in the Cuban budget, but the Minister of the Colonies says that this shortage can be easily met if the political and financial reforms that are desired by a majority of the Cubans are conceded. Saturday last the Minister of the Colonies declared in the Cortes that Spain must try new methods in its government of the Antilles, and must grant to Cuba and Puerto Rico a modified form of home rule, to which, he said, only a minority of reactionists are opposed.

ROME, June 20.—Cardinal Serfino Vannutelli, Archbishop of Bologna, has resigned the Secretarial post held by him at the Vatican because of differences that have arisen between him and the Pope regarding the policy of his Holiness. He has been mentioned as the probable successor to Pope Leo. Mgr. Siasea has been appointed Secretary to the Congregation of the Propaganda Fide.

His Holiness to-day gave an audience to the American Bishops who were recently promoted. In the course of his remarks to them he advised them to work together to preserve harmony among the American clergy. He also expressed the hope that the Bishops would accept without discussion his encyclical on the school question in America.

The Czarowitz has accepted an invitation to be present at the wedding of the Duke of York and Princess May, which will take place on July 6. During his stay in England the Czarowitz will be the guest of the Prince of Wales.

Advices from Mecca show that 317 deaths from cholera occurred in that city from June 13 to June 16.

PARIS, June 19.—President Carnot was reported as decidedly better to-day.

A Stockholm police authority says the Salvation Army has accomplished more in its struggle with crime and misery than all other organizations put together.

LONDON, June 20.—Mr. Patrick A. Collins, American Consul General, at London, has had a conference with a number of ship owners and rag importers in regard to measures to be taken by them to prevent the introduction of cholera to the United States. The shipowners and the dealers promised that they would take every possible precaution against the goods carried or shipped by them being infected with the cholera.

PANAMA, Colombia, June 20.—New political troubles disturb Ecuador. The difficulty this time is in the province of Esmeraldas. *La Patna*, the leading newspaper of Quito, urges the government in view of fresh complications to coöperate with Gen. Crespo, of Venezuela in the establishment of the proposed triple alliance between Ecuador, Venezuela, and Colombia.

Indian tribes in the province of Loja, Ecuador, near the Peruvian frontier, raided the village of Zamora. They killed the male inhabitants and carried off the women. Troops have been sent in pursuit.

ST. PETERSBURG, June 16.—There is good authority for the statement that under the Russian-American extradition treaty nobody will be surrendered to Russia except upon evidence that will satisfy an American jury in which the accused may claim trial before being extradited.

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VIENNA, June 16.—In accordance with the desire of Emperor Francis Joseph, an English Prince will attend the Hungarian military maneuvers in the autumn.

LONDON, June 20.—A dispatch from Madrid says that a revolutionary outbreak is reported to have taken place at Barcelona. Details are lacking.

Great preparations are making all over Germany for coping with the cholera in the event of a fresh outbreak this summer. All the wells of Berlin have been examined and out of some 800 one fourth were declared doubtful and one fourth unfit for use. Similar examinations are being made all over the country.

"Crime has reached a terrible state all over Argentina," says the British Consul at Rosario, the second city of importance in the republic. "Statistics show that it has more than doubled during the last two years. Rosario has obtained for itself the name of the 'City of Crime,' and with reason, as the local jail holds no fewer than fifty-two prisoners for murder, and this where statistics show that only 40 per cent of crimnals are captured, of whom half are liberated or escape. Murder and robbery are of daily occurrence. It is now fifteen years since the death penalty has been enforced."

PARIS, June 20.—This afternoon a storm raged over Paris from two o'clock till six. The rain began with drops the size of a five franc piece and then came down in sheets. The thunder and lightning were almost without a break.

LONDON, June 20.—Intense heat prevailed throughout the United Kingdom yesterday. Two deaths from sunstroke were reported in London. Terrific thunderstorms have caused much damage in several districts. Lightning killed a gunner named Macdonald at Westmoreland Fort, near Queenstown, and a laborer named Hagan, at Middleton, near Cork. From all parts of the provinces reports are to the effect that this has been the hottest day of the season.

BERLIN, June 20.—The heat is intense. There have been several forest fires a few miles from the city.

Though the German election is past, it is still impossible to ascertain the political status of the new Reichstag. All that can be stated now is that the Social Democrats have gained largely, especially in Berlin and the large cities, that Eugene Richter's Radicals well-nigh have been wiped out, that the Clericals are as strong as they were before, and that the government seems to be holding its own. Of the 215 members elected it is estimated 101 will vote for the army bill and 114 against it. Whether the government can overcome these odds now must depend upon the results of the second elections which must be held in 181 districts. Under the German election law those candidates who fail to receive a majority on the first ballot must run in a second election, when it only will be necessary to score a plurality of the vote cast. This second election will occur on the 24th inst., though it posssbly may be deferred until the 28th.

Upon the results of this election hang the fate of the army bill, provided the government is not ready to make the concessions demanded by its opponents. It may be that the government will be able to make combinations among the factions in the second election and save its bill, and that the Chancellor, who remained neutral through the first election, is now at work bringing the government parties together for this purpose. It may be also that in this emergency the Emperor is longing for the astuteness and influence of Prince Bismarck, who was always potent to snatch victory out of defeat by dividing the factions of the enemy and gathering recruits by cunning political strategy.

The situation therefore will remain in doubt for a few days longer. Meanwhile it is the opinion of experienced onlookers that the second campaign will be simplified by a union of factions and that even if the government does not get a clear majority over all it may come so near to it that by slight concessions it may be able to pass its bill.

MADRID, June 20.—A dynamite bomb was exploded at midnight a few feet from the house of Conovas del Castillo, ex-Premier. The explosion was heard throughout the city. The immediate district was shaken as if an earthquake. Three policemen ran to the spot. They found the dismembered body of a man in the street, and caught a man crawling down the street on his hands and knees. When arrested, the man refused to say what he knew of the explosion, but complained that he was severely wounded. One of his legs was broken, his scalp was torn, and his face was covered with blood.

Many houses in the neighborhood where the explosion occurred were badly damaged. Windows were shattered and walls were sprung, but none of the occupants were injured.

OTTAWA, Ont., June 19.—The members of the Liberal or Reform party of Canada will hold a general national convention in this city with the view of organizing and preparing for the next general election of the Federal House of Commons. This will be the first national political convention ever held in the Dominion.

The steamer Falcon sailed from St. Johns, N. F., to Philadelphia to take the Peary expedition to Greenland. It carries coal and provisions for the whole party for eighteen months.

WASHINGTON, D. C., June 14.—Officials at the State Department are of the opinion that the arguments of counsel before the Behring Sea arbitration will be concluded within the next ten days, and that, with the exception of General Agent Foster, all of the officers connected with the preparation and presentation of the American case will then return to the United States. It is also expected the decision of the arbitrators will be announced by August 1.

HERMOSA, Mex., June 18.—The Mexican troops are meeting with many obstacles in their efforts to subdue the warring Yaqui Indians in the Sierra Madre Mountains, west of here. A letter was received here to-day from the town of Mapoli, stating that these troops had started to enter the Yaqui country near that place, when they were ambushed. The soldiers fought their way out and killed several Indians. Three officers of the troops were killed, and a number of privates wounded.

ROCK ISLAND, Ill., June 15.—The principal business before the Augustana Lutheran Synod of North America at its session today was the reception of the report of the Committee on President's Address. It embraced some fourteen or fifteen resolutions, devoted largely to the work of the synod in the missionary fields in particular. One of the most significant resolutions, however, was that relating to the position of the synod as regards the Roman Catholic Church. The resolution as adopted by the synod maintains that while Lutherans composing it together with all Protestants consider the Church of Rome an enemy to the gospel they nevertheless object and refuse to coöperate with secret societies whose purpose is to oppress it.

VALPARAISO, June 18.—A correspondent at Buenos Ayres telegraphs that the rifles belonging to the government have been put on board the warships in order to prevent their seizure by the Requistos, who are expected to start a revolution. There is a bitter feeling against the president among the members of Congress. A repetition of the outbreaks of last October is predicted by the Argentine press. There is a growing belief that a stronger man than President Pena is needed to rule over Argentina.

Brazil has made an official protest against the favors shown the revolutionists of Rio Grande do Sul by the authorities of Uruguay, who have permitted them to obtain arms with which to carry on the war.

Indianapolis *Journal:* It being definitely and conclusively settled as the law of the land that the Fair may be opened Sunday, the time would seem to be opportune for the public to unite in promoting its success. In the course of the discussion concerning Sunday opening there have been a good many harsh and censorious things said and a great deal of intolerance shown on both sides. The present is a good time to bury and forget everything of the kind. Nobody is obliged to attend the Fair Sunday unless he wants to, and no reasonable person ought to object to those attending who wish to do so. Meanwhile the directors have officially announced that the exhibits are in complete order, and it is the universal verdict that the attractions of the Fair are beyond description. This being the case let everybody get together and go.

New York *World:* Now that the question is settled by the highest tribunal to which it can be referred, there is reason to hope that the excitement of the Sabbatarians will subside. They have already had demonstration that men, women, and children can go to the Fair Sundays without becoming criminals or debauchers. They have been assured by the court that they have no legal right to impose their conscientious scruples upon other people by Congressional enactment. It only remains for them to stay at home Sunday because they believe that to be right and to make the most of their opportunities to see the show on other days like sensible men and women.

NEW YORK, June 17.—President Cleveland has consented to act as arbitrator between the governments of Brazil and the Argentine Confederation in a question relating to the boundary line between those countries. All trouble is now ended in Nicaragua, but political complications in Peru threaten strife in that country.

The English House of Commons passed a resolution expressing hearty sympathy with the United States Congress, (which had authorized President Cleveland to conclude treaties of arbitration with other nations,) and encouraging hearty coöperation by the British Government.

Pope Leo has issued an encyclical on the American school question in which the position of Mgr. Satolli in urging Catholics to send their children to Catholic schools has been sustained by the encyclical, but at the same time a refusal to do so will not be considered an offense to the church, and absolution will not be denied those parents who seek other educational institutions for their children. This decision is in the nature of a compromise on certain other propositions, and is believed to have been based on numerous letters from bishops of this country. The present indorsement of the Pope is also said to be a reindorsement of the position of Archbishop Ireland of St. Paul, which was presented before the Papal throne in Rome, and is known as the Liberal School of the American Church. After the appointment of Archbishop Satolli as Ablegate to this country, with full plenary powers, the Pope issued an order saying that the decrees of the plenary council held in Baltimore shall be in force as follows: "Not only out of our paternal love do we exhort Catholic parents, but we command them by all the authority we possess, to preserve a truly Christian and Catholic education for the beloved offspring given them by God, born again in baptism unto Christ, and destined for heaven, to shield and secure them throughout childhood and youth from the dangers of a merely worldly education, and, therefore, to send them to parochial or other truly Catholic schools.

Under the ruling of Pope Leo, which has been in force for some time, Bishops are permitted to enter into such agreement and arrangement with the local civil authorities as are best calculated to preserve the morals of the children and teach them to become good Christians. Mgr. Satolli is considerably elated over the indorsements of his propositions.

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LIFE'S TRUE PHILOSOPHY.

DR. HENRY WADE ROGERS, President of Northwestern University, delivered the baccalaureate address before the graduating class of the College of Liberal Arts of that institution in the First Methodist Church at Evanston. The subject of the address was "The True Philosophy of Life, Obedience to the Divine Law." The address in part was as follows:—

Men in all ages have sought diligently for the secret of happiness and of success in life, for a philosophy of life which would satisfy the desire of their souls. The true philosphy of life does not consist in the attainment of worldly honors and exalted station. What the poor Queen Caroline Matilda of Denmark wrote on her chapel window might well be the prayer of all of us, "O, keep me innocent! Make others great!" And the myriad-minded poet cries: "O, the fierce wretchedness that glory brings us." The true philosophy of life is not to be found in the accumulation of riches. With some men the quest after wealth is the absorbing purpose of life. Such men are not happy. Happiness does not consist in living "in marble palaces beneath roofs of fretted gold," or in having gardens full of statues and flowers and fountains and haunting music. The happiest men in the world are not the rich men. Emerson, in one of his letters to his brother, says: "We can get used to being poor, for the first men and the happiest men of the earth have been so."

The true philosophy of life does not consist in the gratification of man's passions. Such a life as Burns led must prove that there is no happiness in sensuality. The experience of men who seek happiness in the gratification of their passions are all alike in the end to that of Solomon who after trying life from this standpoint found all to be "vanity and vexation of spirit." The true philosophy of life does not consist in the pursuit of knowledge. We concede that there is pleasure in the acqusition of knowledge. That resources of pleasure exist in the pursuit of science we all well know. No one who has had revealed to him the mysteries which science can disclose, who knows the secrets which the telescope and the microscope reveal, can be without resources of pleasure which enable him to have an oasis in the midst of life's cares and perplexities. It is equally true that pleasure may be found in the pursuit of other forms of knowledge. Surely I have no need to remind those before me of the pleasure which can be found in the pursuit of literature. And yet when all has been said that can be said of the pleasures which come from the acquisition of knowledge, something more is needed. For a man may know all that is to be known and yet be the most miserable of men. Francis Bacon, endowed with as noble gifts of intellect as ever were given to man and who rose to the highest place and honor, died miserable and most unhappy because disobedient to the divine command.

The great difficulty in the world to-day is that men and women are not obedient to the divine commands and do not practice an applied Christianity. And so it happens that the church is criticised all over the world by those within and those without its membership for its failure to minister to the needs of the common people. This would not be so if Christian men and women were obedient to example and commands of the Christ. We find such a man as Frederick Harrison of London contrasting the professions of Christians with their practice and declaring that in its relations to the industrial life of the present generation Christianity has not only failed but that it is criminally complacent to the evils of the times. We find such a man as Mazzini, the Italian statesman, turning away from the church because in his opinion it was teaching men the selfish pursuit of individual salvation to the exclusion of social welfare. We find Gen. Booth declares the attitude of the church towards the masses is to-day a satire upon our Christianity. So long as the church neglects the masses it need not be surprised that they repudiate the church. We do not build our churches for them or among them, and when the masses encroach upon the district in which our churches are established we sell the property and build up-town so as to be as far away from contact with them as possible. I plead to-night for an applied gospel of love.

My last words to you, men and women of the graduating class, shall be an injunction that you live and die with your faces turned toward Jesus Christ, remembering "that eye hath not seed nor ear heard, neither have entered the heart of man the things which God hath prepared for them that love him;" and as you value happiness in this life and joy in the other life, I bid you dwell in the secret presence of the Most High that you may abide under the shadow of the Almighty. Then shall no evil befall you, for he will give his angels charge over you to keep you in all your ways.

PUNISHING A CHILD.

I will not say that the punishment of children can be dispensed with in every instance, writes Edward W. Bok in "At Home with the Editor" in the July *Ladies' Home Journal*. No possible rule can apply to all cases, since every instance must be a law unto itself. At the same time striking a child should be employed only as the very last resort, whereas now it is used in all too many cases as a first. Kindness and firmness, when brought together, form the best basis for a child's education. Mothers should learn to control hasty actions; fathers must allow reason to have fuller play. The process may seem a little more tedious, but the result, when reached, will be worth it all. Instantaneous correction may seem to be achieved by punishment, but the effect is not lasting. Girls are shamed by it; boys grow resentful under it. We need only apply the lessons that come to us in after life to this question to reach the best solution. Kindness draws us all closer; firmness of character cements lifelong friendships; sympathy wins us all. And as these elements appeal to us as we have matured, so do they, and even more strongly, appeal to the more responsive nature of a child. A boy should never find weakness in him to whom he looks for strength. A girl should never find anger where she has a right to find mercy. And as, for our little misdoings in childhood, we sought mercy and pardon, let not our children come to us, and because we are parents find us other than we ourselves sought and hoped to find. As we wished should be done unto us at one time in our lives so let us now do unto others, that they in turn, may likewise do unto those who follow us.

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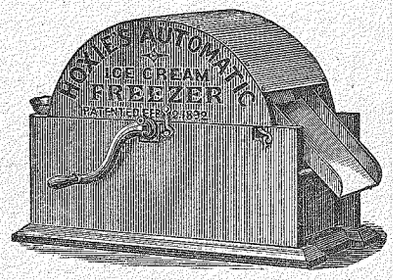

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, July 8, 1893. No. 27.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
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Lamoni, Iowa, July 8, 1893.

CONTENTS:

EDITORIAL:
"I Told You So".....421
Secular Thought, on a Religious Topic 422
Herald Office Bindery.....423
A Latter Day Saint in Ozark.....423
Uncle William Smith to the Front...423
Extracts from Letters.....423
MOTHERS' HOME COLUMN:
Weaving. (Poetry.).....424
"Loving and Training".....424
LETTER DEPARTMENT:.....426
ORIGINAL POETRY:
Hymn in Tongues.....429
ORIGINAL ARTICLES:
Is the Book of Mormon an Abridgment?.....430
Counsel, No. 2.....430
Church History.....432
CONFERENCES:
Des Moines.....434
Pottawattamie.....434
Northwestern Kansas.....434
SUNDAY SCHOOL ASSOCIATION:
Galland's Grove.....434
MISCELLANEOUS:
Expelled—Esther Buck.....424
In Settlement.....434
Boat Fund—By the Bishop.....434
Grove Meeting.....434
Reunion—Central California.....435
Scattered Members.....435
Conference Notices—West Virginia..435
" " Eastern Iowa....435
New England Reunion.....435
Two-Days' Meetings.....435
Items of Interest.....436

"I TOLD YOU SO."

WHAT grim satisfaction we find sometimes in witnessing the defeat or failure of measures we have opposed, regardless of the distress occasioned those discomfited thereby. And with what ease we follow up with our claim of sagacity, notifying all listeners that it has happened just as we predicted. With what gusto we devour the compliments paid to our foresight and wisdom, by men who chance to agree with us, and how cavalierly we dispose of the reasonings in opposition. It is so human to seek self-gratification and to flatter ourselves in this regard that we rarely stop to think that perhaps blame rather than credit is due to us for the part we have played in the matter disposed of.

All things that fail in this life are not necessarily bad, and all things that succeed are not necessarily good and the mere fact that we gave our support or opposition to a measure neither adds to nor detracts from its inherent merit. Yet while this is true, it is nevertheless a fact that many a good measure, invention, or enterprise has been throttled at its birth by those who either failed to discern the good resident therein or from other causes have determined that it should not prevail.

The real merit or practical value of any policy cannot be absolutely known where no opportunity is given for its operation or introduction.

That which is condemned, untried, may carry with it to its grave what will some day justify the erection of a monument to the praise of its creator or projector. The World's Fair today presents a scene unparalleled in history, and to a large extent celebrates the achievements of a man whose ideas and convictions were pooh-poohed by many of the nobles and rulers four hundred years ago. Had the petition of Columbus perished, or for lack of proper equipment for his voyage, had he failed to reach the Western World, the wiseacres who had laughed down his protestations and calculations would have risen up and ungraciously saluted his return with an "I told you so," and all the known world would have approved of their judgment. Still the fact of the existence of a continent in the West would have remained as gloriously real as if it had been discovered. The credit, however, which rulers would have claimed when denouncing Columbus, could not rightly attach; but blame instead would have been deserved for withholding the help necessary to have fully tested the genuineness of his figuring and theory. It is true that many inventions and theories, which now bless the world through the unfoldment of that to which they pointed, were hindered and at first almost buried from human sight by the men who had power to quickly test them and settle the question of their possible merit.

Frequently the man of brain is balked in his effort to project good upon the world by the refusal he meets with when asking the man of means to help place his creation upon the market, or the opposition he encounters at the hands of those incapable of justly weighing and appreciating his mind's product.

The real virtue of what he presents may therefore remain forever hidden from the world. A legitimate test is necessary, which demands opportunity. This opportunity may demand money, position, or influence. The man who possesses either or all of these controls the situation. If he withholds his support he thereby prevents the opportunity and may easily predict results and afterwards boast his shrewdness and foresight when his prophecy is fulfilled. All that is necessary to this end is that he shall prevent the tests required from being made. If the thing prevented by his influence possesses virtue the world may be found suffering from lack of the good accruable therefrom and at the same time be found ignorantly decrying it and magnifying the wisdom of him who predicted its failure. The motive prompting the suppressor may also be good or bad or his conduct may simply be the result of ignorance.

Frequently long time must elapse before conditions will become favorable to a demonstration of the resident virtue in what has been suppressed, but he who knows of the rightfulness and merit of his claim can afford to be patient.

In all cases the intelligent method of determining worth is by giving opportunity and latitude to the thing or person to which the claim is appended, where no principle of right is sacrificed, or nought incompatible with human interest is demanded.

No exception need be made to this rule when we come within the pale of the church. If a law or statute be introduced or enacted it is within the power sometimes of its opponents to defeat its intent by compelling it to remain inoperative sufficiently long to impress the uninformed that it is an impotent thing. So with plans and schemes suggested for the carrying out of certain provisions of the law already in existence. They are pooh-poohed out of sight, untested or only half tested and because no special advantage comes from their suggestion the obstructionist bobs up serenely and you can hear him for a mile as he cries "I told you so." It so happens that this is accredited sometimes to him for wisdom and sagacity. The one who suggested the method or plan, or offered and defended the resolution is buried under the ridicule of those who alone had it in their power to give the scheme opportunity and room to attest its worth.

It is a fact recognized in sentiment but ignored in practice too often, that the best way to prove a law good or bad is to enforce it. The quickest and surest way to prove the judgment and methods of our opponents if thought to be defective and puerile if they obtain is to put them into operation and give them rope, unhampered

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by words of suspicion by us. If good accrue to the body or the world therefrom we should stand ready to confess our mistake and give credit to the one projecting the policy or idea. If the results are otherwise we can carry with us the conviction that as men we gave it full opportunity to show its hand and prevented the revealment of no good that was in it. By its fruits our judgment is thus confirmed while our manhood is also vindicated.

When by action of the general body an introduced measure becomes law, common honor demands that those sent out by that body shall at least refrain from any effort to obstruct the enforcement of that law. Suspicious reference and innuendoes are unmanly. He who supports or opposes a motion in conference does so with the expectation that if a majority votes with him finally, the rest will submit and if they cannot fully agree with the decision, will, at least, not misrepresent the will of the conference when abroad by decrying it. This being true, he should stand ready himself to submit if the majority shall be found against him when the final action is had. The church should be able to count upon his support at least to the extent above-referred to, until time and opportunity shall determine to the body the wisdom or folly of what has been done.

If a General Conference decision upon any question is not to be considered a settlement of it, at least for the time, why is the body asked to decide in those assemblies upon any matter? Is not the entire work a travesty on legislation and government? Wherein can lie our safety or confidence in each other? It is expected always that the minority shall abide the result honorably and patiently. It is also concluded that the majority shall hold its victory in meekness, and that each laboring for the general good shall stand ready to recognize the merit or confess the inutility of measures made operative, when time and conditions shall have developed their practical worth to the church. If this disposition shall obtain the time for full adjustment and final unity will be hastened and the service of laborers be sanctified more manifestly thereto.

TROUBLE has been caused in a few branches by the deeds to property on which houses of worship have been erected, to private individuals in trust for the church.

The law of the church, as found in the Book of Doctrine and Covenants, provides that the property of the church should be held by the Bishop; and the Articles of Incorporation provide that the Bishop shall be the trustee of the church, in direct harmony with the rule in Doctrine and Covenants, and any other manner of holding the property is not in harmony with the law of the church.

It must be understood that the officers of the church do not presume to dictate how any branch shall hold its meetinghouse and the grounds on which it stands; every branch must decide for itself. And, if a branch has not sufficient confidence in the general officers of the church to comply with the law, they can hold by trustees chosen from among themselves; but in every such case the church officers can exercise no control or assume any responsibility in relation to the house and ground, as such church officers; the trustees alone being the parties in control. It is always safe to keep within the law when we can.

SECULAR THOUGHT, ON A RELIGIOUS TOPIC.

THE trend of secular thought, that is, thought among the world outside of the church circles, in regard to the late contest of the Presbyterian Church with Dr. Charles A. Briggs, one of its preachers, is very aptly displayed in the following editorial found in the Keokuk, Iowa, *Gate City*, for June 17:—

The New York *Evening Post* notices what a change in the religious world and its theories even the action of the Presbyterian General Assembly as to Dr. Briggs shows. The theory of the General Assembly was that the church is not a divine institution but a religio-social organization. Thus Dr. Roberts one of the most strenuous opponents of Dr. Briggs, says *The Evening Post* "insisted that the church was a purely voluntary organization, with a creed and discipline freely adopted, just like the rules and by-laws of a club." If anybody did not approve the rules, he ought to withdraw, and there was no injustice in putting him out if he did not. This was not to pronounce judgment upon the expelled member's character either as a man or a Christian. In fact, all the conservatives profess extreme regard and even love for Prof. Briggs, and wish him all manner of success in some other "field of labor."

This is a tremendous departure from the old idea of the church and the old idea of creed. How great it is may be seen by simply turning to that creed which marks probably the highest conscientiousness of the Christian church as a lawgiver on earth with divine power of inflicting punishment for violation of law — the Athanasian creed. There is nothing of the club idea in its opening sentences: "Whoever will be saved, before all things it is necessary that he hold the Catholic faith. Which faith, except everyone do keep whole and undefiled, without doubt he shall perish everlastingly." Club by-laws scarcely read in that fashion. Then the creed went on to define down to a hair's breadth what the Catholic faith is, and wound up: "This is the Catholic faith, which except a man believe faithfully, he cannot be saved." Under that creed, heretics were not dismissed to some other field of labor, with expressions of personal affections, but were cut off from the congregation of the faithful, body and soul, and sentenced incontinently to hell. Even so late as the time when the Westminster Confession was framed, this idea persisted in a form strong enough to assert the duty of civil magistrates to lay violent hands on a heretic, and within two hundred years a man was hung in Scotland for being unsound on the doctrine of the Trinity.

The strange thing is, that these mild and benevolent heresy hunters of the present day do not see how the toleration which they profess, with perfect sincerity, we do not doubt, strikes out the enacting clause, so to speak, of any official creed. It leaves it like law with no penalty attached. If it is a matter of personal choice, and if a man's character and prospects, in this world and the next, are just as good without belief in a particular creed as with it, then to prosecute a man for not believing in it is a most pointless proceeding. As we have said, and as the conservative theologian, Dr. Roberts, admitted, "It reduces the church to the status of a social club and the creed to a by-law."

The thought inside the Presbyterian Church as expressed by one of its publishers is, that while the church does not presume to dictate the consciences of its members, the fact remains that Prof. Briggs, when he went into the pulpit as a minister, did so with the knowledge of what the creed of the church was; and by his ordination vow he not only accepted the creed, but agreed to preach it, and not to preach contrary to it. Now, when the Professor chose to preach his own dogmas, clearly in opposition to the belief of the church, he violated his vow; and when he persisted in his right to so teach his private views there was but one thing for the church to do, and that was to tell him in plain terms that he could not so teach in the church. If he must teach what was known not to be Presbyterian doctrine he must go out of the church and among those who cared to hear him, as it could not be tolerated in the church, and the church remain Presbyterian in form and doctrine.

This is undoubtedly sound reasoning, and may apply to more than the Presbyterian Church with force.

This does not relieve the point urged in the *Gate City's* editorial, that the church is not to be considered as a divinely authorized and established institution, but as a sort of social organization with a religious tinge in its rules; a human institution purely; hence to be in it, is not to be of right within the pale of a divinely appointed association, in which one is accounted a child of God by legal, heavenly enactment, but is a member of a voluntary community consorting together for mutual benefit on earthly bases alone. The logic of this is as the *Gate City* puts it, that "if a man's character and prospects, in this world and the next, are just as good without belief in a particular creed as with it, to prosecute a man for not believing is a most pointless proceeding."

It may be among the possibilities that this peculiar drift in the affairs of the church with the bluest of faiths, is one of the currents of human thought and procedure the motive

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force of which lies in God's intention to emancipate the race from the bondage of creeds, as from the service of sin.

The wise man should gather wisdom from the thoughts of men of the world as well as from those of the men in the church.

HERALD OFFICE BINDERY.

THE Saints who wish bookbinding done, of any kind, are asked to patronize the Herald Office bookbindery, which, under the efficient supervision of Bro. M. B. Williams, an experienced workman, is turning out books substantially bound and nicely finished. Its patrons may rest assured that all work put out will be substantially and well done, and at reasonable rates. The charges for bookbinding have been considerably reduced, with a view to make prices satisfactory and within the reach of all. Besides this, only the most suitable materials will be worked up into book covers.

Our bindery was for a time without an experienced foreman. This was unavoidable under the circumstances. Its entire service is now efficient. The hymn books, Harmony, and other books now being put into the hands of the Saints are better bound by far than those formerly done for the office in Chicago establishments. Patronage solicited.

THE preacher said of the parable of the sower:—

There is a class that represents that part of the parable which says that some of the seed fell in stony places. By reason of the light depth of soil, the seed germinated quickly and sprang up to grow rapidly for a short time, when the rainy season ceasing, the hot sun soon exhausted the stores of moisture gathered while the rains were falling, and the grain growing from the seed which had fallen on the stony places, ceased to grow, wilted, and finally withered and died, having no depth of soil to retain moisture and perfect the growth of the plant to maturity.

Like the seed thus represented in the parable, there are those who receive the word with gladness, and seem to spring into spiritual life with great rapidity; and one is astonished at the strange forwardness of these rapid growers. They seem to be walking in right ways, are full of zeal and enthusiasm, and are eagerly pressing on themselves and striving to incite others to press on likewise. But, alas! the hot sunshine of prosperity, the persecutions, the toil, the care, and the attractions of the world attack them; and not having the requisite depth of soil in themselves, they hesitate, stop, and finally drop out of the good race overcome; they have been willing to accept the profits accruing from a Christian life under gospel influences, but are not willing to share the expenses. The pleasures and emoluments attaching to a membership in the body of Christ, the Church, they are quite willing to accept and enjoy, but cannot abide under the disabilities of the conditions—they are too hard for them to bear. They are willing to receive the good, but others must do the work and pay the expenses.

BRO. HENRY SPARLING'S work in Southwestern Missouri received the following favorable comment in a late issue of the Ozark *Republican:*—

A LATTER DAY SAINT IN OZARK.

Elder Sparling, of Willow Springs, a Latter Day Saint, came to Ozark on Sunday to hold a series of meetings. He aimed to preach in the Christian church Sunday afternoon, but failed to get the house. The Methodist church likewise would not open its doors to the request of the missionary, and only the Presbyterian pulpit could be secured, where the elder discoursed at night.

The doctrine of the preacher is not Mormonism, as he distinctly repudiates the idea of polygamy and teaches that marriage, proper, means the union of one man and one woman till death or transgression breaks the contract. He seems to believe the Bible as a whole and teaches that all the powers of the gospel are still in the world and the days of miracles not passed. The Scriptures, he says, declare that all of the gifts of the Holy Spirit will remain in the church till the second coming of Christ. If Christians to-day cannot heal the sick, as they did in apostolic times, it is for lack of faith only. The power of God has not been withdrawn from the world. The same faith which performed wonders in the early Christian period would enable the believer to-day to heal the sick, and also handle venomous serpents without danger. This is what the word of God clearly teaches and to deny the possibility of miracles places one in the attitude of an infidel.

The preacher appears to be an honest man, well read in the Bible. The Presbyterians did not encourage the elder to go on with the meeting, as they only opened their house for one sermon, and the stranger is now holding forth nightly in the courthouse yard, where he gets a good crowd.

UNCLE WILLIAM SMITH TO THE FRONT.

BRO. J. S. Roth, the good soldier, is making a gallant fight at Osterdock, Iowa, the home of Uncle William B. Smith, the only surviving brother of Joseph and Hyrum Smith. In the defending themselves from the attack of Bro. Roth, the local ministry have used unfortunate tactics, as will appear from Uncle William's ringing letter, which we give below:—

Editors Herald:—The war goes bravely on since Elder J. S. Roth did some baptizing here some two weeks ago. The Cumberlands [Presbyterians—ED.] have shut up their church against the Baptist minister of the place, for having invited Elder Roth to fill an appointment at the church in his place. Elder Roth is expected to be here on next Sunday, the 25th, to attend to some more baptisms, names for which have been handed in.

The opposition has started out as usual to stop if possible, the growing prosperity of the Church of Christ in this place, armed, as is usual in such cases, with all the lies and falsehoods that their envious imaginations can invent. Ann Eliza Young's book, containing an account of her polygamous marriage with Brigham Young, is now one of the sweet morsels for the opposition to harp upon; that old story of the doings of polygamy in the days of Brigham Young; events and doings that took place in Mormon Utah, among a class of apostate Mormons a long time after the death of Joseph Smith. The woman that therein exposes her polygamous marriage with Brigham Young, is one that from her babyhood up to womanhood never saw the face of Joseph Smith, much less had never heard his voice, in words of doctrine or teaching. This Utah Mormon Church is alone responsible for the schooling and education of this most deluded and foolish woman, who was victimized by false doctrines and teachings, to become the nineteenth wife of Brigham Young. There was no polygamy doctrine taught among Mormons until years after the prophet's death. These Brighamite Mormons are alone responsible for this fulsome doctrine of polygamy; and not the Reorganized Church, which has for many years past, given its names and testimony against this fulsome doctrine; and has given to the world the faith and discipline of the church on the marriage question as held to by Joseph Smith up to the day of his death. All these facts have been amply set forth before the public in Osterdock, and the man who knowing these facts will become the depository of this Eliza Young's book, and go about the country for the purpose of doing an injury to the Reorganized Church, cannot be any other than a most notorious hypocrite for the subject of the distinction between the two churches of Mormon Utah and the Reorganized Church, has been explained time and time again, to the people of Osterdock; and the persons who have heard all this explanation that will go about the country and wilfully misrepresent the character of an innocent people and their doctrine are spotted as liars and hypocrites.

W. B. S.

EXTRACTS FROM LETTERS.

Bro. E. E. Wheeler, writing from Henderson, Illinois, June 22 says:—

I just closed an interesting series of meetings here. Nineteen meetings in all. The feeling toward us is good. A strawberry and ice cream festival was held on Tuesday evening and was well patronized. We go from here to Rio and North Henderson.

Bro. Henry A. Stebbins wrote, June 22:—

Held meeting in town of Porter, west of Janesville, last Sunday and baptized three. A sore throat like quinsy or tonsilitis had been growing on me, and from Sunday till Wednesday I had a serious time. For near two days could not even swallow a spoonful of water, and suffered severe pain. Sent for Bro. Pitt in extremity and am now gaining so I expect to reach home about 27th, if all goes right.

A supplement to note about our going to the World's Fair might state that I preached at Burlington and Kewanee on the way, and afterwards in Chicago, and near Janesville, also visited Saints in Belleville, Wisconsin.

Bro. Andrew Barr writes an encouraging letter of the growth and prospects of the faith of the Saints in the Eastern Michigan district. A few years ago, the work was begun in Michigan and one district organized embracing the State and Northern Indiana. Afterwards this was divided and the Northern Michigan district

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established. Last year there was a subdivision of this Northern Michigan district and the new district called the Eastern Michigan district set off from it and it is for this last that Bro. Barr acts as Bishop's Agent. He says:—

Our district conference which has just closed is the best held in four or five years. The Spirit was present to comfort in our prayer meetings and preaching services, and in our business sessions there was not a jar. A large representation of the district was present and every heart was made glad and all seemed to rejoice in the glorious hope of the gospel. Many manifested an interest to learn the way more perfectly in financial matters. The work is onward in this district; some sixteen baptized since the General Conference.

EDITORIAL ITEMS.

THE Book of Mormon and the New Testament (Inspired Translation) have been bound in one volume, forming a book with about as much reading matter as the Old and New Testament. It is printed in large type. For prices see advertisement.

Bro. Alfred N. Evans, editor of the Schell City, Missouri, *News*, sends a clipping from a Texas paper. See his letter. The press is doing good service for the cause.

We acknowledge letters received from Sr. Elizabeth Bennett, Wallaceburg, Ontario, Sr. E. A. Dowdall, Elvaston, Illinois, Leroy Francis, Galveston, Texas; the latter a friend to the cause, but not yet a member of the church.

Bro. Richard Coburn writes of the late Chatham, Canada, conference as a pleasant and profitable one.

Bro. T. W. Chatburn baptized fifteen at Kingston, Missouri, lately; comforting news from one of the waste places. When it is considered that Kingston is the county seat of Caldwell county, and but a few miles from old Salem and Far West, whence the Saints were driven in 1838, it must cause Bro. Chatburn and his associate laborers a thrill of satisfaction; as well as the Saints everywhere to feel full of praise to God who has so strangely wrought for the good of his people. Bro. Chatburn is striking sturdily for the cause in his field.

The Central California district reunion will be held at Downey, California, July 14 to 23 inclusive. A large attendance of officials and Saints is desired. See notice of committee in this issue.

Bro. F. A. Atkinson, of Bank P. O., Maryland, would like to see Bro. W. H. Kelley or others of the Eastern mission. Our people were refused houses of worship there, but Bro. Jonathan Carter built a chapel for their use.

Bro. Thomas M. Parr, of Spokane, Washington, thinks his many appeals for a visit from some of the ministry will be in vain unless Brn. Anthony, Davis, or some one in the Northwest respond soon. He has talked the faith to others in public and in private, and some are ready to enter into the work heartily, and who would form a nucleus around whom others would gather. Bro. Parr's plea is an earnest one, supported by many statements that manifest a genuine zeal and willingness to practically aid the missionary. Can the brethren named or others visit Spokane?

Bro. E. O. Clark reports the branch at Boonesborough, Iowa, as reviving and increasing in numbers as a result of the diligent work of district and mission laborers. Eight have been baptized into the branch of late.

Bro. C. J. Spurlock wrote from Burnham, Missouri, June 22, giving account of his labors and the work of other brethren in Southwestern Missouri where he reports the work to be building up. He baptized two, and was encouraged by the outlook.

Bro. and Sr. William Anderson, Bro. and Sr. H. A. Stebbins, Bro. and Sr. W. H. Deam, and Bro. A. M. Newberry arrived home from the World's Fair during the week of the 25th.

Brn. Columbus Scott, E. L. Kelley, Joseph Snively, E. L. Page, and James Allen attended the Decatur district conference at Lucas, Iowa, June 24 and 25.

Bro. E. H. Fisher, of Boston, spent Sunday the 25th among Lamoni relatives and friends.

Bro. G. H. Noble, of Illinois, made us a pleasant call while visiting Lamoni relatives. He is accompanied by his mother.

Bro. J. A. Davis presented the word and made friends to the cause at Hector, Minnesota. He was denied use of the Baptist church, but occupied a public hall. Bro. A. Worden, residing at Hector, wrote well of Bro. Davis' efforts.

Bro. C. E. Butterworth wishes those interested to take notice that the two-days' meeting appointed for Harlan, Iowa, July 15 and 16, has been indefinitely postponed by request of the branch president.

Bro. George H. Hilliard, of the Bisnopric, has just completed a preaching tour in the Northwestern and Central Kansas districts. He will leave for the Pacific Slope July 8, where he will attend the reunion at Downey, California, beginning July 14, and afterwards visit all places in the State where the work demands his aid.

EXPELLED.

The Saints willl please take notice that Sr. Esther Buck has been expelled from the fellowship of the Atchison, Missouri, branch, upon charges of unchristianlike conduct duly investigated by a court of elders, duly appointed. By order of

C. E. GUINAND,
President of branch.

June 10, 1893.

Mothers' Home Column.

A Jewish rabbi said, "God could not be everywhere so he made mothers." Would that all mothers might manifest God's love and wisdom in training their children.

WEAVING.

Yes, I'm a weaver, and each day
The threads of life I spin,
And be the colors what they may,
I still must weave them in.
With morning light there comes the thought,
As I my task begin—
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes he gives me threads of gold,
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.
And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies,
And fades in night away.

O, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.
When safe at home in heavenly light,
How clearly I shall see
That every thread, the dark, the bright,
Each one had need to be!

—*Christian Advocate.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

The earnest prayers of the Prayer Union are desired for a sister who has become estranged from the church and from her husband. That she may return to the church and to her husband's love, and be healed in body and mind.

"LOVING AND TRAINING."

TRUMBULL in his second chapter of Hints on Child Training says: "It is the mistake of many parents to suppose that their chief duty is in loving and counseling their children, rather than in loving and training them."

One mother at least when reading this chapter felt the full force of the words and realized the great difference between *counseling* and *training*. Mothers, who have young children around your knees, do you fully comprehend the difference? The time for training is now—now when the plants are tender, when the tendrils of the vine are reaching out in all directions for a support to cling to. By and by they will have twined firmly around some support and then, if it was not the right one, it will be hard to unwind them. The days for counseling will come, but what the child now needs, what God demands of you now to give is wise training. Think of it, mothers. It is the right of your child—his birthright—and when you deprive him of it, you do him a great wrong.

"It is a parent's privilege and a parent's duty, to make his children, by God's blessing, to be and to do what they should be and do, rather than what they would like to be and to do. If, indeed, this were not so, a parent's mission would be sadly limited in scope and diminished in importance and preciousness. The parent who does not recognize the possibility of training his children as well as instructing them, misses one of his highest

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privileges as a parent, and fails of his most important work for his children."

Mothers, we appeal to you and ask you to let us reason together. "In a multitude of counsel there is safety." Many are opposing this work of the Daughters of Zion, not because they desire to oppose any good thing, but because they do not understand it. Do not know the breath and scope of its aims and intent. They say: "We have the word of God, and if we will be governed by this we will not have any use for these outside helps." The question, dear Saint, is not what we *might* be, but what we are; and if there is one of us who can say, "I am governed wholly by the law of God, I understand it fully and practice it entirely," then we say to such, while you do not need to learn, it is your duty to teach, and we want you to remember that the Daughters of Zion are seeking to learn their duty to their children and to each other. Come to us as a teacher and you will find attentive and willing scholars. Don't say, "The gospel covers it all," and leave the matter there, for the assertion is true, but it is misleading. The gospel does *cover it all*, but there is the gospel of words and the gospel of deeds. The gospel of words without the gospel of deeds is nothing but a putrefying carcass—a warning to those who pass by and a stench in their nostrils. The sooner therefore we breathe life and vitalily into the gospel of words, by clothing it with the celestial garments of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, of which Bro. Heman Smith is now writing in such forcible language, the sooner will we convince the world that there is a divine reality in the religion we profess—that it is not a "Sounding brass and a tinkling cymbal."

That we need the gospel *applied*—applied to the governing of our own lives—the lives of our children, who of you will deny? Are we as a people so perfect that we have nothing to learn from each other, nothing to gain by counseling with each other? Surely none will say this, for we have yet to meet one who is prepared to make this assertion.

Listen, mothers, while we repeat to you the words of a Christian physician and the father of a large family: "Tell the mothers for me that they cannot guard their little ones too closely. Tell them not to make the grave mistake made by so many mothers, 'My child is too pure and innocent to do anything vile,' for it is just because they are innocent—because they do not know what vile means—that other children who are older lead them astray. Little ones whose parents are Christians, as well as refined and educated members of society are being taught evil things; and God help them, and are all the more to be pitied beause their parents *love them too well to watch them.*"

We are dealing with facts, not with fancy or imagination, and there is a fact to which the Spirit of the Lord bears abundant witness and that fact is this: If the Daughters of Zion are faithful to their trust, God will bless their efforts and make their labors a blessing to the church.

We append below the list of names sent in since last issue:—

United Daughters of Zion.

Mary C. Ode, Clarksdale, Missouri.
Lottie A. Browne, Providence, R. I.
Ella M. Rogers, " "
Sr. Sarah Waltenbaugh, Higbee, Missouri.
Mary Ann Richards, " "
Eliza Thomas, " "
Lavina Lilly, " "
Caroline Lilly, " "
Charlotte Peters, " "
Lizzie Winn, " "
Margaret Jones, " "
Margaret Kelso, " "
Celia Bentham, " "

PROGRAMME.

Programme for monthly meeting of the Daughters of Zion, July, 1893:—

Opening hymn, number 181, Saints' Harp.

Prayer.

Reading and discussion of chapters 3 and 4 of H. Clay Trumbull's Hints On Child-Training.

Essay, subject, Different Natures Require Different Training.

General remarks upon mother's work.

Closing hymn, number 233.

Dismissal by prayer.

SAN FRANCISCO, Cal.

At our sisters' Prayer Union, June 15, 1893, 2:30 p. m., before prayer meeting, a motion was made by our worthy sister, J. Knight, that we organize in harmony with the United Daughters of Zion. Motion was seconded and carried by uplifted hands by every sister present. First meeting of said society to be held the second Thursday in July, 2:30 p. m. Please, sisters, come to that meeting and as many other ladies as will, and give your names. We wish to do more for each other and our neighbors than we have done. We think it is a good and a grand work. May God bless all such efforts, is our prayer.

SR. MARY A. SAXE, Chairman,
SR. MARY L. DOUGLAS, Sec.

[Secretary should send list of names to Sr. C. B. Stebbins, for enrollment and also for publication in *Herald*.—ED.]

LAMONI, Iowa.

Dear Sisters:—As I am deprived of the privilege of attending the house of worship this afternoon, I will try to pen a few lines of thought. I have been reading the Mothers' Home Column in regard to the weak ones. O that God might assist me to do something for him in this great work! Can we, O can we, pull our skirts aside and say, "Touch me not, for I am holier than thou?"

Are we mothers? How do we know that in the future our daughter or son may not be one of the fallen ones? I remember well the prayers of a mother long gone to rest that her girl might be kept from the power of the evil one, and to-day I thank God for a mother's prayers, and may he give us grace to aid not only by our prayers but in a substantial way to offer a kind and helping hand whenever and however it may be needed.

I have long thought of this subject and prayed that the way might be opened for me to do some little work in this field, although it be a very little, and as I never have written before, I will bear my testimony that I know that this latter-day work is the work of God. Several years ago Bro. I. N. White in one of his sermons said it was necessary for all to have a knowledge for themselves of the truthfulness of the three books, the Bible, Book of Mormon, and Book of Doctrine and Covenants. I went in prayer and the Spirit said to me, "If the books were of the world the world would accept them, but because the world rejected them, it was an evidence that they were of God." This with the spirit it was given in was an evidence to me of their truth. E. ROBERTS.

SAN FRANCISCO, California.

Dear Sisters:—Will the mothers of Home Column know what I mean by a sympathy plaster? It is a recipe I have to use very often in my family, and I can recommend it as a sure cure for many troubles that befall our dear ones. I have to use it many times a day, and am very sorry when I run out of a supply. I often use it with good results, even on my husband, but with my six children I find it a never failing remedy. One perhaps runs in crying with a bump from a bad fall, and on goes my plaster, stuck on with a kiss. I tell him I know just how it hurts him, and my plaster does its work right away. Another comes with a torn kite, all hope gone of any more fun with other boys, and little Annie runs in crying with her doll's head smashed and her dress torn, and then I find I have to apply a practical plaster. My older ones come and tell me their little trials and troubles of school life, and I have to apply my plaster all the while. But if I should tell my little tots it serves them right when they fall and get hurt, they would cry the louder and the pain would be harder to bear. When I apply my plaster there are soon smiles instead of tears.

With my older ones I try to enter into their grievances when their feelings are hurt or when they are annoyed by their schoolmates. Then I have to try and put on a charity plaster. I try to bring them to see that perhaps they knew no better or they might have misunderstood them, and I often see the clouds roll away. And so, mothers of the Home Column, let us enter into the lives of our children more while they are young. A broken doll or a torn kite is, for the time, as great a sorrow to our babies as the trials and troubles which come to us as mothers, and which we often feel we could not bear had we not a kind and loving heavenly Father to go to, for help and guidance. Let us never turn our dear ones from us and think we have no time to bother with them, or we shall regret it in after years. Never mind if we are washing or ironing, or busy at the sewing machine. We shall be putting our time out at good interest if we have to stop for a few minutes to apply a sympathy plaster.

As our children grow up to manhood and womanhood they will then naturally turn to us for counsel and advice. How often do we see and hear of young men and young girls going wrong because they have not been brought up to confide in their parents. Had their mothers always been ready to listen and advise them how different might have been their fate. Let us teach these dear ones com-

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mitted to our charge to always confide in us, to love and not to fear us. I know some who have gone astray who apparently have had the best of training, yet I have felt that there must have been something lacking in their training. But, mothers, let us by our life and example teach them the things of God. Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." Can you find the man or woman that forgets what mother said or did when they were children? Mothers, we are leaving a record for good or evil for our children to remember. In a few short years our dear ones will be what we now are, and so, dear sisters, let us faithfully fulfill every duty, that, by-and-by when we gather our family round us on that other shore there may not be one missing; for it seems to me heaven could not be heaven to me if one of my dear ones was not there. Let us so live that we may be one unbroken circle. Praying that I may be ever faithful, I remain,

Your sister in Christ,

E. R.

HIGBEE, Mo., June 12.

To the Corresponding Secretary of the Daughters of Zion:—In answer to the call for organizing a society of Daughters of Zion, the sisters met at the church on Monday evening, June 12, and Sr. A. Thorburn was elected chairman *pro tem.*, Sr. L. Lilly secretary *pro tem.* Meeting opened by singing hymn 182. Prayer by Sr. Kelso. Object of the organization was then stated and the constitution and by-laws were read and adopted. Nominations for chairman and secretary as permanent officers were then in order, and Sr. Eliza Thomas chairman, and Sr. C. Bentham secretary, were unanimously elected. The following names were enrolled. [See names elsewhere.]

Meeting adjourned subject to the call of chairman. CELIA BENTHAM, Sec.

Letter Department.

HITEMAN, Io., June 12.

Editors Herald:—I left Lamoni, April 25, and went to Prescott, Iowa, where on the evening of the 26th I opened the campaign for the conference year, in the Baptist church, which had been procured by Bro. W. E. Messenger, who with his excellent family reside there. I occupied the church four evenings, and moved into the Disciple church and held five services with fair-sized congregations attending, who gave us respectful attention, and I felt excellent liberty, and it was easy to preach. I made my home with Bro. Messenger while at Prescott. Srs. Messenger and Ruth Johnson, of Burlington, aided greatly in the services, taking the lead in singing, and pressing the organ into the exercises. I trust the Lord will water the seed sown at Prescott sometime to the salvation of souls. Elders stopping at Prescott will find the latch string of Bro. Messenger's liberality suspended on the outside. He is interested in the good work and will freely accord a welcome. Disciples, Baptists, and Methodists predominate there. Some of them all will hear.

On the 6th of May, I took kindly but rather regretful leave of Bro. Messenger and family, and returned to Afton, the first station east of Creston. Arriving at the station I felt a little lonesome with no Saint's face to greet me there. By inquiry I learned that Bro. H. C. Hughes, to whom I had written of my coming, but who had failed to get the note, resided about two miles south of town on the locally famed D. K. Wright farm. Leaving my luggage in a store I angled across the undulating and richly carpeted pasture meadows to the farm, and was not long being welcomed to Bro. Hughes' home with a welcome such as is peculiar to Saints. I remained in that community about ten days, preaching a number of times in the schoolhouse near by, and once in the Adventist chapel in the town of Afton. The Baptist minister was present at this last service and assisted in the opening exercises. Our meetings at Afton were well attended considering the sparsely settled country; a good interest was manifest, a permanent opening made for the preaching of the word. I must not omit to state that Bro. John Anderson, of Wirt, Ringgold county, was at all the services held at Afton, preached once, and assisted in all the others. He gives about all his time to the work; rides his own pony, travels from house to house, talking, distributing tracts, selling books, and preaching occasionally. Who knows what a great foundation he may be laying in all that country for a future work to be done? Go on, Bro. John, and "our Father" bless you still.

It was while yet at Afton that I received the sad news of the death of Aunt Emily McCutchan, of Pawnee, Missouri, my father's oldest sister. Thus another Saint, tried and true, has passed on to the rest of the faithful in Christ, and we are one less on this side the mystic vail intervening this and the "golden strand." May we be found worthy to join the elect of God over there.

After the two brethren Hughes had remembered the elder's necessities and kindly administered, I, on the 17th of May, bade them and family good-bye, though remembering their tears of regret at our departure, and went on to Lucas. Arriving there I was domiciled at Bro. Isaac Phillips', where I sought rest.

At Lucas, as at many other places, the "faithful few" are found in their places, laboring to bear the burden of the work along, always on time at the services for worship, ready to lend a helping hand to all who need. When some of the Saints anywhere seem to be so inactive and almost indifferent, it reminds us of the parable of the "ten virgins," where the inactive, slothful ones will be at the coming of our Savior, as now, behind, slothful, unprepared, their "lamps gone out," *not ready* to enter the marriage palace of the Savior and the redeemed. "*Be ye also ready*," is our Lord's admonition. Saints, will we gird our loins and trim our lamps? or shall we vainly plead, "Lord open unto us," and be answered solemnly and sadly, "depart, I never acknowledged you. You said and prayed, Lord, Lord, but did not." "How shall we escape if we *neglect* so great salvation?" is a question propounded by a man, but can any angel answer it? Only can we escape when the pledge of the eternal Godhead can be broken, if we "neglect" so great salvation. I would not insinuate that such are dead, but they are not beyond the dying point. Some may be dead while they live. I preached a number of times while at Lucas, with liberty and apparent acceptance to the brethren, and labored in harmony with those in charge, also had the privilege of baptizing one, Bro. Jacob Patterson, who, I hope, will realize in the gospel all that it is recommended by God's servants to be, and even more, by keeping faithfully all its requirements. Good Brother E. B. Morgan, is at home, laboring for the bread that perishes. How I wish he could realize how greatly the Lord's harvest needs more laborers! I pray the Lord to give the laborers for his vineyard, industry. Evils of various kinds, like wide, sweeping ocean waves are passing over the people everywhere, and as if dazed they suffer themselves to be carried resistlessly along into the vortex of woe. The nations are powerless, it seems, to repel the high tides; organized greed of riches at any risk, and social impurity, with its soul-withering blights, are eating away the heart vitals of millions. Just think of the authorized statement made at the World's Congress at Chicago a few days since, that there are more than forty thousand fallen girls in New York City under sixteen years of age!

Brethren of the ministry, think! Saints think! Is not labor needed? And then the omnipresent and damning intoxicating drink curse, organized to resist sobriety, uprightness, and honesty. And then to realize that like a mighty Gibralter, it *stands*, enlarges its entrenchments, lengthens its cords, strengthens its stakes, and tightens its boa-like coils about society, while its fangs convey its deadly poison to the world's heart! And then, to consider the attendant train of evils that follow in the wake of these great evils, with their pestilential blasts. These afford a field of labor sufficient for all who will to aid in saving all possible from the deadly paralysis spiritual.

But I must return: My visit to Lucas was pleasant, and I trust, did good. Bro. John Watkins, branch president, is at his post day and evening, serving as janitor of the church as well, and is as faithfully seconded in his work by Bro. Phillips, the faithful priest, with other officers there. Credit here is due the Lucas Saints for administering to the elder's temporal necessities. By request of the G. A. R., at Lucas, I delivered a sort of memorial address to a large audience in the opera house on the evening of May 30. I thought and spoke of the continued struggle of the race, so long and heroic, to emancipate itself from the bondage of wrong and injustice and to attain to the plane of liberty and the vindication of its rights. How each wrong or self-mistake of mankind has had to be atoned for along the ages, by shedding of blood; and by the shedding of blood has right been vindicated; by revolution has this been done. A strange teacher is revolution, but by it the world has steadily advanced till now. But the price paid has been immense!

Nations have fallen, governments been

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overthrown, others have been established on their ruins, human rights have been vindicated and bequeathed to us, but the cost has been fearful, blood and heroism. Such have been the means and the price of civil liberty, but the world yet stands. How of the spiritual and moral freedom sought by the world? What is its history? Is it revolution, moral strife, a struggle of righteousness against evil? The records would so indicate, but whence the *origin* of all the wrong, moral and civil? Is it ignorance? and does the world refuse to be taught except by the saddest and most dire and costly experience? Man never has, nor *will* he learn except by experience. He has to *try* a thing to be convinced. As man has tried one kind of government after another in trying to find the right, and as often refusing to be convinced till crushed by its fall, in the civil so in the moral. The race is burdened with religious evil, and although the Allwise has provided a remedy, it will not accept it till forced to by the absolute failure of all its own proposals. Nothing, therefore, short of the failure of the present existing babel of religious doctrines will convince the world that the gospel of Christ is true. But Babylon is falling. Let her fall; men will then seek God; not till then.

But if revolution (investigation) is necessary to the discovery of the truth, (and all past experience proves that it is), I hope the Saints will not be too greatly agitated over the investigation and effort of the brethren to get at the right and truth of things as they relate to the church and the faith; nor should they withdraw their patronage from the *Saints' Herald*, or "refuse to lend it to their neighbors, because all sides of questions of faith are examined" in its pages. It is not intelligent, honest investigation that overthrows churches or governments, it is this that saves them when *they are right*. It is oftener a neglect and indifference to the investigation of things that permit the right to go down before the wrong. "But the leading minds in the church should not contend through the *Herald* about those important points." Would you be any better prepared for their decisions should they be arrived at in any other manner? Who but the leading minds are expected to lead out on important matters of any kind in any relation, religious or civil? Wherever honest, earnest investigation ceases, indifference ensues, and stagnation follows, poisons accummulate, and disease results. It was not the vigorous investigation of the Judaizing heresy by the ancient apostles, elders, and saints that overthrew the Church of Christ (Acts, chapter 15), but an indifference in subsequent time to the work of false teachers and a consequent failure to look after the matter in time. (Acts 20: 28-30; 2 Peter 2: 1, 2.) "Be sober, be vigilant." Eternal vigilance is the salvation of liberty. Did not the church, after the death of Joseph and Hyrum the prophets, fall into a nightmare of stupidity, while false teachers did their evil work and wrought the overthrow of their faith? Did not those stealthy, wily workers divert the minds of the Saints from the books, the law and the faith, while they privily worked the evil; and the Saints, lulled to indifference on the vital question, fell to doing as "told" without asking any questions! Ask questions, investigate, honestly examine. By such exercise is strength gained, faith strengthened, truth developed, error exposed, wrong unmasked and put away, and confidence renewed, and the cause built up. Men and governments have been revolutionized, shocked, and made to tremble while being treated for the disease of wrong: but the moral blood was cleansed; they were saved and the world yet stands. And this is the day when every doctrine that can be shaken will be removed, and the immovable shall remain. (Hebrews 12: 27, 28.) But the "kingdom cannot be moved," but shall stand forever." (Dan. 2: 44.) Let us not therefore *faint* by the way. Pardon this, another digression, but do not hide the light, brethren, because we love to investigate, but let it shine to all through the *Herald* also.

I came to this place on the 6th inst. and found Bro. Robinson, of Oakley, here, also Bro. John Allen, of Lucas, who are helping the local brethren to keep the gospel banner unfurled, that others may be enlisted in the cause we love. Some interest is manifest; some are investigating. Those baptized by Bro. Snively here last summer are taking hold with renewed diligence, and are rejoicing because of having obeyed the truth in the love of it. The Baptist brethren of color here have kindly opened their house of worship freely to us, and at the conclusion of our efforts here last evening, June 15, for the present, they tendered the use of their house to me or any of our elders when wishing to preach here: and their janitor cares for it for us, and Bro. Randolph warmly invited me to return and preach for them again. Prejudice is high and sharp here, with the religious classes more especially, and consequently some refuse to hear. May they see the error of their way. I go from here to Oakley, seven miles north of Chariton, by request, to see what may be done in the interest of the work. Your colaborer,

C. SCOTT.

SCHELL CITY, Mo., June 19.

Editors Herald:—I frequently notice articles in my exchanges concerning "Mormonism" and the Latter Day Saints. Some speak well of the Reorganized Church, and some do not, confounding it with the Utah Church; but I am glad to say that my observations have shown that the secular press is becoming more fair in its treatment of the true church, and recognizes more generally than formerly the differences in Utahism and the Reorganized Church. The inclosed clipping from the Denison *Gazetteer*, published at Denison, Texas, shows a decided improvement over the comments of the press of former years. Every Latter Day Saint should rejoice at the tearing down of the great mountain of prejudice that has so long hindered the cause of truth. Yours in bonds,

ALFRED N. EVANS.

The *Gazetteer* is in receipt of a pamphlet, being a report of the forty-first Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Lamoni, Iowa, April 6–17, inclusive. This church should not be confounded with the "Mormon" Church of Utah. The Reorganized Church never countenanced polygamy nor several other questionable doctrines peculiar to "Mormonism." Joseph Smith, son of the prophet, is the President of the Reorganized Church, which has a membership in Australia, Society Islands, Hawaii, Great Britain, on the Continent, and in nearly every State in the Union. The net gain of membership the past year is given at 1,820. The membership in Texas is 504.

CASS CITY, Mich, June 20.

Editors Herald:—Our conference at Juniata is over, and the Saints have scattered and gone away to their homes again feeling to double their diligence in the great work they love so well, but not without tears of sorrow streaming down their faces as they gave each other the parting hand, not knowing when they might meet again. Never did the writer meet with a more happy, devoted people than those gathered at Juniata. Not a frown was to be seen, not a jar was felt throughout the entire session; peace and unity seemed to be in every heart. The Spirit of God was their abiding Comforter all the way through, at times resting as a mantle on the assembly. And while about two hundred of those happy people with their baskets dismounted from the several trains and carriages to commune with the little branch of Juniata, made up of only five families, it seemed almost impossible for so many people to find lodging in so few places. But it was soon announced that nearly every family could make sleeping room for forty people, and feed as many as would come. So away they went to their lodging places, feeling at home, no one feeling they had too many.

The Juniata Saints are of the large, open-hearted kind, who are not afraid of doing too much for their brethren and the gospel. Never was our conference more ably sustained than there. Every one seemed glad he had come. One would have thought those happy people never expected to separate again; but alas! when Monday morning came they were made sensible that this was not the final gathering.

Strong men that had been able to stand the fiery darts of the enemy while unfurling the banner of King Emmanuel now began to look pale, and tears would trickle down their cheeks as they clasped the parting hands of dear friends from whom they must separate. And while the eastbound train rolled away from the little station, loaded with the people of God who had sacrificed time and money to come and worship, leaving the writer standing on the platform to enjoy the principle of thought, as she passed away in the distance and faded out I felt to say, "How long, O Lord, before thy people can meet to part no more! And when shall the final gathering be?" But another thought brought to my mind what the blessed Master had said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Taking this thought into consideration I felt

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to arise and help to bring about the redemption of Zion, and accordingly I have come to Cass City in company with Bro. William Davis to open the work here, and Bro. Gilbert has the promise of the skating hall for one week. We have scattered handbills all over town and will commence business to-night. What the fruits may be the future must tell. In bonds,

R. E. GRANT.

DOW CITY, Ia., June 26.

Editors Herald:—I have inclosed conference minutes for publication, also a beautiful hymn sung in tongues and afterwards in interpretation at our conference by Sr. Kate Turner. Some of the brethren suggested that it be sent to the office and if you saw fit, to publish it in the *Herald*. We thought it might cheer, and comfort, and bless others as well as ourselves. Bro. Butterworth, I notice, has written and made mention of some of the good things that are transpiring in the district, so will not say more only that the outlook for the good of the work and those engaged in it is brightening and encouraging. With kind regards.

Your brother in Christ,

JOHN PETT.

MANCHESTER, Eng., June 14.

Editors Herald:—My last communication to the *Herald* was written in London, about nine months ago. I continued my labors in London for about fifteen weeks and am of the opinion that a little good was accomplished. While there I had the pleasure of inducting three persons within the portals of the kingdom. The spiritual condition of the branch has improved very materially. London, in my opinion, is the Babylon of the last days, hence it is a difficult task to make many converts to the gospel in this great city of pride, sin, and wickedness. The local brethren there do much in the way of street preaching and distributing church literature, etc. I am confident that there are yet many souls to be gathered into the fold, providing that the proper effort is put forth by the church and the Saints residing there. When we consider that the population numbers between four and five millions, it seems to me that the church ought to have at least one of its able ministers stationed there the year round, whose time could be devoted entirely in the interest of the church and the salvation of the people. While there we organized a Sunday school which is meeting with success under the superintendency of Bro. Gerrard, Sr. The branch is well equipped in point of officers and if these brethren will only remain faithful, and keep jealousy from their midst, and work in accord with each other and the law of God, success will crown their efforts. I am indebted to the kind hospitality of Bro. T. Bradshaw and his excellent wife with whom I made my home during my long stay in that city. I was heartily welcomed by all the brethren and sisters, and must confess that I greatly enjoyed my visit among them; and my prayer to God is that they may be prospered both temporally and spiritually.

From here I went to South Wales, stopping at Cardiff for a few days, and was joined by Bro. Gillen. The branch in this place was almost in a disorganized state, but Bro. J. R. Evans informs me of late that its spiritual condition has improved somewhat, and that the prospects for the future are more encouraging. Bro. Gould and wife give all who may go that way a kind welcome to their home.

We next called at Aberdare, where we attended the district conference, which to my mind was almost a failure, as only one of the members of the branch attended, and that during one session of the conference; but I have been informed that the members have revived and are now feeling anxious to do their duty to the work. May God help them so to do.

From here we went to Morriston, the home of the former president of the mission, Bro. J. R. Gibbs, who with his kind family gave us a hearty reception. We passed on to Llanelly and attended district conference there in February, which proved to be a success. Bro. J. R. Evans was elected president of the district. The Welsh mission conference was convened on the 21st ult. and continued over the 23d. It was a profitable one, and much good was accomplished. There was a large gathering of the brethren, all of whom pledged their word that they would do all they could to coöperate with us to reëstablish the work in Wales. Unity, love, and good will prevailed throughout the entire sessions. The speakers were abundantly blessed by the Spirit of God in dispensing the word, and good-sized congregations greeted them on each occasion. The press made very favorable comments on what transpired. The Saints' chapel at this place has been undergoing repairs inside, which have improved its appearance very considerably, and which were very much needed, although the renovation is far from being complete, the building having been in a very dilapidated condition. The appeal in behalf of the Welsh mission will elucidate the needs of this house in particular, also the wants of the mission. It is to be hoped that all the Welsh Saints will heartily respond to the appeal which no doubt will have appeared in the *Herald* and *Zion's Ensign* ere this.

Perhaps some of your readers will remember that in my last letter I mentioned that a Sunday school had been organized at Llanelly. Well it has not flourished to the extent of our anticipations, but it is still in existence, leaving some hopes that it will be a power for some good in the immediate future. Sr. Annie Edwards has been elected superintendent, and is actively engaged in advancing its interests, and to make it a success. I desire to state to the credit of the majority of the brethren in Wales that they have quit the use of intoxicants and tobacco, and that a great many of both brethren and sisters have abandoned the use of tea and coffee. Some few were baptized within the last month, so you see that we are gaining a little and live in hopes of making more rapid progress by and by. It will require time, money, and great patience to bring about the desired results in that mission. Brn. J. R. Evans and A. Edwards are laboring faithfully to magnify their calling but we need more help, and we trust that the petition of the mission conference to send one more laborers from America will meet with favor.

About the 1st of March I visited the Birmingham, England, branch, and spent a few days enjoyably with the Saints there. Brn. T. Taylor and C. H. Caton, and others of the brethren there are alive in the work, and give me a hearty greeting which is a source of great strength and encouragement to a traveling missionary. Bro. Taylor is feeling the loss of his companion very keenly. She was a noble woman and a faithful Saint in Israel, and her presence is greatly missed by all who came in contact with her. It is a great consolation to him and us to know that she died in the Lord and that her spirit is now resting in the paradise of God. I arrived in this city on the 6th inst. Business of a pressing nature requiring my presence here for a short time I had the pleasure of addressing the Saints twice (morning and evening) on last Sabbath, and shall remain here over the coming one. The branch is in a very fair condition spiritually. Bro. James Baty is president and is ably assisted by a full complement of officers. Bro. Joseph Dewsnup, Sen., is president of the Manchester district, and is the right man in the right place. He works very systematically. He has upwards of twenty elders and priests whom he keeps busily engaged filling appointments throughout the district on every Lord's day, and what is most commendable about his labors is that he not only says "Go," but leads the way. He has opened a new room in Salford that is kept in operation all the Sabbath, and once each week, and they have also organized a Sunday school in connection therewith that numbers between forty and fifty. This is separate and apart from the Manchester branch Sunday school.

The conference held in Manchester early in April passed off pleasantly, the report of which appeared in the *Herald*. It is just one year ago to-day since I bade farewell to loved ones at home and started for my far-off mission (the British Isles), and O how sad and lonely I felt when the hour of my departure finally arrived! Only our heavenly Father knows what my feelings were when separating from those whom I love most on earth. And how forcibly does the saying of Christ come to my mind, "Whosoever putteth his hand to the plough, and looketh back is not fit for the kingdom of God," and the language of the poet which says: "Where duty calls, or danger, be never wanting there." While I have a great longing in my heart to see the dear ones at home, still I am anxious, by the grace of God, to stand by my post of duty until the Master shall give me by the Spirit an intimation that I am at liberty to return home. It is a source of much joy and consolation to me to know that he who has bidden me work in the interests of the souls of men has promised to be both a father and a husband to those left behind.

The weather has been unusually dry in this country all this spring and summer, and unless rain comes soon a rather serious drought is anticipated, which will make times very hard here.

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Cholera is lurking about in the neighboring countries, France especially. The people here are feeling very uneasy and are using every precautionary means to keep it from Great Britain. My health is good and I am feeling desirous of continuing the warfare. Bro. J. W. Gillen is at Leeds. With kind remembrance to all the Saints, I remain,

Your brother,

GOMER T. GRIFFITHS.

P. S.—My permanent address in South Wales, is No. 30 Inkerman street, Llanelly; in England, No. 17 Dawson street, Manchester.

EUREKA, Cal., June 21.

Editors Herald:—I arrived here on the 14th and met Bro. Bohall and family, and the next day met Bro. B. Robinson and family and Bro. Samuel Robinson and family who have just arrived from Oakdale, and Bro. and Sr. Kinsey with whom I am now tarrying. I preached in the Christian church on Sunday afternoon and on Monday and Tuesday evenings, and will continue on Thursday and Friday evenings; have so far had good and attentive audiences, and since this conference year began I have enjoyed very much liberty in preaching, more continuously than ever before in my ministry. The brethren here are widely scattered, and by reason of this have not been able to meet together often. We expect to meet them on next Sunday and hold meetings next week in Rohnerville, and probably the Saints may further complete the organization of their branch, as some new members have come among them.

I visited the Saints near Ferndale, Bro. B. Robinson taking me out there in his buggy. I met Brn. Worthington and families, Sr. Anderson, and Bro. and Sr. Vedder, and will hold meetings in their neighborhood next week, beginning on Sunday.

I wish to say to the Saints of Northern and Central California districts that our reunion time is drawing near, as it will commence on the 9th of September. Reduc[illegible]ates will be obtained on all lines of railroads running to San Jose, the place of meeting, and certificates will be sent to all the branches of these districts or to any part of the mission to anyone wishing to attend the reunion. A lot will be secured for the large tent, and grounds for the small tents, and ample accommodation for teams, fuel, boarding and lodging, etc. The grounds are within a few paces of the electric cars which run down the main street of the city, and everthing will be done to make the Saints and friends comfortable. Further instructions will be given before the reunion and after the arrangements are more perfected. Until then anyone wishing information may apply to the writer of this at No. 2910 Sixteenth Street, San Francisco. We hope that as many of the Saints as can possibly do so will attend. Come to help and not only to receive; come to bless, and thus receive a blessing.

In this field the work is moving on nicely. All the missionaries are working with all their vigor, and God is blessing them. Good reports come from all of them. Hollister said they never heard such preaching as was done by Bro. A. Haws assisted by Bro. William Pickering. Bro. H. L. Holt so stirred up the good Christians (?) of Haywards that they tried to pull down their tents about midnight, and shot at the constable who was chasing them to arrest them. I have not heard the particulars yet. Bro. Daley writes from Oregon that he intends to hoist the white hall soon, and Bro. J. Davis is sounding the trumpet in Columbia City, Washington, while the brethren south are keeping the light before the people, and are preparing for a grand time at the Downey reunion on the 14th of July. Everything will be as convenient as possible, and all the Saints that can will be there. If possible I will share in the feast of good things with them.

In bonds,

J. F. BURTON.

OZARK, Mo., June 21.

Editors Herald:—I came to this place a week ago. I am making my stay at the pleasant home of Oliver Rounds. Though not a member of the church yet one cannot help but feel welcome at his home. Sr. Addie Hull, the only member here, has done much good by loaning papers and tracts. I spoke one night in the Presbyterian church, that was all they could stand, so I spoke in the open air to large crowds. A great many felt indignant at the way I was treated and I have the promise of a hall the next time I come. Some are very much interested. I had the pleasure of leading four precious souls into the water. The clipping from the Ozark *Republican* will answer.

In bonds,

H. SPARLING.

MESHOPPEN, Pa., June 13.

Editors Herald:—I left home on May 10 for this mission. I met Bro. M. F. Gowell in Chicago. We stopped at Wheeling, West Virginia, and labored there and at Glen Easton about three weeks. We left there the 28th, Bro. Gowell for Goose Creek, the writer for Philadelphia and Wyoming Valley, Pennsylvania, leaving Bro. Parrish to continue the work by the aid of the branch officers. When I arrived in Philadelphia I found Bro. Parsons alive to the interests of the work, and I trust the Saints are also thus alive. I did not get to see many of them while there. When I arrived in Plymouth I learned that a few of the Saints had been meeting together and having good meetings. I believe there are fair prospects of a good work being done there in the future. I came on to Meshoppen, found the Saints all firm in the faith, although laboring under some discouragements, which we hope to overcome this summer. I went to Baptist prayer meeting about four miles from here last week. The pastor invited me to open by prayer; he also requested me to talk awhile for them. I did so with good liberty and all seemed well pleased. I intend to hold some meetings there when I can get time. On last Sunday I preached in a schoolhouse about ten miles from here where I preached about eight years ago; met a Mr. and Mrs. Parks who had been reading the *Saints' Herald* sent them by their children from Minnesota, members of the church. We are making friends to the cause, removing prejudice, sowing the seed, and hope to reap the harvest by and by. I shall leave for Hyde Park to-morrow and will see what can be done there, then to Plymouth again. When through there will go up to Bradford and Sullivan counties.

I see by the *Herald* that Bro. W. H. Kelley has placed me in charge of what used to be known as the Wyoming Valley district comprising Northeastern Pennsylvania. Anyone wanting labor or information in regard to the work in this field will please write me, as I desire to be acquainted with the needs of the work and supply all the calls if possible. Bro. William Ransom of Plymouth, Pennsylvania, is appointed to receive tithes and free-will offerings, and I should like all the Saints in this district to assist all they can by putting their shoulders to the work and helping push it forward. The prospects are bright before us and the field is ripe for the Harvest. I expect to have a grove meeting here about the 1st of August. Will give further notice in due time. Ever praying for the success of the work, Your brother in the faith,

H. H. ROBINSON.

Original Poetry.

HYMN IN TONGUES.

Sung by Sr. Kate Turner, afterwards in interpretation, at the Galland's Grove, Iowa, District Conference, June 4, 1893.

Rejoice! for I, your God, am nigh,
Your prayers ascend to me on high;
Your weary hearts shall strengthened be
If you will put your trust in me.

Rejoice! and do my sovereign will,
My arms of love are round you still;
My angels, too, shall guide the way,
And lead you on to endless day.

My holy law you must obey,
And walk within the narrow way;
And I will be your shield and guide,
Whatever evil may betide.

Ye sad and weary, worn and tossed,
Look unto me and fear no loss;
This holy promise keep in view,
That I will bring you conqueror through.

Ye chosen servants of your God,
Go forth glad news to spread abroad;
The field is white, the harvest reap,
No more the world in error keep.

Go forth and labor with your might;
My power shall ever with you be,
Yea, darkness shall be changed to light,
And many souls shall be made free.

Lift up your heads, I hear your voice;
Your many sins are now forgiven;
With you my angels here rejoice;
Your names are written, too, in heaven.

Ye who have sought the narrow way,
And yet outside the kingdom stand,
Arise! the gospel truth obey,
The day is now, the time's at hand.

Salvation's free, 'tis free to all,
To all who do my sovereign will;
The Spirit and the Bride say, "Come,"
This holy mandate to fulfill.

In 1850 there was one criminal in 3,500 of our population, but in 1890 there was one in 786.5, a tremendous increase in forty years.

The increase in sheep in Oregon this year is placed at ninety per cent.

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Original Articles.

IS THE BOOK OF MORMON AN ABRIDGMENT?

WE believe that not so much of it is abridged as is supposed to be. The general understanding among Latter Day Saints as well as those who have casually read the Book of Mormon is, that it is an abridgment of the record of the people of Nephi and their dealings, wars, etc., with their brethren, the Lamanites; and also an abridgment of the record of the people of Jared, appendixed by a few chapters written by Mormon and Moroni. Our purpose in this brief review is to show that the fore part of the Book of Mormon comprising the two books of Nephi, Book of Jacob, Book of Enos, Book of Jarom, and the Book of Omni, as they now appear, is not an abridgment, but a translation into English of the full accounts as engraven upon the plates by the original writers. We do not deny that Mormon made a complete abridgment of the plates of Nephi; for Mormon's preface to the Book of Mormon plainly states that "it is an abridgment of the record of the people of Nephi, and also of the Lamanites," etc.; but we do deny that that book as we now find it is the abridgment that Mormon refers to in his preface. Mormon made a complete abridgment of the plates of Nephi, as we conclude from his preface and his statement in Words of Mormon 1: 2, 3.

We learn that some time prior to July, 1828, after Joseph Smith and Martin Harris had translated a portion of the plates delivered to Joseph by the angel Moroni, Martin Harris acting as scribe, Mr. Harris begged of Joseph the privilege of taking home with him what they had translated and written, which was about one hundred and sixteen pages of manuscript. Mr. Harris lived some distance from where the Prophet Joseph then resided, where the translating was carried on. Joseph with some reluctance granted his request. We learn from Lucy Smith's history that while Mr. Harris was at his home with the one hundred and sixteen pages of manuscript it was mysteriously lost or stolen; and we find in the Doctrine and Covenants, section nine paragraph six, that the Lord would not permit Joseph to retranslate the plates which contained the original of the one hundred and sixteen pages, from the fact, as stated in the same section, paragraphs two, five, and six, that those who had stolen the pages would so change the wording that when the retranslation would appear it would conflict and they would claim that Joseph was a fraud because he could not translate twice alike.

Now, the Lord was well prepared to meet this emergency. He had foreseen it, and over two thousand years previous had begun to arrange to frustrate the work of Satan in this regard; for he commands Nephi (Book of Mormon, p. 16, pars. 27, 28; also pp. 43, 44, pars. 46, 47) to make two sets of plates; one for the recording of prophecies and religious occurrences, the other for political events, wars, etc. These plates in process of time came down to Mormon, who lived in the fourth century after Christ; and he, it is supposed, was commanded to make an abridgement of the plates of Nephi, though I think it is not mentioned; he therefore, according to our understanding, took the plates that contained the account of the wars and contentions and abridged their account; that is, shortened it by leaving out unimportant parts, condensing the narratives, etc., down to the reign of King Benjamin. (Page 140.) Here Mormon makes a discovery of the other plates of Nephi, the record of the prophecies, revelations, etc., and he decides to put it with the remainder of his record.

Our understanding is that the one hundred and sixteen pages was a transcript of the abridged record of wars, contentions, etc., down to where Mormon makes the discovery, or down to the reign of King Benjamin. Now, the Lord commands Joseph not to translate those plates again, but that he must translate from the other plates of Nephi, that contain the full account of the prophecies, etc., and to publish that "as the record of Nephi." (D. C. 9: 9.) But as soon as he (Joseph) had reached the reign of King Benjamin in the translation of the original plates, he was to again take up the abridged plates and finish the record from them. It seems from this very clear that the books mentioned in the beginning of this article are not abridgments, but are as they were left by their writers.

This view does not make Mormon's preface an error, from the fact that he did not know but that all of the abridgment as he left it would be translated and published. This alteration is a thing the Lord had in mind, but Mormon had not. If the preface had been changed to suit the new arrangement of things it would not have been Mormon's preface, hence he could not be held accountable for it.

It will be noticed, if carefully read, that the fore part of the Book of Mormon is not worded at all like the other parts, which bear upon their faces the evidence of abridgment. In the books which we claim are not abridged the writer uses the first person: "And, behold, *I* spake" so and so; or, "*I* saw" so and so. While from the Book of Mosiah to the Book of Mormon the wording is different; the *third* person is used, except where the abridger quotes the author.

Another point: It is urged that the one hundred and sixteen pages contained the full account, that we now have the abridgment in its place. Who ever heard of an abridgment being longer than its original? One hundred and sixteen pages of any ordinary manuscript would not make one hundred and thirty-eight pages of closely printed matter, even if each page of the manuscript consisted of a sheet of foolscap.

Read sections two and nine of the Book of Doctrine and Covenants in connection with 1 Nephi 2: 27, 28; 5: 46, 47, and the words of Mormon, page 138. Our references to the Book of Mormon are made from the edition of 1874. Yours for truth,

ALMA B. HANSON.

LAMONI, Iowa, Jan. 23, 1893.

COUNSEL.—NO. 2.

BY W. W. BLAIR.

IT is self-evident that the Lord has always qualified and will continue to fully qualify his servants, by the means he has appointed, for the office and work to which they are called. But it should not be expected that he will bless those who seek the office, and calling, and work of another, nor those who aspire to and invade the office and duties he requires at the hands of others, for this would work confusion, conflict, and ruin. All this being true, the Saints should be careful to receive official counsel only from those whom the Lord has placed over them, in their respective order. Paul said to the saints, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."—1 Thess. 5: 12, 13.

The above quotation is, in principle, like that quoted in our former paper, wherein the Lord rebuked David Whitmer, in 1830, because he did not give heed to the "Spirit," "And to those who were set over" him, but had "been persuaded by those whom I [the Lord] have not commanded." From this requirement we should conclude that God will qualify and hold responsible those ministers whom he will "set over" his people, in their respective order if such ministers prove diligent and faithful in their offices and callings. In illustration we may cite Enoch, Noah, Abraham, Joseph, Moses, Aaron, Joshua, Samuel, Gideon, Saul, David, Solomom, Daniel, Ezekiel, John the Baptist, Jesus, and the faithful apostles. All these were specially fitted and qualified and aided of God to do the work and fill the offices to which they were called. To these may be added the Nephite worthies, from the days of Lehi to those of Moroni. Nephi gives the keynote to this principle when he

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says: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—1 Nephi 1: 21.

In view of the foregoing facts, we should the more readily believe that God did specially qualify Joseph the Seer for his great work, and that he has qualified and will continue to qualify his successor for the peculiar work and duties laid on him as the first elder, chief high priest, and President of the church as set forth in the word of God.

The Lord said of Joseph the Seer; "And I will make him great in *mine* eyes; for he shall do my work. And he shall be great like unto Moses."—2 Nephi 2: 2. These divine credentials and prophetic approvals are first-class evidences of the correctness, and propriety, and lawfulness, and reliability of the official and ministerial work of the Seer and far outweigh the opinions and surmises of those whom God has not called to criticise, rectify, correct, and regulate that Seer's official work. The Lord, by prophecy, further approves the Seer's official work, and demands of the Saints to give credence to it, in these words: "Wherefore, meaning the church, thou shalt give heed unto all his words and commandments, which he shall give unto you, as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and his name's glory. For thus saith the Lord God, him have I inspired to move the cause of Zion, in mighty power for good; and his diligence I know, and his prayers I have heard; yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins and the manifestation of my blessings upon his works. For, behold, I will bless all those who labor in my vineyard, with a mighty blessing, and *they shall believe on his words*, which are given him through me by the Comforter."—D. C. 19: 23.

This quotation makes Joseph "like unto Moses" and therefore authorizes and requires of us to receive his official commandments and counsel with confidence.

When the Lord says of the ministry, "They *shall* believe on his [Joseph's] words, which are given him through me, by the Comforter," they who personally assume to judge those words and accept and reject what they choose to, are assuming a very high function and are moving in the pathway of danger. So are they also who prefer their own judgment and their own interpretations of God's word rather than that of the Seer; for the Lord said to the Seer, as heretofore seen, in respect to his duty and responsibility and official authority toward the church: "And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures *unto the church:* and it shall be given thee, in the *very moment* what thou shalt *speak* and *write*; and they shall hear it, or I will send unto them a cursing instead of a blessing."—D. C. 23: 3.

Verily, Joseph the Seer was, in his ministerial authority, "like unto Moses." And this being true, it becomes all Saints, and more particularly the ministry, to beware lest they are found fighting against God when they reject or treat lightly the counsels and official acts of this prophet and Seer, or those of his lawful successor.

Of the official conduct of the successor to the "choice seer," in respect to revelation, prophecy, counsel, and ministerial admonition, the writer has known much since 1860. And after carefully, prayerfully reviewing the past thirty-three years, I feel justified in saying that, had the church heeded his counsels given from time to time from the pulpit, in private conversation, and through the columns of the *Herald*, in respect to all matters treated, and notably in regard to gathering, securing, and building substantial homes, education, building churches only when means were at hand or in safe prospect, aiding the order of Enoch, locating homes "in the regions round about" Zion the "central stake," as well as in respect to holy, upright conduct in Christ in all things,—I say had the church faithfully heeded these counsels, it to-day would be far in advance of what it now is, spiritually and temporally. And had individuals, especially ministers, heeded the counsels he has given them personally, their condition spiritually and temporally would have been advanced greatly, and they and theirs been made far happier and more successful. God has laid upon him the authority, duty, and responsibility, to counsel the ministry and members, and as might be expected, he has qualified him for such work. Why will not all the ministry, as well as all the Saints, uphold him in his holy calling by their "confidence, faith, and prayers," instead of seeking to thwart his counsels, resist his advice, or seek to lead him in ways of their own personal choosing rather than follow his leadings? As I write these words the Holy Spirit testifies that the time is at hand when all the worthy, faithful children of God will do this; and they who will not, their folly will be made manifest.

Has the Lord made a mistake in choosing the chief leader of his people? Do others in the church know and understand the authority, duties, responsibilities, and prerogatives of that leader better than does that leader himself? And has God called other men to lead that leader, to teach him what are his duties, and what are his prerogatives and move them to resist his official counsel and instructions!

The Lord never appointed a leader of his people, from the days of righteous Abel until the times of Joseph the Seer and his son Joseph, who did not have certain officious, conceited persons to oppose them, directly or indirectly, who assumed to know and understand the work of such leaders better than did those leaders themselves, and who privily, or publicly, sought to lead such leaders and teach them in respect to their official, ministerial work, responsibilities, and duties. Such parties are usually very forward and decided in following their own counsels, even if thereby they must ignore and reject the counsels of those whom the Lord has "set over" them in his church and kingdom. Is it safe for the ministry and the membership to follow the example of such parties and resist or ignore the official counsels of the leader God has set over them, and especially when they admit that that leader has been and is appointed of God? If the church has a chief leader, why not honor and follow and uphold him as such, instead of seeking to lead him? Christ's ministers and Christ's people ought to be consistent with their profession. We should examine ourselves in these matters and see if we are in the faith.

God made President Joseph Smith "the head of the church" on earth. (D. C. 27: 2, etc., etc.) This is admitted (at least in word), by all the ministry and members. Is it not therefore wise and safe and consistent for them all to act in harmony with and follow their official "head," unless it be demonstrated that he has become corrupt, unsound, cranky, or in some other way incompetent? Is it not far safer and wiser to follow the counsel and admonition and direction and suggestions of "the head of the church" than others? Of what use is "the head of the church" to the body if the body is not under his direction and counsel?

The Lord commands thus: "But verily I say unto you, teach one another according to the office wherewith I have appointed you."—D. C. 38: 5. As we have before seen, the order of teaching and counseling is from the greater to the lesser (as in

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the body of man, as Paul teaches, 1 Cor. 12:12–27), from the higher to the lesser. And the Lord will see to it that "the head of the church" is qualified to perform its office; for, as before seen, he has promised it in these words: "And thou [Joseph] shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church, and *it shall be given thee in the very moment*, what thou shalt *write* or *speak*.—D. C. 23:3.

In harmony with the foregoing facts, and in keeping with the high office and most responsible calling and duty of "the head of the church," the Lord has placed the Twelve, the high council, the bishopric, the high priests, etc., etc., under the counsel and "direction" and presidency of this officer, for the unity, instruction, edification, and salvation of all. This is God's order of government; this is his method of church building. It is not a system of "one-man power;" for this officer, in common with every other member of the church, is subject to the law of God.

The Lord said to Oliver Cowdery,—we repeat it,—"thou shalt not command him who is at thy head, and at the head of the church."—D. C. 27:2. This being true of the "second elder of the church," it is also certain that no other minister has the right to command the President of the church in respect to his official duties, neither has any or many the right to hinder, thwart, or circumvent his official counsels and directions by way of preambles and resolutions adopted by conferences composed largely of inexperienced, uninformed ministers, and lay delegates (men and women), whom God has never called to teach him nor discipline him!

A somewhat prominent minister in Nauvoo, rather given to officious meddling in church matters, was led to think and say unwise and uncalled for things concerning the official administration of Joseph the Seer in 1843–4. While ruminating on these matters upon one occasion, the voice of the Spirit said to him: "I have not called thee to lead my people; neither to regulate my church nor set it in order. Joseph is my servant. Leave him alone in my hands,"—or words to that effect. This is as might be expected.

Should anyone question our authority in writing this article such will please read D. C. 117:3; 21:1; 27:1, 2; 34:4, 5; 80:1; 87:3, 5; 97:1; 105:12; 107:13, 39, etc.

The Father counsels Christ (John 12:49, 50; Acts 2:23, etc., etc.); and Christ, through his servants, in their order, counsels his people. (Isa. 9:6 with Exodus 18:19; Num. 27:21; Ps. 16:17; Luke 7:30; Acts 20:27, etc., etc.) Of Adam, Michael, who was the first presiding high priest of our race (D. C. 83:2; 104:18–28), it is said there was "given unto him the keys of salvation under the *counsel and direction* of the Holy One" (D. C. 77:3). And this counsel and direction is ordained of God to go from "the head of the church" on earth to the various grades of officers in their respective order and calling, each minister to "stand in his own office, and labor in his own calling" (D. C. 83:21), heeding the commandment which says, "let every man learn *his* duty, and to act in the office in which he is appointed, in all diligence," and carefully heeding these words, "He that is *slothful* shall not be counted worthy to stand; and he that learns not *his* duty and shows himself not approved, shall not be counted worthy to stand,"—D. C. 104:44.

On the counsels of the chief leader of an army depend its good order and success. On the counsels of the vessel's master depend its safety and prosperity. On the counsels of the leading officer in any movement depend its harmony and good results. On the counsels of "the head of the Church" of Christ on earth depend its unity, its edification, its peace, and prosperity, its conquests and its joys, its triumph and its glory. Let us all heed these facts, submit cheerfully to the order ordained of God that harmony, and light, and love, may prevail and bring to the church greater measures of the grace and the power of our Lord and his Christ.

CHURCH HISTORY.

THIS subject has at last come to the front for investigation, and it is well that it has. The importance of church history, ancient and modern, should not be underrated on the one hand, nor overrated on the other. On this, as on other questions, it is the extremes which should be carefully avoided and condemned. Church history, if correct, is valuable because it furnishes us with collateral proof, and because it throws light on the revelations which have been received by the church, thus furnishing us with one means, which, if properly used, will lead to the formation of larger and better views. Even when the history "is of extremely doubtful character," it frequently contains that which enables us to meet one class of our opponents on their own ground, and all this can be done without any indorsement of the history on our part. Now when an opponent is properly met on his own ground, he is vanquished indeed.

The action of the late conference does not show any disposition to dispense with the use of church history; but, rather, to confine it to its own proper limits. We may be told that there was no demand for such action. To this we reply, that in the judgment of the Twelve and Seventy, without any collusion between the quorums, there was a demand for it. And while I believe there are none who more ardently desire unity and peace than do these men, I thank God that the resolution appeared. Moreover, the expressed judgment of about fifty men, representing two of the leading quorums in the church, is entitled to some consideration from the church as opposed to the opinion of the editor of the *Herald*. We do not blame the *Herald* for saying that it did not intend to use the history for such and such purposes, as it has the right to affirm the integrity of its own motive, and define the purpose had in view; but notwithstanding the declared purpose, and purity of motive, the brethren referred to above took the matter as it manifestly appears upon its face. We have been taught (and we have believed it) that God's word and law are superior to any priesthood authority.

The resolution of the conference reads as follows: "Resolved, that in our judgment much of the church history contained in the *Millennial Star* and also in *Times and Seasons* is of extremely doubtful character, and cannot be safely relied upon; therefore it should not be employed as authority in matters affecting the government of the church."

In this connection I present an editorial of the *Saint's Advocate*, for January, 1879, pp. 67–70. I present this article without comment except this: It is a valuable treatise on the subject before us, and throws much light on the present situation. As all agree that we may properly use the history within its own proper limits, it is important that we should know just what estimate to place on the history contained in *Times and Seasons* and *Millennial Star*.

J. R. LAMBERT.

ALTERATIONS IN CHURCH DOCUMENTS.—NO. 2.

WE promised in *Advocate* No. 6 to notice alterations that have been made in Church documents since the death of Joseph, the Seer; and we now undertake the important, though unpleasant task.

In the *Millenial Star*, pp. 52–56, vol. 17, is a letter from Joseph Smith, the Seer, and others, written in Liberty Jail, Missouri, in March, 1839. The same letter is found in the *Times and Seasons*, vol. 1, pp. 99–104, published at Nauvoo, in the lifetime of the Seer, and under his immediate notice, and printed by Don C. Smith (his brother) and E. Robinson.

Now, the letter as published in the *Star*, differs widely from the same let-

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ter as originally published in the *Times and Seasons*. From this we are forced to conclude that those who published it in the *Star* (it is claimed to have been simply transferred into the *Star* from *Deseret News*, which is undoubtedly true.—ED.) have published but a garbled and corrupted copy of the original. And finding this corrupted copy in the Brighamite publications, we are led to inquire why, and by what authority they have made these changes; and to inquire, furthermore, if they have not made equally as great, or greater, changes in other original church documents. These are grave questions.

If the Utah leaders have had the unblushing audacity to change and corrupt the original documents of the church as they were published in the accredited organs of the church in the lifetime of the Seer, what assurance have we that they have published anything correctly that purports to have been designed for the church by the Seer, or that is claimed by them to be church history, or doctrine? If they are convicted of having corrupted matters published before the great apostasy in 1844, is it not probable, highly probable, that they have corrupted other church documents since?

Here are some specimens of alterations in the letter alluded to, that amount to little less than forgery. We now copy from the *Times and Seasons*: "It is probably as unnecessary for us to say that we are thus treated and held in bonds without cause, as it would be for you to say that you were driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the State of Missouri, had not abused the Saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day, and we should not have been in this wretched place and burthened with the society of demons in human form and compelled to hear nothing but oaths and cursings, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended, or the blood of the Saints have stained the soil, and cried for vengeance against them."

And now we copy the same passage, in its mutilated condition, from *Millennial Star*: "We have no need to say to you, that we are held in bonds without cause, neither is it needful that you say unto us, We are driven from our homes and smitten without cause. We mutually understand that if the inhabitants of the State of Missouri had let the Saints alone, and had been as desirable of peace as they were, there would have been nothing but peace and quietude in this State unto this day; we should not have been in this hell, surrounded with demons (if not those who are damned they are those who shall be damned) and where we are compelled to hear nothing but blasphemous oaths, and witness a scene of blasphemy, and drunkenness, and hypocrisy, and debauchery of every description. And again, the cries of orphans and widows would not have ascended up to God against them. It would not have stained the soil of Missouri."

While there are some points of general agreement in these extracts, there are many more in which the sentiment and spirit are entirely different.

Here is another extract from the same letter, as found in the *Times and Seasons*: "And now brethren, after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge by his Holy Spirit, yea, he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea the fullness of that promise which our fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity, shall be manifest to all those who have endured valiantly for the gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets; and a full development of all the glorious laws by which they are governed shall be revealed in the 'Dispensation of the fullness of times' according to that which was ordained in the midst of the council of heaven in the presence of the eternal God before this world was."

We now copy the same passage, in its corrupted form, as found in the *Millenial Star*: "And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer and faith in the sight of God always, He shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; which our forefathers have waited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fullness of their glory; a time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest; all thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas; or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and their glories, laws, and set times, shall be revealed, in the days of the dispensation of the fullness of times, according to that which was ordained in the midst of the council of the eternal God of all other Gods, before this world was, that should be reserved unto the finishing and end thereof, when every man shall enter into his eternal presence, and into his immortal rest."

By a patient comparison of these extracts it will be seen that those from the *Mill. Star*, printed by the Utah Mormons in 1854, are a base counterfeit of what was printed at Nauvoo, in May, 1840.

It is a matter of deep mortification and shame to us, that any persons called to be Latter Day Saints, especially those once among the leading ministers, should be guilty of the heinous offense of corrupting the records of the church, thereby falsifying its history and vitiating its sentiments. If the passages quoted embraced all the alterations complained of it would still be very bad, but they do not. There are but few of the Church documents that have escaped mutilation in some manner and degree, as investigation will show.

The Church history, as published by the Utah Mormons, as found in *The Saints' Advocate*, p. 51, gives a very different account of the acceptance and indorsement of the First Presidency and the Twelve at Kirtland, March 27, 1836, than that given in the *Messenger and Advocate*, and edited for the church by Pres. John Whitmer at that time. In the latter it is said (vol. 2, p. 277): "President J. Smith, jr., then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church, as being equal with himself, acknowledging them to be prophets and seers."

But not a thing is said, or intimated, as to the Twelve being received as "prophets, seers, and revelators," as claimed in the history, on page 51 of the *Advocate*. Pres. Whitmer would scarcely have omitted such a very remarkable and noteworthy transaction if it had occurred.

It may be asked by some as to why, if the Utah leaders have so badly corrupted the history of the church, why do we quote it? To this we reply, that defective and corrupted history is often better than none at all. The light that shines through clouds and mists is far better than none. And however corrupt that portion of the history may be which has been published by the Utah leaders since the death of Joseph and Hyrum, still there is enough truth contained in it to entirely unmask and demolish polygamy, the Utah endowment, and the usurpation

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of the Presidency by the Twelve. Very much of it is true, and what is not is either of little value in its subject matter, or may be and will be discovered and denounced. These corruptions have dimmed the light of history, but they have not extinguished it. Let us separate the true from the false, the good from the evil.

Conference Minutes.

DES MOINES.

Conference convened in the Saints' church in Boonsboro, Iowa, June 3; Elder O. B. Thomas chosen to preside, G. M. Jamison secretary, Bro. Armstrong assistant. Elders O. B. Thomas, D. M. Rudd, W. C. Nirk, C. E. Hand, S. McBernie, G. Shimel, J. Traugear reported. G. M. Jamison, priest, reported. Branch reports: Des Moines 120, Boonsboro 67, Des Moines Valley 80, Richland 67, Angus 36, Newton 54, Oskaloosa 15. Gospel tent committee reported: On hand August, 1892, $4.68; paid out since $4.51; on hand 17 cents. O. B. Thomas, committee. Committee continued in charge. Elder Hand was authorized to receive tithings, offerings, etc., during this conference in the absence of the Bishop's agent. Resolved that the ministry of the district do all the ministerial labor possible during the next three months. The name of Sheridan branch was changed to Richland. The officers of the district were sustained for the next three months. District Sunday school association reported, which was approved. A vote of thanks was tendered to the Saints and citizens of Boon and Boonsboro for their hospitality during conference. Adjourned to call of district president.

POTTAWATTAMIE.

Conference convened with the Wheeler's Grove branch the last Saturday in May; C. Derry president, S. Butler assistant, T. Scott secretary. Statistical reports were then read and received from Wheeler's Grove and North Star branches. Council Bluffs, Crescent City, and Hazel Dell not reported. Ministers reporting: Elders C. Derry, S. Butler, S. C. Smith, J. Carlile, A. J. Fields, J. P. Carlile, J. J. Christerson baptized 3. Priests G. W. Needham, S. Wood, T. Scott. Teacher Isaac Carlile, Jr. Resolved that all elders and priests who have not received appointments from this conference be requested to labor in their former fields with all diligence. Resolved to sustain all the authorities of the church by our prayers and means. Moved to sustain Elder S. Butler in his former field of labor. Bro. Joshua Carlile was appointed to labor in Cass county as he could find openings. Preaching by C. Derry, J. Carlile, and S. Butler. Bishop's agent's report: On hand and received, total, $729.22; total disbursed $627; balance on hand May 25, 1893, $102.22. Andrew Hall, agent. Adjourned to Underwood on the last Saturday in August.

NORTHWESTERN KANSAS.

Conference convened with the Homestead branch, Beeler, Kansas, May 27, 1893; C. R. Duncan, presiding, Sr. May Duncan secretary *pro tem.* Elders reporting: J. T. Davis, G. H. Hilliard, C. R. Duncan, G. W. Shute, and H. Hart. Priests: T. E. Thompson, C. H. Athey, S. C. Andes, V. F. Rogers, and H. Resch. Teachers: H. R. Curtis. Deacons: present E. H. Ebert and J. W. Sawyer. District officers were sustained for the next quarter; viz., C. R. Duncan president, R. W. Davis vice president, Henry Resch secretary, and Arthur Smith Bishop's agent. The spiritual and temporal officers of the church were sustained. It was decided to hold next conference with the Goshen branch, and that it be made a camp meeting and reunion. A committee of three on arrangements was ordered to be appointed by chair, two of which were then named; viz., Zelona Smith and H. P. Curtis. Preaching by J. T. Davis, G. H. Hilliard, and C. R. Duncan. Meetings were continued during the week and over Sunday, June 4, alternately by the elders present. Large attendance and good interest, especially at evening meetings. All thing considered the meetings were a success.

Sunday School Associations.

GALLAND'S GROVE.

Convened at Deloit, Iowa, June 3, 1893, at 2:30 p. m.; T. R. Schaffer superintendent, Dora Young secretary. Sunday school reports: Galland's Grove for three months: Number of sessions 12; enrollment 46; total collections $3.49. R. Wight superintendent, Cora Young secretary. Dow City for three months: Number of sessions 12; enrollment 70; collections $7.21. Nellie Crandall superintendent, Nellie Butterworth secretary. North Coon for three months: Number of sessions 13; enrollment 43; collections $6.56. W. W. Whiting superintendent, Lora Ducket secretary. Mason's Grove for three months: Number of sessions 13; enrollment 46; collections $6.91. C. J. Newcom superintendent, Estella Brogden secretary. Treasurer's report: Amount on hand at last report $2.06; received since $14.11; balance in treasury $6. Dora Young treasurer. Officers elected for ensuing year: T. R. Schaffer superintendent, R. Wight assistant superintendent, Dora Young secretary, George Myers assistant secretary, James Pearsall chorister, Lora Ducket treasurer. Resolved that the entertainment for the next convention be under the supervision of the Sunday school where the convention is held and that we as a district request all Sunday schools of the district to assist in the entertainment. On motion we decided to have a district picnic at Dow City, July 22; picnic in charge of district superintendent, T. R. Schaffer. The evening session consisted of appropriate songs and recitations by the children and young people of the district. Adjourned to meet at Galland's Grove, November 18, at 2:30 p. m.

Miscellaneous Department.

IN SETTLEMENT.

The Saints and officers of the Chicago branch, the Northern Illinos district, and all who may be concerned, will please take notice that the difficulties in trial and pending between Brn. E. C. Briggs and S. C. Good and wife, M. E. Good, and which were appealed to the High Council; were satisfactorily settled by agreement, on June 25, 1893, between the parties, in open court, before a committe consisting of Brn. Calvin A. Beebe, of Council Bluffs, David Chambers, of Persia, and William Anderson, of Lamoni, members of the High Council, appointed by the Presidency in council at Lamoni, Iowa, April 12, 1893, upon agreement and stipulation of both parties that the action of said committee should be final in the case, as if tried by the council. This settlement, with the minutes of the meeting, held by the committee, June 20, in Chicago, Illinois, has been reported to the Presidency, and will be filed in the records of the council.

The agreement provides that Bro. S. C. Good and wife exonerate Bro. E. C. Briggs from all charges of immoral acts during his stay in Chicago, or elsewhere, so far as any knowledge has come to to them; and Bro. E. C. Briggs, withdraws all charges made against S. C. Good and wife; each party giving and accepting the hand of fellowship to and from the other.

The report of the committee concurs in the settlement and restores Bro. S. C. Good and wife to fellowship, and declares the action final, as they were entitled to do.

There has been much unnecessary comment on this case, and it is hoped that the parties most in interest having made satisfactory settlement with each other, all others will be just enough to let the matter rest, and give it no further agitation. Copy of report of committee has been filed with the Chicago branch.

JOSEPH SMITH,
President of High Council.

June 27, 1893.

BOAT FUND.

Offerings for Society Island Boat Fund sent to E. L. Kelley since last reported in *Herald*, November 5, 1892.

William McKim	$ 50
A brother, Iowa	5 00
Sr. Carrie McKim	50
Plymouth, Massachusetts, Sabbath School, viz.:—	
N. R. Nickerson	25
Hattie N. Nickerson	15
Clara H. Hemmerly	25
Lydia C. Joy	25
Effie G. Joy	25
Mabel F. Joy	25
Katie M. White	25
Paschal White	10
Sylvia C. Nickerson	15
Hattie G. Nickerson	15
Addie S. Nickerson	15
Emma S. Nickerson	15
James Thomas, Idaho	1 00
James and Emma Jenkins, Idaho	1 00
William and Mary Britain, Neb.	2 00
Sr. John Thornton, Iowa	1 00
A. B. Young, Iowa	1 00
Soldier, Iowa, Sunday School	3 80
J. C. Elvert, Cameron, Mo.	1 00
Thomas J. Higgins, Iowa	1 00
Rebecca Barnhouse, Ohio	25
Gwenlan Harris, Ohio	1 00
Catherine Duffey, Ohio	50
James Barber, Ohio.	25
Jordan, Iowa, Sunday School	4 26
Anna E. Chase, Brockton, Mass.	50
A wellwisher, " "	15
F. P. Raymond, " "	50
Sr. C. H. Phillips, " "	25
N. C. Eldridge, " "	10
C. W. Phillips, " "	50
M. T. Phillips, " "	50
L. W. Ames, " "	25
Polly B. Chase, " "	50
C. R. Chase, " "	25
A sister	10 00
Joseph F. Bedwell, Standley, Ind Ter	25
H. Griffiths, Sen., Australia	4 87
Bro. and Sr. Emerson, Australia	1 26
	$46 29

LAMONI, Iowa, July 1, 1893.

GROVE MEETING.

A grove meeting will be held in Benan Salisbury's grove, seven miles northeast of Glidden, Iowa, commencing Thursday, July 6, 1893, at eight o'clock p. m., continuing over Sunday. Elder J. F. McDowell will be in attendance and President W. W. Blair is expected; and we shall be pleased to be assisted by any and all missionaries or local elders who can make it convenient to attend. If Saints living in the district who expect to attend this meeting would bring their tents and pitch them in the beautiful grove it would be pleasant for themselves and beneficial to the meetings. All persons coming by rail will stop off at Glidden where they will be met on the 5th, 6th, and 7th with teams prepared to convey them to the grounds. Meetings will be in charge of the presidency of the district. A cordial invitation is extended to all and everybody will be made welcome. C. E. BUTTERWORTH, Pres.

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REUNION NOTICE.

The Central California district reunion will be held at Downey, California, July 14–23. We desire to see a large attendance of officials and Saints, as we expect this to be one of the best meetings ever held in this part of the State. The grounds are within one hundred yards of the depot and are well shaded by trees. Hay will be convenient and can be had as cheap as can be desired; also wood and water will be provided, and we shall also have two tents 12x20 for the accommodation of those that can't provide tents for themselves. One is to be for gents and one for ladies. There will also be the large tent where the services will be held, which can be used to sleep in at night if necessary.

We desire all to remember that it is a camp meeting, and all should come prepared with bedding sufficient for them.

There will be a stove and some cooking utensils furnished and if that is not sufficient there can be camp fires to cook by. It is close to the town; one can easily step to the bakery, or meat market, or other stores where anything desired can be obtained as cheaply as anywhere else in California.

We will make tables of boards, also seats for them, so it will not be necessary to bring such things. We think this will add to the convenience of those coming by not having to burden themselves with such things. There is also a hotel where those desiring can get lodging at reasonable rates.

Now, brethren and sisters, we desire to have you make an extra effort to come to this meeting, and trust we shall be cheered by your presence and prayers.

We have the promise of the presence of G. H. Hilliard, of Southern Illinois, and we expect others of note in the ministry to be present, and trust we shall not be disappointed. Downey is twelve miles southeast of Los Angeles, on the Santa Ana branch of the Southern Pacific Railroad; so you will easily locate it.

T. S. BROWN,
A. CARMICHAEL,
N. VAN FLEET,
Committee on Arrangements.

SCATTERED MEMBERS.

Information is requested concerning the following-named persons. They are asked to state if they still desire their names continued on our branch record. If not heard from in two months their names will be placed on the scattered list: Robert Fuller, Frances Adsit, Henrietta Havens, *nee* Williams, Sylvia E. Adsit, Lucy M. S. Root, Charles Hammer, Nellie S. Root.

EDITH WREN,
Clerk of Amanda branch, Southern Indiana district.

MIDDLETOWN, Ohio, June 19, 1893.

CONFERENCE NOTICES.

The conference of the West Virginia district will be held at Union Grove branch, near Marshall post office, Jackson county, West Virginia, at ten a. m. on Saturday, August 26. All who can, are invited to attend, Saints, ministers, and friends. Those coming *via* Parkersburg will take the Spencer and Ravenswood R. R. to Leroy, at Ravenswood. Notify Bro. Martin Hickman or Henderson Williams at Marshall, Jackson county, West Virginia, of your coming and they will furnish conveyance at Leroy to bring you to the place where the conference will be held. Those coming up the Ohio River may come from Millwood Junction to Riply (Jackson C. H.), and be met there by the brethren if notified in time. The distance is greater from Riply to Marshall than it is from Leroy to Marshall, and we think it best to come to Leroy. Come on the 25th and be there ready for the convening of the conference on the 26th. The ministry who are expected to attend are James Moler of Ohio district, H. E. Moler, James Brown, and others of the traveling ministry who can be secured for the occasion, also many of the local ministry of the district. Let the officers of the branches report their branches to Bro. J. B. Russell, Goose Creek, West Virginia, as early as the middle of August, and let all the elders, priests, teachers, and deacons of the district report, either in person or by letter, to Bro. Russell. None should fail to report in one way or the other. Come, let us have a good time.

D. L. SHINN, Pres.,
J. B. RUSSELL, Sec.

Conference for the Eastern Iowa district will meet with the Fulton branch in Jackson county, August 25, at 7: 30 p. m. and will last over Sunday. The members of the branch are able and willing to care for all who may come. So then come, all who can, both those in or out of the district. The Spirit says, Come, and the branch says, Come. Then come with the Spirit of the master for the good of the work, and then we will be blessed in our meeting and secure strength for the conflict. We hope Bro. Wellington will try and be with us. Branch officers, please send in your report to John W. Sutton, Fulton, Iowa, all who are coming drop a card to John Heide, Fulton, Iowa, and he will see that you are met at Maquoketa with teams to take you to Fulton.

J. S. ROTH, Pres.

NEW ENGLAND REUNION.

The sixth annual New England reunion and camp meeting of the Latter Day Saints will be held in Bacon's Grove, Plainville, Massachusetts, August 5 to 20, 1893. This is one of the most beautiful locations in the East, conveniently situated, thirty miles from Boston, twelve from Providence. Can be reached by "Old Colony" trains from either place. The grove is about five minutes' walk from steam and electric car station. Special rates from Maine will be obtained via. Boston and Bangor Steamship Company. All desiring tents should *notify* Bro. Richard Bullard, 2710 Washington street, Boston, Massachusetts, *at once*, so that he may know how many to engage. This *must* be attended to, as those not ordering cannot be supplied. Straw for beds, provisions of all kinds, including meats, fish, etc., can be purchased on the grounds. Those who prefer to board should correspond with Chas. A. Coombs, Plainville, Massachusetts. This season we hope to have a restaurant on the grounds, for the accommodation of all who wish to patronize. Comfortable seats for the large tent will be provided. We expect Brn. W. H. Kelley and A. H. Smith, missionaries in charge, with all the New England conference appointees, and other prominent speakers will be present. With the Lord's blessing, a large company of Saints, good music, and splendid singing, we see no reason why this will not be the best series of meetings we have ever held.

Per order of committee,
U. W. GREENE,
R. BULLARD.

TWO-DAYS' MEETING.

A two-days' meeting will be held at Harlan, Iowa, July 15 and 16, 1893, commencing at eleven a. m. Saturday, in charge of one of the district missionaries and R. Wight. Saints at and near Galland's Grove who can are especially requested to attend and assist in making this meeting a success. The interest of the work at Harlan needs your presence and assistance.

A two-days' meeting will also be held at Galland's Grove, Iowa, Saturday and Sunday, September 16 and 17, 1893, commencing at eleven a. m. Saturday, in charge of one of the district missionaries and Elder J. M. Baker. The Saints at the Grove will be glad to have members from other branches and vicinities attend and assist, and everybody will be made welcome.

C. E. BUTTERWORTH, Pres.

NOTICES.

The several branches of the Pacific Slope mission have selected the following hymns to be used at the coming reunion. We hope all will become familiar with them.

12 Hendon, 14 Loving Kindness, 15 Varina, 17 Restoration, 31 Bethany, 57 Hope, 78 Duke Street, 89 Kelley, 165 Ettivini, 188 Trumpeters, 201 St. Augustin, 272 New Year, 336 Mission, 337 Harvest Chorus, 378 Oak Grove, 392 Tyrolese, 417 Gethsemane, 443 Azaleah, 447 Diadem, 498 Sabbath Rest, 517 Mosiak, 695 Blair, 711 Sweet Home, 715 Dennis, 720 Beloved, 748 Azuba, 779 Boylston, 942 March to Zion, 958 Rohran, 986 Bridegroom, 1,006 Hyacinth, 1,031 Antioch, 1,018 Altar, 1,047 Thousand Years.

CHARLES H. BURGESS, of Com.

BORN.

KINNAMAN.—To Bro. Milton K. and Sr. Ada Kinnaman, St. Joseph, Missouri, February 11, 1893, a son, and named John Milton, blessed June 18, 1893, by Elders J. M. Terry, R. A. Marchant, and J. C. Graham.

HAND.—To Bro. Warren and Sr. Cora Hand, at Randalia, Iowa, July 11, 1892, a son, and named David Israel; blessed May 31, 1893, by Elder J. S. Roth.

TETERS.—To Bro. William S. and Sr. Etta A. Teters, a daughter, at Fulton, Iowa, August 29, 1892, and named Ada Lenora; blessed June 18, 1893, by Elder J. S. Roth.

MARRIED.

HUPP — KIBLER. — At home of bride's parents, Woodbine, Iowa, at eleven a. m., June 21, 1893, Bro. Frank Hupp to Sr. Pearl Kibler, Elder A. M. Fyrando officiating, music by Prof. Harry Sykes of Onawa. A large number of guests were present, many gifts bestowed, refreshments plentiful and elaborate, and it was an occasion long to be remembered. May God's choicest blessings attend this promising couple on their voyage in life, making their lives sublime.

DIED.

HEMMERLY.—Alfred H. Hemmerly, youngest child of Bro. Henry E. and Sr. Clara A. Hemmerly, of Plymouth, Massachusetts, died May 11, 1893, of diphtheria, aged 2 years, 3 months, and 26 days. Buried at Plymouth, May 12, no funeral service.

DUSTIN.—Hyrum O. Dustin, Jr., son of Bro. Hyrum Dustin, of Colton, California, was killed by the discharge of a gun, which he held while mounting a horse. He was born January 20, 1879; was baptized by President Joseph Smith, at San Bernardino, May, 1889, and was a boy of excellent qualities. Funeral services at Colton by Elder Wm. M. Gibson.

LELAND.—Sr. Mary Leland, of Plymouth, Massachusetts, died April 26, 1893, aged 83 years, 5 months, and 22 days. She was baptized June 8, 1884, by Elder N. R. Nickerson, and passed away to her rest in the faith of the Saints. Buried at South Pond, funeral from Union chapel, sermon by Elder Richard Bullard to a good attendance of Saints and friends; text, 1 Cor. 15: 44.

DEILEY.—At Fulton, Iowa, June 11, 1893, of consumption, Sr. Ella Deiley, aged 36 years. She was baptized about six years ago by Elder J. S. Roth, lived a consistent Saint, and died strong in the faith. The funeral sermon was preached to a very large and attentive audience by J. S. Roth, from Revelation 14: 13, 14. She leaves a father and two brothers to mourn their loss. May we all live as she did, then we may die with the hope that she had, and come forth in the first resurrection. She will be greatly missed in the Fulton branch.

THE "Time-Saver" is a guide to the World's Fair that deserves its name. It names and locates 5,000 of the most interesting things on the Exposition grounds, grading them according to their importance. No other guide does this. The visitor who uses a "Time-Saver" can see the Fair in one third of the

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time usually occupied and find without difficulty everthing he wants to see. An encyclopedia of World's Fair information that can be carried in your breast pocket. Compiled by a newspaper man, who inspected every exhibit on the grounds. Not sold on the Exposition grounds; but nothing sold there will take its place. Ask your newsdealer for it, or send 25 cents to W. E. Hamilton, Room 12, No. 283 South Clark St., Chicago, Ill.

ITEMS OF INTEREST.

Gov. J. P. Altgeld, of Illinois, has pardoned Joseph Fielden, Michael Schwab, and Oscar Neebe, the three Chicago anarchists who were sentenced to the Illinois penitentiary for complicity in the Chicago Haymarket bomb-throwing riots of 1886. The governor's action is almost universally condemned, except by sympathizers with the condemned men. The American press quite generally condemns the action as a menace to law and order. New York anarchists, Justus H. Schwab and Herr Most, and others, are loud in their praises of the Illinois executive.

WASHINGTON, D. C., June 25.—The following was furnished by the chief of the weather bureau from observation at New Orleans: Latest reports say Rescue crevasse is 500 feet wide and widening rapidly, about twenty large plantations and smaller places aggregating some twenty-five to thirty miles along the river and fifteen miles deep will be more or less under water, entailing a loss of about $1,000,000 to crops in Iberville, Ascension, St. James', and St. John's Parishes. The overflow will cross the country to Bayou Fountain and Manchaic, ultimately reaching Lakes Maurepas and Ponchartrain. The maximum stage has doubtless been reached. Local reports all indicate a stationary or falling river due to the crevasses.

KANSAS CITY, Mo., June 25.—The *Milling Journal* of this city has compiled a report of the wheat outlook in the Indian Territory, Texas, Missouri, and Kansas. Complete reports from Oklahoma and Texas show a two-thirds yield with a flattering thrashing output. Missouri will have 18,000,000 bushels and Kansas will have 40,000,000 bushels. Corn was never better in the Southwest at this time of the year. The crop will be greater than ever.

The General Assembly of the Presbyterian Church of Canada finds that heresy is obtaining a foothold in the colleges and seminaries connected with the church. The assembly has taken the matter in hand and appointed a committee to consider how the relations of these colleges to it can be amended so as to give it greater influence in the appointment of their professors.

OTTAWA, Ont., June 22.—At the Liberal convention, yesterday, resolutions were adopted. The first and main resolution was moved by Laurier, demanding radical tariff reform and declaring that the tariff should be based not on a protective principle, but on the requirements of public service.

LONDON, June 22.—During the debate in the House of Commons on Clause 4 of the Irish home rule bill, limiting the law-making powers of the proposed Irish Legislature, ten of the proposed amendments to the clause were decided out of order. A proposal made by James Parker Smith, Liberal Unionist, to prevent the Irish Legislature from establishing a censorship of the press or interfering with lawful public meetings was then debated.

ST. PETERSBURG, June 22.—While the ancient Church of Romano at Borisoglebsk, on the Volga, was crowded with pilgrims from all parts of Yarostav, who had come to take part in the annual church procession, a panic was caused by a false alarm of fire which had been raised by thieves in order to facilitate their operations. In the mad rush for the exit hundreds were knocked down and trampled upon, while others were suffocated by the pressure of the great throng of terror-stricken people. The bodies of 126 women and ten men were taken from the church. Nor was this the total number of victims, as several other persons had been killed and twenty fatally injured by leaping from windows thirty feet from the ground.

The Chinese Imperial Government has approved Sir Robert Hart's scheme of postal reform and will set it in operation throughout the empire. The new system will be managed by foreigners.

The sinking of the ground in Schneidmeuehl, Posen, continues. Scores of buildings have been rendered unsafe; many have been completely wrecked. The inhabitants are panic-stricken. The opening of an artesian well is supposed to be the cause of the trouble.

VIENNA, June 22.—At Andrychow, in Austrian Galicia, a mob of Socialists looted a number of shops. The military intervened and some of the rioters were killed and a number wounded. Troops are now stationed in various parts of the town.

The Czar has officially thanked the Commissioners who negotiated the extradition treaty between Russia and the United States.

Seven cases of suicide were reported in Buda Pesth yesterday. Cases of insanity are increasing in number and the lunatic asylums are full. This is attributed to the drinking of poisonous concoctions substituted for wine, which has become scarce through the ravages of the phylloxera.

Cholera reports received from Mecca show that from June 16 to June 20 there were 830 deaths from the disease in that city. It is said cholera is decreasing rapidly throughout Russia.

The Supreme Court decided recently at Boston, Massachusetts, in the case of Frank Roberts, that sending a child to a parochial school was a sufficient compliance with the statutes, although the school had not been approved by the school committee of the city or town.

MADRID, June 22.—The official investigation in the bomb explosion at the residence of Señor Canovas del Castillo, Tuesday has led to the discovery of a plot involving anarchists in several European countries. Twenty-three arrests have been made.

BERLIN, June 25.—The German Foreign Office expects that Russia will forthwith open a commercial war against Germany. The officials attribute the failure of the negotiations between Russia and Germany to Francophile and Panslavist influences in St. Petersburg inducing the Russian Government to demand impossible concessions. The Agrarian League has petitioned Chancellor von Caprivi to establish agricultural attachés at all German embassies.

ROME, June 25.—Cardinal Thomas, on assuming his title to-day, delivered a discourse on the Papacy as a democratic republic. He said the present Pope treated with democracy as Sextus V. treated with Henry IV. and as Pius VII. treated with Napoleon.

FREDERICKTON, N. B., June 21.—Eighty dwellings, six grocery and general stores, two churches, and the railway station and roundhouse were destroyed by a fire which swept the village of Gibson, directly opposite this city, yesterday. One hundred and thirty families were rendered homeless and are sheltered in the hotels and private houses of Gibson and this city. The loss falls on mechanics and laborers. The destruction of property will amount to $2,000,000, with small insurance.

The British battleship Victoria, flagship of the Mediterranean squadron, was struck by H. M. S. Camperdown, during the naval maneuvers off Tripoli, Syria, and went down with over four hundred men. The ram of the Camperdown penetrated the armor of the Victoria, which filled with water so rapidly that it was impossible for the crew to save themselves. The affair is one of the most noteworthy naval disasters in modern times. Admiral Tryon and many of the flower of England's navy are among the lost.

LONDON, June 22.—The *Westminster Gazette* publishes an interview with Herr Liebknecht, leader of the German Social Democratic party. Liebknecht says:—

We will continue to oppose the existing system, and will aim to substitute in its stead the establishment of a militia system similar to that which obtains in Switzerland. This would not cost half the money the proposed increase of the army would cost. The Social Democrats are far from desiring to weaken the defense of Germany; on the contrary, they wish to strengthen them. We will continue to agitate, and will organize with unflagging zeal an international Socialist movement that is likely to play a prominent part in the world's future.

Latest news from the German elections report that the government will have a majority of one in the Reichstag. Prominent German Socialists and editors think the army bill will pass. The New Reichstag has been summoned to meet July 4.

BERLIN, June 22.—At a meeting of Wurtemburg peasants a petition to the king was framed asking him to convoke the Landtag and ask a grant for the purchase of fodder abroad, and its distribution among the peasants on credit. The Wurtemburg ministers are consulting experts in Hesse on the situation. The Landtag has been summoned to meet June 27 for a similar purpose. Along the Rhine and in Hesse Nassau the greatest scarcity prevails. The price of hay has risen 8, 9, and in some places 10 shillings a hundred pounds. At Strasburg meat is selling at such prices the peasant farmers have been forced to slaughter their cattle, and it is feared the result will be a meat famine in 1894. In many cases cattle have been starved to death.

BUDA PESTH, June 22.—The *Pester Lloyd* says recent rains have improved the Hungarian wheat crop 50 to 75 per cent. Rye has fully recovered, and beet root and potatoes are in excellent condition. The meadows are improving so rapidly as to remove all anxiety on the part of the farmers.

THE HAGUE, June 22.—In spite of the drought the winter crops of wheat and rye are satisfactory, especially in Limburg. The grain crops are fairly good in the northern provinces. Oats are backward. Of potatoes there will be a small crop of good quality. Even with a copious rainfall the hay crop will prove deficient.

LONDON, June 27.—A dispatch from Mecca reports 455 deaths from cholera in that city yesterday.

VALETTA, Malta, June 27.—Five more of the crew of the steamer Widdington, which arrived here Thursday night from St. Louis, France, have been attacked with cholera.

MADRID, June 27.—Advices from Manila show that a desperate fight has occurred on the Island of Mindanao, the second largest of the Philippine group. A force of 6,000 rebellious natives under the leadership of their Sultan made an attack upon Fort Mumungan, on Mindanao. The Spanish garrison succeeded in repulsing the natives after a stubbornly contested fight. The natives lost eighty-seven killed, including the Sultan, while 300 of their number were wounded. The Spanish loss, if any, is not stated.

QUITO, Ecuador, June 21.—Some of the newspapers of Ecuador are urging an alliance between Ecuador and Chile with the view of forcing the Government of Peru to agree to a satisfactory fixing of the boundary line between Peru and Ecuador. It is asserted that the outbreak among the Indian tribes is due to Peruvian influences.

ADDRESSES.

H. N. Hansen, Pleasant Grove, Utah.

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JOSEPH SMITH THE PROPHET AND HIS PROGENITORS.

By Lucy Smith. This work is familiarly known as "Lucy Smith's History." It was written by the Mother of the Prophet, most of it previous to his death, and is said to have passed under his personal inspection. It is a book of 312 pages and contains biographical sketches and the genealogy of Joseph Smith and his ancestors. A history of the religious movement established under the ministry of Mr. Smith is given, with many remarkable incidents connected with the development of the latter day work not recorded in other publications. The reader is furnished a plain and truthful statement of facts concerning the Smith family, its origin, character, and history, in contrast with the mass of unreliable and untruthful accounts published and circulated by its enemies. It includes an account of the martyrdom of Joseph and Hyrum Smith, in 1844.

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HBStorrett 31 49

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THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

[The following statement is from the United States Census Bulletin No. 131, dated October 29, 1891. The bulletin also contains an exhaustive statistical table which gives the membership of the church by counties in the United States. Church Secretary H. A. Stebbins collected and forwarded exhaustive statistics of membership, of houses of worship, with seating capacity and value of each, together with a statement of the faith and policy of the church, from which the statement was written.]

LIKE the Mormons of Utah, the members of this organization, sometimes called Nonpolygamous Mormons, trace their origin back to the movement begun by Joseph Smith in 1830. They claim to represent this movement and to be true to the principles and doctrines proclaimed by him, and insist that those who followed Brigham Young were led away from the truth into error. They deny that the revelation concerning polygamy which was communicated to the church in Salt Lake City in 1852 by Brigham Young was genuine, and declare that the true successor to Joseph Smith in the presidency of the church was not Brigham Young, but Joseph Smith's eldest son, Joseph. It is said that none of the members of the family of the first prophet have united with the Utah branch, but all have become members of the Reorganized Church.

The first conference was held in 1852, and it was then that the leadership of Brigham Young, James J. Strang, Sidney Rigdon, and others was disowned and the society organized. Its headquarters are at Lamoni, Iowa, where it has a large publishing house.

The Reorganized Church accepts three books as of divine origin: first, the Bible; second, the Book of Mormon; third, the Book of Covenants. The latter consists of the revelations given to the church in the present century as a guide in church government. The Book of Mormon is accepted as a history of the ancient inhabitants of America and the revelation given them by God, beginning at a period 2,000 years before Christ and continuing until 400 years after Christ. In doctrine they adhere to the Trinity, to the atonement by Jesus Christ, to the resurrection of the dead, to the second coming of Christ, and to the eternal judgment, believing that each individual will receive reward or punishment in strict measure according to the good or evil deeds done in life. They hold that men are to be saved by faith in God and Christ, by forsaking sin, by immersion for the remission of sin, and by the laying on of hands. They believe that revelations of God are still given by the Holy Spirit for the guidance of the church, and that the gifts, blessings, and powers of the Holy Spirit in Bible times are continual. Their order of church government is such as they find authority for in the New Testament and such as they understand that the apostolic church observed. It includes the presidency, consisting, when full, of three persons, which has jurisdiction over the whole church as its chief presiding authority; twelve apostles, whose special duty is to take charge of all missionary work abroad; one or more quorums of seventy, who are set apart from the body of elders and assist the apostles; high priests, who have charge over stakes and districts; priests or pastors, teachers and deacons, and bishops, of whom three are set at the head of the business affairs of the church. Other bishops and agents assist in collecting the tithes. As to marriage, they believe that it is ordained of God, and that there should be but one companion for man or woman in wedlock until the contract is broken by death or transgression. They characterize the doctrine of polygamy or plural wives as an abomination.

The Reorganized Church is represented in 36 States and 3 territories, including that of Utah. It returns 21,773 members, of whom 5,303 are in Iowa. The next largest number, 3,189, is in Missouri; Illinois has 1,909, Michigan 1,540, and California 1,396. There are 431 organizations, with only 122 edifices. Meetings are also held in 254 halls, schoolhouses, etc. The value of the church property is $226,285, which indicates an average valuation of $1,847. The average seating capacity is 251. It appears that 247 of the organizations are connected with districts, of which there are 34, and that 184 are not so connected.—*Census Bulletin, Washington, D. C., October 29, 1891.*

QUIET WAYS ARE BEST.

What's the use of worrying,
Of hurrying,
And scurrying,
Everybody hurrying,
And breaking up their rest?
When every one is teaching us,
Preaching and beseeching us,
To settle down and end the fuss,
For quiet ways are best.
The rain that trickles down in showers
A blessing brings to thirsty flowers;
Sweet fragrance from each brimming cup
The gentle zephyrs gather up.

There's ruin in the tempest's path;
There's ruin in the voice of wrath;
And they alone are blest
Who early learn to dominate
Themselves, their violence abate,
And prove by their serene estate
That quiet ways are best.

Nothing's gained by worrying,
By hurrying
And scurrying,
With fretting and with flurrying
The temper's often lost;
And in pursuit of some small prize
We rush ahead and are not wise,
And find the unwonted exercise
A fearful price has cost.

'Tis better far to join the throng
That do their duty right along,
Reluctant they to raise a fuss
Or make themselves ridiculous.
Calm and serene in heart and nerve
Their strength is always in reserve,
And nobly stands each test!
And every day and all about,
By scenes within and scenes without,
We can discern with ne'er a doubt
That quiet ways are best.

—*Pittsburg Commercial-Gazette.*

The church in the United States grows in numbers and wealth. Its property has increased 921 per cent in forty years. In 1850 it amounted to $87,000,000; in 1890 it had reached $631,000,000. To this is to be added the immense properties of Christian institutions, such as hospitals, colleges, publishing houses, and the like.

In the English army, out of many thousands of officers who carry swords, there are comparatively very few who have the smallest notion of using the weapon.

It is stated from Batoum that famine, for some time threatened, has suddenly become acute in some districts of Armenia.

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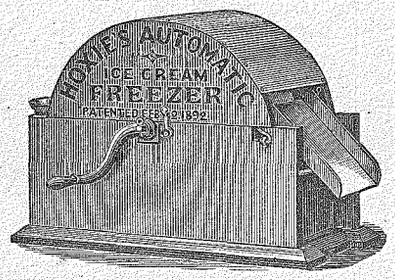

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Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, July 15, 1893. No. 28.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, July 15, 1893.

CONTENTS:

EDITORIAL:
Holiness People in Lamoni....437
Press Notice....438
Lies in Hypocrisy....439
Questions and Answers....439
The Jews May Buy Land in Palestine.439
Iowa State Fair....439
MOTHERS' HOME COLUMN:
Soul Moulding....440
LETTER DEPARTMENT:....442
ORIGINAL ARTICLES:
The First Mormons....445
What About all These Societies in the Church....446
Joseph Smith. Where he was Raised 447
SUNDAY SCHOOL ASSOCIATION:
Southern Michigan and Northern Indiana....448
CONFERENCES:
Welsh Mission....449
Southwestern Texas....449
Southern Michigan and Northern Indiana....449
Nauvoo and String Prairie....449
South Sea Islands....449
Northeastern Kansas....450
Galland's Grove....450
Northern Minnesota....450
Far West....450
Northern Illinois and Southern Wisconsin....450
Eastern Michigan....450
MISCELLANEOUS:
Donations for Independence Church and Reserve Fund....451
Notice—J. Arthur Davis....451
Appointment of Bishop's Agent....451
Two-Days' Meetings....451
Conference Notices....451
Items of Interest....452

HOLINESS PEOPLE IN LAMONI.

THERE are in the vicinity of Lamoni, a number of believers who style themselves Holiness people; and it is only fair to say that they live quite free from blame in the ordinary affairs of life, as a rule.

Not long since some of them thought it would be a good thing, and in the Lord's service to visit Lamoni with a gospel tent and bring "Salvation" to the inhabitants, of which they believed they were sadly in need. So the Rev. Ostatt came, with a tent, which was pitched on an open space near the business center, and for over a week in nightly service of song and prayer and exhortation the preacher labored earnestly to bring the erring to confess Christ after the way of the Holiness people.

Rev. Ostatt seemed to be an earnest man, devoted to his way of thought, and tried, as we believe, to be fair. He gave opportunity for inquiry and comment, of which J. R. Lambert, John and Saleda Shippy availed themselves toward the last of the meetings; and in their way they puzzled Rev. Ostatt and troubled him to reconcile his theories of the way to be saved, or what salvation was, to the thinking ones that attended the services.

On Sunday, June 25, the Rev. Ostatt closed his efforts, the lumber for seats was returned to the yard whence it was borrowed, and the tent was folded up and taken away. Whether the preacher became satisfied that the citizens of Lamoni were unworthy of longer labor, or were so self-righteous that they would not hear when good came, or was disgusted because no converts crowned his efforts, we cannot say, but certain it is the tent was struck hastily and the preacher left the village to its fate.

One thing occurred, however, which is a source of regret to the brethren of Lamoni. During the week's services at some of the meetings a number of the young men and maidens of the village chose to attend, not for the purpose of listening to the preacher, or of paying proper respect to the people who went to hear and mark what was said, and their right to such privilege, but for purposes of their own indulgence in whispering, chatting, laughing, and other exhibitions of thoughtless, or reckless disregard for the rights of the preacher and his people and the due proprieties of such occasions. The Rev. Ostatt bore it in patience for a time, but at last reproved the thoughtless disturbers in a mild and genteel way, much too gentle for the gravity of the offense.

Bro. Joseph R. Lambert also spoke in disparagement of such conduct in the little time he addressed the meeting, and tried to emphasize the good man's rebuke.

It is a shame to both parents and children for such things to occur in any religious, or half civilized community; and for Lamoni, it is strikingly discordant and causes the order loving portion to blush for the good intentions of such young people; offenders as they are against the trust placed in them by parents who permit them the liberty of going to such meetings unattended, and against the rules of common courtesy and decent public opinion.

Not a great while ago it was the fortune of the editor to attend an entertainment given by a school in a public building. The officers of the school had offered the community a treat, by quite extensive and specific advertisement, and the editor and many others went to enjoy the programme agreed upon. But, and there is emphasis to that "but," on the seat next behind the editor was a chattering bevy of gentlemen and ladies, who, instead of listening to the declamations being given from the platform, were engaged in a bit of lively running repartee, interesting beyond doubt to them, but under the circumstances very annoying to those around them. Besides this, a class of small scholars two seats to the front, and between the editor and the platform, kept up a commotion of feet and tongues utterly confusing the sound of the voices of the declaimers, which reached the ears of the auditors, including the editor, in a confused jumble of childish prattle, shuffling of little feet, the chatter of the ladies and gentlemen—they must have been that for they wear good clothes and move in good society—on the seat to the rear, and the pathos of something being said by the persons on the platform that might have been interesting and pleasant to hear could they have been heard without the other discordant noises.

It may be the editor is growing old and irritable, and withal a little blind and deaf, and can neither see nor hear as well as once he could; but he could never see nor hear so well but what he could feel that those who go to places of amusement, recreation, rest, or instruction and mental enjoyment are supposed to go for the purpose of learning and seeing what has been stated to be the object of the entertainment; and if those who are really interested in the services, whether those services are religious or purely secular, are interfered with by the careless indifference, or studied thoughtlessness of others, they have just cause of complaint against such disregard of decent propriety.

In the case referred to, the little children impatient of the restraint of delay and anxious to acquit themselves of their own part when their turn on the rostrum came, may be excused; they are not old enough to be thinkers thoughtful of others; but the same cannot be said of the grownup children, ladies and gentlemen, of whom genteel conduct, careful observance of propriety and kindly thoughtfulness of others might with reason have been expected and should have been accorded.

The Saints of all people who worship can best afford to observe the

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most studied and careful propriety in their public meetings for either worship, amusement, or instruction and enjoyment in literary things, lectures, speeches, readings, declamations, recitations, or singing and musical concerts.

For persons of any standing in society to go to such places to chatter like magpies among themselves—their own small coterie—and keep their rattle of small talk going, laughing, giggling, gossiping, to the annoyance and discomfiture of those who go for the benefit and pleasure they may receive from the entertainment itself, is a most outrageous breach of good behavior and an egregious exhibtion of selfishness and folly; and the more refined and ladylike in appearance the woman, old or young, the more genteel and well dressed the man, young or old, that shows such ill breeding the more disgraceful the conduct is, for of such better things should be expected.

There are some among the Saints, we are sorry to write it, who even when attending public preaching services, are so unmindful, or regardless of the proprieties that they will whisper to each other, point out persons in the audience to each other and talk and sometimes laugh, showing that they neither hear, nor are taking heed of what the preacher is saying. When one, two, or more of these are found in the choir, where they are seen and noted of all the congregation, as well as the preacher, it is well-nigh scandalous. How can the preacher expect to be heard by those outside for whom his efforts may be made, when those inside pay so little heed? How can he justify himself in reproving the outsider for improper conduct, indecorous behavior in the house of worship if the members of his own flock are flaunting their own silliness and disregard for propriety before the sight of all?

It is said by some of the coreligionists of the Latter Day Saints that they are lamentably deficient in teaching their membership the things of practical righteousness, and this disposition to treat lightly the religion, religious services, and teachers of other and differing faiths is one of the evidences relied on to prove the assertion. Is there ground for such a charge?

Fathers and mothers, while some of our number are worrying over the possible tainting of the boys and girls of the church from social impurity, let us be taking heed to our deportment in private and in public, for, what father or mother does must be lawful to the girl or boy. If father treats with disrespect the rights of others by unbecoming conduct at church or public assembly, is not the son justified in doing it? If mother forgets propriety of behavior at assembly or in church, by whispering, chatting, laughing, or otherwise attracting the attention of the audience and the preacher to her, why should not the daughter avail herself of such privilege of seeing and being seen? If fathers would have their sons to be manly, reliant, and observant of the amenities of good society, they must themselves set the example. If mothers will have their daughters to be refined, ladylike, and attractive they must in themselves show the way by a circumspect walk, both in private and in public.

Boys and girls, youths and maidens, go to the church, the concert, the school entertainment, or other public gathering that it is permissible for you to attend; with the intention of taking notice of what is being done as the object of the meeting. Listen to the speaker, and while he is speaking pay attention to him; let your companions do what they may, keep yourselves from whispering, talking, or laughing. Stay till the meeting is dismissed; and do not attempt to go out until the benediction is said, unless it is a matter of grave necessity. We have seen leading church officers disregard this most sensible rule of propriety; as soon as the choir and congregation rise to sing the closing hymn, these men, thank God there are but few of them, would gather hat and coat and begin to push for the door, a breach of politeness and propriety that disturbs all the congregation from one end of an aisle to the other, from the pulpit to the door; often making such confusion that only the few just round the pulpit can hear the final good word, the benediction. Boys, girls, no matter who you see guilty of such disregard for the house of worship, do not yourselves be guilty of it. Fathers, mothers, sons, daughters, boys, and girls, let us behave ourselves amiably, discreetly, and courteously, in the places of public gathering and assembly; that we may rightly demand the respect of all, those within and those without the church.

We have purposely chosen the occurrence of the visit of Rev. Ostatt to Lamoni, to endeavor to teach the Saints the lesson that if we as a people will expect respectful and courteous treatment in public assemblies we must extend the same to others in precept and example, in both teaching and conduct.

SOME one sends us a copy of "*Once A Week*," a New York City journal, from which we clip the following, marked by our brother that sent the paper. There are so many lies afloat about Mormonism and the Mormons, that we are inclined to think that this is a sort of rumor or a wild, irresponsible saying going the rounds of the press.

We lately saw a very pitiful tale told by a correspondent of the press about Major Gilbert dying in poverty and distress, while the Mormons whom he labored so long and faithfully for, were revelling in wealth through his early labors in their behalf, in printing their Bible to the loss of his entire fortune making him bankrupt. Major Gilbert was but a hired type setter and printer, working for E. B. Grandin, of Palmyra, the latter being the man with whom the contract to print the Book of Mormon was made, and to whom the contract price was paid in cash. If anyone lost by that operation it was Martin Harris, and as he never made any complaint that we have heard of, it is fair to presume that he was either repaid for what he advanced out of the sales of the work, or freely gave of his means that the world might have the book.

Representatives of a syndicate of Utah Mormons are in Wayne county, New York, to acquire the Mormon Hill, near Palmyra, where Joseph Smith, the founder of their sect, claimed to have discovered the golden plates and had the first Mormon Bible printed. If they can purchase it, they will erect a monument there in memory of Joseph Smith. Major Gilbert, who printed the first edition of Smith's Bible, accompanied the party on their pilgrimage to the Sacred Hill, which has been fenced in by the present owner, who charges an admission fee of twenty-five cents per head to visitors. It is contemplated to start a regular pilgrimage to Mormon Hill from the Western States this summer.

PRESS NOTICE.

THE Mount Pleasant, Iowa, *Journal* of June 22 has the following good words from its Lowell, Iowa, correspondent:—

Elder Waterman, of the sect known as the "Reorganization of the Church of the Latter Day Saints of Jesus Christ," is conducting a series of services in the Lowell schoolhouse. He is quite a gentleman, an able speaker, and well versed in Scripture. Many Lowellites were surprised to meet a man of such culture, education, and refinement, representing the "Mormon Church," as they term it. Personally we have been among these people, worshiped with them, partook of their hospitalities, and found them to be just as earnest, sincere, and as devout Christians as we are in Lowell. In fact, we might learn valuable lessons from them in sincere devotion to religion.

BRO. O. J. SUTHERLAND, of Webb City, Missouri, sends us clippings from the Daily *Register* for July 1 and 3 to the effects a follows:—

Elder I. N. White of Independence, who is nightly conducting services at the Latter Day Saints' chapel, will immerse a number of confessors near the water works plant in Center creek about one o'clock to-morrow.

July 4, in the grove three miles west and north of town near the iron bridge, the Latter Day Saints Church will hold a picnic. Everybody in favor of order will be welcome.

Twenty-four were baptized Sunday by Elder I. N. White of the Latter Day Saints Church.

This is good news from the district. We trust the good Lord will continue to favor Bro. White's work. Our thanks are given Bro. Sutherland.

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LIES IN HYPOCRISY.

THE letter from Bro. C. R. Duncan has a serious story to tell, read it:—

HILL CITY, Kansas, June 17, 1893.

Editors Herald:—I think it is about time the mouths of some of the pious lying divines of the present age are stopped. The plan that is lately being resorted to by sectarian priests is to state that they have lived at Lamoni and that they personally know the character of the Saints to be bad. One young elder of the Campbellite church at Randall is telling that he has played cards with Bro. W. W. Blair. Of course I know he is lying, but the people don't. We ought to have a public statement of the character of the Saints there by responsible parties not of the church, published in the *Herald* for the benefit of those who have to meet such things. It would save much labor to a minister not very well acquainted about Lamoni as one hardly knows who to write to outside of the church. Could this be done without too much trouble by some good brother there? We hope so. In bonds,

C. R. DUNCAN.

To those who know Bro. Blair such a charge as this would have no weight; but of course it may have some effect on those who may not stop to think when told by a preacher, such as this young Campbellite is—but, if it was bad for Bro. Blair to play cards, how is it with the man who played with him?

Does this young Campbellite preacher wish it to be understood that he as a minister in the Disciple Church did play cards with Elder W. W. Blair, a minister in the Reorganized Church, or "Mormons," as he would likely call them? or would he have the people to know that he did this playing cards while yet he was an unconverted, unregenerate man of the world, without God and Christ? It would be intensely interesting to question him before an audience and see which of these he was anxious for the people to know.

We hope that Bro. Duncan has been misinformed as to what this preacher is stated to have said, for it is so unblushingly false that it should have deceived no one.

How any man with sense enough to be a preacher in the Disciple Church can tell such a story inculpating himself in what he evidently regards as bad conduct, in order to injure the cause of a fellow minister of a differing faith to his is something difficult to account for, on any sort of application of the Golden Rule.

If it was a sin, or a folly for Bro. W. W. Blair to play cards, it was equally wrong for this other preacher, and for him to tell the story to hurt the influence of an associate of Bro. Blair is contemptible in the extreme.

There is, however, one excellent lesson to be drawn from this episode; that lesson is this, that whatever the standard of moral conduct this story telling Christian preacher may have chosen by which to measure himself, he telling the story as against Bro. Blair, admits by strong implication, that the standard of the Saints is, or should be high; and in this he is correct.

There is this further reflection, that acts of the sort charged against Bro. Blair, would be very reprehensible if done by one of his standing, calling, and office. But would there be any more real sin in such an act done by Bro. Blair, or the editor of the HERALD, than in a similar act done by any other member of the church which these two men represent; decidedly not, but it would be a much more foolish act done by either one of these than if done by a man of lesser note and standing in the church and in society. It was a foolish and unnecessary lie the preacher told, if he said what is stated he did say; but let us profit by the lesson—there are "sermons in stones," we are told, why not in lies.

When stories of this sort are told in the presence of the elders, it would be quite wise to quietly get from the person telling them, a statement of the time, place, and circumstances connected with the occurrence, and the name of the person telling the story, his place of residence, and the time the occurrence is said to have taken place; and the present residence and post office address of the person as well. In such way it will be possible to either refute the falsehood at once, bringing confusion to him that states it, or make it practicable to ascertain by proper inquiry the correctness or incorrectness of the tale that is told.

EXTRACTS FROM LETTERS.

Bro. David McIntosh, writing from Queensferry, Australia, pictures the financial condition of the country in the following language:—

"We are now in the middle of a financial crisis, the like of which has not been known in this colony before. There have been five of our leading institutions crushed within the last four weeks to that extent that they have had to put up their shutters.

"They are all or nearly all being reconstructed. The reconstruction, so far as I am able to judge, will be at the expense of the depositors.

"We have all been more or less making haste to get rich, and the consequence is, have gone to the wall. Such misery as is prevalent, in not only the cities but in the country as well, is more like the state of affairs in the old land than we could have believed in a new country like this.

"The people here are compelled to at last admit that the land is meant for the people, and not for a few land grabbers and monopolists."

Bro. W. W. Blair wrote from Nebraska City, Nebraska, June 27:—

We had nice, profitable conference at Palmyra. Church work in this district promises well. I am to preach here two or three evenings and then go on to Brownville for four or five services.

Elder John C. Foss, writing from Wakenda, July 3:—

I have been holding forth at the Missouri River branch for some few days; had a very good interest although the farmers being so busy at work, we could not get together evenings till 8:30. On Sunday last (2d) I baptized two; Bro. Josiah Lybarger, 73 years old, and Mrs. Mary E. Arterburn.

QUESTIONS AND ANSWERS.

Ques.—Has a district conference the right to impose a silence upon an elder who holds a license from a quorum, or must they report his case to his quorum?

Ans.—Yes, if the elder be a member of the district, and the cause sufficient. The district should report the fact of the silence being imposed, and the reasons for it, to the quorum to which the elder belongs, or proceed against the elder for cause.

Q.—Is it absolutely necessary for a member of the church when moving from one branch to another to take a letter of recommendation?

A.—The Doctrine and Covenants, section 17, says that a member removing from one branch to another *may* take a certificate, or letter of removal, the Conference has said that such a member should take a letter of removal. If the one removing intends to go to another branch when he so removes he ought in all fairness and good fellowship to take a letter of standing and recommendation; hence it is necessary—we cannot say absolutely necessary.

THE JEWS MAY BUY LAND IN PALESTINE.

A CORRESPONDENT in Jerusalem informs us that the Sultan's government has again licensed Jewish real estate brokers and purchasers to acquire landed property in Palestine without being Mussulmans, and secures to all settlers the protection of the High Porte and equal rights with the natives of the land. This opens that country again to foreign immigration, and will attract thousands from Roumania, Russia, and Morocco. Dr. Senner is not there, thanks to the Sultan.

Since Baron Rothschild founded colonies on land bought by him for the purpose, the tithes due the Turkish Government from these properties have been almost quintupled. This circumstance having been brought to the knowledge of Baron Edmond, he proposes to buy more land, and to advance to the government the tithes for a certain number of years. M. Elie Scheid of Paris, the capable administrator of the colonies and Baron Edmond de Rothschild's confidential agent, has been for some time in Constantinople, and the object of his visit is said to be to submit the Baron's offer to the government.—*American Israelite.*

IOWA STATE FAIR.

WE call attention to the following from John R. Shaffer, secretary of the Iowa State Agricultural Society, under date of July 1, 1893:—

To the Editor:—With this letter I mail you State Fair Premium List and respectfully request that you call the attention of your people to the fact that the State Fair will be held as formerly at Des Moines, commencing September 1, and closing on the 8th. Now is the opportune time for our people to make a grand show from every section of this great State.

The Iowa display at the World's Fair is the wonderment of all strangers to our resources.

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Many of these strangers can be induced to come and see Iowa if we can show them an exhibition that is worthy of their patronage. These people, from other States and foreign nations will want to learn more of us. Why not concentrate this school of instruction at our State Fair ground? In no better way can we demonstrate to these people what our soil can produce, than to show them the matchless stock and products of the farm; and here too can be shown the intelligence of our people through the workshop and household. Perhaps, with the aid of such an exhibit as our people can make, many of these strangers who will visit this Fair, will become worthy citizens among us.

Let each one do their part, and commence to prepare such an exhibit as they can, and help to make this Columbian year a grand exposition of Iowa's resources at home.

EDITORIAL ITEMS.

THE issue of the debate at Grady, Indian Territory, was favorable to the side of the church, maintained by Bro. A. J. Moore. It has opened the way for Bro. Moore's return there, with prospects of some obeying the Master's injunction to "repent and believe the gospel." Bro. Moore has many invitations to go into different neighborhoods to preach; and some have decided to be baptized, so they say.

By the courtesy of Hon. Robert P. Porter, superintendent of census, we are furnished with the final Bulletin of the United States census for 1890. It is very complete and in itself contains a fund of information touching all matters connected with the numerical statistics of the country. It contains an excellent presentation of the faith and numbers of the Reorganization, for which see cover of HERALD, under its proper head.

Bro. E. L. Kelley was the orator of the day at Lamoni on the Fourth of July, which was duly celebrated and on the most extensive scale yet known in our young city, which was visited by large numbers of people from outlying districts. The day was pleasantly spent, no mishaps occurring.

Bro. Senterlow Butler baptized six at Fontanelle, Iowa, on the 3d inst. More were believing whom he thought would obey ere long.

Bro. R. E. Grant closed a discussion at Cass City, Michigan, June 29, with Elder McIntyre of the Baptist Church. He reports the result as a victory for the truth.

Brn. F. G. Pitt and A. J. Keck are hammering away at DeKalb, Illinois, with fair prospects for success, and expect to organize a branch there shortly.

By card from Bro. C. M. Fulks, Manchester, Texas, we learn that the Saints' chapel at that point was destroyed by fire on the night of the 19th of June. Whether the fire was from design or accident is not known. This leaves the Saints at that point without a house to meet in.

Bro. G. M. L. Whiteman baptized two at De Soto, Nebraska, June 25. More were to follow soon.

Bro. A. Haws wrote from Hihns Mills, Santa Cruz county, California, June 24, with a tent, in which he had held forty-four meetings in forty-three days, with an average of over forty persons in attendance at preaching and prayer services. He had been favored with good liberty and attention, even the "hoodlum element" listening respectfully. "The tent is a success with us," he writes.

The sisters and brethren of the Pleasanton, Iowa, branch held a combined entertainment and ice cream supper on the evening of Saturday the 1st inst. in their neat, new chapel. The programme consisted of literary exercises and music, followed by stereopticon views from Pilgrim's Progress and Uncle Tom's Cabin in charge of Brn. J. A. Gunsolley and F. E. Cochran, of Lamoni, (who, by the way, are doing good service in Sunday school work with the stereopticon,) closing with refreshments. All present enjoyed the gathering. The proceeds were applied to the chapel fund.

Pres. Joseph Smith and Bishop E. L. Kelley left home for Higbee, Missouri, on Friday, July 7, where a church is to be dedicated on the 9th inst.

Bro. R. M. Elvin went to Nebraska City, Nebraska, on the 9th inst.

Bishop E. L. Kelley has engagements to meet with Saints in general meetings at Nottingham, Pennsylvania, July 29 and 30; at New Park, York county, Pennsylvania, August 5 and 6; at Plainville, Massachusetts, August 10–16.

Bro. D. M. Rudd was holding tent meetings at Ames, Iowa, June 27.

Bro. P. Peterson, of Nebraska City, Nebraska, is at Lamoni, looking it over with a view to engage in the manufacture of brick, for which there is a growing demand.

PERMANENT TROUBLE IN THE SUN.

The great group of sun spots now in the sun's western quadrant is identical with the disturbed area of mid-February. The disturbance began to appear by rotation about the 17th of February and was of vast extent. It was followed the 18th, 19th, and 20th by very severe storms. The snowfall in this State was heavy, and in the eastern counties railways were blocked. The group reappeared at regular intervals. After appearance by rotation in the latter part of May great and rapid changes occurred and the disturbed area was enlarged. During a portion of the time these changes were going on the weather here was cloudy and no observations were made. The great outbursts of energy undoubtedly raised the temperature and caused electrical storms. The regular apparitions of this disturbance since February show that there is a permanent seat of eruption in the body of the sun.—*Rochester Democrat.*

It is estimated that there are 62,050,000 horses in the world, 195,150,000 cattle, and 434,500,000 sheep.

The value of Western cattle is estimated at $2,000,000,000, or five times that of all the cattle in Australia.

Mothers' Home Column.

EDITED BY "FRANCES."

"The human soul, not the body, should be the starting point of all our efforts, since the body without the soul is only a carcass whilst the soul, wherever it is found free and holy, is sure to mold for itself such a body as its wants and vocation require."

SOUL MOULDING.

THERE is truth in the above, but it fails of being the whole truth. Later revelation declares to us the fact that, "The spirit and the body is the soul of man." One therefore ought not to be, in fact cannot be, cared for at the expense of the other, since the glory to which God intends they should attain must be attained by the two inseparably united. "The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy. The elements are the tabernacle of God, yea man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

Let the fathers and mothers of Zion who are interested in the work proposed to be done by the Daughters of Zion, continue the reading of this ninetieth section of Doctrine and Covenants to the close and they will there see that not only were the leaders of the church openly rebuked for neglecting their duty to their families—because they had not taught their children light and truth, but they will find also that one of these at least was afflicted because he had not done so, and the wicked one had power over him and the commandment to him if he would be delivered was, not to call for the elders but, "set in order your own house, for there are many things that are not right in your house."

Thus revelation furnishes to us the fact that sin may and often does stand between us and the blessing God is willing to bestow upon us and that there remains something for us to do before the blessing can be received. We are glad that it was the Lord who said in substance, "Your neglect of your duties as a father, as the high priest of your own home, is the cause of your affliction," for we feel very sure that if it had been said by one of the Daughters of Zion, they would be looked upon with even less favor than now.

We say this advisedly, for we not only feel the need of the cordial coöperation which a sensible movement of this kind should meet with, but we feel the covert terms used by some when referring to the movement, as well as the openly avowed opposition of others, and, with rare and golden exceptions, the lukewarmness of the entire body of the church. But in the face of all this we have the hardihood to say to the church the work is needed, and has been inaugurated none too soon, and if carried out as contemplated—carried out with the wisdom and help God has promised to lend those who draw upon him in faith—will prove one of the most powerful agencies in the redemption of Zion which has been brought into being since the gospel was restored.

There is deeply implanted in every human soul a need which only a mother can supply, because God has so ordained it, hence it is

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for the mother to fit herself to enter this sanctuary of her child and there fortify herself in such a way that evil counselors cannot displace her.

It has been contemptuously said that the business of the society is "to set other peoples' homes in order." Whenever the devil wants to employ an active, efficient agent to oppose any good work, he generally employs ridicule and appeals to ridicule and appeals to ignorance, as his counselor-at-law. None understand better than those who favor this work, that the home is or should be sacred from all intermeddling intrusion. The agency of individuals God himself will not interfere with; but he does call and encourage to all good works, and commands his people to obtain knowledge. Can there be knowledge of more practical value than a knowledge of the laws which pertain to and govern our physical being? If the body or temple must be pure in order to escape the destruction which God has warned us he will send to "whatsoever temple is defiled," is it well, is it safe that our children be allowed to grow up in ignorance of this, that they be sent from home to take their first lessons from the vicious and low? Mothers is it well? Fathers do you counsel it?

O that we had the voice of a trumpet that we might cry unto you, Beware! Danger is lurking upon every hand for the little ones God has given unto your keeping, and if by meeting together, studying and praying together we can prepare ourselves, can fortify ourselves against the insidious attacks of the enemy, who that loves truth and righteousness can find it in their hearts to oppose? "Do good unto all men, but especially to the household of faith," is the broad commission for our labors, and blind indeed must that one be to the scope of the gospel of Christ, who can see in this work anything either foreign or antagonistic thereto.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. T——, of Persia, Iowa, requests your faith and prayers in her behalf that if it be God's will he may restore her to health and spare her to her familiy.

LEACH, Ohio.

Dear Sisters: — This Sabbath evening I thought to write a few lines to your columns for the first time, hoping I could drop one word that would cheer some poor, discouraged mother, as I know how to sympathize with them, for I am one myself, having a large family. Knowing as we do the responsibility that rests on us of training them in the way they should go, let us not be discouraged but go on to perfection. I have received great encouragement in reading the sisters' letters in the Home Column. The *Herald*, *Ensign*, and *Autumn Leaves* are welcome visitors to our home. I was baptized in the year 1880 by our worthy brother, L. R. Devore, he being the first elder that ever preached in Jackson county, Ohio. The work has spread rapidly from this county to others. Our regular place of meeting was in Liberty branch at Limerick, about five miles away, but we now have a branch organized in this neighborhood with fourteen members, eight of whom were brought in by the preaching of G. T. Griffiths and T. W. Williams about one year ago.

Brn. T. W. Williams and H. E. Moler have been with us this winter and preached some most excellent sermons. It encourages us to see such able young men as they are laboring for the advancement of the gospel. I feel like pressing on to the end in this work, with the help of God, for I know this to be the work of God. I feel encouraged, for I see new beauties in the law each day that I live, for we as a family have received many blessings of healing. Many times my children have been healed when no earthly power could have saved them. Dear mothers, put your trust in Him who neither leaveth nor forsaketh the one that putteth his trust in him. Lest I weary you with this letter I will close. Wishing the Home Column success, I remain,

Your sister in Christ,

PHEBE J. ERWIN.

FOWLER, Texas.

Dear Sisters:—As we have been so blessed and God has verified his word to you by answering your prayers for others in distant lands, I thought I would write and tell you, as perhaps it may help some weak one, and encourage you to go on up, and higher still. Last summer I wrote and asked your prayers in behalf of a baby—my friend's only boy—little Tilman Simmons, one year old, who had never grown from his birth, only his little head, from his eyes up. He could not see, as his eyes (the sight) turned down, and he would cry to see, and try so hard to look when spoken to. He could not talk and seemed like a young babe. I confess I did not think he would ever have any sense, and could not be raised. The doctors said he could not be cured; but his mother, who loved her babe, and was catching at everything as a drowning man catches at straws, heard me speak of our Union, the answers received to our prayers, and why it was called a union. She would not let me rest until I had them pray for her babe. She was, and is still, a member of the Christian (or Campbellite) Church, but said she knew God could heal her child and that no one else could, and begged so hard I wrote to you, asking your faith and prayers, and we could see in a short time a change in the babe. I felt that God had heard your prayers and now I know he has. His mother asked me to write again and tell you how God had blessed her. She thinks you ought to know how glad she is, and thanks you; but I tell her God is the one who did this wonder. The babe's skull has grown over where it had no skull bone before, and the back part of his head is in as good shape as any baby's. It is a little too full in front yet, but we can't expect it to get all right in a day. He eats like a little pig and is nearly as fat. His little hands are so fat and pretty while they were so poor before, and he can now stand on his little plump feet which are fat and sweet as any baby's. Before they were sad sights to look at. They were so small and poor, and no one who saw him thought he could be raised. But God who made him could and did cure him, though it is a wonder even to me. I am so glad, for before I was asked time after time by these sectarians to "show us a miracle," and now thank God I can point them to one in their own church. This lady, however, has always been our friend and believed God could and would do his will on this earth, but she did not know whether it was his will to do this. She has been kind to us when all others called us Mormons and she has never denied the Bible. For one other reason I am thankful for this. His parents have been so kind to us, although we are the least of God's people, and God has blessed them for their kindness. Their baby can now say papa and mamma and other baby talk, and can see almost all the time. If his eyes turn down he will take his little finger and pull down his under lid and see anyway and he is a smart, sensible baby. Now dear sisters, keep on. God is hearing you and may he always do so is my prayer. If Bro. Nunley, or Bro. Veale, of Cook's Point, Texas, see this I will say to them, Come, for everyone wants to hear you. We were afraid to ask you sooner, but now, though you may expect opposition we have friends here too, so come and we can get a large congregation in an hour. Ever praying for Zion's children I am,

Your sister in Christ,

MATTIE FIELDS.

GOSPEL BOAT FUND.

Amount to date, June 23		$1,405 78
Margaret Kramer, Ohio	$1 00	
Viola Ritter, Ill	50	
John D. Gulembo, Mich	1 00	
Bro. and Sr. Bullard, Mass	1 00	
		3 50
Amount to date July 7		$1,409 28

HOME COLUMN MISSIONARY FUND.

Amount to date, June 23		$4,691 21
Viola Ritter, Ill	$ 50	
Caroline Deuel, Kan	1 00	
Emma Smith, Ill	25	
Nora Gibbs, Cal	1 00	
		$2 75
Amount to date, July 7		$ 4,693 96

AN ALUMINUM VESSEL.

A ten-ton cutter constructed of aluminum, said to be the first sea-going vessel made of this metal, is being built at Loire for the Comte de Chabannes la Pallice. It will be half the weight of a vessel of similar class constructed with a steel frame. Its hull will weigh only 2,500 kilos, whereas if built of the ordinary material it would weigh 4,509 kilos.

How can anyone understand revealed truth without being inspired of God, or how can any enjoy the Holy Spirit to the extent to understand and know of God and his ways without inspiration, if the inspiration of the Almighty giveth understanding?

The divinest attribute in the heart of God is love; and the mightiest, because the most human, principle in the heart of man is faith. Love is heaven; faith is that which appropriates heaven.

The wettest region on earth is Assam, in British India. From May to September the monthly rainfall ranges from one hundred to two hundred inches.

The crop area of Europe and America in 1840 was 492,000,000 acres; in 1888 it was 807,000,000.

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Letter Department.

LLOYD, Wis., June 23.

Editor Herald:—To the true Saint, the one who has the genuine love of God in his heart, nothing can be more cheering, refreshing, or comforting than to realize the fact that the dear Master's work is moving gradually and steadily on. And when we hear weekly from your interesting pages how many precious souls are being born into the kingdom of our God, how deeply and earnestly do we rejoice in the news, and our hearts are stirred anew to greater efforts in the future.

I left my home April 1, and have met with the Saints and preached in the following places: Wheatville, Flora, and East Delavan, Wisconsin, Plano, Sandwich, and Mission, Illinois. At the last-named place I had the pleasure of attending the district conference held May 27 and 28, and a good time was enjoyed. I must say that in the above-named places I found the Saints alive in the work. I cannot soon forget their kindness to me in seeing that my needs were supplied. May the Lord bless them.

On May 30 I left Plano for North Freedom, Wisconsin, where we found our district tent, and with the assistance of Brn. Hackett, Sawley, and others we succeeded in getting the tent reared ready for our conference which was held June 3 and 4. A good time was enjoyed. The writer in company with Bro. W. S. Pender remained, holding meetings each evening for one week. But about that time our M. E. friends started up (as they usually do) prayer meetings, Aid Society, sociable, etc., and as this class usually do not care to hear the gospel we thought best to move on, and on June 13 Bro. John Quandt with his team took us with the tent to the house of a Mr. J. Stout, a distance of twenty-five miles from North Freedom. Mr. Stout married a sister of Bro. E. M. Wildermuth, and here we found our aged Sister Ann Wildermuth, mother of Bro. Eli M. She joined the church in an early day and remains strong in the faith. She takes the *Herald* and *Ensign*. We also found Bro. Eli here. Mr. J. Stout and wife are not members of the church, but the next morning after we arrived he said to us: "If you wish, you can put the tent up. I will furnish the ground and the lumber to seat it," and Mrs. Stout said, "I will furnish the organ;" so on the 15th Bro. Pender went on to Grant county to look after the work there, Bro. E. Wildermuth remaining with me, and on the 16th Mr. Stout and his brother helped us to put up the tent. They have also kindly cared for us. May the Lord bless them for their kindness. That evening we commenced meetings and have held forth each evening since, and expect to continue until about July 1. The people turn out well and we have good order. Last Sunday there were about two hundred in attendance, and about fifty each evening. Thus the good work goes on. Some begin to investigate. What the outcome will be time will tell. I believe the tent to be a good investment for the work in this district, but I hope that the Saints of the district will not get the idea into their heads that the tent is self-supporting, and that faith is all that is necessary to carry on tent work. I do not think that we have an elder who would be willing to try it on that plan; so come, brethren and sisters, with your mites, and help to roll on the work. I feel encouraged in the cause of the Master, and I want to keep step with the work and do all I can to help others obey it and be saved. After we conclude our meetings here I will go home for a few days. I expect Bro. C. H. Burr will be with me then to assist with the tent this summer. May the good work roll forth.

Your brother,

W. A. MCDOWELL.

RAIROA ISLAND, April 12.

Editor Herald:—Our General Conference lasted till the evening of the 9th inst. The minutes sent for publication are only a brief account of the work done. The work is gaining all the time, and all seem to be awakening to the demand of the times. We were able to send three missionaries, two of them to new fields. My own health has been better since we were at Tuboi, but Sr. Devore is quite feeble. She has certainly done a great work among the sisters in getting them to conform as much as possible to the rules and customs of the church in America. They have advanced greatly to what they were when we came. Were it possible for a missionary to visit them often they would grow much faster; they need teaching, and words of counsel and encouragement.

The thirteen Mormon elders from Salt Lake City have not had as much success as they hoped for. I will venture a guess that some of them will have to leave these islands ere long, unless they are well supplied with money. The decorum of James Brown, the eldest among them, has not been in harmony with the wishes of some of the government officials, and they have threatened to send him to the government station at Fakarava in irons. We have been informed that the government has spies watching them. The distinction between us and them seems to be well understood by the authorities.

You are now in the midst of General Conference business. Our daily prayers are that you may have one of the best sessions ever held, and that every department of the work may receive additional strength and encouragement. We shall await the minutes with anxiety. We want to remain in this field as long as we can, and if our health gets no worse than at present, want to go to Vaitutaki, some four hundred miles west of Tahiti, in a few months, in answer to a call which seems to be urgent. If two missionaries are sent to our aid it has been arranged that one proceed to Manihi Is-Island in the Fakarava division, the other to Niou in the Tahitian division, where they will be well cared for we think—as well as the custom of the natives can afford. From what Bro. Kelley wrote us they will likely come immediately after your session adjourns. Sr. Devore is too poorly to continue to travel continually, so will proceed in a few days to Tahiti and abide till I get there, which may be in two or three months. She will be there to meet the missionaries if they should come soon, and see after their comfort while in Papeete. I want to meet them there also. We left one of our interpreters, H. Jansson, when his year was up, at Kaukura. Bro. Hawkins will remain awhile with me yet, or until we arrive at Tahiti, when we wish him to push on to his appointed field, Tuboi, three hundred and sixty miles south of Papeete. They need a white elder there to meet the Mormon elders. We do not want the new missionaries to have any interpreters, but set to work to learn the tongue at once; and if they have no other burden upon them than that they will have a ten-fold advantage of us the past two years. There has been so much else to see to that we failed to learn fast. I baptized twelve more at General Conference on the 9th inst., making in all here one hundred and nineteen. Another has made application.

Permanent address, Papeete, Tahiti.

In bonds,

L. R. DEVORE.

GRINNELL, Io., July 3.

Editor Herald:—I have just returned after a two months' siege of labor. I returned to Osterdock as agreed and found that the fierce opposition to Bro. J. B. Roush and I while there before had only done our cause good, for a host of friends awaited me, and I was greeted with overflowing houses. The fame of our doctrine had spread far and wide, and the people came for miles to hear, and on Sunday the 15th we went to the Turkey River, in the center of town, where I baptized Rev. William H. Kephart and wife. He was a Baptist minister, and has been preaching about thirty-five years. They are both noble people, and the Lord told him in confirmation that he should now be able to preach the gospel in its fulness; so instead of preaching according to a Baptist creed he will preach the restored gospel. He told me that for some years past, he felt that he was not preaching all the gospel, that he was held back by his creed; but now he was freed from creedism. He will be a great help to the work there, for he is well thought of.

There were hundreds present to see the baptism. Some had never seen one baptized before. There is a mighty stir in that vicinity. Bro. Kephart took me six miles to fill his appointment, and that gave us another opening. Some asked me home with them. The Presbyterians where Rev. Kephart used to preach closed the church against him because he took me to fill his appointment there, but it was all for the best; it only advertises our work. Five of those I baptized there, I believe, were Presbyterians; two of them were deacons, and we now have eleven members there, and I am requested to return as there are more ready for baptism; so the work is onward. Since May 26 I have baptized nineteen, and still more are ready; but I am almost discouraged, for the calls come from all sides, "Come and preach for us," but no one to help. Bro. J. B. Roush has done nobly, but he will soon go to Northern Illinois, and I am very sorry that I must give him up, for he is a trustworthy boy, and one need not be afraid to send him out. He is zealous, and not afraid, and never shirks duty; he is a safe representative of the work, and if he keeps humble will yet make his mark in a higher calling than that of a priest

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in which he now stands. Bro. J. R. Sutton cannot take the field till late in the fall, so we must pray God to send more laborers into the vineyard, for the harvest is great but the laborers are few. I have been wonderfully blessed this spring in presenting the truth. May Zion prosper and souls be saved.

Your colaborer,

J. S. ROTH.

POMONA, Cal., June 16.

Editor Herald:—This, perhaps, is my last public testimony. My object now is to give warning to others. In the year 1848 I joined the church; was baptized by my brother, H. P. Brown. I then received a testimony by prophecy and the gift of tongues. In 1858 I brought a threshing machine, and when I started at threshing the dust affected me so that I would have to leave the machine for a week. And my younger brother thought if I would use a little tobacco that the dust would not trouble me. I tried it and it worked better as far as being stuffed up with dust. But I got a habit which has proved a curse to me all my life. I am now suffering with the third cancer caused by the poisonous weed. In the year 1886 I had a small cancer cut out under my left eye. Then about one year ago I took one out of my lip with Bro. Levi Cheney's cancer cure. The one on my lip was where my pipe stem rested. Then on last February I discovered a small, loose, hard lump on the side of my windpipe that kept enlarging and growing out towards the jaw bone and finally became attached to the bone. I have suffered much with it, had it lanced twice before anyone knew that it was a cancer. I have tried Bro. Cheney's remedy, but it will not reach to the windpipe, and I have now given up, and consider it a matter of a short time before it will sever the jugular vein. Therefore take my advice and let the weed alone.

My best wishes to all the Saints,

E. C. BROWN.

LAMONI, Iowa, July 1.

Editor Herald:—Since the adjournment of the General Conference I have not been able to do much preaching. However, to be permitted to tell the gospel story once in a while is better than to not be able to tell it at all. For about four months I was not able to preach once!

Have spoken four times at Lamoni, twice at Leon, six times at Davis City, and once at Lucas. At Leon the Saints have done well under the circumstances, but ought to give a little more attention to some things which would make the place of meeting and the services more attractive to all, especially to those without. This can frequently be done with but little outlay of money; but it requires some discernment, a little tact and labor, unselfishness, and a disposition to sacrifice for the good of others. Let us "come up higher" in this, as well as in other departments of the work.

At Davis City the interest is not so good as it once was, though I was informed that the branch is in a better condition than it has been for some time in the past. Of course I would be glad to know that it is, when all things are considered. But however this may be, I am satisfied that some golden opportunities for building up the work have been temporarily or permanently lost.

"For of all sad words of tongue or pen,
The saddest are these: *'It might have been.'*"

In the light of past experiences it is not strange that I should strike Davis City just when I did, and do more labor there than at any other place. It has been my lot, as a rule, to labor most where the masses, within and without, could see but little good resulting from my labors. If my Father wills it so, may I have grace to toil on, seeking the honor which comes "from God only," till my work is done. Spiritually, I felt well in talking to the Saints and people of Davis City.

At our conference at Lucas, last Saturday and Sunday, the attendance on business sessions was not large, but we had a peaceful, pleasant time, and the conference was a success. Brethren Snively, Scott, Kelley, and the writer did the preaching.

J. R. LAMBERT.

LUCAS, Iowa, June 28.

Editor Herald:—The quarterly conference of the Decatur district was held in the Saints' church at Lucas, June 24, 25. It was a profitable and pleasant season, affording much instructive enjoyment; it was a pleasing time to me. Bro. E. L. Kelley was chosen to preside over the session. The business part passed off pleasantly and profitably. We had preaching on Saturday night by Joseph Snively and, Sunday morning by Joseph R. Lambert, and the afternoon by C. Scott, and in the opera hall on Sunday night by E. L. Kelley. These brethren set forth the gospel of Jesus Christ and the duties required of the children of men in plainness to fair-sized audiences, in a way that can scarcely be excelled. It was instructive, it was cheering, it was good.

T. R. ALLEN.

COALVILLE, Utah, June 27.

Editor Herald:—I am alone here, without anyone of my own faith, as my husband belongs to the Brighamite Church and is very bitter against our doctrine. It has been seven years since I have partaken of the bread of life or since there was one of our elders here; that was Bro. R. J. Anthony. I feel like a sheep left alone on the hills and valleys of Utah, quite surrounded with wolves. There have been some of our church who have gone back to the Brighamites, returned like dogs to their vomit; but there has been no warning voice to keep them in the fold. Sometimes I wonder how I stand it without straying to some fold. I read the *Herald* and see that elders are appointed for the Rocky Mountain mission, and wonder how they can leave me here alone so long. Sometimes I can scarcely read the letters in the *Herald* for tears when I think of my dear brothers and sisters whom I left in England, and of the blessings that we used to receive. I was a member of the Farnworth, Lincolnshire, branch. I came here for my husband's and children's sake, supposing there was a branch here. There is no preaching except by the Mormons. I should be glad to have one of our elders come here, as I think there are a good many inquiring after the truth. Another sister came here lately; Sr. L. B. Smith and husband. We would do all we could to make an elder comfortable. We feel like we needed to be shaken up, although I hope our heavenly Father will not withdraw what little light we have left. I hope some one of our elders will see these few lines and know how we would like to partake of the bread of life, and make us a visit. I ever remember the gospel truths. In bonds,

MARY A. LIVSEY.

BURTON, Wis., June 29.

Editor Herald:—At our last conference a committee of five was appointed to arrange for a Saints' reunion and camp meeting to be held at Bradtville, Grant county, Wisconsin, beginning October 1, to continue over the following Sunday. The citizens of Bradtville petitioned the conference to meet at that place in September, which petition was granted. It adjourned to the last Saturday in September, the last day of the month.

The committee as yet has made no definite arrangements, but expects to obtain a grove near Bradtville. The grove is four miles from Bagley, four miles from Wyalusing, and ten miles from Prairie Du Chien, on the Burlington and Northern railroad, and eleven miles from Guttenburg and five miles from Clayton on the Chicago, Milwaukee, and St. Paul in Iowa; also about fifty miles from Dubuque, and four miles from Bridgeport on the Chicago, Milwaukee, and St. Paul railroad, running west from Madison to Prairie Du Chien; also about twenty miles from Lancaster and Fennimore on the Northwestern.

Parties arranging local reunions will please take notice of time and place. If the General Reunion occurs near this time we hope the ministry in passing to or from it will make it a point to stop and enjoy a profitable time with us. We will extend them a cordial welcome. Parties visiting the World's Fair from the west about that time would also be heartily welcomed to stop over. As to further arrangements, more anon. The work is onward here. Baptized another last week. Bro. Pender baptized two. In bonds,

J. W. PETERSON,
Pres. of Committee.

SAN FRANCISCO, Cal., June 27.

Editor Herald:—We are still holding the fort in this city, and keeping our cause well before the people. We are not making as much headway as we desire, but are slowly and steadily advancing. Quite a number of friends are in regular attendance at our meetings, and we are continually hoping, praying, and expecting to have them cast their lot with ours in the Master's service. Last week I had the honor and pleasure of baptizing John A. Saxe, a man of whom we all are proud, and glad to be able to call him brother. He will be of much assistance to this branch and, I hope, an honor to the church generally. He has the ability and the desire to work for the good of the cause.

We have had quite a time of rejoicing during the last two weeks on account of the presence of Elders Forscutt, Newton, and Gilbert, who have traveled thus far on their

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way to Tahiti. They are making friends for themselves and the church everywhere they go, and God is blessing their labors. They have done us much good while here, and their sermons must bring forth fruit, for they were delivered in meekness and accompanied by the Spirit, which fastens the truth upon the hearers and carries conviction to them. Our services were quite well attended, especially in the evenings, when our hall was filled. We regret very much that Bro. Mark must leave us and go away among the Heathen. He could do so much good here, and is so much needed, but we bow in submission. May God bless every effort made for the advancement of his work, and loosen the hands of those who are willing and anxious to labor for the spread of the truth.

In bonds yours,

GEORGE S. LINCOLN.

SALT LAKE, Utah, June 25.

Editor Herald:—After reaching home from Lamoni and conference, and spending a few days with wife and babies, I visited Burnside, Illinois, doing service in preaching eight times, and being privileged to reap the results of others sowing by baptizing Bro. A. McGahen's three older daughters, girls of promise. I next visited the World's Fair, but not "solely to see and have a good time," but for the purpose of gathering useful information to aid me in gospel work. While my chief object was defeated in the antiquities not then being ready, I have no other cause for regret, and felt amply repaid for time and means used: neither do I believe either could have been better employed. A few days more were spent at home to make preparations for a longer stay than yet experienced in the missionary field, if all goes well. I learned while at home that I would be due in August or September for another round at the World's Fair. It is amazing what an amount of business is done by proxy without command or consent.

I reached Denver on the 9th of June, spending nine days pleasantly enough. It is decidedly refreshing to work where there is so much of energy and good will. The good-bye prayer meeting at a private house, it being the last attended by Bro. Kaler and wife, at which also Bro. James Caffall was present, was as soul-cheering as could well be, and equal, I thought, to any of the late General Conference. We realized that it was good to be Saints.

In company with Bro. Kaler and bride and Bro. Gomer Wells I reached Salt Lake City on the 19th, where a warm welcome was extended to each of us. The trip westward was decidedly pleasant as to its scenes and associations. The stay from the 19th to the 26th has been used in viewing the sights, visiting, and the regular services at the chapel. Gomer occupied the pulpit at eleven a. m. yesday and John in the evening, each doing themselves credit. One week ago a Sunday school had been set in motion. Upon the writer was placed the superintendency for the present. They must have been scarce of timber. At yesterday's session the *Quarterlies* and other paraphernalia issued from Herald Office were inaugurated. Signs of life and activity are manifest, the audiences yesterday were quite good-sized and attentive.

No appointment could have surprised me more than to be sent here, my first intimation was its being read in open session; whatever its results it came unsought. I shall try to aid those here who have struggled long and hard. I enter upon the work with the realization that those wiser, stronger, and better have preceded me, that the result of their labors, seen from a human standpoint, has not been as great as we had hoped; and that mine may be correspondingly less. For a time, and until further advised, I shall do service in the city and points immediately adjacent. My address is Box 1123, Salt Lake City, Utah. Bro. Kaler and wife and Gomer sped away westward to-day, the heartiest and best wishes as also the sincere prayers of the Saints here attending them. I am pleasantly domiciled at present with Bro. E. Barrows.

Your brother in Christ,

R. ETZENHOUSER.

BAY MINETTE, Ala., June 27.

Editor Herald:—I have just returned from a trip to Holmes and Walton counties, Florida. Bro. Jesse Reader of Windham, Alabama, met me at Ponce de Leon. We preached near there and at Westville in a schoolhouse a number of times with waning interest though we think we made some lasting friends for the cause. We endeavored to sow the seed with liberal hand. This is the place where Elder Reader was last February. They proffered to pay his expenses if he would return, and wrote to him as much, but the main ones who were so anxious did not turn out to meetings at all. They made up money to pay his expenses one way, however.

We had calls to go to Bonify, and to Defuneack Springs. We agreed to separate, he to go to Defuneack Springs and I to Bonify. I did not meet with great success, but found it hard to get houses to preach in. I left some believing whom, I think, will some day unite with us if they get the opportunity.

Bro. Reader met with quite a welcome. They opened the Baptist Church for him, where he preached a number of times, and when he left they gave him a rising vote to return.

I am informed that there are twelve elders from Utah in this part of Florida and Southeastern Alabama. I did not meet with any of them. I heard of four who had joined that church. I met some who say they believe in the Mormons, but do not believe in Joseph Smith. He is credited with all the follies and false doctrines of Utah Mormonism. This seems to be the result of Utah Mormon teachings out here. I find it a great deal harder to get an opening where they have been than where they have not. The people are disgusted with Brighamism and do not care to investigate our claims. Those elders have told some dreadful stories on Young Joseph out here; they say he was a very bad and vicious boy, and has made a very bad and wicked man, so much so that they could not take him into their church. We endeavored to open the understanding of all we could reach in relation to the true inwardness of this thing. We have urgent calls to go to Henry and Dale counties, Alabama. We are desirous of branching out a little this year, making some new openings and trying to find some some new localities where the gospel message will be heard. There are scores of churches that are vacant all over this country. The trouble is they cannot raise the money to pay the preacher, and he will not preach without it, and many good communities of people have been insulted by the preacher on account of it.

This is and has been a hard field to labor in. There are strong class prejudices to overcome. You must belong to the popular party to succeed. I now see signs of these walls and barriers giving way. This gospel must be preached. The Lord is looking after it. We are greatly crippled on account of lack of means for personal expenses, necessary clothing, sometimes railroad fare. I do not feel like going to preach without I can make a respectable appearance before the public. It is true that we have ever had to depend upon the North to brace up the work here both financially and spiritually, and I cannot say that we ever shall become self-sustaining. You must continue to have charity for us and bear with us.

G. T. CHUTE.

NEW LONDON, Io., June 29.

Editor Herald:—Since General Conference I have been busy preaching the word of eternal life and fulfilling other duties required by my calling. I have been blessed by the Spirit in presenting the truth and administering to the sick. It is becoming more noticeable to me the difference in the degree of blessing received while preaching, when there are those in our meetings who are earnestly seeking the kingdom and those who come merely to fill or kill time, to find opportunity to ridicule, or perhaps to see if we have horns growing out of our heads. We have held some good meetings at Keb and left some interested, but found the drink fiend somewhat of a hindrance. The Saints are bestirring themselves. I am glad to say that the two Sunday schools are doing well; some old and young members are doing good work therein and bear a good testimony.

The Saints of New London branch hired the academy at New London for preaching services. We held forth six evenings, left a few interested, and some convinced that we have the truth, but not convinced of their present need of it. There are those still living who love the praise of men most. An old man by the name of Humphreys belonging to the G. A. R., then living at New London, told me his wife's arm was crippled with rheumatism and he wished me to go with him and heal her. I explained the conditions by which we could receive such a blessing. He told me that he had seen your father do some wonderful miracles; he also stated that he had heard Joseph Smith say that if Brigham Young ever got the lead of the church he would lead it to hell. He promised to do his best to get me the chapel at the Soldiers' Home if I would go to Marshalltown to preach. I have just finished a series of meetings at Lowell, a town seven and one half miles south of New London. We were received gladly by some, and treated kindly.

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Mr. Lewis, a miller, cared for us a part of the time. We held services at the schoolhouse for three nights, when the Baptists opened their church for us, the leading men of the town insisting that we ought to have it, led by Dr. Mason, a Baptist deacon, who kindly led the singing and offered some eloquent and fervent prayers for us, and has defended this church and our right to preach what we believe as only a Christian gentleman and friend could. I inclose an extract from the Mount Pleasant *Journal* for 22d inst., written by this gentleman. I am glad for the reason that several papers in this county have been slurring us in an indirect manner, and this will put them to shame. I found a friend in a peddler, Mr. Gottfried, from Muscatine, who stated that the Latter Day Saints were among the best people he knew. That was like oil on the troubled waters to some. I closed meetings last night with what result I do not know, only with the good will of many and the ill will of a few, but with a request to return. Bro. Willey, president of the New London branch who, by the way, is a good and active man, holding the esteem of the Saints and his neighbors has promised to distribute the printed word among them so that the interest created may continue. Infidelity is on the increase among church members, they will ridicule the Scriptures as though God had nothing to do with them. Many outside of churches, called infidels by church members, have more regard for the teaching of the Bible than the so-called Christians. Striving and hoping for success,

WILLIAM WATERMAN.

SAN LEANDRO, Cal., June 19.

Editor Herald:—We are trying to push the tent work; wife, Bro. Wm. Fuller, and myself. Bro. Fuller leaves us soon to go to work; so we will be alone, which is not pleasant, as it requires two elders. We have held meetings in Pleasanton, Haywards, and here; two weeks in each place. The attendance has been fair, from twelve to one hundred, averaging about twenty-five.

California is a hard country in which to get the attention of the people; it is one continual round of pleasure, all who go at all are found at such places.

I believe that fully two thirds of the people are infidel or skeptical to the Scriptures: the few who do have any faith in God's word are tied up in the churches so securely that it is impossible to reach them; all their time and means is required to keep up their own church.

As a rule those who come to our meetings are much pleased, and generally attend from the first to the last, and their expressions which we often hear as they go out are highly complimentary. It seems to me that when we have so presented the word that people say, "That is the best doctrine I ever heard;" "That is straight goods, if I am allowed to judge;" "If I ever join a church it will be that," etc., that one has done his part, all that he can do. We move to-morrow to Berkley, near San Francisco. We have one satisfaction; a consciousness of duties performed, which is worth something.

HYRUM L. HOLT.

DENVER, Colo., June 24.

Editor Herald:—We have been visited lately by Elders H. O. Smith, Forscutt, Gilbert, Newton, Wells, Etzenhouser, and Caffall. A splendid time was had, and the Saints were strengthened and encouraged; but they are all gone, and with them, last year's missionary, Elder J. Kaler, and we are left to fight the battle alone. We hope the victory will be the same and the work suffer no loss. We hope the missionary in charge with the Presidency will supply this field with another missionary in the near future. Bro. Kaler does not go alone to Australia, as he took one Sister Kaler, *nee* Haley, with him. The event was celebrated at the residence of Bro. J. Schmutz, on the 13th inst. About sixty of the Saints met and a fine time was had. The couple have endeared themselves to all who know them, and the best wishes of all go with them to their new field of labor. Five have been added to the branch by baptism lately. Bro. Joseph B. Smith, second cousin of Pres. Joseph Smith lately arrived from Utah, and thinks of remaining in the city. He comes highly recommended. The writer has a sister both in the flesh and in the gospel living in Clark county, Missouri, who would welcome an elder to her home. Her husband belongs to the Christian Church, but has become disgusted with it. She writes that she thinks it a good time to present the word in that locality. Cannot Bro. Crabb or some one of the Nauvoo and String Prairie district make it convenient to call on them? Inquire of or write to Mr. J. E. Bailey, Neeper, Clark county, Missouri. Yours in the gospel,

E. F. SHUPE.

Original Articles.

THE FIRST MORMONS.

TO THE Editor of the *Saints' Herald:*—Lucy Smith's biographical sketches, a volume of 312 pages, was placed in my hands some time since by my friend, Elder D. K. Dodson. I have read the book nearly through, and will complete the perusal soon. I regard it as the greatest work on religion that I have yet examined, excepting the Bible. It is indeed a panorama of startling pictures, such as I had scarcely imagined.

Though I am not a member of any church organization, I have been a life-long beliver in God and heaven, and a constant student of the doctrines of Christ. I will give you my impressions of Mormonism, as heightened by Lucy Smith's book, and you may print them or lay them aside, of course. I also send you some rhymes of my manufacture, which I design as a meager tribute to that great modern character, Lucy Smith.

The first interview between the angel Nephi and Joseph Smith was one of the grandest scenes that history mentions. I do not question its genuineness, nor the facts concerning the Book of Mormon. The only question with me is, Was that revelation from the highest source that we mortals have any realization of, or was it from a lower sphere of intelligence than that?

It seems to me to be a curious thing that the Lord would call the Smith family to endure hardships and outrages that ruined them by stripping them of their possessions and happiness in life, making their existence a farce. On the other hand, however, the American people had crystallized into unyielding creeds, and were in danger of retrograding in mind, as every nation declines that falls into a religious fixedness and blind obedience to leaders. Peru, Spain, and India have thus retrograded. It destroyed India.

Sabbathias Zwei of Smyrna was a Jewish Messiah of over two hundred years ago, who, led on by visions, had eighty thousand followers when he was twenty-six years old. His success was phenomenal, and he established the New Empire of God. The wealth of his followers was fabulous. But to-day his system has become obscure. A great reformer and teacher appeared in Persia less than a hundred years ago, whose beauty and eloquence, like that of Sabbathias', was irresistible; but Babism is to-day too small to attract attention. However, let the thinking portion of mankind rejoice in the little advancement which each new prophet produces in the world's career.

Xerxes was commanded to invade Greece by a spirit that appeared to him in successive night visions. An uncle opposed the proposed invasion, but the vision appeared to him also, in the form of a man. The uncle then concluded that the invasion of Greece was ordained by the divine mind, and encouraged the disastrous movement, a campaign which cost the Persians more than two hundred and fifty thousand lives, besides treasures untold. See Rollin's Ancient History.

Now, my own conclusion is, that man must not oppose or disobey God, providing he first ascertains that it is God who speaks. To distinguish between God and an angel we must use reason.

Who ever heard, in late or ancient days,
Of one who had such power with the Lord
As Lucy Smith attained in all her ways,
Such stormy skies above, such pure accord?
The right to talk with God was what she claimed.
And by his angel to be surely led—
Yet this was deemed a blow at churches aimed,
Though it was what the Savior often said.

Talk now to me of Bunker Hill again,
And tell of Lincoln's message to the slave;
Yet we must turn our eyes away from men
To her whose presence much excelled the brave.
How startling was that life of frequent storm
Whose blackness seemed to find no ending place;
How wondrous in the front to see a form
That heeded not the doom before her face.

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When many men grew faint, and in a throng
Would please their wives, and fly to comforts dear,
Then Lucy fed them all the way along
And preached the greatest truths that men could hear.
When brethren doubted what was best to do.
And sometimes said, "Let talking be deferred
To better days, until this fuss is through,"
Then Lucy preached more loud the new-found word.

When mobs despoiled her home and drove her hence,
And courts and prisons came in view, she saw
In all these outward seemings and pretense
An angel presence near, to watch the flaw.
Three hours of mighty prayer unto the Lord
Restored her from her deadly ills and woes,
Till in a moment she could face the horde
Which Satan thought no Mormons could oppose.

Upon her head the crown of thorns was placed,
At which she murmured not, nor turned away,
But brighter still the ways of God she traced
Mid panoramic ruins, day by day.
Such was the servant of the Lord of Light,
By whom our room to think and speak was bought;
Her ways were high beyond our mental flight,
Yet her simplicity we count for naught.

Now Lucy's last bright years were crowned with peace,
Like that blue sea beyond this troubled plain,
And mildly came the hour of her release
From mortal ills and human pretense vain.
O, servant of the Lord, that path of fire
Makes now my soul abhor the human state
And man's abode, and seek the mansions higher
With Lucy Smith and Alvin pure and great.

Now, Mr. Editor, I would not intrude on your space by adding anything more, unless it is to say that whenever an individual lays his own thoughts aside, he endangers himself; also that while religious enthusiasm is good, excitement overcomes the individual judgment and lays the foundation for as many evils as Athens' thirty tyrants.

Respectfully submitted,

J. M. HOLADAY.

COUNCIL BLUFFS, Iowa, June 23, 1893.

WHAT ABOUT ALL THESE SOCIETIES IN THE CHURCH?

AS THERE seems to be of late a great tendency among the membership of the Church of Latter Day Saints to organize societies, and as much is being said and done to persuade the Saints to enlist in these various causes, it may be well for some one to call a halt and demand the reasons for thus urging upon the church these new departures. They have become quite numerous, and we fear the end is not yet. Originality, we believe, is not claimed for any of these societies, but that in their outlines or chief points at least they have been borrowed from the world. If the thought grows out of the doctrine of the church as found in the three books, we do not know it.

There are many just as good causes or reasons for organized effort in the world as those that have already been launched in the church. Shall we look over the list of the world's movements for the avowed purpose of blessing or reforming mankind, and to show our appreciation, and also to make effectual the gospel scheme of the Lord, introduce them all into the bosom of the church?

What great workers we all could be then, and the glory of office would no longer be enjoyed by the few!

What is the real idea of this organizing of societies in the church? is it to convert the church and save it from its evil ways? If necessary to Zion's weal that such things should be, why did not the Lord provide for this need by giving his Saints instruction through his word and not leave the children of the kingdom to glean the information from a sinful and dying world?

If the church was living up to all the precepts of the gospel and moving along in harmony with the will of the Father, if the holy priesthood were fully honored and appreciated as the medium through which the Saints are to be instructed in things pertaining to eternal life, would it then be necessary for the laity to organize unto themselves societies in order to advance their spirituality?

Does not the existence of such things in the church argue the fact that their movers were not satisfied with the workings of the church and were seeking to do what our poor Israelite Brother Uzzah suffered so severely for doing long, long ago, concerning the ark of God.

We have heard the revelation of 1873 quoted as an argument in favor of organizing societies; that portion wherein the Lord speaks of the "organizations for good."

We do not know by what process of reasoning they make this justify or sanction the societies that have been formed since that revelation was given or those that may be formed in the future. God has opened up to his Saints three glorious treasure mines, the Inspired Translation of the Scriptures, the Book of Mormon, and the Book of Doctrine and Covenants; and he also provides them with a powerful search light, the Holy Spirit, which is able to light up and reveal the very deepest and most hidden recesses of these mines; hence the church should be well garnished with treasures, genuine ones, and not those that send forth a borrowed or worldly glitter.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Quite a liberal provision and preparation for the Saint's warfare we think. Why should we have an ambition to place in the church more than God saw fit? To do it certainly shows forth some of that "wisdom of man" which is "foolishness" to God. Why is it necessary to decorate the church with things that savor of worldliness in order to hold and attract the young? Why this appearance of a compromise between the church and the world? Can a quiet looker on be blamed for thinking this method a stepping stone from the church to the world rather than one from the world to the church? The gospel makes its converts in no such devious ways, but is the one clear, plain message of love to male and female, old and young, and needs no fixing up or garnishing over. It is the same glad promise to one and all, eternal life.

Sometimes we get very zealous; we seem to realize what a bad condition the work is in, how very far the Saints are from perfection and O, how slowly good is accomplished! Then we feel like rising in our might and helping the Lord lest his work fail, we feel like organizing crusades against everything that we think is evil in the church, and hope by means of unions, associations, etc., to purge out the sins, strengthen the weak places, and prop up generally the tottering work. We are restless and impatient when we see what wonderful works the world is engaged in, and we think if the Saints only had some of their zeal and shrewdness and were willing to add to the plain, simple gospel plan some of their cunningly devised methods for the saving of souls, then we might hope to keep abreast of the world in good works.

When we feel this way do we not, in a measure at least, forget that God is at the helm, and that the gospel plan which he has revealed to the children of men is perfect and complete for the work of overcoming evil and the building up of his church?

Dear Saints, would it not be better for us to spend this energy in finding out our own true position as defined in the gospel than in making new positions and giving them high sounding titles? Let those who have fully lived up to all the precepts of the gospel, have mastered the great problem of salvation, and have exhausted all the resources for good in this field, seek new ones; but it is best for the simple, the humble, to move carefully on in the "old paths." When we diligently strive to keep the commandments and "Word of Wisdom" and have the Holy Spirit to be our abiding companion, then we can teach others to be better by that best method of teaching—example.

Saints cannot afford to drift. When a matter is presented them, it makes no difference by whom, nor how plausibly done, they should not be

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guilty of such a breach of self-respect as to set their hand and seal toward its furtherance, simply because they have great confidence in the one who advocates it. They should not be hasty, but examine well into the merits of the question, as to whether it is in harmony with or a part of the gospel plan or not. If there is a doubt, it is far better to stand still than to drift on in uncertainty and without knowledge. It is a splendid quality, this being able to stand still when some new enterprise is being persuasively and determinedly pushed ahead by those who are considered your coworkers in the great gospel cause. It takes some courage sometimes to resist these enthusiasts at least long enough to find out the object or necessity of their enterprise. This apparent stubbornness almost equals in greatness the power to move along serenely when you know you are right, whether you have any company or not.

Should we not one and all, as far as it lies in our power, jealously guard the holy precincts of the church from innovations of all kinds and earnestly protest against its being used as a cloak for any foreign scheme or plan of operation? If additions, or improvements, or new methods be needed to make the gospel more effectual for this generation, let us be considerate enough to allow the author of it to make the additions in his own time and way. Until then let us walk patiently in the "old way," for the Lord cannot be asleep to the needs of his church.

SR. MINNIE E. ANDERSON.

LAMONI, Iowa, June 8, 1893.

JOSEPH SMITH. WHERE HE WAS RAISED.

SO MUCH has been said and written of the life, habits, and character of Joseph Smith, son of the founder of the Latter Day Saints, and prophet and presiding elder of the *Reorganized Church* of this peculiar people, that I was glad when the opportunity offered to visit in his company the old home of Mr. Smith, and meet, and see him meet his old associates and acquaintances.

Whatever may be said and written through prejudice and an inordinate religious zeal of those who dare to brook public opinion in matters of religious differences, must in the eternal fitness of things be finally weighed and tested by the facts, and there is no circumstance under which these may be so readily and impartially gathered as that of seeing the parties brought face to face in business and social meetings.

In this situation on the morning of the 16th of June, 1893, I entered Carthage, the county seat of Hancock county, Illinois, upon business matters in company with Joseph Smith, and at once found that my companion had a very large number of acquaintances in the town for a person who had been absent from the county except upon an occasional visit for twenty-seven years. These, too, were of all classes; lawyers, farmers, bankers, editors, judges, colonels, etc., and men of varied faiths, sentiments, and beliefs in politics, policies, and religion.

Mr. Smith was raised and lived in Nauvoo, eighteen miles distant from Carthage from 1839 to 1866, just twenty-seven years, the time elapsing since leaving and making his residence in Plano, Illinois, and afterwards at Lamoni, Iowa, where he now resides; and when I made inquiry as to how he happened to have so large a circle of acquaintances at the county seat so great a distance from his place of residence, I learned that he had held the office of justice of the peace of his town for about seven and a half years while he resided in the county, almost the entire time of his residence there after he became of age, and was elected to the office by a largely increased vote, (his majority over other candidates being four to one,) in the year 1862, at the time he was holding forth his religious views as a minister.

Away from his home I had heard and read the tales and gossip of the viciousness and idleness of Joseph Smith and his distinguished father; but when I met him in this home I find that he was the peace officer and leading citizen, of and with a people who were in no way adherents to his religion, and who were neighbors to and had come in contact with those who had permitted their prejudice and fanaticism to run so high as to become tools in murdering his father and uncle.

Judge Edmunds, of Carthage, with whom we had business, being absent on a visit to Chicago, the remainder of the day was occupied in visiting and chatting with former acquaintances of Mr. Smith, among whom were Judge John B. Risse, Wm. R. Hamilton, W. C. Hooker, W. H. Manier (who is now second assistant attorney general of Illinois), Hiram Ferris, banker, James Davidson, editor of the Carthage *Republican*, and later Col. Thomas C. Sharp, long known as one of the bitterest enemies the Saints ever had in Hancock county. Mr. Smith met him with a pleasant good morning and introduced me. The Colonel is now unable to move about or help himself except as he is conveyed in a rolling chair, and has no great appreciation of anything going on around him. In the language of Mr. Davidson, "he is dead lacking the burial."

We also visited the old jail, but now occupied by Mr. Browning as a residence, where Joseph and Hyrum Smith were murdered and John Taylor severely wounded by an ignorant, fanatical, and blackened mob forty-nine years before, lacking a few days.

Although raised in the county Mr. Smith had never been at this jail before, having no wish or desire to see it.

Mr. and Mrs. Browing and daughter received our visit kindly, and took quite an interest in pointing out the scarred and marked portions of the building that bore evidence of the tramping under foot of law and justice and the rage for blood on this dismal 27th of June, 1844.

We were told by Mrs. Browning of the frequent visits made to the building by persons curious to see and learn more of the transactions that took place on that day, and of the efforts of the people of Utah to obtain the building or some portion of it as a relic to be removed to Salt Lake City.

This again reminded us of the inconsistency and unreasonableness of the usual man in his religious zeal and fanaticism. Here was the son of Joseph Smith, and heir, successor, and highest exponent of the doctrine that he promulgated, gifted, broad-minded, logical, and consistent in his life and work, but whom the people of Utah would neither hear nor tolerate in their meetinghouses, simply because he boldly claimed that much of their doctrine was erroneous and that his father's teachings in the plainest terms condemned it.

It is the old story over again. The Jews declare: "We have Abraham and Moses to our fathers. We know that God spoke to Moses but as for this man we know not from whence he is." But the Christ said: "Ye build and garnish the tombs of the prophets and stone those who are sent unto you." And again: "If ye believed in Moses ye would believe in me, for he wrote of me."

Joseph and Hyrum Smith, who gave their lives at Carthage, came before the world with a message of principles. These they claimed were nothing more nor less than what was taught by Jesus and his apostles and were in fact the gospel that was by them declared to be the "power of God unto salvation." They boldly held forth and advocated these principles to the world, not hesitating to canvass them with the most learned or avow them in the face of death. Their motto was let the world see and hear; for "whatsoever is in secret shall be made known upon the housetops."

The world met them, however, with the charge that they were not a high-bred family—not educated—similar to the old charge—"Is not his mother Mary, and Joses and James and Simon and Judas his brethren?" And so made their warfare against them through gossip and slander unto death; but the principles they advo-

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cated are to-day unmet and unshaken, and the son is demanding for them a consistent and reasonable hearing.

What then if the professed followers of Joseph Smith in Utah, or the great world outside of Utah shall join hands and shut him out from their churches and synagogues and attempt to meet him upon the outside with gossip and tales, or vituperation and stones, does it furnish a reason for not accepting the principles originally revealed, or answer the query as to the divinity of the mission?

Leaving Carthage at 5: 30 p. m. we set out for Nauvoo, changing cars at Ferris, where we took supper and met Mr. Christie, another old resident of the county who had known Mr. Smith from boyhood.

Mr. Christie has been a Universalist in faith; and a few years ago took an interest in the debate between Elder Forscutt of the Latter Day Saints, and Elder Shinn of the Universalist society. Mr. Christie heard the discussion throughout; and while he thinks their minister held his own on the first question, that Elder Forscutt was too heavy for him on the last proposition.

Passing through Keokuk we met Hon. Daniel F. Miller, Sen., at the depot, who had been acquainted with the Elder Smiths of Nauvoo and the later families; but instead of speaking of them as bad men in any sense, I soon learned that Mr. Miller knew them as men of the highest honor and integrity.

On Saturday morning we arrived in the city of Nauvoo and I soon found that the reputation of my traveling companion was in no manner dimmed in the estimation of the old residents of the home of his childhood and youth.

We first called at the old Nauvoo House, and then at the old residence of Joseph Smith the Martyr which is still owned by Joseph Smith the son. Took dinner at the Temple Hotel, kept by Mr. John Kendall, an old resident of Nauvoo. And during the day met and conversed with a number of the citizens: Messrs. John Icking, merchant; Wm. B. Hubbard, attorney and son of one of the earliest settlers; Joseph Ochsner and Nicolas Reimbold, merchants; Noel Dation, Abraham Saunders, and Thomas Kelley; the latter a genuine Kelley from the Isle of Man ancestry; Joseph Kirschbaum the gardener; Charles E. Dundey, a young attorney; Wm. Argast and H. J. Bossler, publishers of the Nauvoo *Rustler*, live young men who are pushing ahead in the world; and divers others whom I cannot mention, nearly all of whom had been acquainted with Joseph Smith from his boyhood up, and who entertained for him the respect due to an honorable life; and I queried, "From whence comes the tales and stories peddled so often by long-faced, pious pulpiters of the world?"

On Monday morning, June 19, we again had occasion to call at Hotel Ferris on our return to Carthage, and met with the landlady a second time. This time, however, new light seemed all at once to dawn upon the mind of our hostess, for upon a sudden she emerged from a distant part of the house and came excitedly into the office and inquired of my traveling companion, "Are you Joe Smith, son of old Joe Smith the prophet?" Mr. Smith replied that that is what they said. The lady remarked they had just been talking about it and were wondering if it could be, and she was determined to find out, saying: "Everybody you know wants to see Joe Smith." I perceived at once that our landlady was posted, and, "ready to communicate," and began to make some inquiries in return. She had been born and raised in Hancock county, and now had a family of her own.

Upon inquiry being made if she was afraid of being carried off by the prophet, she said, "No I have heard of him all my life, but never saw him before. I never heard anything bad about him in the county here. I have lived here all my life." Further conversation elicited the statement that our hostess, now Mrs. Lamphere, was formerly Miss. Perkins, daughter of one of the old inhabitants.

But this interview in the morning was not quite so strange and amusing to the writer as was that in the evening when we took supper awaiting the train westward.

Mr. Smith, a couple of traveling salesmem, and myself were partaking of supper when our hostess broke the monotony by announcing: "Did you know you were eating supper with Joe Smith from Salt Lake?"

Mrs. Lamphere, like the illustrious Barnum, believes in the principle that when she has a drawing card to make use of it, and let the people know it. She is a natural-born and full-grown Hancock girl, and of course, to be like herself must be natural. Why not entertain her guests by exciting their curiosity? Of course Joseph Smith could not care—everybody talks about him. Mr. Smith replied to the announcement of the hostess: "I am Joseph Smith, but not from Salt Lake."

"O, well," says the lady, "I know he don't belong in Salt Lake, for he was raised in this country, but I wanted to fool 'em."

This is the key to much of the misrepresentation prevalent in the world. Somebody good-naturedly would like to fool somebody else; another takes a cue from this, and he makes use of it to further a selfish and base purpose. After awhile the devoutly pious (?) find that their craft is in danger from the man with a live, heavenly thought, and he wants to meet the issue; and in his desperation gets hold of the tale that was told to "fool 'em," and spins it out to the delight of the multitude until it is ready to cry out, "Away with him, such a man ought not to be permitted to live."

Upon our second trip to Carthage we met with Judge Edmunds, one of the foremost attorneys in Western Illinois, and after consultation with him upon legal matters dined with him and his accomplished lady.

In conversation with this gentleman, who has been a resident and practitioner in the courts of the county since 1845, I was struck with the remark, in reply to a statement, that "Joseph Smith has more friends in the county than any other one man."

No wonder that so-called Christian societies and publishing houses have failed to destroy Joseph Smith or his religion by the industrious circulation of stories and tales against him and his ancestors.

The honor reflected in the actual life and speech of these men will arise phoenixlike and destroy such work of idiocy and folly.

The only way that the doctrine, the teaching of Joseph can ever be successfully met by the world, if he is in error, is by an examination of the principles advocated. If these are in harmony with known truth, he was and is right, and no amount of slander and falsehood that Satan or the world will ever be able to manufacture and circulate, can crush out this right.

E. L. KELLEY.

LAMONI, Iowa, June 30, 1893.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

District met in convention at Galien, Michigan, June 2, 1893. E. A. Blakeslee chairman *pro tem.*, Dean Corless secretary. School reports: Clear Lake, for seven months ending May 28, 1893: Sessions 26, average attendance 57, classes 5, verses recited 563, officers 7, total collections $5.13, *Hopes* used 25, hour of meeting 9: 15 a. m.; G. A. Smith, superintendent, L. M. Smith, secretary. Knox: Was organized May 7, 1893, with required number of officers; classes 4, regular attendance 35; F. M. Cannon, superintendent, Mabel Collins, secretary. No report from Coldwater school, as it was lately reorganized. Remarks by E. A. Blakeslee, L. Scott, Ella Houseman, Molly Prettyman, and others, in regard to Sunday school *Quarterlies*, all advising the use of same. The question was also asked by L. Scott as to whether King James' Translation of the Bible should supersede the Inspired Translation. After it was discussed by several it was decided that the best way was to teach from King James' Translation and use the Inspired Translation as a comparison or additional light. Starr Corless was elected president of district, Otto Story vice president, Dean Corless secretary, Molly Prettyman treasurer. Ida Wimer, Ella Houseman, and E. A. Blakeslee were appointed a committee on programme for the next convention. Adjourned to meet the day previous to district conference.

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Conference Minutes.

WELSH MISSION.

The conference of the above named mission was held in the Saints' chapel at Llanelly, South Wales; Elder G. T. Griffiths was elected president, and was assisted by Jno. R. Evans; D. Lewis and Sr. S. J. Gibbs secretaries. The president in a few appropriate remarks relative to law and order showed the necessity of being more systematic in transacting the business of the conference. Bro. Evans delivered a short address urging the prosecution of the work in Wales. Bishop's agents', J. R. Gibbs, and T. Gould's financial reports were read, audited, and adopted. The following brethren reported to the conference. Apostle G. T. Griffiths reported that he had labored very assiduously to place the church in Wales on a firmer basis. He had regulated the affairs of the same and had done such labor as came within the purview of his office. He also stated that the work had made progress and that the prospects for the future were encouraged. Bro. Jno. R. Evans of the Seventy reported that he thought the work was in a much better condition and felt hopeful for the future. Adolphus Edwards reported that he had spent about ten weeks in missionary work principally in the Eastern district and had met with some success. Thos. Gould, Rees Jenkins, David Williams, J. R. Gibbs, G. Lewis, Jno. Edwards, David Thomas, Jno. D. Jenkins, Gwylym Thomas, and others reported, and expressed themselves as willing to do all in their power to render what aid they could to assist the traveling missionaries. Bro. D. Lewis reported on *Heralds* and book account, which was audited and found to be correct. By motion the resignation of Bro. Cope as recorder for the church in Wales was accepted. A vote of thanks was tendered him for past services. It was also resolved that the said office be discontinued or abolished. Upon motion brethren G. T. Griffiths, J. R. Evans, and J. R. Gibbs were appointed as a committee to make an appeal through the *Saints' Herald* and *Ensign* to the Welsh Saints throughout the world in which they were requested to set forth the condition, needs, and wants of the mission in Wales and to ask for their financial aid. The following resolution was adopted: Resolved that we petition the First Presidency and Bishopric, in connection with the missionaries in charge, to send another Welsh missionary from America. Bro. Benjamin Davis was released from office of treasurer for *Heralds* and book account, and was requested to hand over all moneys to the missionary in charge. A vote of thanks was likewise tendered him for past services. Bro. D. Lewis was released as clerk of books and *Herald's* account and awarded a vote of thanks. A former publishing committee was also released and the following brethren were appointed in its stead: President Griffiths, J. R. Evans, D. Williams, D. Lewis, and J. R. Gibbs. Bro. J. R. Gibbs was appointed book and *Herald* agent for the church in Wales. The conference also instructed all those who desired *Heralds* of said agent that they be required to pay three months in advance. The request by the Llanelly branch for hymn books was referred to the publishing committee. Resolved that we sustain all the authorities of the church. The following brethren were sustained: Brethren Gillen and Griffiths as missionaries in charge. J. R. Evans as missionary of Wales. J. R. Gibbs and T. Gould as Bishop's agents. Resolved that we as elders, priests, teachers, and deacons in Wales do pledge ourselves to help the missionaries to build up the work in Wales. Bro. A. Edwards was sustained as General Conference appointee. Resolved that this conference adjourn to meet *sine die*. Bro. D. Lewis was released from the secretaryship of the Welsh mission. The Saints met Sabbath morning when a social meeting was held about nine a. m., which was very enjoyable. At 10:30 a. m., Bro. G. T. Griffiths delivered an instructive discourse on the duties of the Saints which was well received. Preaching at 2:30 by Elder J. R. Evans in Welsh. The speaker enjoyed excellent liberty and was greeted with good-sized congregation. At 6:30 p. m. Elder G. T. Griffiths occupied the stand and took for his topic the difference between the Reorganization and the Utah Church. There was a full house and he had excellent liberty. There was also a number of reporters present, some of whom reported favorably of the church and its doings. Monday night preaching by Thos. Gould in English, and by David Lewis in Welsh. Both of the brethren acquitted themselves well, and their remarks were appreciated. A vote of thanks was extended the Llanelly Saints for their kind hospitality. The conference was a success and we have every reason to believe that considerable good was accomplished.

SOUTHWESTERN TEXAS.

Conference convened June 22, 1893; O. D. Johnson president, W. H. Davenport secretary. Elders reporting: L. L. Wight baptized 2, W. H. Davenport, O. D. Johnson, J. A. Currie, Sr., J. A. Currie, Jr., baptized 3, A. B. Moore. Branch reports: Bandera 39, Oakwood 63, Medina City 36. The Sunday school committee had organized two Sunday schools, one at San Antonio, and one at the Crockett schoolhouse in Bandera county. Bishop's agent's report: Received $96.10; paid out $79; balance $17.10. J. A. Currie, Sr., was, at his own request, relieved from further duty as district teacher. Preaching by Elders J. A. Currie, Sr., L. L. Wight, J. A. Currie, Jr., O. D. Johnson, and A. B. Moore. Adjourned to San Antonio, September 22, 1893.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference met at Galien, Michigan, June 3, 1893: S. W. L. Scott chosen president, I. M. Smith assistant; W. J. Smith secretary, and Dean Corless assistant. Branch reports: Coldwater 113, gain 1; Clear Lake 103, gain 28; Marcellus 13, loss 1; Galien 118; Buchanan 16, gain 5; Knox 18. Ministry reporting: Elders M. T. Short, I. M. Smith, W. J. Smith, E. A. Blakeslee, B. J. Prettyman, R. Alcott, E. A. Goodenough, and S. W. L. Scott. Priests J. Emerick, J. H. Griffin, and G. F. Weston. Bishop's agent's report: Received $384.33; expended $399. The conference declared the ordination of Hiram Rathbun, Jr., to the office of elder to be contrary to the laws and customs of the church and therefore premature and invalid. Voted to purchase two district tents at a cost of $250. S. W. L. Scott was chosen president of district, and Otto Storey clerk. Bishop's agent and general authorities of the church sustained. A vote of thanks was tendered the Galien Saints. Adjourned to Clear Lake, Indiana.

NAUVOO AND STRING PRAIRIE.

Conference convened at Burlington, June 3, 1893, at 10: 30 a. m.; William Lambert president, Charles Willey secretary, William Waterman assistant. Branches reported: Keb 34; New London 31; Montrose 97; Farmington 56; Burlington 84; Rock Creek 48; Pilot Grove not reported. Elders reported: J. C. Crabb baptized 3, J. McKiernan baptized 2, R. Warnock baptized 2, W. Waterman baptized 1, C. Willey, H. Pitt, W. McGahen baptized 3, W. Lambert baptized 1, R. Lambert, F. Johnson. Priests reported: D. Tripp baptized 1, G. Essig baptized 1. Teachers reported: H. Kestner, J. McKiernan. Deacon T. Simpson. Bishop's agent's report: Balance on hand last report $19.50; received since $2.50; paid out $20; on hand $2. Sr. Fannie McGahen was elected assistant secretary. Preaching by James McKiernan, J. C. Crabb, and William Waterman. Adjourned to meet at Rock Creek, September 2, at 10: 30 a. m.

SOUTH SEA ISLANDS.

General Conference was held on Kaukura, April 6–9, 1893; L. R. Devore president, J. Hawkins assistant; D. M. Pohemiti secretary, and Tetuarere assistant. Reports of missionary in charge and presidents of divisions and districts in their order, besides from 40 to 50 elders reported, also a number of the Aaronic priesthood. Above 1,000 sermons were reported, 210 baptisms, 115 children blessed, 7 marriages. The secretary reported that there were 30 branches, 7 districts, 2 divisions, and the most accurate account of the membership he could give at present was 1,213. The bishop, Metuore, reported. His report was so satisfactory that the conference did not think it advisable to appoint a committee to audit his books. About sufficient money in hand to erect a new church at Fakarava. His sub-agents had been quite active and their reports were satisfactory to him. The sisters' donations during the year were about $316.80, which is worthy of commendation. Eld. Hotu received his authority from Bishop Kelley as his agent for the Fakrava division, and will doubtless prove a great auxiliary to the cause. A petition was read from the Saints of Tuboi Island that L. R. Devore and wife return and remain at least two years, and if they could not come to send John Hawkins, or Tapuni. Another was read coming from the president of the district of Vaitutaki for an American missionary of the Reorganization to go there, as many desire to unite with the church. Tuboi district (lately formed) was received as a sister district into the Tahitian division. A resolution was passed that the two divisions raise the money necessary to defray the expense of getting the Book of Mormon printed, so much of it as is translated and in the hands of Bro. T. W. Smith, and also to procure the "Manual of the Priesthood by C. Derry," translated and published with such additional matter as may be considered wise to insert, the latest revelations given to the church, for instance, etc. Moved that Bro. T. W. Smith get the Book of Mormon printed, and if he is not able to see to it to put it in the hands of some one who will or can and the church here will bear expenses. A bill of $19.20 was presented by Peter Peterson for material furnished for a church house some time ago. A collection was taken up and the money raised, and the bishop lifted the obligation at once. There were reports from four Sunday schools read and received. Various other ones not prepared to report minutely but were in fair condition. A motion was sustained to follow the instruction of the Bishop of the church, E. L. Kelley, with regard to the best means of raising a fund for *Mission Boat expenses*, etc. etc., and that the missionary in charge procure men best fitted for captain, mate, and sailors, when boat is ready for service, until next April conference. Money is ready to defray the passage fare of one missionary and wife and a mutual agreement was made and sustained by vote to divide the fare of another between the two divisions ($90 each in Chile coin), money to be returned to Bishop Kelley as soon as possible after the arrival of the missionaries. The two bishops were privileged to lay the subject of the financial work of the mission before the conference, and call upon all to make a donation of some kind during the year for the spread of the work; none forced to do so, but all invited. Missionaries appointed: Elder Jno. Hawkins to serve the missionary in charge as interpreter for two or three months, in visiting branches not reached during the last two years, and then move on to Tuboi Island as missionary. Elder Tapuni to go to Raivai Island as missionary. Elder Hotu to open up the work on the Marquesas group as far as his liberty from secular duties there will permit, a request having been sent to us to send them a missionary. L. R. Devore stated that if health of himself and wife would permit he would respond to the call of Vaitutaki Isles as soon as the advices of Bishop Kelley relative to building

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the boat are carried into effect. Petero Derrien, having been appointed by conference of 1892 to go to Vaitutaki (under English protectorate) and was well furnished with means, has failed to go to his field, but went into the Tahitian division among the branches without the sanction of president of division or mission and has so broken our confidence that we refuse to reappoint him to any field, but request him to return to the Bishop the money furnished him to go on his mission. A vote of thanks was tendered Sr. Devore and the native sisters for their noble work financially during the last year; also to the Saints of Kaukura for the courtesy shown towards all the visiting Saints during conference, and also to Bishop's agents and secretaries for their integrity in their work during the year, and this conference Pohemiti, the secretary of mission, publicly expressed his opinion approving of the labors and deportment of the missionary and his wife, and said he had never heard nor heard of an angry word between them, and that whether they had much or little they made no complaint. Moved and carried that the next General Conference be held on the Island of Takapoto. The Sabbath services consisted of preaching at seven a. m. by Tehopea, assisted by Tane; at ten a. m. preaching by J. Hawkins, assisted by Louis; subject, "The successor to the prophetic office and president of the church." Two p. m. services in charge of L. R. Devore. Some thirty-five bore testimony. Twelve who were baptized by L. R. Devore after ten a. m. service were confirmed, and five children blessed. Thus ended one of the best conferences ever held in the mission.

NORTHEASTERN KANSAS.

Conference convened at Atchison, Kansas, June 3 and 4, 1893; J. A. Davis president *pro tem.*, H. Green secretary. Branches reporting: Netawaka, Scranton, Atchison, and Fanning. Elders reported: J. A. Davis, D. Williams, R. L. Ware, J. B. Jarvis, W. Hopkins, W. Gurwell, H. Parker, C. E. Guinand, J. Buckley, W. Menzies, J. T. Davis, H. Green. Priests: J. Price, J. McDougal, W. B. Thatcher. Deacon J. Baillie. Bishop's agent's report: Received $44.50; paid out $38; on hand $6.50. General authorities of the church sustained. Bro. H. Green chosen district president for next term. J. Baillie elected secretary. Adjourned to Fanning at ten a. m., September 16, 1893.

GALLAND'S GROVE.

Conference convened at Deloit, Iowa, Friday, June 2, 1893; C. E. Butterworth and W. W. Whiting presidents, J. Pett and A. Z. Rudd secretaries. Branch reports: Galland's Grove 250, loss 8; North Coon 51, gain 2; Boyer Valley 107; Coalville 38; Camp Creek 34. Elders reported: J. F. McDowell, J. T. Turner, J. Rounds, J. N. Simmons, W. W. Blair, C. J. Hunt, C. E. Butterworth, W. A. Carroll, B. F. Wicks, J. R. Rudd, G. Hawley, W. W. Whiting, J. Pett, B. Salisbury, B. Galland, J. M. Baker baptized 2. Priests: J. Pearsall, R. Wight, J. Dobson, J. N. McKinney. Teachers: C. Holcomb, C. M. Wilder, M. Spurgeon, G. Myers. Bishop's agent's report: On hand and received since last report $353.15; paid out $355.20; balance due agent $2.05. John Pett, agent; audited and found correct. The action of the delegates to the General Conference in regard to changing the boundary lines between the Little Sioux and Galland's Grove districts was sustained. Resolved that the boundary lines between the two districts remain as they are. Resolved that the resolution in regard to the president of the district not having power to change the time and place of holding quarterly conferences be expunged from the record. By request of the Saints of the North Coon branch and others, a grove meeting was appointed to be held there, commencing on Thursday, July 6, and to continue as long as considered wise to do so: the missionary in charge and district authorities to have control of the services. Resolved that the president of the district have charge of the tent during the summer. Resolved that inasmuch as the work in the district is increasing, and calls for preaching becoming more frequent, that we accept the kind offer of Bro. Charles J. Hunt to advance means to purchase another tent at once for the use of the district, the means advanced for said purpose to be repaid by January 1, 1894. Brn. C. J. Hunt, B. Salisbury, and J. M. Baker were appointed a committee to purchase the tent. Mary Hawley, Wm. McKim, Emma Hain, Mary Chatburn, Agnes Teasdale, Emeline Hall and and Bell Wilder were appointed to solicit subscriptions in their respective branches to repay according to resolution. Resolved that the district authorities appoint two-days' meetings where they may deem it to be necessary in harmony with the wishes of presidents of branches, and appoint ministers in charge. A two-day's meeting was appointed at Harlan, July 15 and 16. Preaching by Pres. W. W. Blair and J. F. McDowell. One was baptized after the Sunday afternoon services. Adjourned to meet at Galland's Grove, Iowa, on Friday, November 17, 1893, at 10:30 a. m.

NORTHERN MINNESOTA.

Conference convened at Pelican Lake, Otter Tail county, Saturday, June 10. President T. J. Martin invited Elder I. N. Roberts to act as moderator, G. L. Jones secretary. It was voted to accept the book of Rules of Order. Branch reports: Oak Lake 73, loss 2; Union 63, gain 5; Central 14. Elders reporting: T. J. Martin, G. Gould, S. Swenson, H. Way, A. Whitney, E. F. Anderson, C. G. Gould, W. Sparling, and I. N. Roberts. Priest W. W. McLeod. Teachers: J. Taplin and F. B. Sharman. Bishop's agent's report: On hand March 1, 1893, $28.78; received $21.45; total $50.23. A. Whiting was elected president and H. Way vice president; G. L. Jones was sustained as secretary and W. W. McLeod as Bishop's agent. Preaching by Elders T. J. Martin, S. Swenson, I. N. Roberts, and A. Whiting. Four were baptized. Adjourned to Battle Lake, November 11 and 12.

FAR WEST.

Conference convened June 24, 25, 1893, with the German Stewartsville branch. T. W. Chatburn in the chair, T. T. Hinderks assistant, C. P. Faul secretary. Branch reports: St. Joseph 265, Stewartsville 82, Pleasant Grove 80, Edgerton Junction 28, Alma 40, DeKalb 65, Kingston 60, German Stewartsville 70, Delano 82, Wakenda 34. Elders reports: J. M. Terry, F. C. Graham, R. Archibald, W. Lewis, T. W. Chatburn baptized 22, T. T. Hinderks, W. Summerfield, A. W. Head baptized 1, D. E. Powell, Ben Dice, J. C. Elvert, A. J. Seely, A. J. Cato, Thomas Revel, J. Rounds, S. Alcott, J. D. Flanders, L. L. Babbitt, W. Kinney, J. Smith, W. Woodhead, R. A. Marchant, W. Hawkins, J. Lampert. Priests: J. S. Constance, F. M. Mauzey, C. Hinderks, P. Peterson, J. H. Fisher, F. Uphoff, C. Householder baptized 3, C. P. Faul. Teachers: G. W. Wilcox, C. Cravens, J. Mauzey, W. Haden, T. McKee, W. N. Booth, L. Hovenga. Deacons: L. Neidorp, J. Middleton, and D. J. Krahl. The report of committee to audit the Bishop's agent's report was adopted. Moved that when the Bishop's agent pays out money to anyone he shall take receipts for the same, so that the vouchers may be shown for every payment made. The names of R. Winning and J. M. Terry were added to the committee on arrangements, time, and place of holding a reunion or camp meeting of the Northern Missouri and Southern Iowa districts. Moved that we sustain Bro. J. Rounds with our faith and prayers under the direction of T. W. Chatburn, missionary in charge. The present officers were reëlected for the coming quarter. W. Lewis was sustained Bishop's agent. Moved that we sustain W. Summerfield, J. M. Terry, and J. S. Constance as missionaries in this district. Moved that we sustain the action of the General Conference in dividing the Central Missouri district and attaching two counties to this district; to the branches that are now a part of this district we extend a cordial welcome. Moved that all branches of this district be requested to take up oblations before partaking of the sacrament. Moved that the secretary of each branch in the district be instructed to furnish the secretary of the district with a duplicate record of their branch, made out in the regular statistical record book. Preaching by Brn. A. J. Cato, John Rounds, and William Woodhead. Adjourned to Kingston, September 23 and 24. The district Sunday school association meets on the 22d.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference met with the Mission branch May 27, 1893; F. G. Pitt was chosen to preside. Branch reports. Elders Pitt, Kier, Earl, Strange, Keck, Southwick, Vickery, Carter, Hougas, Scheidecker, Hayer, McDowell, Lanphear, Jacobs, Carpenter, and Danielson, and Priest Worby, reported. Bishop's agent's report received and referred to auditing committee. Committee on tent reported $27 on hand; report received and committee continued. F. G. Pitt was chosen district president. Preaching by Elders W. A. McDowell, A. H. Smith, C. D. Carter, and F. G. Pitt. Adjourned to Plano, Illinois, last Saturday and Sunday in September.

EASTERN MICHIGAN.

Conference convened at Juniata, June 17, 1893; R. E. Grant and A. Barr presidents, A. E. Hicks and J. A. Grant secretaries. Branch reports: St. Johns, loss 3; St. Thomas, loss 2; Juniata, loss 2; Forester, 25, no change; Five Lakes, gain 1; Bay Port, gain 1; Applegate, loss 1; Buel Center, gain 5; Maple Valley, gain 23; Black River, gain 2. Bishop's agent's report: On hand last report $145.96; received $1,032.04; expended $650.00; balance $82.04. Auditing committee found report correct. Elders reported: R. E. Grant, W. Dowker, W. Davis, A. Barr, J. L. Bear, R. W. Hugil, L. Phelps, J. A. Carpenter, J. A. Grant. Priests: F. H. Brooks, F. Brackenbery, C. E. Pearson, C. Wolvin, Henry Hocknell. Teachers: W. Hartnell, C. E. Grant, T. Obrine, A. E. Hicks, P. Dutcher, H. Avis. Deacons: E. Hinds, H. Huston. Resolved that A. Barr, J. L. Bear, W. Davis be appointed an adjudicating committee to settle some difficulties now existing in Applegate branch, with full power to act as they may consider in the case and report to next conference. Resolved that W. Davis and W. Dowker be appointed as a court of elders to investigate charges preferred against Sister Steward. Resolved that the petition from Detroit branch requesting their release from the district be laid on the table. The president was, by motion, authorized to appoint a series of two-day meetings. Preaching by A. Barr, W. Davis, W. Dowker, J. A. Carpenter, J. A. Grant, R. E. Grant. Adjourned to Huron Center branch, October 14, 15, 1893.

A decree abolishing corporal punishment in the case of women condemned to transportation was officially promulgated in St. Petersburg two weeks ago.

Japan's foreign trade during 1892 exceeded that of 1891 by 20,000,000 yen. The principal increase was in the values of silk and tea.

The oldest statue in the world is of the sheik of an Egyptian village. It is believed to be not less than six thousand years old.

War has cost France six million lives in this century.

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Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

The attention of the Saints is particularly called to the matter of aiding all possible this special fund, and in such a work that must relate to the good of the entire body generally, and to the Saints at Independence directly, an effort should be made upon the part of every one to lift the burden. If every Latter Day Saint will feel an interest in the matter, we shall have plenty and some to spare. Let us hear from you at once.

Amount reported in former *Herald*	$57 00
Mrs. Robert Heavener, Piper City, Illinois	10 00
Edward M. Davis, Beaver, Utah	1 00
W. W. Squires, Hearne, Texas	1 00
N. J. Squires, " "	1 00
W. Hobson, South Norwalk, Conn.	2 00
Wm. L. Mitchell, Utah	2 00
Sr. Alice Sprague, Kansas	50
Sr. Ann Maria Walker, Lamoni, Iowa	10
Jacob W. Huffman, Lamoni, Iowa	10 00
D. F. Nicholson, Lamoni, Iowa	25 00
Louis Pruden, Lamoni, Iowa	1 00
Sr. M. E. Anderson, Lamoni, Iowa	5 00
Seth Bass, Lamoni, Iowa	5 00
Elder James Whitehead, Lamoni, Iowa	10 00
Sr. Ella D. Whitehead, Lamoni, Iowa	10 00
H. A. Stebbins, Lamoni, Iowa	5 00
Dr. J. H. Hansen, Lamoni, Iowa	5 00
Wm. H. Deam, Lamoni, Iowa	5 00
Sr. Bertha Smith, Lamoni, Iowa	1 65
Sr. M. E. Salyards, Lamoni, Iowa	5 00
G. W. Clark, Santa Ana, Cal	1 00
S. R. Hay, Hearne, Texas	1 00
A Brother, per J. S. Roth, Iowa	5 00
E. V. Lester, per J. S. R., Iowa	1 00
J. T. Johnson, Scranton, Kansas	1 00
By John Chisnall, Agent, as follows:—	
John Chisnall, Kewanee, Ill	5 00
Maria Grice, " "	5 00
John H. Norris, " "	5 00
Samuel Garland, " "	5 00
Kewanee Prayer Union	5 00
Henry Norris, Kewanee, Ill	2 00
Wm. Richards, " "	1 00
Wm. Willetts, " "	1 00
Mary A. Atkinson " "	1 00
John D. Jones, " "	1 00
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NOTICES.

To the brethren of the Minnesota mission, and all interested in the work of the Lord, greeting:—As the year 1893 is now before us we should try and make a better record than last year. Strive to grow in grace and a knowledge of the truth should be our motto. The church having sent all back that was in the mission last year this gives us an advantage that we should remember. I trust all the brethren will be guided in the work by the Spirit of our Master. Make a special effort to open up new places, not neglecting those already opened. It seems to me the part of wisdom to systemize our work so that the church may get all the good possible at our hands. Call the attention of the Saints to the Sunday school work and to the law of tithing. Be guided in your work as your judgment dictates. Remember that I am willing to help you in any way that I can. Let us labor together in love for the saving of souls and the redemption of ourselves. Would not forget to ask the Saints to remember the wants of brethren. If you see they need clothing and traveling expenses try and supply them. The Lord will bless you. If you see a chance for preaching send us word. This will greatly help along the work. State things as you see them; then if the brethren have a more promising point in view they can attend to that first. May the Lord prosper the mission of Minnesota is my prayer. Your brother and colaborer,

J. ARTHUR DAVIS.

No. 663 Girard Ave., North Minneapolis, Minn.

APPOINTMENT OF BISHOP'S AGENT.

District of Chatham, Ontario; Reorganized Church of Jesus Christ of Latter Day Saints:—The Saints will take notice that Bro. James H. Tyrrell, P. O. address Box 396, Chatham, Ontario, has been appointed and commissioned the agent of the Bishopric of said church for the Chatham district, Canada. We are also pleased to be able to extend the thanks of the Bishopric to Bro. R. Coburn who has so long and faithfully filled the position of agent in said district, but who has resigned upon change of his residence to Detroit, Michigan.

Bespeaking for the new agent the confidence, prayers, and hearty support of the Saints, I am for the Master's service,

In bonds, etc.,

E. L. KELLEY, Presiding Bishop.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held in Eastern Michigan district as follows: Hay Creek, July 22, 23; Pigeon River, grove meeting, July 29, 30; Frenchtown, grove meeting, August 5, 6, 1893. Saints coming to Pigeon River meeting from the east will be met at Elktown, with teams Friday four p. m. Those coming from the north and south will leave train at Owendale. It is hoped that E. C. Briggs, F. M. Cooper, W. J. Smith, J. J. Cornish, and others will be in attendance. A cordial invitation is extended to all.

R. E. GRANT, Pres.

There will be a two-days' meeting at the Walnut Grove, three miles southwest of Waterloo, Nebraska, commencing July 21, eight p. m. Bro. J. Caffall is expected, also Bro. E. A. Davis. All are invited to be present.

G. M. L. WHITMAN, Pres.

CONFERENCE NOTICES.

Conference of the Central Nebraska district will convene at Clearwater, August 19, 1893, beginning at one p.m. We expect to have brethren J. Caffall and E. A. Davis present with us. Come as many as can, and have all reports sent in time.

W. M. RUMEL, Pres.

Conference of the Western Tennessee and Kentucky district will convene July 29 and 30, at Brush Creek, Graves county, Kentucky. All come that can.

W. H. GRIFFIN.

BORN.

At Lamoni, Iowa, May 2, 1893; to Bro. Geo. W. and Sr. Martha Emaline Johnston, a daughter. Blessed at Lamoni, June 28, 1893, by Bishop E. L. Kelley and Pres. Joseph Smith, and named Nina Irene.

CLARK.—At Omaha, Nebraska, April 26, 1893, a daughter, to Bro. C. and Mrs. Amelia Clark, and named Mary Amelia; blessed at the residence of Bro. and Sr. C. W. Smith at Brownville, Nebraska, June 5, 1893, by Elder J. W. Waldsmith. This child's mother died when it was but a month old, and at the time it was blessed it was very sick, but by the blessing of God it is now well and doing nicely.

RISSER.—A child supposed to be born in New York, thought to be five years old, brought West by those interested in getting homes for the friendless, and was adopted by Mr. and Mrs. Risser, of Syracuse, Nebraska; blessed June 23, 1893, by Elders J. W. Waldsmith and W. W. Blair, and named Freddie.

DIED.

COOK.—At Galesburg, Illinois, May 27, 1893, at the residence of his son, Thomas G. Cook, Giles Cook in the ninety-fifth year of his age. He was born in Lebanon, New Hampshire; joined the Latter Day Saints in Vermont, in 1831; moved to Kirtland, Ohio, in 1833; in 1839 moved to Knox county, Illinois, where he resided till the time of his death. He united with the Reorganization in 1868, at Buffalo Prairie, Illinois, and died a firm believer in the restored gospel as taught by Joseph Smith, the seer.

WILSON.—Sr. Lucinda L., wife of Bro. George H. Wilson, at her home four miles south of Valley, Nebraska, aged seventy-eight years, 1 month, and 17 days. She died on Thursday, June 29. She passed away in her sleep without a struggle or a stir, as quiet as a babe. Sr. Wilson united with the Saints July 16, 1888, at the Platte Valley branch at this place; was baptized by Elder James Caffall. She died with a full hope of a place in the first resurrection.

MURPHY. — At Independence, Missouri, June 23, 1893, Bro. Leander Murphy. He was born in Jefferson county, New York, July 30, 1848; moved to Pennsylvania about 1866, thence, a short time later, to Iowa, where in 1869 he married Miss Jennie Norton. Two sons and one daughter were born to them, all of whom, together with his father, four sisters, and one brother survive him. On the 26th of February, 1893, he, with three other fellow-workmen was ascending in an elevator at the warerooms of Fairbanks, Morse & Co., of Kansas City, when the rope parted and they fell a distance of about thirty-five feet. His injuries were such as to necessitate the amputation of his left limb below the knee, and later again above the knee. His right limb also sustained a fracture, and he received severe internal injury. Everything that surgical and medical skill could do was done, and added to this were the prayers and kindly ministrations of loved ones and Saints around. Only temporary relief came, however, and he succumbed at length, after a heroic struggle. He was baptized May 8, 1893, by Elder Joseph Luff, assisted by five other elders, in a font at the house, which had been constructed especially for the purpose and made ample for a perfect compliance with all the requirements of the law. Bro. Murphy was a noble man—loved and admired by all who knew him, a helper in all church movements, and a friend to the Saints. He never felt the real necessity for obedience to the ordinances till about the time of the accident which befell him; but his life was a model of goodness and uprightness apart therefrom. The funeral services were conducted at the Saints' church on Sunday, the 25th, at eleven a. m., in charge of Elder J. A. Robinson. Sermon by Joseph Luff. The Independence Camp of Woodmen, of which he was a member, attended in a body, and marched afoot to the cemetery. The cortege was large and many were the expressions of grief over the loss sustained by the community in his death.

KRAFT.—At Nauvoo, Illinois, June 22, 1893, Margaret Isabella Kraft, daughter of D. D. and Eliza E. Babcock, aged 22 years, 2 months, and 16 days. Her affliction, lasting many days, was borne with patience until the end came. Funeral services were conducted from the house, Riverside Mansion, by Elder J. H. Lambert. A husband, one child, a little girl near three years, parents, sisters, and friends are left to mourn. Thus

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four out of seven children have been laid to rest, while one, a son, whose whereabouts is not known. Deceased was not a member of the church, but wished to be baptized. Opposition interposed on the part of the husband. We feel assured there is hope for her. So far as known she had not an enemy in the world. May a peaceful rest be hers now the trials of life in the world are ended.

SMITH.—June 19, 1893, from drowning in the cistern, Alma Hazel, daughter of Bro. Arthur and Sr. Zelona Smith, of the Goshen, Kansas, branch. Little Hazel was 4 years, 9 months, and 25 days old, and was a very lovable child. The funeral was at the house on the 21st where a very large congregation assembled to pay their respects to the departed, and sympathize with the family. Bro H. P. Curtis and his brother in charge of the arrangements. Sermon by H. Hart. We laid the loved one beside her sister in Idylwild cemetery. Verily of such is the kingdom of heaven.

ITEMS OF INTEREST.

VALPARAISO, June 21.—From Artigas comes word that Gen. Lima's army has thoroughly routed Gen. Saraiva's revolutionary forces. Lima was unable to pursue them because he had no horses. A large body of revolutionists is now being massed along the Uruguayan frontier. They will invade Rio Grande do Sul soon.

The Rivera correspondent telegraphs that the revolutionists of Rio Grande do Sul have seized all the horses in the vicinity of Santa Anna. Gen. Saravia, with a force of 500 revolutionists, is besieging San Luis.

From Montevideo the correspondent telegraphs that Brazil has asked the Uruguayan authorithies to surrender the forgers of banknotes who have escaped to that country. The Government of Uruguay, however, is disposed to get something from Brazil. It has asked Brazil to reduce her customs duties on importations from Uruguay.

A dispatch from Buenos Ayres says that Avellaneda, the Finance Minister, proposes that Argentina build a mint for the coining of money. He also favors the adoption of a protective tariff.

PARIS, July 4.—The whole of the Latin quarter of Paris has been in an uproar since yesterday morning, when students began a demonstration against public officers and were charged by the police. Since then the mob has been constantly reinforced, until the situation is the most serious of any since that caused by the commune of 1871. A number have been killed and over one hundred injured in conflicts with gendarmes and police. The lawless element is constantly increasing the forces of the rioters and the situation becomes daily more serious.

BERLIN, July 4.—Emperor William opened the Reichstag in person to-day, in a speech in which he urged the passage of the army bill by which the military standing of Germany would be made equal to that of other powers and the victories won by the fatherland be preserved. Three cheers were given for the emperor at its conclusion. It is thought that the bill will pass, but by a small majority. Emperor William's intended visit to Norway is regarded as an indication that European peace will continue during the year.

LONDON, July 1.—By the recommendation of Mr. Gladstone the House of Commons has fixed the date, August 19, on which the Home Rule bill will reach the House of Lords. The Irish members of Parliament are united in action and enthusiastic over the situation. It is thought the upper house will not reject the measure.

Unofficial reports place the blame for the late naval disaster upon Admiral Tryon. 22 officers and 336 seamen were lost with the Victoria.

The cholera situation in France is not serious, but it is admitted that if the epidemic becomes serious the disease cannot be kept out of Paris.

One hundred and forty-five miners were entombed by a mine explosion in Yorkshire. It is feared that all have perished. Some bodies have been removed.

ATHENS, July 1.—It is reported here that the king intends to abdicate in favor of the Duke of Sparta, and retire to his modest summer home on the Island of Corfu. His Majesty finds it impossible to cope with the financial difficulties of Greece. Another report says the former Premier, Trikutis and other politicians are working for a proposed establishment of a republic in Greece and the Republican sentiment is stronger than the King expected, leading him to desire to withdraw from the throne.

BERLIN, June 28.—Copious rains in several parts of the empire have improved the prospects of the crops, notably those of potatoes. The rains have come too late, however, to save the hay. Greek crops promise well. Currants will be above the average and wheat and barley will be double the average.

CONSTANTINOPLE, July 1.—The Armenian residents of Marsovan have sent to the British, German, and American Legations here a request that they intervene with the Sultan to protect them from Turkish persecution.

LONDON, June 30.—The fund being collected by the Lord Mayor of London for the benefit of the families of those who lost their lives in the Victoria disaster now amounts to £21,000.

The Cairo correspondent of the *Times* telegraphs that the Khedive has asked the Sultan of Turkey to send Turkish troops to replace the British occupying force. The Khedive is said also to have requested the Sultan to procure the recall of Lord Gromer, British Minister in Egypt.

A dispatch from Hong Kong reports another fanatical outbreak against missionaries in China. The dispatch says a mob of natives attacked two Swedish missionaries named Wickholm and Johannsen at Macheng, sixty miles from Hankow, and killed them. No further details are given, but the murders are supposed to have been due to the anti-foreign placards that have heretofore caused much trouble for the foreign missionaries residing in China.

Seventy-six persons are reported to have died from cholera in Jeddah Saturday and 440 in Mecca. The total mortality among Mecca pilgrims since June 1 exceeds 5,000.

BUENOS AYRES, July 4.—The Cabinet formed four weeks ago has resigned. President Saenz Pena is forming a new one.

Gen. Saravia's revolutionary forces in Rio Grande do Sul have been joined by the army under Gen. Luna. The two commanders are preparing to resume active warfare.

LONDON, July 2.—The Czarowitz, who arrived in London yesterday, visited the queen at Windsor Castle yesterday. He staid only a short time returning to Marlborough House in the afternoon.

The Madrid authorities have been warned by anonymous letter of an Anarchist plot to destroy the Chamber of Deputies.

TACOMA, Wash., July 4.—Ablegate Satolli states through Dr. O'Gorman, his interpreter, that there are pending diplomatic negotiations to bring the Greek Church of all Russia now under the personal control of the Czar into the keeping of the Vatican. Churchmen take it for granted that if the Czar is to place his State Church under the control of Rome, it is in the interest of Leo's hope to affect the disarmament of the great nations of the world and secure ultimate universal peace and the arbitration of international quarrels.

LOS ANGELES, Cal., June 30.—Judge Ross, in the United States Court, decided to-day in the Wong Dip Ken case that the right to appeal from the decision of the Commissioner, Judge or Justice deporting a Chinaman under the Geary law could not be denied, and that this right was vouchsafed to all persons convicted, under the constitution. Judge Ross further intimated that imprisonment and deportation of Chinamen under the Geary law without trial by jury was unconstitutional. This matter will be brought up next Tuesday.

TOPEKA, Kan., June 28.—Farmers in Western Kansas are urging the Governor to call a special session of the Legislature to make an appropriation to purchase seed for destitute farmers. Many of these western counties are entirely without signs of vegetation. Farmers are deserting the country as rapidly as they can get the means with which to move. The Governor, however, thinks it would be cheaper for the farmers to raise a fund by subscription for the purchase of seed than to pay the tax that would be necessary if there should be a special session of the Legislature to provide the means.

LONDON, June 30.—The foreign guests invited to attend the wedding of the Duke of York and Princess May, which will take place Thursday next, are beginning to arrive. King Christian of Denmark, father of the Princess of Wales and grandfather of the Duke of York, accompanied by Queen Louise, arrived at Harwich from Copenhagen this morning. They were greeted with a salute of twenty-one guns. The Czarewitz, who will be the official representative of the Czar at the wedding, arrived at Sheerness to-day. He was also welcomed with a twenty-one gun salute. As soon as the royal personages landed they proceeded for London.

President Cleveland has called an extra session of Congress, which will meet August 7, to take action on the silver question in the interests of the financial welfare of the country. Congress will also likely discuss the Hawaiian question. It is not believed, however, that the President will make reference to the islands in his message to congress. It is thought that the President and cabinet favor a protectorate over Hawaii by the United States.

A general review of crop prospects of the country indicates that the wheat crop will be below the average; the corn crop will be the largest ever raised if weather continues favorable; oats, barley, and rye will be up to the average of former years. Fruit is almost a failure.

Lieut. Peary's arctic expedition sailed from New York, June 30.

BERLIN, July 4.—It is reported a futile attempt was made to wreck the train of the Czarowitz near Dunaberg, Government of Vitebsk, while he was on his way to London to attend the royal wedding.

Chicago claims a population of 2,160,000. If correct, its population exceeds that of New York by 500.

SIOUX CITY, Iowa, July 6.—A cyclone, accompanied by heavy rain and hail, passed over Cherokee, Buena Vista, Ida, Sac, and Pocahontas counties, east of here, late this afternoon. Wires are down and little can be learned. The cyclone struck just west of Quimby, in Cherokee county, and did much damage to property. Many buildings were wrecked. Mrs. Allen Warburton of Quimby was killed near Cherokee. A Mrs. Molyneux was killed, but no damage was done in the town. The storm swept across the country nearly eastward, destroying crops and demolishing the buildings in its path. It is rumored several people were killed. Many horses and cattle were killed. Trains on the Illinois Central suffered severely, all the glass in the north side of the cars being broken. Hailstones ten inches in circumference were picked up. The hailstorm covered an unusually wide area.

Similar telegrams from about a dozen other cities and towns in Iowa and from Lakefield, Minnesota, give particulars of loss of property and life. Seventy deaths are reported.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, July 22, 1893. No. 29.

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TOO MANY WORDS.

NEW YORK *Press:* The observation attributed to Mr. Gladstone that the man who has a vocabulary of 1,000 words is amply equipped for the ordinary purposes of life is capable of broader application. The notion that command of the English tongue implies merely a great stock of words is false. If this conception were true, mastery of language would be simply a feat of memory. It is one of the mischievous effects of books of synonyms that they tend to propagate and confirm this error. Such books have a practical value, but it is of secondary importance and limited scope. Multiplicity of words is in nowise a substitute for barrenness of ideas.

Nothing is more astonishing in literature than the meager variety of words to be found in the productions of great writers. The same words recur time and again in Shakspeare. His noblest flights of fancy and his finest outbreaks of passion are expressed in simple terms that are daily in use in every intelligent American household. Addison, a prince of writers of graceful prose English, employs few words that the average school child does not understand and cannot define. The simplicity of language in the "Pilgrim's Progress" is proverbial, yet it is sufficient to portray emotions raging from the agonies of remorse to the raptures of the redeemed. The phraseology of Swift and Goldsmith, except when technical subjects are under discussion, is almost as limited. The Bible is largely a repetition of a few simple words.

Mastery of language consists in the proper arrangement of words rather than in a multiplicity of words. The use of simple terms is evidence of the highest art. It is the sole way, indeed, as a rule, in which the firmest and widest impressions can be made. To attain such a command of speech depends in large measure upon the possession of imaginative faculties. Metaphor is frequently a substitute, not only for large words, but for many words. It suggests rather than depicts, and from its peculiar nature makes necessary the employment of terms that are readily understood. It should not be forgotten, also, that there are few pursuits that demand a varied vocabulary. Many of the technical terms used by a lawyer are of little practical worth to a physician or a merchant, and vice versa. It is questionable also if the English language is not worse for the multitude of unnecessary adjectives that have crept into it from one source and another. "Junius" looked upon adjectives as if they were personal enemies. Macaulay used them under protest. There is a peculiar force in the familiar observation of Thomas Hobbes: "Words are wise men's counters—they do but reckon by them—but they are the money of fools."

BADLY TREATED.

A good many older persons who have been in difficult positions and have felt that the world was very hard can sympathize with little Flo Sanborn, of whom an exchange writes:—

She had been censured by her mother for some small mischief which she had been engaged in. She sat thinking over it for some time and finally said in an utterly discouraged tone:—

"Everything I do is laid to me."—*Youth's Companion.*

THE Tel-el-Amarna tablets, found in 1887 on the eastern bank of the Nile, about one hundred and eighty miles by river south of Cairo, have been deciphered. They are three hundred and twenty in number, and were found amid the ruins of the palace of Amenophis IV. They contain one hundred and seventy-eight letters written from Palestine about 1480 B. C., or a few years after the 1491 B. C. which is assigned by Scripture authorities for the departure of the Israelites from Egypt. At the time of writing the letters the land of Palestine was held by Egyptian garrisons, but they were being withdrawn before successful attacks of the Kings of Armenia, Nil, Shinar, the Hittites of Merash and Kadesh on the north, and the Abiri (Hebrews) on the south. The latter are stated in the letters to have come from the desert and Mount Seir. The letters contain four names which have been more or less completely identified with names found in the Book of Joshua, one of the most remarkable being Jabin, and the name of the captain of his host is read as Ses-ra (Sisera?), the word meaning servant of Ra. Most of the letters from the rulers of cities in Phœnicia and Palestine are appeals for Egyptian troops to enable them to hold their cities for Pharaoh. And they were in vain. The "soldiers and chariots" for which these men prayed were not furnished and the land was left to its fate. The topographical value of the letters is said to be very great.

THE actual work of the Extension of University Teaching is carried on by the University Extension lecturer, and it is his career that is a new and promising element in our educational life. The Extension lecturer must prepare a course of six or ten or twelve lectures upon some topic which he has studied so deeply and extensively that he has obtained a complete grasp of it in all its bearings—made himself, in a word, thoroughly at home in it. He then delivers this course of lectures before Extension audiences, quizzes them, answers their questions, and in his class exercise following the lecture sets them subjects for brief essays, assists them in finding materials for study, examines and criticises their papers, and finally, at the close of the course, gives them an examination. As he gives only one lecture a week or one a fortnight before the same audience he leaves them time to do considerable study between the lectures. By taking audiences in different places he is enabled to utilize the same course of lectures many different times. Thus, he may lecture every Monday night at place A, every Tuesday night at place B, every Wednesday night at place C, etc. By thus limiting the field covered by his lectures he is enabled to work it over more carefully and post himself more thoroughly upon it every time he repeats the course.—*From Professor Edmund J. James' article, "A New Career for College Men," June Review of Reviews.*

RECORDS OF THE HEBREW CONQUEST OF CANAAN.—The January issue of the Quarterly Statement of the Palestine Exploration Fund contains an account of the work carried on at Lachish by Mr. Bliss. So far altogether the most valuable find at Lachish is the tablet which closely resembles those found at Tel Amarna and contains similar statements. Major Condor has just issued a volume dealing with all these tablets, one hundred and seventy-six in number, and written about 1480 B. C. by Amorites, Phœnicians, Philistines, and and others, including the kings of Hazor, Jerusalem, and Gezer, contemporaries of Joshua. Their statements refer to the Hebrew conquest, and name about one hundred and thirty towns and countries, most of which are already identified.—*Theodore F. Wright, in American Antiquarian.*

BORDEN, Ind., June 18.—During the recent freshets in the Ohio and Kentucky rivers there was washed from the banks of the latter stream a mastodon skull perfectly preserved. Prof. Borden has secured this valuable relic for the scientific school which bears his name. Before placing it in the college museum he probably will send it to the Columbian Fair to form part of the Borden-Green archæological exhibit in charge of Prof. Putnam. In the cellular structures of the skull were found many granite pebbles of the drift period. The skull weighs 265 pounds. It is 3½ feet long and the tusk apertures are each 6½ inches across. The form of the great molars of the upper jaw shows it to be the skull of the Mastodon Ohioaticus.

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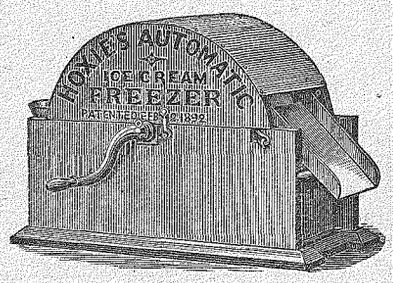

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, July 22, 1893. No. 29.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, July 22, 1893.

CONTENTS:

EDITORIAL:
Dedication at Higbee, Missouri.....453
Some Suggestions.....453
A Good Defense.....454
"Presbyterian Fatalism".....455
A Curious Indian Relic.....456
MOTHERS' HOME COLUMN:
Cleanliness.....457
Guard Thy Lips—Poetry.....457
LETTER DEPARTMENT:.....458
ORIGINAL ARTICLES:
Church History.....462
The Higher Criticism.....463
SUNDAY SCHOOL ASSOCIATION:
On Sunday School Work.....466
MISCELLANEOUS:
Camp Meetings.....466
Expelled.....466
Two-Days' Meetings.....466
California Reunion.....467
Notice—Philadelphia District.....467
Notice—West Virginia District.....467
Donations for Independence Church and Reserve Fund.....467
What's This.....467
Items of Interest.....467

DEDICATION AT HIGBEE, MISSOURI.

THE Saints at Higbee, Randolph county, Missouri, began some two years ago, to build them a place of worship, under the careful administration of Bro. D. F. Winn, presiding elder. The building was completed by them, and on Sunday, the 9th of July, 1893, it was dedicated to the service of God. The editor and Bishop E. L. Kelley had been invited to attend, and reached the place Saturday, the 8th, in the morning. The day was spent with the Saints in conference business for the district; and at night the Bishop gave a good discourse upon the necessity for righteous, devoted lives, and a willing devotedness to the requirements of God's law, that his love might abound to us ward.

The dedicatory services were held at eleven o'clock, Bishop E. L. Kelley in charge. The opening prayer was by Bro. M. A. Trotter, of Carroll county; the editor preached the sermon and the Bishop offered the prayer of dedication.

There was a house full of attentive and interested people; the choir under the charge of Bro. William T. Richards made excellent music, singing the hymns selected in a pleasing manner.

The building is a credit to the Saints of the branch and the district; is 28x40 and cost $550, the lot having been donated by one of the citizens, a friend to the branch. It is finished and free from debt, ready for occupancy; "An open Bible and a Free Pulpit," being the principle of the people, it is to be hoped that the good designed in the erection of the building may be reaped by them.

The brethren from Lamoni were met by Brn. D. E. Tucker, Waltenbaugh and others, and found a home at the house of Mr. Thorburn and wife, the hospitality of which was freely tendered. Bro. Tucker had been preaching at Higbee and in the district for some time, and was willing for the visitors to give him a respite. Bro. J. C. Foss came in from Independence on Sunday, so that there was a coterie of preachers at the finale.

The Saints from Bevier, a whole host of them came down and gave hearty support to the services. The branch numbers some forty-seven to fifty; all willing to push the work along. The additions from Bevier, Huntsville, Wakenda, and adjoining places to Higbee gave a good audience of Saints alone; while the citizens gave a good attendance also, filling the house full.

The Editor filled the pulpit on Sunday evening, the Bishop on Monday evening, after which the Brethren Foss and Tucker were left to continue services as long as people desired.

SOME SUGGESTIONS.

THE officers of the Lamoni branch announced on Sunday the 9th inst. that they had put their heads together upon the question of order in the house of worship, and, from the statements made, we believe and hope to good effect. Announcement was made that to secure better order and due decorum from some in the services the deacon and his assistants had been placed in this charge of assemblies during hours of service; they were to seat comers, close the doors during prayer, also during the benediction; to see that whispering, laughing, or interruptions of any kind were not indulged in; and were made responsible for the decorum of the congregation, the latter being all put upon good behavior commensurate with the proprieties of religious services. Attention was called to the practice of entering church during prayer, of leaving during the singing of the closing hymn or while the benediction is being pronounced. These suggestions are all good, and may help others. None can too reverently or too carefully enter or continue in the house of prayer. In these days of larger liberty and the possibilities of a high degree of attainment resulting from its wise use care must be taken that careless license and loss do not result.

The holding of men responsible for the execution of allotted trusts is also worthy of note and thought. It is a true principle and one that should receive attention all through the realm of work. Should men appointed to do work become remiss in duty it is not a true policy to correct the evil by placing others to do their work; while they remain in office they should always be honored in it, but held responsible for good execution, otherwise disorder results, and men thus forestalled become indifferent, if they do not encourage open opposition to the end sought to be reached. We have in mind the evils of cities which police officials have been sworn to suppress under the law. Very often when crusades have been organized against such evils the police departments have either rested indifferently while others took up their work, or finally, and generally, become open opposers of the movements of others in work for which they were responsible and for which they should have been held to strict account. Men honored in their work will generally seek to do their best; knowing they will be held responsible for results is an added cause for effective service. These are the true lines of execution or management in supervision.

It is not intended by this to intimate that anyone has been careless or remiss in duty. It is an evidence of thoughtful care upon the part of the officers mentioned in bettering the service to which we call attention. That is what we all want and with that end in view these suggestions are thrown out.

BRO. R. J. ANTHONY, our esteemed missionary to the Rocky Mountains, was chosen orator of the day, at Pleasant Grove, Utah, for the 4th, and delivered the oration; occupying the stand beside Bishop Thorn.

It speaks well for our brother in the field, that after the many years he has been in that country, and his well known position, he was chosen as a representative American to occupy the platform as the Fourth of July orator. We congratulate Bro. Anthony, and commend cordially the spirit and good will of these who,

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though they knew who and what Bro. Anthony was still selected and invited him to be their speaker.

Bro. E. L. Kelley was the orator at Lamoni and made an excellent effort, which was listened to with attention and well received. The celebration at Lamoni was nearly spoiled by a heavy rain which fell in the night, and well on towards noon; but the skies cleared at nearly noon, and the rest of the day was fine. The exercises at the stand were the most orderly and quiet we have witnessed in many years.

MR. EDISON is laboring to solve the problem of controlling, directly, the energy stored in coal, so that it may be employed without waste and at a very small margin of cost. Ninety per cent of that energy is now lost in converting it into power. If he succeeds the cost of the necessities and luxuries of life will be vastly cheapened and the results to civilization be farther reaching than the development of the steam engine and electricity have been. He thinks it can be done. He expects also to see electric railroads in operation upon which a speed of one hundred and fifty miles an hour will be maintained. He has mastered some of the details of inventions having these and other important ends in view. The wonders and possibilities of the realm of nature—that called the natural world—are being opened to the inspection of man.

The spirit of the age seems to be that of developing, making manifest; knowledge is being "increased." The faith of the scientist is being tested in his own realm, so wonderful is the exhibition there of the "marvelous." Stimulated by as great "necessity" and actuated by as true spirit of investigation, that adapted to the realm of spiritual things, modern investigators may find as tangible evidences of reality in the spiritual as in the material world.

Strictly speaking there is but one realm; the incorrect designations "material" and "spiritual" are but names for parts of a great whole. Investigation which ignores or denies the one must necessarily be narrow and therefore incomplete. Nature as a whole is harmonious. The true astronomer must consider the facts of geology in making his deductions in order to truly apply his knowledge; so must he recognize all departments of knowledge.

The scientist or unbeliever who ignores or ridicules the spiritual is as unscientific as was the Epicurean who recognized the physical and gratified and pandered it to the neglect of his moral nature. True principles preserve, because they form the basis of action. False ones destroy, and for similar reasons. This is one reason why truth is eternal.

Mr. Edison, a believer in the spiritual, has been a benefactor to his fellow man. He has worked from the true basis, has stated in fact, his belief that even the elements are endowed with or permeated by a life principle or essence. Scientists, falsely so-called, from the days of Adam to the present who have denied the existence of a spiritual realm have to a greater or lesser degree been clogs in the wheels of progress, blind guides to the masses they have influenced.

True, many of them have done well to resist the tyranny and fanaticism of priestly despots, and for that deserve credit. Many, however, have failed to confine their resistance to abuses or perversions of principles, but have opposed truth itself. There is not, there cannot be, conflict between "scientific" and "spiritual" truth. Many of the grandest truths of science, eternal truths, were unseen, unknown, until of late. "Necessity" and "probability" have also brought to the investigator in the spiritual domain like knowledge of the things which, though "unseen" to the natural eye, "are eternal."

A GOOD DEFENSE.

THE Providence, Rhode Island, *Journal* of June 25 publishes the following excellent defensive article, which was written by Bro. F. M. Sheehy to refute an article published in the same paper. Bro. Sheehy wrote us: "It is a big point to get the *Journal* to publish it; liberality is on the increase." We republish this article not only because of its characteristic merit, but that it may be also circulated to refute the many wild misrepresentations of Joseph Smith and the early church, of late appearing in the public press:—

JOSEPH SMITH DEFENDED.

To the Editor of the Sunday Journal:—In your isue of June 18 appears an article under the caption "A Strange Leader," purporting to give a history of Joseph Smith, the prophet, from such a biased standpoint that justice would seem to indicate needed correction. Time has now entered its fiftieth year since the tragic death of the prophet. The mists caused by ignorance and bigotry that have surrounded the events of those times have largely cleared away. They were times when men's passions were in the ascendency, reason was dethroned, law and order supplanted for the time being by mobocracy. Governor Ford, who was Governor of Illinois at that time, in his "History of Illinois" says: "A system of excitement and agitation was artfully planned and executed with tact. It consisted in spreading reports and rumors of the most fearful character. As example: On the morning before my arrival at Carthage I was awakned at an early hour by the frightful report, which was asserted with apparent confidence and apparent consternation, that the Mormons had already commenced the work of burning, destruction, and murder, and that every man capable of bearing arms was instantly wanted at Carthage for the protection of the county. We lost no time starting, but when we arrived at Carthâge we could hear no more concerning the story. . . . No such forces were sent, nor were any such offences committed at that time, except the stealing of some provisions, and there was never the least proof that this was done by a Mormon." This comes from one who was in a position to know, being there on the ground.

Men of marked individuality and extraordinary power like Smith make enemies as well as friends, expecially when they become religious leaders. "Which of the prophets have not your fathers persecuted and killed?" was the arraignment of the people by Christ in his day.

Evil reports, false stories, and ofttimes death, are the heritage of such men. The Savior was accused of being a friend of publicans and sinners, "a gluttonous man and a wine bibber;" "Nay, but He deceiveth the people," "born of fornication," etc. The early Christians were called disturbers of the civil peace, haters of mankind—guilty of incest, and believing in a dangerous superstition. We now believe that there was another side to the question that the popular eye did not see.

So in regard to Joseph Smith; about everything mean and low has been hurled at him. "Old wives fables," aspersions of bitter enemies, sectarian hate, and religious intolerance have been the laurels (?) put upon his brow. In striking contrast to such, allow me to present another view. I therefore quote from "Records of the Past," by Hon. Josiah Quincy, who certainly needs no formal introduction to the public. While not a believer in Mormonism in any sense, he visited Nauvoo in company with Hon. Charles Francis Adams, and took notes as follows: "It is by no means improbable that some future text book for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that may be thus written: Joseph Smith, the Mormon prophet; and the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, impostor, charlatan he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained."

In another place he makes a comparison with Hon. Elisha R. Potter, a Rhode Island Congressman in 1826. "Mr. Potter seemed to carry about with him a certain homespun certificate of authority which made it natural for lesser men to accept his conclusions. . . . When I made the acquaintance of the Mormon prophet I was haunted with a provoking sense of having known him before, or at least of having known some one whom he greatly resembled, and then followed a painful groping and peering 'in the dark backward and abysm of time.' . . . At last the Washington of 1826 came up before me and the form of Elisha R. Potter thrust itself through the gorges of memory. Yes, that was the man I was seeking, yet the resemblance, after all, could scarcely be called physical, and I am loath to borrow the word *impressional* from the vocabulary of spirit medium. Both were of commanding appearance—men whom it seemed natural to obey. Wide as was the difference between the lives and characters of these Americans, there emanated from

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each of them a certain peculiar moral stress and compulsion which I have never felt in the presence of others of their countrymen. The position of Mr. Potter in his native State has now faded to a dim tradition. It was of the authoritative kind which belongs to men who bear from nature the best credentials. His address to the freemen of the State of Rhode Island, published in 1810, is good reading to-day."

Mr. Hubert Howe Bancroft, in his "History of Utah," gives also a few pen pictures, pp. 185-7-8. "Joseph Smith was tall in person, and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard; of an expression peculiar to himself on which the eye naturally rested with interest, and was never weary of beholding. His countenance was very mild and affable, beaming with intelligence and benevolence, mingled with a look of interest and an unconscious smile of cheerfulness, and entirely free from all restraint or affectation of gravity, and there was something connected with the serene and steady gaze into eternity which seemed to penetrate the heavens."

The following account Bancroft gives of a Methodist minister named Pryor, who visited Nauvoo a short time before the assassination of Smith: "I took my seat," he says, "in a conspicuous place in the congregation, who were waiting in breathless silence for his appearance. While he tarried I had plenty of time to revolve in my mind the character and common report of that truly singular personage. I fancied that I should behold a countenance sad and sorrowful, yet containing the fiery marks of rage and exasperation. I supposed that I should be enabled to discover in him some of those thoughtful and reserved features, those mystic and sarcastic glances, which I had fancied the ancient sages to possess. I expected to see that fearful faltering look of conscious shame which, from what I had heard of him, he might be expected to evince. He appeared at last, but how I was disappointed when, instead of the head and horns of the beast and false prophet, I beheld only the appearance of a common man of tolerably large proportions. I was sadly disappointed, and thought that, although his apearance could not be wrested to indicate anything against him, yet he would manifest all I had heard of him when he began to preach. He commenced, not from the Book of Mormon, but from the Bible. He commenced calmly, and continued dispassionately to pursue his subject while I sat in breathless silence waiting to hear that foul aspersion of other sects, that diabolical disposition of revenge and to hear the rancorous denunciation of every individual but a Mormon. I waited in vain. I sat uneasy in my seat. . . . He glided along through a very interesting and elaborate discourse with all the care and happy facility of one who was well aware of his important station and his duty to God and man."

The accomplished and able writer, Bancroft, who has made as thorough a study of this subject as any who have that far dealt with it, says: "Whatever may be said of Joseph Smith, it must be admitted that he was a remarkable man. His course in life was by no means along a flowery path; his death was like that which too often comes to the founder of a religion. What a commentary on the human mind and the human heart, the deeds of those who live for the love of God and man, who die for the love of God and man, who severally and collectively profess the highest holiness, highest charity and humanity, higher by far than any held by other sect or nation now or since the world began—how lovely to behold, to write and meditate upon their disputings, their cruelties and injustice, their persecution for opinion's sake, their ravenous hate and bloody butcheries."

In conclusion, we can say the man has gone to await the final judgment of the Great Arbiter of all men. His most ardent admirers may not claim for him infallibility, but they certainly have a right to repel the foul attacks which aim to make him the embodiment of all evil. There are thousands in the hamlets, towns, and cities of our land who are led to respect the work of the "Seer of Palmyra," whose lives are squared by the church he founded. In believing in Christ through its teaching, who in turn teach it to their children and children's children, and testify that no evil comes into their life as a result. Evil men have perverted his teachings, as, for example, B. Young and fellows, which it is unfair to hold him responsible for. Polygamy and its concomitant evils did not become a feature of even Young's heresy until eight years after the death of Smith; not one word of his authentic works but what condemn it. The Book of Mormon is particularly explicit against it, saying: "There shall not any man among you have save it be one wife, and concubines he shall have none."

His sons, now men of fifty or more, have waged a lifelong and successful war against it. Chambers's Encyclopedia holds that it cannot be shown that Smith had anything to do with the "twin relic," vol. 5, Collier edition; that "Rigdon, Pratt, and Young are the true orginators of it." Other points in the article of last Sunday I pass over, for fear of taking up too much of your valuable space. "Let justice be done though the heavens fall."

F. M. S.

"PRESBYTERIAN FATALISM."

UNDER the foregoing head Rev. Dr. Langtry, of Toronto, Canada, gives his reasons for failing to rejoice in the progress of the Presbyterian Church. It is taken from the Toronto *Globe*:—

Dr. Langtry gave three reasons why he could not rejoice in the progress of Presbyterianism. The first was because it had revolutionized the historic church and defeated the Reformation; the second was because it supplied the first instance of a man-made church; the third reason was because of a philosophical fatalism of its doctrines. Dr. Langtry concluded his lecture as follows:—

The whole Confession of Faith is based upon and permeated by this doctrine. I make no comments upon the meaning of these statements. I will give it to you in the language of the originators and propagators of this system. Calvin says: "Predestination we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind, for they are not all created with a similar destiny; but eternal life is foreordained for some and eternal damnation for others.

"Every man, therefore, being created for one or other of these two ends, we say he is predestinated either to life or death." Zachius, the Swiss reformer, declares that "the reprobates are bound by the ordinance of God under the necessity of sinning," and Beza, his countryman, "that God hath predestinated, not only unto damnation, but also unto the causes of it whomsoever he saw meet."

And Calvin again says of God's designs in relation to sinners: "He directs his voice to them, but it is that they may become more deaf; he kindles a light, but it is that they may be more blind; he published his doctrine, but it is that they may be made more besotted; he applies a remedy, but it is that they may not be healed." And Peter Martyr, another confrere, says: "God supplies wicked men with opportunities of sinning and inclines their hearts thereto; he blinds, deceives, and seduces them; he, by his working on their hearts, bends and stirs them up to evil."

And John Knox says: "The reprobates are not only left by God's suffering, but are compelled to sin by his power." Toplady, a Church of England Calvinist, among other awful utterances, says: "The sentence of God which rejects the reprobates is so immutable that it is impossible that they should be saved, though they have performed all the works of the Saints, and, therefore, it is not true that those who perish through their own fault might have been saved through grace if they had not ceased laboring for saving grace."

This according to the exposition of its originators and advocates, is the doctrinal system which the Presbyterian Church, and, I believe also the Baptist and Congregational Churches in all their subdivisions, are pledged to believe in and propagate. It directly contradicts the Scriptural statements. It dishonors God and I cannot but fear that it has contributed greatly to the unbelief of the world by presenting such a picture of him, in whom it asks men to believe, that many minds could not receive it, and, if it be said, as it often is, Presbyterianism has dropped all those distasteful doctrines now their ministers do not teach it, I can only say I am glad of it; but Presbyterian doctrine without Calvinism is very like a pail without a bottom.—*Toronto Globe.*

As a pointer to the above we quote from a St. Louis *Post-Dispatch* for the 10th July the following:—

IRVINGTON, N. Y., July 10.—Rev. John S. Penman, rector of the Presbyterian Church at this place, has resigned his pastorship. He says he has done so because of his inability to longer sustain and subscribe to the "system of doctrine" of his church. Dr. Penman was one of the commissioners to the General Assembly at Washington. He voted with the minority in favor of Dr. Briggs. In a letter to his congregation Dr. Penman explains his reason for resigning his pastorate, as follows:—

"I had hoped up to the last General Assembly that the Presbyterian Church would declare itself in favor of progress in doctrine and liberty of investigation. But that hope is now shattered."

WE note the following from the *Tribune's* report of the Folk-Lore Society Congress on "the qualities of peoples dead and gone," held at the World's Fair. The conclusions of Mrs. Henderson coincide with the statements of the Book of Mormon; which evidently show that some, both of the Jaredites and Nephites were cliff dwellers. The results of Dr. Schlieman's excavations at Troy have long been known. Their value to archæology and in refuting the sneers of skeptics is very great. The poems of Homer were all based upon facts, though to a great extent changed or distorted by tradition. Traditions of all nations are but shadows of great truths, their God ideas, for instance, all tending to show the belief, in the beginning, of but one God:—

Then came one of the most interesting addresses of the day. It was by Mrs. Palmer Henderson on "The Cliff-Dwellers." Mrs. Henderson has studied everything that has been written on the subject of the cliff-dwellers and last fall made a trip of several weeks through the territory occupied by those prehistoric people. She declared that the skulls of the cliff-dwellers were not Indians but Caucasians. The houses in the cliffs of New Mexico probably antedated the pyramids of Egypt. These strange people were well advanced in civilization in some respects and curiously primitive in others. The government was awakening to the archæological importance of the ruins and relics left by the cliff-dwellers and it would probably make a study of the matter after there was nothing left to study. Relic hunt-

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ers and archæologists had already carried off nearly everything to be found in the cliff houses.

This was followed by the paper of Mrs. Sophie Schliemann of Athens on the excavations at Troy made by her husband. The paper was read by Dr. Max Ohnefalsch Richter of Berlin, a friend of the Schliemann family, and an explorer and excavator in Cyprus for twelve years. He was given the Chautauqua salute when he was presented, to which he responded. "Scholars," he said, "had disputed about the situation of the Troy of Homer, and even questioned its existence. Has there been a King Agamemnon and a throne of Mycenæ rich with gold? By excavation Schliemann has answered these questions and brought to light of day the legendary Troy. He has laid bare the the royal palace in Tiryns. He has found the tombs of kings of Mycenæ filled with gold, and all these questions are solved."

HAS the Indian preserved some knowledge of the ancient breastplate worn by his priestly fathers? The following indicates that he has:—

A CURIOUS INDIAN RELIC.

Not long ago there was dug up in Ashland a curious stone with some dim and crude inscription upon it. It being shown to an old Oregon pioneer he pronounced it a temanewas stone, worn as a breastplate by the ancient Indian priests.

It has holes in the upper corners by which it may be hung about the priest's neck. It carries upon it a picture of the sacred wigwam, and at one end of the wigwam, stands the totem pole, on the top of which a little flag was hung that warned the evil spirits off while the priest performed his divine functions in the sacred house or wigwam.

This temanewas may coincide with the breastplate of the Ephod, worn by the ancient Jewish priests, so that the picture of the wigwam on this stone may represent the primary ancestor of all the temples ever dedicated in the world, and all flag and liberty poles of all ages and countries may possibly be the lineal descendants of the original totem represented on the stone. Probably this Ashland stone is the only one of the kind now in existence.—*Ashland (Ore.) Tidings.*

EXTRACTS FROM LETTERS.

Bro. Hiram C. Bronson asks the Saints to remember Sr. Bronson in prayer. She is severely afflicted as the following letter from him will show. It is dated, St. Joseph, Missouri, July 8:—

Will you please state through the *Herald* that the prayers of the Saints are asked for Sr. Bronson, who is sorely afflicted with what the doctor calls a malignant cancer of the throat. The Saints here are faithful and prayerful in her behalf, but she seems to grow gradually worse. Pray for us.

Bro. F. R. Tubb, London, England, July 1:—

I trust the work prospers in your more favored land, and wish I could say as much for it in this city of multifarious and enormous counter attractions. At last hearing Bro. Griffiths was well and doing nicely.

In a late letter from Honolulu, Hawaii, Bro. G. J. Waller writes:—

Everything is quiet on the islands at present and we do not expect definite action by your government with regard to the annexation question until after Minister Blount's report has been sent in and considered by the President and Congress. We are looking for the missionaries for Tahiti per steamship Alameda. In church work I have nothing new to report; our Sunday school is well attended and many are interested in that branch of the work, and many of our other services are well attended. On Sunday before last Elder Clapp baptized two of Bro. Poepoe's daughters; so all his family are now in the church. La grippe is with us, and some of our members are suffering from it. Bro. and Sr. Clapp and family are well, also my wife, children, and myself are in good health, for which I am thankful.

Bro. John A. Currie, Jr., writes from San Antonio, Texas, July 3:—

I am holding meetings in San Antonio, and feel greatly blessed of the Lord. Baptized one yesterday. Bro. Moore, Sen., is in Bandera county. I think he will do a good work here. He can do more in San Antonio, I believe, than any other of the elders. The work is a glorious one, and I desire to be found ever battling for the right.

Bro. C. G. Lewis wrote from East Jordan, Michigan, July 7:—

Returned a few days ago from a short visit to Wisconsin, the White City, and Northern Michigan district conference. Truly the Lord was with us in the latter; all were made to rejoice.

Bro. W. W. Blair, Logan, Iowa, July 14:—

I go to Glidden and Benan to-day to attend camp meeting at latter place. All goes well. Have preached twenty-two sermons and attended four other meetings the past twenty-four days. Had excellent attendance.

EDITORIAL ITEMS.

IN this number of the HERALD will be found a notice from the committee appointed by the General Sunday school Association to make a selection of words and music for a Sunday school song book. Those interested should consult the notice. Prompt responses will facilitate the work.

Sr. Sarah Craig, of Moolap, Victoria, Australia, requests the minister in charge of the work in the city of Philadelphia to call on relatives of her husband, Mrs. McClain and family of No. 803 Preston Street, who wish to hear the gospel.

Ten cents pays the cost of registering and mailing a letter not over one ounce in weight; eight cents for registering, two cents for mailing. Many who remit to the Herald Office are paying too much for registering letters. The rate was reduced from ten to eight cents.

Bro. C. E. Guinand was on the 4th, holding a debate at Atchison, Kansas, with a Christian minister; the subject being the relative merit of the respective faiths of the two churches.

Bro. R. M. Elvin has gone to Brownville, Nebraska, to do missionary labor. His Daughter Mamie accompanied him.

Bro. H. A. Stebbins left home on the 12th inst. for St. Joseph, Missouri, and points in Eastern Kansas.

Sr. Frances, daughter of Sr. M. Walker, was married at the home of her mother on Wednesday morning, July 12, to Mr. A. Dwight Davis, of Blue Earth City, Minnesota, Elder H. A. Stebbins performing the ceremony. A large gathering of relatives and friends witnessed the ceremony. The happy couple left for Minnesota, followed by the sincere wishes of a large circle of friends.

Bro. George C. Markwick wrote from Roodhouse, Illinois, where he found some Latter Day Saints in belief, of whom he states, "they do not know if they belong to the Reorganization." He suggests that some of the elders visit him and them; they are located one mile and three quarters southeast of Roodhouse and two miles northeast of Whitehall, in Greene county, Illinois, on the C. and A. road.

Bro. William Beaman wrote us from Grand Rapids, Michigan, saying there were but four Saints there, while eighty churches of other denominations bore witness to the existence of plenty of religious sentiment. He thinks there should be a thousand of our people in that city, where he says there has been no preaching by those of the faith for twenty years. His home is open to the elders.

Bro. J. A. Stromberg met brethren Forscutt, Kaler, Wells, and Gilbert in San Francisco, all of whom he reported as well and in good spirits.

Remittances and direct payments for missionary work and other general purposes of the church should be made to the Bishop or his authorized agents, the regular custodians and administrators of the temporalities of the church. Bishop's agents cannot receipt for money paid them outside their districts. When necessary they can receive funds outside of districts and forward to the Bishop, who will receipt for the same. The Saints should aid to systematize the work of supporting the funds of the church by placing all tithes or offerings in the hands of the legal and appointed officers in the Bishopric. By this means the Bishopric and its agents are constantly aware of what is coming in, who are giving, and what is available for the purposes of the church, and thus better prepared to intelligently act as its servants. System and unison are essential to the proper use and best results of all our energies temporal and spiritual. That is one phase of "oneness" in work.

Brn. M. H. Forscutt, Wm. Newton, and J. W. Gilbert, missionaries of the Reorganized Church of Jesus Christ, to the Society Islands, sailed from San Francisco for Papeete, Tahiti, on the 1st of July; and on July 6th Bro. John Kaler and wife and Bro. Gomer Wells, took steamer from San Francisco to Australia, where they go as missionaries in the interest of the gospel of Christ sent out also by said church.

India has perhaps a greater variety of plants than any other country in the world, having fifteen thousand native species, while the flora of the entire continent of Europe only embraces about ten thousand.

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Mothers' Home Column.

EDITED BY "FRANCES."

"There is no greater everyday virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor."

CLEANLINESS.

WE believe the statement to be true that mind and body are intimately associated and that the condition of one greatly affects the condition of the other. The men of God who bear the vessels of the Lord are commanded to be clean in their bodies and in their clothing, and it must have been for the reason that this cleanliness of person would have a beneficial effect upon the mind.

We remember hearing a young girl say in a simple earnest way that when she had finished her toilet upon the Sabbath morning she just felt like kneeling down to pray, and when we heard it our minds reverted to the command already mentioned.

"Keep thyself pure," pure in person, in clothing, in heart, and life. Nothing defiled, nothing unclean shall dwell in the presence of God.

There is a poem for little children upon this thought and the opening lines of the stanzas are, "Eyes of mine, see not what should be forgot," "Ears of mine, hear not what should be forgot," "Lips of mine, speak not what should be forgot."

Home is the place where childhood gets its first impressions and it may be the most lasting ones. There the young eyes should see things that are good to be remembered. We do not say luxury and magnificence, but we do say cleanliness and order in the furnishings and upon the faces of the father and mother the beauty that comes from the peace of God in the hearts within.

In the world those children will encounter the attendant vices and debauchery of sin, but you have them with you years before they go out as men and women. Let their ears never hear at home things that would better be unheard. More than that, let them not hear you speak slightingly or unkindly of any, lest from your example they form the habit of gossiping, of criticising, of passing hasty judgment. Many a child has formed an opinion of a person because of the fault-finding remarks of his parents and later in life has reversed that opinion when his judgment was matured, regretting that through lack of wisdom on the part of his parents he had felt to distrust the one they had censured.

Let the children have what benefit may come to them through cleanliness of body and clothing, the cleanliness and order in the home. Let it be as nearly as you can make it a place that though it be humble shall represent to them as they look back through the years, or from distant lands, from scenes of toil and care, a place of rest, a place whose memories draw them near to God.

A touching little extract from the letter of a wealthy business man has a bearing upon this subject. The home of his childhood was a poor one, his mother a widow with the care of her family's support resting mainly upon her, and the thing that her boy remembered when grown to manhood and raised to wealth and position was the *clean little cloth* his mother always had to wrap about the frugal lunch her boys carried to school. It is worth thinking of, the effect of cleanliness upon the moral life of the individual.

MARGARET.

GUARD THY LIPS.

Guard well thy lips; none, none can know,
What evils from the tongue doth flow;
What grief, what guilt may be incurred,
By one incautious, hasty word.

Be "slow to speak;" look well within,
To check what there may lead to sin.
And pray unceasingly for aid,
Lest, unawares, thou be betrayed.

Condemn not; judge not; not to man
Is given his brothers' faults to scan.
One task is thine, and one alone,
To search out and subdue thine own.

Shun vain discussions, trifling themes;
Dwell not on earthly hopes or schemes;
Let words of wisdom, meekness, love,
Thy heart's true renovation prove.

Set God before thee; every word
Thy lips pronounce by him is heard,
O could'st thou realize this thought,
What care, what caution would be taught.

Think on thy parting hour; ere long
The approach of death may chain thy tongue
And powerless all attempts be found,
To articulate one meaning sound.

The time is short: this day may be
The very last assigned to thee.
So speak that should'st thou ne'er speak more,
Thou may'st not this day's words deplore.

—*Selected.*

HIHNS MILLS, Cal., June 24.

Dear Sisters of the Mothers' Society:—I have watched with great interest the efforts put forth by you and others to reach and reform mothers and homes by a systematic and organized effort. This is what was needed, and I heartily indorse what has been done, and I am thankful that I was one of the pioneers who wrote upon this subject. I then promised to write more if others would interest themselves with me. The interest has far exceeded what I expected. So I am in duty bound to keep my promise.

Dear sisters, your organization and your work among young mothers, daughters, and children is far-reaching in its effects and of much more importance to the church than the Sunday schools if they are properly and lawfully conducted as helps to the church, because your instructions will reach the very roots of both good and evil, the home, the mothers, and through them and your timely visits reach the little tots and there lay the foundation to a true Christian character that will fortify them against the vices that they must soon mingle with and prepare them for the Sunday school and a membership in the church at the proper age. This is the arduous work that you have undertaken in connection with all other helps and governments in the church. But, dear sisters, you must act very wisely and be sure that all your meetings, organizations, and work come under the law of helps, because the good brethren are very tenacious of their *authority and priesthood*, especially at the present time; for from their writing they seem to think the tide is turning against their priesthood and that the good sisters will get some of it, and by it and their organizations, prayer unions, and helps they will wreck the church. But, dear good sisters of the church, just let these good and overzealous brethren who are so afraid that there will be a meeting or some work done that there is no priesthood in croak on; but mind what I say, don't croak back at them, and their zeal and also their ignorance will soon wear out and they will see their folly. For God in his great wisdom has ordained and foreordained that mothers should be the very root of all evil to society upon the one hand and the very fountain head of all good upon the other hand through the home and the family circle. Then should we not encourage the sisters in every effort for reform, especially in those lines that the priesthood can only indirectly reach? (And it seems to me that my talented brethren who are now so earnestly and honestly spending their time, talents, and the church's money in contending over technical points of doctrine, authority, and prerogatives in priesthood could turn their able pens and talents to a much better advantage to the church by teaching and encouraging the sisters in their reformatory efforts and feeding God's lambs on something that they could relish instead of feeding the old case-hardened and contentious sheep, because neither the lambs nor the yearlings are able to digest such food.)

Excuse this digression, dear sisters, and I will try to go on with the subject in hand. Your work in order to be effectual must be triple in its effects. Like the gospel, *it must educate, reform, and prevent*, and in order to do this you must reach the stream of life right at the very fountain head, just where it leaves God our Maker, and just before and while it is passing through the instruments ordained of God to reproduce life and species. This means the purification of antenatal and natal conditions by educating the thousands of young mothers and daughters in the church and the millions outside of the church in the laws of reproduction, the first law given to man, "Be fruitful and multiply and replenish the earth."—Gen. 1: 28. Experience and long and close observation has fully assured me that this is the worst abused law of any given to man, and that the ignorant and continued abuse of this law is dreadful in its effects upon posterity through the fixed laws of heredity which are comparatively but little understood. I am also fully persuaded that nine tenths of those who have taken steps to obey this first law to man have done it in ignorance and from unlawful lusts more than from any real knowledge of the laws governing the marriage relation, the home, and the reproduction of species, the great responsibilities with the terrible effects upon self and upon posterity. The primary causes of the present perilous times is largely traceable to the unlawful begetting of children and to their unlawful raising and education. How can we expect children to have natural affections when their antenatal and natal conditions

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were unlawful and unnatural? Can an unclean fountain send forth pure water? Dear sisters of the society, your work is plain and easily to be understood. *Purify the mediums through which the life of the being must pass, then keep the home nest pure*, and we have the millennium in miniature in every home and this alone will bring in the great millennium that we are looking forward to. I will write more if health and opportunity permit. Yours in bonds, for the advancement of truth,

A. HAWS.

ST. MARYS, Ont.

Dear Sisters:—This is the first time I have written for the *Herald*. Often felt impressed to do so but kept putting it off, thinking perhaps there are too many letters already for insertion. I have derived a great deal of good from reading the paper, especially the Mother's Home Column. There is good and instructive reading in it from week to week. I like to read the different letters from the sisters giving their advice and knowledge regarding the children. We cannot read too much good instruction on that subject. It is a greater responsibility than most of us realize, training children to be useful in this life and to prepare them for a better life hereafter. One night recently on retiring for the night, I felt I had more trouble than was necessary and wondered if it really was so. I fell asleep thinking, and dreamed I was attending to the baking of my bread. Had put it in the oven the usual way, and, on looking to see if it was done, found the pans of bread leaning up against the sides of the oven. They looked so scattered around I wondered the loaves had not fallen out, and such light, beautiful, evenly cooked bread. I was surprised at being in such positions and turned to ask some person standing near me, why was it that way? They answered, "To escape burning." That if I had left it the way I wanted it it would have been burned up. So I thought in this life trouble was necessary. If we had things the way we wished we would forget God to a certain extent and would depend too much on our own strength, get careless in doing what is right, and probably be burned at Christ's coming.

"But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the Divine
Within them, lie on earth supine
No longer."

Hoping ever for the welfare of Zion, I remain, yours in gospel bonds,

SR. LOU EVANS.

United Daughters of Zion.

Ella J. Green, Onslow, Iowa.
Eliza A. Lester, Mich.
Lavina Ashton, Fall River, Mass.
Amanda M. Petty, " "
Alice Rogerson, " "
Susie Sheehy, " "
Mary I. Duckworth, " "
Amy A. Chace, " "
Elizabeth Weise, Sparta, Oregon.
Lou Berry, Marshalltown, Iowa.
H. A. Griffith, " "
C. F. Dickinson, " "

Ceylon has cinnamon plantations covering thirty-six thousand acres.

Letter Department.

OAKLAND, Cal., July 3.

Editor Herald:—After being in my field of labor two months and four days I was forced to come home on account of bad health. My old trouble has again returned from the labors of conference, moving tent, and fifty days in the tent, holding in connection with others fifty-two meetings. We had two thousand and seventy hearers at a cost of fifty dollars, including camp outfit, beds, clothing, moving from place to place, advertising, individual expenses, etc. The tent has been a success in reaching the people and their continuing to come. Interest and liberty were never better. It was thought we would reach none but the ignorant, vicious classes. This has not been the case with us, but we have reached the best classes. The fact of being but little disturbed in our meetings is positive evidence that we were reaching a class of people who were interested and intelligent. I shall return to the tent as soon as health permits, the Lord so willing.

We have baptized but one since the tent meetings were started, and this was the product of local labor. I am glad to see so many tents going into the field; I believe the church would reach and convert a much larger percentage with tents than by elders going from Dan to Beersheba, preaching a sermon here and there as circumstances permit. The church can make the circumstances that will permit the preaching of the word in every place with less expense than in the old way. By taking the places as they come, and working them thoroughly as they go and starting in where they leave off every spring, they will sow more seed, allay more prejudice, and reach over twenty where formerly but one was reached. Such is my experience. Ground breakers and seed sowers must go first, then the harvesters; and the tent is the place to break new ground and sow seed, as we can go into any town, board and sleep ourselves, visit from house to house, and preach every night independent of sects, meeting-houses, or schoolhouses. The church should see to it that tents are provided and sustained.

Some will say the tents will be destroyed and the elders be stoned, or egged, or something else; but I claim that this would be all the better for the church in several respects; first, it would set the elders to praying more and depending more upon the Lord for protection; second, it would advertise us in every paper and set people to thinking and looking into the cause of our persecution; third, it would cost less for the church to replace several tents than to have two hundred and fifty ministers traveling thousands of miles by rail, on foot, and in other ways to find a place to preach, when every two of them by a little management and economy of time could preach a sermon almost every day while with a tent.

While I am writing I might as well throw in another suggestion that I am fully satisfied would be of great advantage to the church at large, which I have been thinking of for some time. Every district should have a reunion of its own, either in the spring or fall; also let conference business be done at these meetings, devoting to it an hour and a half each day until it is done. Let these reunions and conferences combined last six, eight, or ten days. In this way thousands could be reached where hundreds are now reached by the one or two big reunions, at less expense, especially if every district had a tent. I do not believe in these great, central gatherings; they cost too much time, labor, travel, and money. They are good, and I would like to attend them all, but the business of the church is to reach the most people with the least expense: and I believe every one of the Saints who has given the matter any thought will admit that forty or fifty small reunions will reach more people than will five or ten large ones, and at much less expense in proportion to the number reached. Try the experiment, brethren and sisters. Your brother,

A. HAWS.

REYNOLDS, Iowa, July 6.

Editor Herald:—I left home on the first of June to assist in the Lord's work in the Des Moines district, I going to Boonsboro to attend the district conference held June 3 and 4. A profitable and pleasant time was had meeting with many old friends. Unity and peace prevailed throughout. I then went to Perry, where I received a kindly welcome from all the Saints, and tried to tell the grand old story of salvation, but as we had to hold forth in a private house, few came to hear. After spending one week I went to Angus, my old home, but how the place has changed; the largest portion of the town has been moved away, and they are still tearing down and hauling away buildings. I found the two Methodist churches unable to sustain a pastor, and a very small remnant of them left. The Swedish church has been sold and made into a stable. When I remember that these churches once boasted of a large membership, and their leaders used to do all in their power to hinder us from preaching the gospel in its fullness, and absolutely refused to grant the use of their houses to preach funeral sermons in honor of our dead, it but confirms the saying of God's servant, that no weapon formed against Zion shall prosper. Notwithstanding the opposition the Saints gradually increase in number; their influence is also felt for good. The Salvation Army has entered the town and held two meetings previous to my advent, and being new, attracted large crowds. However, I preached one week in the house of Bro. King. Not many came to hear, but if the Saints enjoyed the meetings as well as the writer the efforts were not in vain.

I then went to the home of Sr. Bouton, eight miles east of Perry, where I preached four times in a beautiful grove. Considering the busy season the people turned out well. Sr. Bouton has been isolated from the Saints ever since she came into the work, more than twenty years ago. Her heart is in the work of the Lord and she has been very diligent in placing before her neighbors the church publications. This, coupled with a pure and holy life, has won for her and the cause the respect and admiration of those around her. Her

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Daughter Mary is with her in faith and we hope her husband soon will be, for he is a good man. Both administered to my necessities. May God bless all such people.

I next visited Ames to assist Bro. D. M. Rudd in tent meetings, but as there were social and free lectures at the churches as well as theatrical entertainments in town every night, we folded the tent, Bro. Rudd going to Boone, I to Moines, where I enjoyed meeting with the Saints. I preached twice and baptized three, the fruit of other men's labors, one, the aged mother of Sr. Cracraft, who first heard the gospel from Bro. Duncan Campbell, at Mendota, Missouri, about one year ago. I came here on the 5th to be present at the grove meeting on the 8th and 9th. I found Bro. S. Longbottom confined to his bed with a complication of diseases. Time has wrought a wonderful physical change in the good old man, but his hope in God and the ultimate triumph of the work has become stronger in his declining years. He took delight in talking about the work. I hope God may spare him to us awhile longer.

I commenced preaching here in the Union church on the 6th. We trust the meetings will result in the salvation of many souls and serve to strengthen those already in the work, I am informed there are several convinced and trust they will have courage to obey ere long. Am hopeful in the work. There are some things I meet with that I would rather not, but I hope for the best and desire to continue in the Lord's work. I go from here to Youngstown, which has the reputation of being a wicked place. I believe they should hear the gospel; it will make them good if they receive it aright. Love to all the Israel of God.

WILLIAM THOMPSON.

ST. JOSEPH, Mo., July 13.

Editor Herald:—With one exception the health of our branch is quite good. Sr. H. C. Bronson is quite sorely afflicted in her throat. She receives many blessings through administration, but not that of health.

Times are very dull here; many of our largest factories are laying off hundreds of their help. This, with the general closeness of the times, makes it very difficult for some to make a living; some of the brethren are out of employment who need employment every day to meet life's demands. Better conditions are hoped for in the near future. Spiritually we are doing well; our meetings, though not as well attended as we would like, are quite spiritual. Last Sunday was a day of fasting with the branch, for its general good, which was acknowledged by the good Father as being well pleasing to him. We have baptism next Sunday; one or more will become an heir of the promise by being baptized into Christ.

We held a three-nights' discussion commencing on the 6th inst. with a "Holiness" representative in the city, on two propositions; the futurity of the second coming of Christ, and essentiality of water baptism, I affirming both. On the first the house by vote declared for us, our people not voting; on the second the moderators decided unanimously for us; thus the victory was complete, not so much because of our ability, but because of our opponent's nonability. The debate did good in a general way.

While the great majority of the people are "lovers of pleasure more than lovers of God," yet there are a few who are wise enough to take thought of their future. Our camp meeting is already talked of among our people. We hope it may be a remarkable success, as it will be if all try. The invitation is general; the time, August 19; the place, Maysville, Missouri, where the Scott-Padgett debate occurred some time ago. In the hope of Israel I am, Your coworker,

J. M. TERRY.

ONAWA, Io., July 10.

Editor Herald:—Since last communication have labored in Plymouth, Woodbury, Monona, and Harrison counties, with calls from various sources not yet answered. The work is advancing in this mission, there having been at least twenty-nine baptisms since the General Conference, and several others have given their names. The spirit prevailing almost universally in the hearts of the Saints is, "We will conquer though we die." The Sunday school work is taking on quite proportions, the younger members making very commendable sacrifices for the purpose of continuing the Sunday schools organized during the year.

The work done at Missouri Valley just previous to coming here one week ago last Wednesday was not fraught with much apparent results for good. However, it removed some prejudice, instructed the Saints, and caused considerable to be said in opposition to us. The people brought forth their text books on "Mormonism," as they are pleased to call our faith, such as John D. Lee's work, Mrs. Stenhouse's, and others of like character, and shook the dust from them, showing that they believed they would be more effective than the Bible in combating our faith. Surely men's hearts are turned from the truth and unto fables, and they make lies their refuge. An evangelist by the name of Boles, of the Christian Church, is now holding forth at Missouri Valley, and during his first week of services he had some unpleasant things to say of our faith and of the instruments God was pleased to use through whom to publish the gospel again. It is not an impossibility but that he will be given a chance of proving his false assertions.

Since coming here the interest has not been such as we would have desired, but it is accountable from various reasons, such as, people were preparing for Independence Day; a merry-go-round was in full blast; a show was here on one day; besides the farmers are very busy concluding the cultivation of corn and potatoes. The prospects are good for a small ingathering here, three already having given their names. Real kindness is shown to us by the several newspapers and by the citizens generally. Genuine sociability predominates, and the hospitality of several has been proffered us. Any who may see an urgent necessity for a series of meetings to be held, and where arrangements can be made for providing a suitable place and lumber for the district tent, will please write me at Onawa, Iowa, at the earliest convenience. Several administrations have been performed of late through which the Lord gave immediate relief. God is truly confirming his word as he did formerly (Mark 16: 20) by signs following. My fellow laborer, Bro. F. A. Smith, is in his positive manner pleading with the people to turn from the error of their ways unto godliness. The future for the advancement of God's work in this mission is bright. God is with the ministering of the word, and opposition is arraying itself to combat truth with a "flood" of lies. The local laborers are in several instances proving themselves workmen approved of God.

Your brother,

J. F. MINTUN.

EUREKA, Cal., July 4.

Editor Herald:—By request I write a few lines to let you know the whereabouts of one of Zion's veterans; namely, Bro. John Roberts who is now lying helpless in the Napa county hospital of this State. As I was coming from Stanislaus county to this place I camped at Napa and I hunted him up. He was so glad to meet and talk with some of his own faith. He said he had often desired that some of the elders would come that he might have one more opportunity to partake of the sacrament, so I got a few raisins, my wife made some wine, and we went in the morning and administered the Lord's supper. The Spirit of the Lord was there in testimony.

O that the Saints' Home was ready for such; what peace, joy, and comfort it would be to spend his last days with those he loves so well! If any of the Saints can visit Bro. Roberts, do so by all means. He is so lonely there among strangers. He takes the *Herald* and *Ensign*, and they are a great comfort to him, for when dressed and put in his arm chair and his papers spread before him he can read, and that is about all the comfort he has. Let us all pray the Lord to open the hearts who are able to help build up a Saints' Home soon, that the aged and infirm may have a home indeed. Yours in bonds.

S. B. ROBINSON.

BLAIR, Neb., July 6.

Editor Herald:—I did not mean to take any room in your pages so soon, but it is all Bro. Whitman's fault. He in company with Bro. Davis came here a week ago last Sunday and baptized two young ladies at Desoto, and went away only to return on the evening of the 3d and united in marriage Marcus Bilyue to Miss Maggie Bales. The circumstances were quite peculiar; the bride was of the Baptist faith, the groom a Saint in belief. The groom refused to go to the residence of the bride for the wedding, and the bride refused to go to the residence of the groom. The Baptist minister did not quite fill the bill, neither did the Baptist church, although it is the finest in the city. A group of young ladies, for fear they were going to lose the treat, rushed to the rescue and some one suggested they be married in their own house, to which both readily assented, and rented a cozy cottage in a good part of the town, furnished it complete from carpets to curtains,

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and when the last loop was placed in the lace that draped the window an air of comfort prevailed throughout. All were pronounced ready on the evening of the 3d, but not until prayer was offered and the ceremony actually took place did we feel the solemnity of the occasion. After this "God be with you till we meet again" was sung, but with difficulty. A sumptuous supper followed. This is a handsome, intelligent, promising pair, and we hope soon to see them initiated into the kingdom. Yours in faith,

MARY CARTER.

NEBRASKA CITY, Neb., July 4.

Editor Herald:—Yesterday I concluded a pleasant and prosperous tour in this city, Syracuse, Bennett, and Brownville, preaching twelve sermons and attending two other meetings in the space of thirteen days. Bro. J. W. Waldsmith accompanied me and rendered valuable aid in our services. He is faithful and worthy and well esteemed.

From what I saw and heard this region affords ample room for a dozen faithful, qualified ministers to preach the word.

There are loud calls for Bro. R. M. Elvin to labor, coming up from many places, notably from Nebraska City, Lincoln, Wilber, Bennett, Elmwood, and Brownville, and it is quite certain no minister is in such demand in the latter place as he.

I go from here to Omaha, Council Bluffs, and vicinities for a season.

W. W. BLAIR.

BURNHAM, Mich., July 4.

Editor Herald: — Our district conference held a week ago was one of the best and most spiritual ever held in the Northern Michigan district. I do not know of one but rejoiced in the good work; every heart seemed to be filled with joy and gladness. Six more were baptized and confirmed. Bro. David Smith, who was referred back from the General Conference to the district for ordination to the office of an elder, was chosen and ordained, and we scarcely ever witnessed more power of the Spirit and liberty of speech in ordaining. The gift of prophecy was made manifest in which Bro. J. Kaplinger, priest, was called to the office of an elder, and R. B. Campbell was called to be a priest. The votes for their ordinations were unanimous. The Holy Spirit was with us from beginning to end, and the conference passed off without a jar. The Spirit was given the speakers, and the words they spake were inspiring. Some who were sick and administered to were healed, and we had great joy. The promise that we should have the use of the Congregational church was not fulfilled; it was denied us, which caused us to be crowded a little; but we had an enjoyable time, and all went away rejoicing in this beautiful gospel of peace and salvation. I think the brethren are determined to get a tent now; it seems to be very much needed in many places in the district.

Here in Burnham, where we held a debate last summer, after which nine were baptized, the people, or at least many, are anxious to hear more, and I look for more to obey before long. All over the district where our brethren are laboring there seems to be a desire upon the part of many to investigate our claims, while others, as usual, are determined to persecute and abuse. I am pleased to report that the good work is onward.

J. J. CORNISH.

MONTROSE, Io., July 10.

Editor Herald:—After the General Conference I preached some in Woodbine and Little Sioux, Iowa, before leaving home for my field of labor, on the 19th of May. Arriving at Keosauqua, Iowa, on the 20th, Bro. Emerson Brown and others assisted in getting meetings started in the G. A. R. hall, where I held seven meetings, and baptized two: Bro. Brown's Daughter Bertha and an old soldier who has served thirty years of his life in the English and United States armies, being past seventy-five years of age. It is to be hoped that he will be as faithful in the army of the Lord as he was to serve the English and American governments, as he got an honorable discharge from each, and has a home at his option in the Soldiers' Home of Iowa.

On the third and fourth of June, met with the brethren in conference at Burlington, Iowa. Had a good conference, presided over by our newly elected president, William Lambert, who made a praiseworthy effort in his new position. Elder James McKiernan and the writer continued preaching services in the latter place until the following Friday, and then made our way to Farmington, Iowa, where two of the brethren and the writer met to adjust a difficulty between two of the brethren of that branch by arbitration. And if the brethren succeed in agreeing between themselves from now on as well as did the committee of arbitration, they will without much effort work together for the building up of the kingdom of God. Large bodies cool slowly, however. I preached once while there.

On Sunday afternoon of the 18th of June I preached the funeral sermon of Sr. Emily Wells, of near Elvaston, Illinois, in the Methodist church, in Elvaston; the pastor of which announced in his morning service in a good-hearted "come out and hear," kind of a style the funeral in the afternoon. Announcements made in such a manner make one feel that he is being treated with decent respect, and why not? The said sister was born September 9, 1829, in the State of Kentucky, and died May 21, 1893. The audience was quite large and attentive, and the speaker felt well. The friends and relatives were satisfied with the effort, and may the Lord have the praise for all the good done.

I baptized Bro. Alonson Wells, the husband of the above sister, on the following Sunday. On the same day I preached at Riverside, assisted by Elder H. T. Pitt, of Rock Creek. We met in the afternoon in the Riverside schoolhouse with the Saints of Elvaston and had confirmation, sacrament, and prayer and testimony, to the edification of all present; also held two meetings in the same schoolhouse on the following Sunday. Congregations not large, yet some interest was manifested by a few, who did not belong to the church; it was a new opening, in which our faith had not been presented before.

I preached in Sonora, Illinois, four times and baptized Bro. George Herbert of that place, who concluded to fall in line with that of which he had no doubt been convinced was the truth for some length of time. In the baptism and confirmation of the latter, I was likewise assisted by Elder Pitt. Thus another household is made to rejoice in the goodness of the Lord, and when the children fall in line with the parents greater still will be their joy. Bro. H—— and others there did not forget that the traveling missionary occasionally needs a little of the "sinews of war." Will continue the meetings here this week or longer, should the interest justify.

I expect to go to Pike and Brown counties, Illinois, the coming August. Am feeling well in body and in mind, and am hopeful for the work ahead. Considering the hot weather I flatter myself that I have kept as cool as could have been expected.

In hope,

J. C. CRABB.

CHICO, Cal., June 30.

Editor Herald:—We are living nine miles east of Chico. We are alone so far as Saints are concerned, Sacramento being the nearest branch; no Saints this side known to us, yet we feel not alone, for God's Spirit witnesses with our spirits that we are his. We have some good people here who, I believe, will obey the gospel sooner or later. I have been preaching at two different schoolhouses since I came here, last March. One has been closed against us, but at the other the people manifest a noble spirit. This is a testimony to the truth of the gospel. When God's truth is made manifest Satan rages. I shall preach the word to them when circumstances permit and leave the matter with them to settle with God, hoping some will obey.

We are always anxious to baptize those who are worthy, but our zeal should not be greater than our judgment. It seems useless to ask the Saints for prayers in behalf of the work at this place, knowing that their unceasing prayers are going up from every quarter for the good work everywhere. I pray God's blessing to be with the honest in heart everywhere, that there may be a people to meet him who shall come to reign as King of kings and Lord of lords.

B. W. PACK.

RED OAK, Iowa, July 12.

Editor Herald:—We are still working in the interest of the work intrusted to our care, and taking all things into consideration such as hot weather and short nights, are doing some good, preaching three and four times a week, and visiting Saints and friends, talking to them upon the all-important theme of salvation. Many are seemingly quite interested, and acknowledge our position to be correct according to the Bible. We hope to reap in the near future if we faint not.

On Friday the 23d I had the pleasure of leading our much beloved and highly esteemed Sr. Moore into the waters of baptism. This sister is eighty-four years of age. She was baptized into the Baptist Church when a girl, lived up to the light that dawned upon her, and rejoiced in what she knew of

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God and his salvation; but thanks be to God, a greater light dawned upon her mind, even that manifested through reading the great eternal truths recorded in the Book of Mormon, also the light reflected through "Presidency and Priesthood," the book written by Bro. William H. Kelley. She became satisfied that it was necessary that she should be baptized by proper authority; she now rejoices in the fullness of the gospel of Christ.

Four have been baptized in Hamburg. There is quite an interest manifested in our field of labor by outsiders relative to our coming camp meeting to be held in the beautiful grove of Bro. William Leeka, commencing August 18. We expect a large attendance of Saints and friends, with a sufficient corps of able ministers to dispense to them the word of life. We give to all a cordial invitation to be with us on this occasion. Brethren, let us once more let the banner of truth float to the breeze. To my colaborers: Let us be valiant in the fight, true to our trust, honorable in all our work, sustaining each other according to the law, invincible in duty, but ever willing to yield to truth and right, and God will bless us and help us to gain the victory through Christ our Lord.

Yours for truth and right,

HENRY KEMP.

WEBB CITY, Mo., July 10.

Editor Herald:—This part of God's vineyard has been blessed with a visit from some of the traveling ministry, Brn. I. N. White, W. S. Macrae, and R. L. Malony being here about ten days. While Brn. Macrae and Maloney heralded the word in places round about Bro. I N. White preached to the Saints and to as many others as could be induced to come and hear in Webb City. The sermons were all timely and delivered in his usual vigorous and positive manner and the Saints generally showed their appreciation by regular attendance and good attention. He had a pretty busy day of it last Sunday, doing the baptizing by which twenty-four were added to the branch. As music has a good deal to do with the success of meetings we were thankful for the help of Bro. Macrae with his clarinet while Sr. Tilla Spencer presided at the organ.

On Tuesday, the Fourth, the branch went to the woods to celebrate the day. A long table was arranged and the well-filled baskets were emptied upon it, when large and small all ate at the first table. An artist on the ground took two negatives of the family and table just as they arranged themselves to partake. After dinner Bro. White entertained the assembly with a patriotic, religious speech, during which the best of order prevailed.

On Wednesday Bro. White went to Breeze, twelve miles north, to hold forth a few days, and Sunday the 9th, there was to be a grove meeting and as many as could of our Webb City Saints went over. There are calls all around here for ministerial work. The elders, priests, teachers, and deacons of the branch have formed resolutions and plans to go out two by two every Sabbath and cover all the territory possible, and if it be strictly carried out they can send in a grand report to next quarterly conference.

I feel firm and encouraged in the work. God has long since confirmed me and has done all that is necessary for me that I might know that this is his work. I find it like every other truth, it travels slowly, but when it plants itself it stays. I pray continually that it may speedily reach each honest heart.

Your brother,

M. S. FRICK.

ELZEY, I. T., July 5.

Editor Herald:—Since last writing I went up to Coal Hill, Arkansas, and preached about two weeks, and baptized Bro. and Sr. Roberts and Sr. Case. Others seemed near the kingdom. I returned to Standley, and after preaching about one week came up to this place and found the little good I had been trying to do was meeting with opposition. I was abused, and the Saints were challenged to debate by the Campbellites. We accepted the challenge and the debate lasted for five nights. The old man failed on his church, and O, how mad he did get. The people said they were surprised at me condescending to debate with such a man. We told them we were forced into it and had to debate or run. Friends were made and the enemy routed.

I received sad news from home, Manchester, Texas; some incendiary burned the Saints' chapel last Monday night two weeks ago. The Saints owned a nice little church that cost them over three or four hundred dollars, and now they are left without a house to worship in. We have been persecuted at that place ever since the work was planted there, but we have gained ground and built up all the while until the only thing the enemy could do was to burn our house. The Saints are poor and will hardly be able to build another one now, but if they will only trust in God all will be well.

JEFFERSON D. ERWIN.

SACRAMENTO, Cal., July 6.

Editor Herald:—Since I have been in the ministry I never had such a pleasant time in holding meetings as I had in Humboldt county lately. From the day I landed until I left everything worked smoothly; the way before the brethren and myself opened like doors before the famed sesame; I had the Christian church at Eureka, the hall in Waddington, and the United Brethren church in Rohnerville. In Eureka and in Rohnerville the ministers came to hear us, and at the last named place at the last meeting the Methodist minister asked the choir—his daughter playing the organ—to sing "God be with you till we meet again;" and after meeting he thanked me for the services and expressed himself as much pleased although we differed. The editor of the *Home Journal* of that place also expressed himself as being pleased, and said, "That is nearer Bible doctrines than anything I have ever heard." He has sent to the Herald Office for some reading matter.

In all these places I had excellent liberty, and the people were made friends to the truth, and the Saints encouraged thereby. Bro. Bradbury Robinson was indefatigable in his exertions in making the meetings a success, as were also Sr. Kinsey, Brn. Walter and Milo Bohall, and Bro. Samuel Robinson who had just arrived there from Oakdale; and all the Saints were alive to the work, and we were all blessed. I left there quite reluctantly and got to San Francisco in time to meet the Australian missionaries. I came here on the "glorious Fourth" and start back to-morrow on my way to Downey reunion. All is well here.

In bonds,

J. F. BURTON.

XENIA, Ill., July 1.

Editor Herald:—I do not believe there is a book in the church that is discussed more than the Doctrine and Covenants, especially the Word of Wisdom, and as little understood. With love for all and due reverence for God's word let us reason together. The first thing mentioned in the Word of Wisdom that is not good for man is wine, or strong drink. This we know is not good when we observe what intemperance is doing for the land. The next is tobacco. Is that good for man? I should think not, if their stomachs look and smell like the inside of an old pipe or a dirty spittoon. I cannot see how God's Spirit can dwell in such dirty tabernacles.

The next, are hot drinks good for us? Here is where so many of us differ as to what is really meant by hot drinks. If simply drinking any kind of warm drink means hot drinks, we can let our coffee get cold before we drink it. Then I suppose you would call that a cold drink. Some go so far as to say that if one drinks hot water it is as bad as tea or coffee. I cannot see any reason in such an argument. All medical men will tell you that tea and coffee are injurious to the human family. The next is herbs. If we call vegetables herbs they certainly are good, also herbs that we use to make tea for the sick who cannot have faith to be healed. They are good, and should be used with prudence. The next is flesh of beasts and fowls of the air. They are good, and should be used sparingly. By using too much meat in hot weather, especially swine and other beasts, we take into our natures more of the lion than the lamb. Then you will admit that we should use very little of this. All grain is ordained for the use of man. "And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health, . . . and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them as the children of Israel, and not slay them."

Is not this Word of Wisdom worth keeping when so many blessings are promised? I think it is. Although it is a sacrifice more or less, it is by sacrifice that this work of God must be built up. Our ministers leave all that is dear to them and go, some of them, into foreign lands to preach the gospel, while we stay at home and enjoy all that home means. We certainly can give of our means to send the gospel to others. We obtained it without money and without price through the efforts of others.

AMY E. CAUDLE.

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Original Articles.

CHURCH HISTORY.

BY W. W. BLAIR.

THE value of this department of information—church history—is of such high importance that God, in his wisdom and goodness, has frequently inspired his servants to collect, compile, and write it, for the good of men, the glory of God, and for the explanation, illustration, and vindication of his work among the sons of men. This history is found distributed throughout the Bible, Book of Mormon, Doctrine and Covenants, the various church organs, and also in various other documents intelligently written by God's people. We are largely indebted to the facts of recorded history for knowledge concerning doctrine and principle in the government of the Church of Christ anciently and modernly. For instance, Christ commanded his disciples to teach and baptize "all nations," (Matt. 28: 19,) and it is left for history to explain *how*, in what *mode*, and in what *way* this command was observed; also with *whom*, and for what *purpose* that rite was administered.

Again: Christ required his disciples to teach their converts "to observe all things whatsoever I have commanded you," (Matt. 28: 20,) and it remained, largely, for history to show what many of these "all things" were. This is notably true in regard to "laying on of hands," selecting and ordaining ministers, the rest-day of the church after the Lord's resurrection, the administration of the temporal law of the church, etc., etc. All these matters are within and covered by the commission given the disciples by the Savior as before quoted, but nowhere in the Bible is found Christ's specific command touching the details in respect to the *manner* in which this authority and order of things should be carried into effect. It was left for church history to explain and illustrate all that, and it follows therefore that that history is of indispensable value and authority, and of very high importance, in the government of the Church of God. In proper keeping with this, our ministry have, from the very first, quoted the facts of history in their teaching, expounding, and preaching the restored gospel and kingdom of Christ. And it was in exact keeping with this principle that the *Herald* editors, from 1885 to 1893, have quoted the facts of church history, ancient and modern, seeking to present those facts for what they were and are worth, applying them in such manner, at such times, and in such places, as seemed to them lawful and expedient, for the good of the church and the glory of Christ. In doing this they have studiously, vigilantly pointed out what appeared to be real, or probable, or possible defects in said history, giving reasons and explanations as best they could, that all might be duly instructed in matters pertaining to the building and government of the church.

Were these editors competent and qualified for their work? Were they sufficiently well acquainted with church history by thorough and long continued study to understand, interpret, and apply it correctly? Did they occupy such positions and callings in the church as entitled them to the enlightenment and guidance of the Spirit of God in such matters? Were they not far more likely to be right and correct in their work than those who oppose and criticise them, especially when these critics have been neither called of God nor appointed by the church to be censors of the press? Did not these editors, being the presidents of the church, have as deep, as active, as honest, as ardent, and as responsible interests in presenting "the truth, the whole truth, and nothing but the truth," as those who question and condemn their use of church history in their editorials? These are pertinent questions—and timely.

In the current *Herald*, for July 8, is an apology for and defence of the far reaching, sweeping resolution passed by the last General Conference condemning the use of church history found in the *Times and Seasons* and *Millennial Star* "in matters affecting the government of the church," and my editorial on ALTERATIONS IN CHURCH DOCUMENTS, found in *Advocate* for January, 1879, is quoted entire in justification of said resolution. Whoever will carefully read that article, and then read the said indefinite "resolution," will perceive readily the essential and radical differences between the two, for that article fully indorses the history of the church written in the *Times and Seasons* and *Millennial Star*, also in other church documents, provided by the church from the first up to the death of the Seer, June 27, 1844, and it warned the Saints to be cautious only concerning what had been published by the Brighamites "since the death of Joseph the Seer," and this essential qualification I mentioned twice—both at the beginning and the conclusion of the article—so that none should be misled or misinformed in so grave a matter. This line of distinction was thus drawn, specifically, that no cloud of suspicion or doubt should rest upon the authentic history of the church, for I had always used that history with confidence and success from 1851 onward, both in the defence and advocacy of the work of the church and the character of its ministry and membership. But the said "resolution," without detail, without specification, without needful definition, at one fell swoop strikes from the hands of the church one of the most essential means given it for both the defence and the advocacy of God's great latter-day work. That "resolution" says,—"much of the church history contained in the *Millenial Star* and also in the *Times and Seasons* is of extremely doubtful character, and cannot be safely relied upon; therefore it should not be employed as authority in matters affecting the government of the church." If it had said, as does the article quoted from the *Advocate*, that that part of the history published by the Brighamites was of "doubtful character," it would have been true, and quite enough for all practical purposes. But when the said "resolution" fails to define, fails to clearly point out wherein "much" of that history "is of extremely doubtful character," it raises doubts and casts distrust upon all of it, rendering it worse than useless by branding it with a faulty, bad reputation. To what part of the church history does that word *much* apply? What parts of the said history is embraced in it? This word *much* may be made to apply to anything in that history at the fancy of the objector and on the choice of the unfriendly critic. And until the faulty parts are pointed out, the ban of the church rests upon *all* the history embraced in the *Times and Seasons* and the *Millennial Star*. Is this lack of specification, this want of distinctiveness, this failure to define what is bad in the church history and what is good,—is this the kind of work the church must suffer from in these times when our claims and defences are being put to the test in all quarters? Suppose Clark Braden and his like, or Wilford Woodruff and his like were to engage in controversy with our people upon points involving the teachings and doings of Joseph the Seer and the church from 1827 to 1844 and our elders should have need to quote the history of the church to sustain the fair fame of the church and its ministry, would not Braden, Woodruff, and company, be justified in rejecting such historical facts and saying to our elders, Don't quote evidence against us, or in defence of yourselves, from your church history, for your church has branded it with being "of extremely doubtful character!" Must the church and its friends be deprived of the very numerous and very important benefits of its own history? Is there wisdom, is there fairness, is there safety in publicly, officially asserting that "much of the church history in the *Millennial Star* and also in the *Times and Seasons* is of extremely doubtful character," leaving that *much* without identification as to exactly where found, and of what it consists?

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Now let it be borne in mind that volumes 1, 2, 3, 4, and much of volume 5, of *Times and Seasons*, also the first volumes of the *Millennial Star* were not published by the Brighamites, but by the church from 1839 up to 1844, during the lifetime and under the presidency of Joseph the Seer. And let it be further remembered, that very much of the history of the church from 1827 to 1844 was published in the above-mentioned volumes, large portions of it having been copied—reproduced from the *Evening and Morning Star*, printed in Independence, Missouri, from 1831 to 1833, and from the *Messenger and Advocate*, printed in Kirtland, Ohio, from 1834 to 1836. And let it be still further remembered, that the same volumes contain large and invaluable portions of the personal "History of Joseph Smith," written by himself, and then the Lord's people can the better decide what should be done by the church in regard to its history as found in these volumes. The Lord commanded the church to keep its records carefully. Joseph the Seer specially instructed the quorums and councils to carefully record their proceedings. The various church organs, from the first, recorded the teachings and doings of the church; and from these and kindred sources the history of the church may be gleaned. Let the line of distinction between the true and the questionable, the authentic and the defective be drawn at no earlier period than September, 1844, when the Twelve fully usurped the Presidency of the church, for there was only part of volume 5, also the whole of volume 6 of *Times and Seasons*, published after that. And let us concede that the Brighamites would not change the text of the *History of Joseph Smith* except where that history would strikingly condemn their irregular, perverse, heretical teachings and doings. For it is not supposable that they would change it save for the purposes of self-defence and self-justification, as they have some other documents, notably the Book of Mormon (in some foreign languages) and their editions of the Doctrine and Covenants in 1876 and since. Let us honor the authentic history of the church even if it does not harmonize with some of our personal theories and opinions and private interpretations.

We should treat the authentic history of the church established in this dispensation with as much respect and confidence as that connected with the dispensations of the past. Where shall we find that history if we reject what is published in the *Times and Seasons* and *Millennial Star?*

God commands that the history should be written. (D. C. 19: 1; 47: 1, 2, etc., etc.) And Joseph the Seer was also authorized to write for the church. (D. C. 23: 3.) And is all this to be denied the church by the immoderate haste of a conference, one fourth of whom had never read that history, and many of whom never saw one half, if any, of the *Times and Seasons* and *Millennial Stars?* Indeed, I candidly question whether thirty men and women in that conference ever read the history in question, and yet the conference was asked to decide that *much* of the said history "is of extremely doubtful character"! How is that for good church government? Is it safe? Is it creditable? It seems to the writer to be more like impeaching an essential witness given of God for our edification, vindication, and defense.

THE HIGHER CRITICISM.

BY ELDER T. W. WILLIAMS.

RECENTLY there has come into my possession a small work, in pamphlet form, entitled "Self-contradictions of the Bible," showing one hundred and forty-four propositions of a theological, moral, historical, and speculative character, which to the mind of the author of the work are proven both affirmatively and negatively, when recourse is had to the Bible. It is sold by D. M. Bennett, editor of the *Truth Seeker*, an antichristian and infidel organ of New York. While we do not question the right of any man to criticise and even overthrow the Bible, if possible; still we do object to every unfair, biased, and unreasonable policy used to accomplish the same. If infidelity is right, and Christianity and religion a farce, the latter can assuredly be overthrown in a fair and honorable way; and a resort to trickery and false premises only weakens the attack made thereon. We do not believe that Christianity can support itself by attacking the person, motive, or even principles of other men, let them be infidels, atheists, Mohammedans, or Jews; neither do we think that infidelity can maintain its claims by attacking Christianity in this way; for if, as they say, Christianity is wrong, even if they succeed in overthrowing it, they then will not have made one point in vindicating their own principles. If infidelity proposes to live, *leech fashion*, by what it draws from Christianity, what think you of its boasted superior strength?

In dealing with Christianity, it devolves upon the exponents thereof to take the affirmative side. In dealing with infidel doctrines and principles the infidel must take the affirmative. I have no right to impugn the motive of the devotees of so-called "free thought," but should deal with them as honorable men, whose honest convictions lead them in that channel, and I should pursue that policy until I find them the opposite; hence in canvassing the claims of Christianity and infidelity we prefer to examine *principles* and not *persons*. We abhor a policy in either party that leads him to resort to intrigue and misrepresentation in order to maintain his position, and such policy we will denounce and expose whether found on Christian or on infidel ground. The champions of infidelity, in order to be honorable, should, when attacking Christianity, state their position fairly; they should do the same in showing the absurdities (?) and contradictions (?) of Scriptures; but when they garble and distort the "word of God" to make it state the very opposite of what is intended, they forfeit their right to respect, and are unworthy a place in the arena of intellectual controversy.

In the canvass of this little work we propose to give it a critical and keen consideration, and wherein we detect an unfair method shall denounce it in as plain and explicit terms as we would expect to *justly* receive if the same policy was used by ourselves or associates. The reader of this pamphlet is at once struck with the audacity and unscrupulousness of the author, which is not worthy even the *support* of such a sheet as the *Truth Seeker* claims to be. Above all others, freethinkers make the loudest demand that fairness shall be given to all, and that prejudice and bigotry should have no place in the final conflict between religion and skepticism; but the work as quoted above is as barren of such a policy as a desert is of verdure. If the generality of men were so constructed and disposed that they would not depend upon others to do their thinking and be ready to take what others say for granted, there would be no necessity for a reply to such an unfair criticism; but knowing the proneness of humanity to accept error without investigating truth, we essay a reply, and earnestly ask that the reading public compare the canvass we have tersely made with the garbled contortion of Scriptural passages as found in the aforementioned work, and judge which has manifested the most candor and freedom; I as a representative and defender of the truths of Scripture, or the apostles of "free thought." It is very easy for a man to take isolated passages, or parts of sentences, and seemingly prove a contradiction. By this policy I can take the statements of infidels and prove that virtue is a vice, and immorality and lustful and incarnate passion a much to be desired qualification; and I would not have to contort their statements much either. By it I can prove that the boasted Constitution of our country justifies the grossest crimes. But, is this fair? No. It is only on the principles of honesty and justice that

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any man can expect to overthrow another's claims and to establish his own. So-called "ministers of Christ" have essayed to meet the Goliath of infidelity by intriguing and trickery, by equivocation and evasion, by an appeal to the credulity and superstition of the people, by maligning the character of the enemy, thus hoping to prejudice the people against the system he represents; but this ever has and ever will fall short of its mark, and nothing less than the fair and undaunted aim of a David, submitting the pebble of truth which will defy and penetrate the scientific and philosophical armor with which modern skepticism seeks to adorn its exalted, boastful, and sometimes strutting form, will accomplish this purpose.

Our infidel friends would have us tear the word *belief* out of our vocabulary, but is infidelity less tinctured with this than Christianity? A true disciple of Christ will say "I know," while the skeptic scarcely ever ventures beyond "I believe!" If we are only to accept what we know by experience, why do the devotees of free thought accept what their leaders say without question? They say they believe upon evidence, so do we, and that is why we offer this defense for God's word.

The first proposition is as follows:—

"God is satisfied with his works: 'And God saw everything that he had made, and behold it was very good.'—Genesis 1: 31."

"God is dissatisfied with his works: 'And it repented the Lord that he had made man on the earth, and it grieved him at his heart.'—Genesis 6: 6."

Before we go further we wish to state that we do not believe the Bible came down from heaven bound as we have it to-day, neither do we maintain that all contained in the book was uttered by God. There is the historical part, written by servants of God, giving as accurately as they could in such a terse and brief way the occurrences of their day. We have the prophetic part which contains the predictions of the prophets when actuated by the Holy Ghost, and the doctrinal part as presented by the teachers whom God appointed. We believe the King James' Version has mistakes in it, being man-made errors which have crept in through the inefficiency of the uninspired translators who have attempted to interpret the word of God. The ministry of the Reorganized Church claim that the only safe and reliable version that we can have to-day is one which has been authorized of heaven through a divinely appointed channel, and which has been done, not through the machinations of men but by the medium of the Holy Spirit; that is, *inspiration*. This we claim for the Inspired Translation of the Scriptures as presented by our church. In our reply we will have recourse to this, but shall first deal with the question as found in the King James' Version, when it is found reliable; and wherein we believe an error has been made we will revert to the Inspired Translation.

In the first quotation we see nothing materially wrong as it is. God made man, and he was good, is the first thought. In the second place, man did evil, and he was not good. No contradiction there. Because man eventually turned out evil, does it prove that in the commencement he was not good? If you maintain that because a thing was good when created or brought into existence it must always continue so, then you are opposed to the spirit and genius of Christianity, and that for which infidels are ever clamorous; viz., man's free agency. Had God created man bad, and then pronounced a woe upon him for the commitment of error, it would have been unjust; but making him good, and then giving him his choice, exempts God from any complicity in the matter, and leaves man thoroughly responsible for his own acts. But man turned out evil, and the King James' Translation says that God repented. Did he repent? To repent means to be sorry for, or to regret a previous action. This, we maintain, God never did, regardless of what is found in this translation, that is in the sense in which the term is used to do service to-day. Repentance also implies change, and God through Malachi says, "I am the Lord, *I change not.*"—Mal. 3: 6. Then we answer unhesitatingly that God did not repent because he had made man. The Inspired Version says, "And it repented Noah, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart."—Genesis 8: 13. Noah was sorry, and not God, hence no contradiction.

Second proposition:—

"God dwells in chosen temples: 'And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. . . . For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually.'—2 Chron. 7: 12, 16."

"God dwells not in temples: 'Howbeit the Most High dwelleth not in temples made with hands.'—Acts 7: 48."

In the first passage they have garbled the language by omitting the following verses, 14 and 15: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then will I hear from heaven,* and will forgive their sin, and will heal their land. Now mine eyes shall be open, and my ears attent unto the prayer that is made in this place."

Associated with the first we readily see that God dwells in the heavens, while he says his eyes and his heart shall be there (at the temple) perpetually. I ask is it not apparent to every unprejudiced mind in what way this was to be? I am now several hundred miles from the wife of my bosom, but I assert in the common usage of the English language that my heart is there. My affections, my all of connubial fidelity and love is with her; and this is virtually what the Lord means in the language quoted; hence his heart was there; that is, his affections were there. Claiming that God's vision is not obstructed or limited as ours is, the statement that his eyes would be there, conveys the thought that his eyes would be upon it. I do not understand that because God made this statement he was going to leave his eyes and heart in the temple while he himself was in heaven. With our limited vision we can fasten our eyes or sight upon an object miles away, and that is the only reasonable rendition of this language; every candid man will so acknowledge. The last quotation was given through the prophets at different times, in similar language, to inform the Jewish people that a human structure could not hold or retain the Creator of the universe. Many of them entertained the idea that God was nowhere, only in the temple, hence the explanation: Thus the prophet says, "Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?"—Isaiah 66: 1. Solomon says, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?"—1 Kings 8: 27. We do not glean from this that it would be impossible for God to visit the temple made with hands, for we learn from the Scriptures that a temple is to be reared, and as Malachi 3: 1 says, "The Lord whom ye seek shall suddenly come to his temple." The first quotation does not prove that "God dwells in chosen temples," neither does the second one show that God cannot *visit* them; but that his throne, his abode, is in heaven.

Third proposition:—

"God dwells in light: 'Dwelling in the light which no man can approach unto.'—1 Timothy 6: 16.

"God dwells in darkness: 'The Lord said that he would dwell in the thick darkness.'—1 Kings 8: 12.

"'He made darkness his secret place.'—Psalms 18: 11.

"'Clouds and darkness are round about him.'—Psalms 97: 2."

The first quotation is not in harmony

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with the rest of Scripture, hence we reject it; but that the reader may understand it we quote it in full: "Who [Christ] only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." We, however, assert that God dwells in light, for he is the Author of all light; and further, that no man can approach unto that light except he partakes thereof and is himself illuminated with it, as witnessed in the case of Moses, when even *his* face shone after being with God. Were this taken as here presented it would destroy the very hope of the Christian, for it is unreasonable and unjust. We teach that men by being made partakers of this light can approach unto and be with God and Jesus Christ; and further, that men in possession of this light have seen Jesus before and after his incarnation, as well as the eternal Father as in the case of Moses, Stephen, and Paul. The Inspired Translation gives a better and more reasonable rendering of this passage: "Whom no man hath seen, nor can see, unto whom no man can approach, *only he who hath the light and the hope of immortality dwelling in him.*"

The quotation found in 1 Kings 8:12 will be explained by quoting in full Psalms 18:11: "He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the *brightness* that was before him his thick clouds passed, hailstones and coals of fire." Also Psalms 139:12: "Yea, the darkness hideth not from thee; but the night shineth as the day: *the darkness and the light are both alike to thee.*" Also Psalms 97:2: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. *His lightnings enlightened the world.*"

The passage which says both are alike to God virtually asserts that while to *our* vision there is light and darkness, yet with God all is light. In God's immediate presence it is continuous light, for he is the center and Author of light, even if objects and places out and beyond may be in darkness. The writers of Scripture had occasion for this language in the way the Lord appeared to Moses; that is, "in a cloud." This language is also used in a typical sense, portraying the grandeur and supremacy of God. By his Spirit and power he rules in the darkness as well as in the light; his power is universal. If you will read the context to 1 Kings 8:12, you will readily see why Solomon used this language. It is as follows: "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." (Verses 10 and 11.) The children of Israel were not able to endure the light and glory of God, hence he enveloped himself in a cloud to hide his glory from them, which gave rise to the statement, "God dwelleth in darkness." No contradiction here. Is there, brother infidel?

Proposition Fourth:—

"God is seen and heard."

The following passages are quoted which we only cite and ask the reader to look up: Exodus 33:23; Exodus 33:11; Genesis 3:9, 10; Genesis 32:30; Isaiah 6:1; Exodus 24:9, 10, 11.

"God is invisible and cannot be seen: 'No man hath seen God at any any time.'—John 1:18.

"'Ye have neither heard his voice at any time, nor seen his shape.'—John 5:37.

"'And he said, Thou canst not see my face: for there shall no man see me and live.'—Ex. 33:20.

"'Whom no man hath seen, nor can see.'—1 Tim. 6:16."

We have no fault to find with the first part of the proposition; only bear in mind that we do not hold that God is continually visible and can always be seen, but that he can manifest himself to whomsoever he pleases, and that he can also speak when he wishes; and that under these conditions man can both see and hear God. The statement that "no man hath seen God at any time," is erroneous and false; for many prior to John's day had borne witness to both seeing and hearing God. The Inspired Translation renders it thus: "And no man hath seen God at any time, *except he hath borne record of the Son;* for except it is through him no man can be saved."—V. 19. The Old Testament Scriptures bear me out in this, for every man who claimed to see God bore witness of Christ; Moses, Abraham, Isaiah, and a host of others.

The second quotation is so garbled and unfair that every fair-minded infidel should blush to think that the advocates of their theories should resort to such trickery. It is as follows: "Ye have neither heard his voice at any time nor seen his shape." They use this to prove that God did not manifest himself to his people. Even if Christ had spoken thus to his apostles it would have been all right, for we have no evidence that they, as yet, had seen or heard the eternal Father; but when we consider that Jesus was addressing the wicked Jews, composed of scribes and Pharisees, it shows the flimsy attacks of our fair-minded (?) skeptics. God has never, and never will, reveal himself to a class of people as vile and wicked as here presented. What was the reason our skeptic friend quoted this passage? Was it because he did not have intelligence enough to see how it would work against him when examined in fairness and right? or was it because he thought that by trickery he could prejudice the minds of many against something they had never read, and thus endeavor to make the Bible say the very opposite of what was intended? Where, now, is your boasted freedom and fairness, when we have discovered your narrow and contracted methods, and revealed a policy which if adopted by *any* class of people would strike the dagger of self-inflicted death into their very vitals? We are willing to encourage every fair and just criticism on the word of God, but such attacks as this ill become the advocates of modern infidelity; for if here in the onset we have detected intrigue and unfair methods, it is reasonable to suppose that it will serve as one of the chief characteristics of the work. Shame on such a policy! The champions of infidelity denounce sectarianism because they garble the word of God, and here in one of their chief works they are guilty of the same offense.

The next quotation receives the following rendition in the Inspired Version: "And he said unto Moses, Thou canst not see my face *at this time*, lest my anger is kindled against thee also, and I destroy thee, and thy people; for there shall no man among them see me *at this time*, and live, for they are exceeding sinful; and no sinful man hath at any time, neither shall there be any sinful man at any time, that shall see my face and live." This needs no explanation, for it fully agrees with all the foregoing passages.

The next passage (1 Timothy 6:16) we have quoted under proposition three, and it agrees with the foregoing.

Fifth proposition:—

"God is tired and rests: 'For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.'—Exodus 31:17.

"'I am weary with repenting.'—Jer. 15:6.

"'Thou hast wearied me with thine iniquities.'—Isa. 43:24.

"'God is never tired and never rests: 'Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?'—Isa. 40:28."

We maintain that in the sense that man becomes tired and weary that God never does. Weariness does not always imply a tired, worn-out feeling, or a lessening of the physical forces. We contend that it is in the province of God as well as of man to rest and not be tired. The meaning of *rest* is a partial or complete cessation of previous action, whether such action has in any way lessened the inherent force or not. The first statement says that

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God rested (ceased from labor), and as per consequence, was refreshed; that is, he was again fresh for any new work he might take up. *Refresh* means, according to Webster, "to revive;" hence God ceased from his work of creation one day and then revived himself. Thus, we observe, God finished the construction of this planet and all appertaining thereto, and then ceased for a period of time, and at the end of that period he again commenced his work of creation. A cessation of action, whether tired or not, would bring a being again refreshed to the performance of action. To be refreshed does not necessarily imply that one was previously tired, but rather that he had passed through a season of rest or inactivity.

The next statement, "I am weary with repenting," does not agree with the term *tired*, as we use it. We often hear the expression, "I am weary of your foolishness." What is meant? That the party is disgusted, is not satisfied with such actions; not that he is physically worn out or tired. So it was with God; he was weary, dissatisfied, or displeased with the repentance of the Jewish people, as it was neither genuine on their part nor acceptable to him. Our so-called liberal friends would have us infer from the quotation that God himself had been repenting so much that he had become tired—physically tired—of it when in fact God had not repented at all; for God does not repent, but he had witnessed the repentance of the Jews until he did not want it any more; it was not acceptable, and he expressed his disapprobation in this language. When we hear the statement, "I am weary of your talk," or "I am weary *with* your conversation," do we necessarily infer that the man is worn out physically? We hardly think so.

The last statement does not prove as much as our infidel friends would wish it to. It does not prove that God is tired. It does not prove that God never rests. The prophet was here trying to impress upon the Jews the superhuman power of God and that it was not limited as man's is. Commencing with the twenty-sixth verse we read: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names by the *greatness of his might, for that he is strong in power; not one faileth.* Why sayest thou, O Jacob, and speakest, O Israel. My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be *weary;* and they shall walk and not *faint.*" We readily see that the terms *weary* and *faint* are here used in the sense of a weakening of inherent force, that is fatigue. In this sense God never wearies nor faints. The seeming discrepancy here is not due to a contradiction of terms, but to the inefficiency of the English language—one word used to express more than one meaning.

We have safely and fully dealt with the foregoing propositions, and we think that to every fair and honest-minded person they have been proven to harmonize and not to be contradictory.

(To be continued.)

Sunday School Associations.

TO ALL INTERESTED IN SUNDAY SCHOOL WORK.

The General Sunday School Association at its last annual conference appointed the undersigned a committee to compile and arrange a song book suitable for use in the Sunday school. Having completed all necessary preliminary arrangements, we do hereby earnestly request and solicit original and selected contributions for same.

We desire either words or music or both. Contributors, however, are requested to observe the following:—

(1.) Contributions must be of the highest standard attainable by the contributor.

(2.) Contributions must be written legibly and neatly. Musical contributions must be upon regularly ruled music paper. Those not having same can obtain it by sending three two-cent stamps to the secretary, who will furnish a liberal supply. Word contributions should be on separate sheet.

(3.) Contributors who send words should endeavor to have same embody such truths and principles as can be readily understood by children. As the general desire is for a book in accordance with our views and faith, contributors should endeavor to meet this want.

(4.) Musical contributions should be bright and pleasing, such as can be familiarized by children, and within the range of their voices.

Since it is the desire and aim of the committee to furnish a book equal to the best, no contribution failing to reach the required standard will be published. Those having contributions, however, should not hesitate to send them in for examination. Contributions will not be returned unless requested with return postage. Those desiring words for which to compose music will be furnished a selection upon application to secretary. Contributions may be sent to any member of the committee as below.

It is earnestly desired that those interested in Sunday school work will do what lies in their power to advance this feature. As the need of a suitable song book seems to be universal, the committee desires promptness and concert of action on the part of all interested. Let us then "To the Work."

F. G. Pitt, Chairman, 1477 N. Halstead St., Chicago, Illinois. Arthur H. Mills, Secretary, Independence, Missouri. Ralph G. Smith, 6113 Howe St., E. E. Pittsburg, Pennsylvania. Dora Young, Dow City, Iowa. Lucy L. Lyons, Lamoni, Iowa.

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Miscellaneous Department.

CONFERENCE AND CAMP MEETING NOTICE.

At the last conference of the Northwestern Kansas district it was decided to hold the next conference with Goshen branch in Clay county, commencing August 19, at ten a. m. It was also decided to make this a camp meeting and reunion. The chair was authorized to appoint a committee of three to make all necessary preparations. The committee is, Sr. Zelona Smith, Bro. H. P. Curtis, and Bro. V. F. Rogers. We earnestly hope that this may be a season of rejoicing to all Saints, as well as a profitable movement for the work in that place. A word to the Saints here: This committee will not be able to please everyone; they probably will not do all things just as "*I*" would. But they will do the best they can, and possibly in all things may do better than any of us would do. It is easy to find fault. Let us come together as Saints of God should do. If you cannot come and spend the time enjoyably, without muttering about the management, please stay away. There is no room in such meetings for the chronic growler. Let all this cease this year, and come and bring your tents prepared to camp. A few Saints cannot be expected to entertain hundreds of people for ten days or more without remuneration. If you cannot come prepared to take care of yourselves, be sure to bring along a few shekels to aid those who provide such things. The committee will make their own announcement soon. The ministry of adjoining fields are especially invited to come and meet with us. In bonds.

C. R. DUNCAN, Pres.

P. S.—We regret to state that the finances of the district will not justify us in pledging ourselves to defray expenses of all the ministry who may attend.

DOWNS, Kansas, July 10.

CAMP MEETING.

The Fremont and adjoining districts will hold a camp meeting in the grove near the residence of William Leeka, one and one-fourth miles east of Thurman, Fremont county, Iowa, commencing August 18, 1893, and will continue over Sunday, August 27. Some of the prominent elders of the church are expected to be in attendance. Arrangements will be made for wood and water near the ground. Hay, oats, and corn will be furnished on the ground at reasonable prices. We trust the Saints will come with tents and other necessaries and help make the meeting a grand success. By order of committee,

WM. LEEKA.

EXPELLED.

On May 20, 1893, Seth A. Robinson, aged 57, was expelled from the Willow Springs branch. The said Seth A. Robinson was baptized March 7, 1892. He was expelled for Theft and Profanity. He is now traveling through the Southern States, trading and practicing medicine, and is liable to impose upon the Saints, as he has baptismal certificate. Saints, beware!

CHARLES J. SPURLOCK, Pres.,
A. D. BROONER, Clerk.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting in Holt county, Ross Grove branch, August 5 and 6, 1893, and one at Rising Hope branch, Andrew county, August 26 and 27. Saints, turn out, especially to last named place.

M. P. MADISON, Pres.

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CALIFORNIA REUNION.

The reunion of the Northern and Central California districts will convene at San Jose, Santa Clara county, on September 9, at 10:30 a. m. continuing for ten days, on grounds in the city selected by the committee. Every arrangement necessary and usual on such occasions will be made to render the visitors comfortable and happy. Good arrangements are made for tenting, and boarding can be had near the tents, hotels and restaurants being near, and the electric cars running within a few rods of the tents. There will be plenty of room for horses—not in stables—at Bro. Butterfield's wood and hay yard opposite the tents. The committee on reception, Brn. J. A. Anthony, Henry Butterfield, and Sr. Butterfield will be at the railroad depot on the arrival of all passenger trains to meet the Saints and their friends. They will have upon the breasts of their clothing a rosette of ribbons by which they may be known by strangers.

Those coming by rail should send at once to Bro. C. A. Parkin, 2,910 Sixteenth Street, San Francisco, for reduced rate certificates, which must be stamped by the ticket agent where you purchase your ticket, pay full fare there, and bring your certificate with you and it must be signed at the reunion and you can get back home for one third fare. Don't forget to have your certificate signed and stamped by the ticket agent where you get your ticket. Those coming by team will drive to Butterfield's wood and hay yard on the corner of the Alameda and Wilson's avenue, where hay and feed will be furnished at reasonable rates. Wood will be furnished the camp grounds by the kindness of Bro. Butterfield at cost.

Come now, Saints, up to this annual feast of these tabernacles, especially those of you who are away from the branches, and all branches and all Saints who possibly can come, come and come rejoicing in faith, praying that our God may give you strength and wisdom to help some one, at least, at the reunion, who may need help and blessings from God. Leave earth's cares and toils behind for a little season and enjoy the blessed communion of the Saints, and God will meet us there.

For the committee,
J. F. BURTON, Chairman.

SAN FRANCISCO, July 8.

NOTICES.

To the Saints of Philadelphia district and all others who may desire to meet with us, take notice: On July 29, at Nottingham, Chester county, Pennsylvania, we will commence a grove meeting at eight p. m., to continue into the following week as wisdom shall direct. Also at New Park, York county, Pennsylvania, beginning August 5, at eight p. m. Bishop E. L. Kelley will be with us, and it is hoped that Brn. A. H. Smith and George Potts will come, and all others who can, as this is the first effort of this kind that has been made in these parts. We hope the Saints will turn out *en masse*.

A. H. PARSONS, Pres.

To the Saints in the West Virginia district:—At the instance of Bro. W. H. Kelley, missionary in charge, Bro. John S. Parrish will come into our district to labor for a season. Bro. Ullom, of the Wheeling branch, will be with him. Now as we need all the help we can get and as we have been praying the Lord of the harvest to send more laborers in the field, let us hail the coming of our brethren with gladness. They are both young brethren of good report and full of the Holy Ghost. In order to success they need our aid and coöperation. Let us watch for them and pray for them, and when they come in your midst take care of them and bless them, regarding them as messengers of the Lord for your good and the good of the most glorious cause of salvation. Let the local ministry aid them in procuring places to preach, congregations to hear, and conveyances from place to place, that they may do good to the glory of our God and the turning of many to the righteousness of God. Bro. Parrish will inform you in time to prepare for him, and make appointments for him to preach. Believing you will comply fully with our request I am,

Yours in bonds,
D. L. SHINN, Pres.

The reunion of the Northern and Central California districts will convene at San Jose, on September 9, at ten a.m. It is desired that all who can will come, and pray, from now on, that the Spirit may be with us. Any desiring to attend can obtain certificates to return at reduced rates by addressing me at No. 2910 Sixteenth Street, San Francisco, California. We hope to make this the best of all reunions here so far, and be a means of building up the San Jose branch.

CHARLES ALMA PARKIN,
Bishop's Agent, Northern District.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount reported in former *Herald*	$234 25
Reported by J. W. Waldsmith, Nebraska City, Neb.:—	
H. C. Freming, Nebraska City, Neb.	1 00
Sr. J. P. Clawson, " " "	1 50
J. L. Tempest, " " "	50
James Thomsen " " "	1 00
Jonas H. Drury, Brownville, Neb...	50
Reported by Thomas Lester, Agent, Brooklyn, N. Y.:—	
Joseph Squires, Brooklyn, N. Y....	50
Dr. Maroni Clark, " "	25
Wm. Clark, " "	25
Sr. Elizabeth Squires, " "	50
Sr. Elizabeth Tyson, " "	50
Sr. C. S. Thomson, " "	25
Thomas Lester, " "	1 00
Reported by Wm. Leeka, Agent, Thurman, Iowa:—	
William Leeka, Thurman, Iowa..	50 00
Sr. R. S. Leeka, " "	25 00
Sr. Mariam Vredenburg, " "	1 00
Elias Vredenburg, " "	1 00
Simon Dike, Jr. " "	1 00
John F. Harris, Girardville, Pa.....	10 00
Martha Paple, Colo.....	1 00
Sr. Mary A. Twaddle, Tulare, Cal...	1 00
Bant Bergersen, Lamoni, Io.....	90
David Dancer, " "	200 00
F. M. Weld, " "	5 00
Sr. L. L. Lyons, " "	5 00
Henry C. Smith " "	25 00
Sr. G., Nevada.....	2 00
	$569 90

WHAT'S THIS?

I am compiling a book entitled, Remarkable Miracles, Prophecies, Visions, etc., and much desire the coöperation of the church in general. I am compelled to rely on the Saints for material for this work and now call on all to at once write me. Have you a knowledge of any prophecy that has been uttered and fulfilled completely, give it as nearly correct as you can with its fulfillment. Should you be able to relate some wonderful vision or tell of some great miracle, write all the particulars and send them to me, with your name and address. This book will be turned over to the publishers soon as I receive matter enough for it. It will also contain a preliminary discourse upon miracles which will include all history, especially from Christ down to the present day. Authors of the different ages will be quoted and consulted and the pretended miracles of Heathen leaders and false Christs will be examined and compared with those performed by Christ and the apostles and his church again established in 1830. Now Saints, let me have a united, universal response. I have already received much valuable matter from the Saints in different States. Elders take notice and lend me your aid with any testimony you can offer. I would be glad for the name and address of any to whom you can refer me for testimonies.

Yours in gospel bonds,
E. T. ATWELL,

BOX 478, RICH HILL, Missouri.

BORN.

BISHOP.—To Bro. Arthur and Sr. Ella Bishop, New London, Iowa, August 6, 1891, a daughter, and named Alice May; blessed at Burlington, Iowa, June 4, 1893, by Elders Wm. Waterman, J. C. Crabb, and Jas. McKiernan.

DIED.

CARPENTER.—Brother Jesse Carpenter, aged 10 years, was accidentially drowned in the Mosquito Creek about two miles east of Council Bluffs, Iowa, July 6, 1893. He was a promising boy, of a religious turn of mind, was very exemplary in his manners, and was held in high esteem by kindred and friends. Elder W. W. Blair preached the funeral sermon, at the residence of his mother, to a large and sympathizing congregation. His remains were interred in Walnut Hill cemetery, and he rests in hope of the glory of God.

WHEATLEY.—At Argentine, Kansas, June 28, 1893, Orman, son of Mr. and Mrs. William Wheatley, aged 5 years and 10 months. Funeral services at the residence, conducted by F. C. Warnky; text, "If a man die, shall he live again?"—Job 14:14. Thus another bud of promise is transplanted from this world of sorrow into the paradise of God. May the grief-stricken parents strive to meet him in the sweet by and by.

ITEMS OF INTEREST.

ROME July 5.—Negotiations are proceeding between the governments of Italy, France, Belgium, and Switzerland looking to the protection of the interests of the nations composing the Latin Union in consequence of the action of the government of India in regard to the silver currency of India. It is believed that none of the members of the union will withdraw from it.

SEVILLE, July 5.—This city was in a state of constant alarm all last night because Anarchists or other lawless persons were at work in various parts of the city causing the explosion of petards. In one part of the city a bottle containing dynamite exploded on a housestep, smashing a door and doing other damage. Senor Logano, President of the Provincial Council, was passing just as the explosion occurred. He escaped unhurt. Six bombs were found in the doorway of the house occupied by a merchant named Lasch. Explosions occurred in several other parts of the city, but no damage of moment was done. Extra guards are patrolling the streets and a strict watch is being kept on the public buildings.

The police of Madrid have arrested a man carrying a bomb under his coat in the immediate neighborhood of the house of ex-Premier Canovas del Castillo.

King William, in his speech closing the Prussian Landtag, referring to the drought and the scarcity of grain and fodder, said measures would be taken to remedy the scarcity, while at the same time help would be extended to agriculturists.

Troops are leaving Cairo to form a cordon on the banks of the Suez Canal for the purpose of intercepting pilgrims who may try to evade the quarantine.

The Ministry of Public Domains at Odessa has under consideration a plan for the cultivation of 1,000,000 acres of cotton in Merv.

The visit of the Khedive of Egypt at Constantinople is in relation to his projected marriage to a daughter of the Sultan, whom he has never seen. It is expected the Khedive will visit Vienna, Berlin, Copenhagen, and Paris, meeting the Czar at Copenhagen.

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CONSTANTINOPLE, July 6.—The Sultan pardoned Prof. Thoumian and Instructor Kayaian, who were sentenced to death for sedition, only on the condition that they should at once leave Turkish territory and never return.

The *Lancet* says there have been 704 deaths from cholera in the southern part of France since May and during the last four weeks 138 deaths from the same disease in Marseilles, 53 in Cette, and 51 in Toulon.

ROME, July 8.—During the reception of the Colombian Minister to-day the Pope said America would soon have a patron saint, as Columbus would be beatified shortly.

The Duke of York (Prince George of Wales, eldest son of the Prince of Wales), and Princess Victoria May of Teck, were married at London, July 6.

The army bill struggle was renewed in the German Reichstag on July 7. It is making progress and will probably pass. Emperor William is hopeful of a good majority vote upon the measure.

PARIS, July 7.—There was some serious trouble this evening at the Place de la Republique, in which pistols were brought into use by the rioters against the troops, who charged the mob with fixed bayonets. Several omnibuses were overturned and set on fire and the street railways were pulled up and the tram cars upset. It is the general opinion that the disorders will continue and become more serious to-morrow.

The labor syndicates, representing 260,000 workmen, have decided not to make any street manifestations, but they propose a general strike. The government has closed and occupied with troops the labor exchange, where the syndicates of the workingmen held their meetings in order to discuss among themselves and with their employers the conditions and wages of the work. This labor exchange was a creation of the Municipal Council of Paris, and its closing has greatly angered the working classes of the city, so that serious disorders are possible.

The government has assembled troops in Paris from every direction and there are now no less than 60,000 men massed in the barracks of the city. For the present everything is quiet, but it is feared a disturbance may break out during the night.

The Czarowitz, who is visiting the Prince of Wales at London, will arrive at Berlin Tuesday.

One hundred and thirty-eight dead bodies have been recovered from the Thorn Hill Mine, England, in which there was an explosion Tuesday.

Advices from Africa are that a party of Arab slave-traders attacked the forces at Stanley Falls but were driven off with heavy loss. The Belgian Anti-Slavery Society's expedition also put to rout a party of slavers.

PHILADELPHIA, Pa., July 11.—The brig Odorilla arrived yesterday from Santos. Capt. Holland alone of the original crew of eight survived the yellow fever. Thousands there died of the disease. Forty-five vessels are in the Santos River without crews. The local banks are closed, all the employès having died. The members of the firm, consignees of the Odorilla, have nearly all died. Charles Wadsworth, the American Vice-Consul, also died. Capt. Holland believes the port will soon be depopulated. The patients die more rapidly than their bodies can be disposed of.

The cyclone of the 6th inst. which struck Pomeroy, Iowa, was one of the most destructive ever known in the Northwest. The loss of life was very great, over seventy deaths being reported, besides a large list of injured. Dwellings and farm buildings were destroyed at many points. Immense damage was also done to crops. Cedar Rapids, Grinnell, Marshalltown, Eldora, Des Moines, and a number of other points in Iowa, report results of the disaster. The storm swept over several counties and extended into Minnesota and South Dakota.

FERGUS FALLS, Minn., July 10.—The hailstorm which struck this county Saturday evening was one of the most disastrous that ever visited the country. East of this city farm after farm lost everything growing. In Aurdal township Congressman Boen lost all his wheat. Fully 20,000 acres were damaged and $100,000 will not cover the loss.

BARABOO, Wis., July 10.—The damage by the cloud-burst here Friday night is greater than at first reported. Along the Honey Creek bottoms the people suffered the worst, some of the farmers losing their entire crop, including stock. The whole country is one vast sheet of water. Not a bridge is left standing and all dams are washed away. No loss of life is reported.

WHEATON, Minn., July 11.—A hailstorm almost totally destroyed the grain in two townships six miles east of here last night. Reports indicate that from 5,000 to 10,000 acres were totally destroyed.

MORRIS, Minn., July 11.—A storm here last night destroyed growing crops and ruined, it is estimated, at least 2,000 acres of grain. The church in the town of Synnes belonging to the Norwegian Lutheran Synod was struck by lightning and burned to the ground.

Reading and other points in Pennsylvania report the most destructive storm since 1866 on the 5th inst. New York and other cities in the Empire State were damaged by the same general storm.

The yield of wheat in Kansas will probably exceed 22,000,000 bushels. Corn is in excellent condition. All crops have improved of late in the State.

WASHINGTON, D. C. July 10.—The July returns to the Statistician of the Department of Agriculture make up the following averages, compared with last year's report: Corn 93.2 per cent against 91.1; winter wheat 77.5 against 99.6; spring wheat 74.1 against 90.9; oats 88.8, the highest since 1889. Rye has improved, cotton has declined since the June report.

Justice Blatchford of the Supreme Court of the United States died at Newport, Rhode Island, July 7.

The cold storage building of the Columbian Exposition was destroyed by fire July 10. Twenty persons, most of them firemen, lost their lives by the disaster. Eight persons were killed at a Chicago hotel fire on the 7th.

Rev. Dr. J. S. Penman, of Irvington, New York, has seceded from the Presbyterian Church because of disbelief of its tenets.

MILWAUKEE, Wis., July 7.—In a fit of anger this evening William Demus thrust his three-year-old child onto a redhot stove. The child was burned so badly that it will probably die. When he returned home this evening he became enraged over something that did not suit him and sought revenge on his child. The little one would have roasted to death had not its screams attracted assistance. Demus was arrested and brought to the county jail.

Brooklyn *Union:* It was considerate in the Western Kentucky mob to hang the negro murderer—alleged—before they burned him. We are living in a period of progress. P. S.—It is especially gratifying that the man hanged was not first burned, for he turns out to have been innocent.

Pittsburg *Dispatch:* Perhaps the State of Kentucky can get along without civilization. But it is certain that if law is to afford any protection to life in that State the swiftest justice must be visited on every one who gratifies the appetite for murder under the belief that by sharing the crime with a thousand others it can be perpetrated with immunity.

New York *Tribune:* What the Anarchists tried to do in the abstract with a vague, wild notion that in the event it would be a benefit to the race the Kentuckians actually did in the concrete, with no higher motive than the gratification of a mad passion for revenge.

Premier Gladstone has made a concession to the Irish members of the House of Commons by withdrawing that section of the Home Rule bill that limited their power. Nationalists in the Imperial Parliament, with this provision, will enjoy the same rights as English or Scotch members.

South American items: Revolutionists are said to have attacked Rio Grande do Sul by land and by sea. Telegraphic communication beyond Uruguay and Argentine is suspended. Correspondents in Nicaragua report terrible cruelties and brutalities inflicted in the name of Gen. Vasquez, the acting president of Honduras. Another revolution has broken out in Nicaragua. Peru fears a new insurrection. A Panama telegram reports the departure of an expedition to invade Venezuela.

BERLIN, July 12.—The Federal Council is discussing a scheme for taxing advertisements and for making obligatory the placing of stamps upon receipts. These proposals are made to cover in part the increased expense that will be entailed by the increase in the army provided for in the military bill should the Reichstag adopt that measure.

The Navy Department has sent a dispatch to the German China station ordering the warship Wolf to proceed at once to Bangkok to protect German subjects and interests in the Siamese capital in the event of an outbreak of hostilities between the French and the Siamese.

Seventy-five Hussars garrisoned at Posen have been taken ill suddenly. A diagnosis has not yet been made. Cholera is feared.

Eighty-five cases of cholera are reported in the hospital at Alexandria. Forty deaths from the disease have occurred.

The Socialists now have five seats in the Bavarian Diet. Their success, despite the indirect suffrage and relating qualification, indicates the spread of socialism in the grades higher than the proletariat. Another feature of the Bavarian elections was the heavy blow dealt to the supremacy of the ultramontanes by the Bavarian Peasants' League.

BADDECK, Cape Brenton, July 12.—The schooner Zeta, Capt. Farquahar, of Halifax, sailed at six o'clock this evening bearing the Arctic expedition headed by Dr. Frederick A. Cook. Dr. Cook in speaking of the expedition said: "I expect to complete my study of the Arctic Highlanders, the most northern natives on earth, which I began while surgeon and ethnologist of the Peary North Greenland expedition in 1891."

ROME, July 12.—Out of the 420 members constituting the Senate 120 are charged with complicity direct or indirect in the bank scandals. About 100 of the members of the Chamber of Deputies are similarly implicated. It is proposed that the Senate, sitting as a high court of justice, demand that the accused Senators resign.

Mormon missionaries in Hanover county, Virginia, have made a good many converts, and now the Protestants are organizing to drive them out of the county.

Memphis *Avalanche:* Several Christian persons want the United States Army to take its guns and shoot the World's Fair people if the show isn't closed on Sunday.

Detroit *Free Press:* The fact that the Fair is to be open on the first day of the week does not require anyone to violate his conscience by being there on that day or justify anyone else in boycotting the great attraction.

Cincinnati *Star:* The withdrawal of two delegates from the World's Religious Congress on the ground that the doors are to be open Sunday is certainly a novel movement for a religious one. Bye-and-bye we may expect to hear of churches being boycotted for keeping open doors Sunday.

Irish monks discovered Iceland in A. D. 725, about 135 years before the independent discovery of the island by Norsemen.

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THE INSTRUCTOR.

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FOR BURIAL REFORM.

THE movement in New York in favor of burial reform should be the beginning of an effort to simplify funerals all over the United States. The cremation idea is not a popular one and probably could not be made so. It fell flat against a wall of prejudice when broached a few years ago and has not been revived. That mistake is not being repeated now. The present movement is to encourage burials in such a manner as will permit the speedy disintegration of the body, while allowing it to melt into mother earth, and at the same time to do away with much of the needless expense that attends the average funeral, costing money that would be far better reserved to meet the wants of the survivors.

To these ends it is proposed to induce people to dispense with vaults and cemented graves and use coffins made only of pine, white wood, or poplar, unless they can be induced to adopt the still more to be preferred wicker baskets which have been introduced recently. Such coverings will decay quickly when placed in the ground and allow the contents to come in contact with the soil, in which condition the fluids and gases will rapidly be absorbed by the earth and become innocuous, instead of endangering the health of survivors, as now is too often the case. This is a reform which it is especially desirable to adopt in case of fear of visitation by the cholera, but it is so much of a safety measure at all times that it is a wonder otherwise sensible people have not long insisted on it. The inclosing of a corpse in a hardwood coffin and putting that in a metal box as a supposed means of preserving it from decay does not affect the thing aimed at, and if it did would do no good to either the deceased or the survivors. On the other hand, students of sanitary science well know that the practice is full of menace to the living, and can cite numerous instances where many deaths were distinctly traced to this practice as the direct cause.

It is believed that if the richer classes could be induced to adopt this simplicity in the mode of interment there would be no difficulty in persuading the poorer masses to follow the example. The same is true in regard to the abandonment of coffin ornaments, a profusion of flowers, and the use of crape. All these are useless at the best. The poorer people pay for them only because following a senseless fashion. They fancy they show in this way their respect and affection for the dead, when often it is only possible by depriving themselves of what would constitute the difference between pinching poverty and comparative comfort if they avoided the expenditure. Such things are too often but a bitter caricature. They do not increase by one iota the respect anyone whose good opinion is worth having may entertain for the departed one. On the contrary, they invite invidious remark and gossip at the funeral which is the reverse of complimentary to the person whose remains are being carried to the grave.

Rich and poor should be served alike after death. It is but a hollow mockery that affects to treat with distinguished consideration the dead clay that was once animated by the soul of a millionaire and allow the corpse of the pauper to be neglected. It would be far better for all surviving ones if the State or municipality took charge of all interments and recognized the fact that death, the great leveler, had abolished all distinctions of rank for those who had been visited by him. In the absence of such sanitary provision it is highly desirable that the well-to-do classes should be pursuaded to set the example of simplicity at funerals and thus lead in a most important sanitary reform, the need for which is becoming more urgent as time goes on.—*Chicago Tribune.*

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MOVEMENT OF THE INDIAN PEOPLE.

The report of the last census in Bengal, which has just been published, upsets several beliefs which hitherto have found general acceptance. For instance, it proves that the natives, instead of being averse to leaving their ancestral villages, are steadily moving from more densely peopled areas to those where the population is less crowded; also that widow remarriage is practically universal in Behar, Orissa, Chota-Nagpore, and among the lower castes of Bengal proper, and is unknown only among the very few high castes everywhere and the more respectable Sudras of Bengal proper. The report also states that infant marriage does not exist to any appreciable extent except in northeast Behar and among the Brahmins, Kayasths, and other purely Sudra castes of Western Bengal. It also shows the great progress of Mohammedanism, which has increased more than nine per cent in Bengal proper in the last decade, while the increase in Hinduism is less than five per cent. The fact is explained to be due to the desire on the part of the lowest castes to adopt a religion which treats all men as equals.

Captain West, in the year 1610, bought the present site of Richmond, Virginia, for "some coppers." The Dutch governor, Minuit, bought the whole of Manhattan Island, the present site of the city of New York, "for sixty Dutch gilders, some of them being of a doubtful metal." Lord Baltimore's company bought thousands of acres of fine lands for less than that number of glass beads, including a site of the city of Christina, "for which was paid one iron kettle of the bigness of five quarts or thereabouts." Roger Williams bought Rhode Island, "Little Rhody," for "forty fathoms of white beads, strung." It has only been 225 years, this spring since the site of New Haven, Connecticut, was bought for twelve coats of English cloth, twelve spoons of mixed metal, twelve hoes, twelve hatchets, twelve porringers, twenty-four knives, and some French knives and spoons."

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"When the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut."—The Jewish computation, as we know, made the twenty-four hours of the Sabbath begin at six p.m. Nehemiah consequently had the gates closed at dusk. There is (or at least was a few years ago) a curious continuation of this custom; for the gates of Jerusalem were always closed and locked on each Friday, the Mohammedan Sabbath day, and neither egress nor ingress was permitted until after the conclusion of the regular services in the mosks. I have had to wait outside in a downpour of rain for half a day before admittance could be granted. —*Rev. H. B. Tristram in S. S. Times.*

Des Moines *Leader:* A number of ministers and church societies have threatened to boycott the World's Fair and to work to secure the financial failure of the enterprise if the gates are opened Sundays. The spirit which actuates this movement is the same that was behind the witch-burners. It surely cannot appeal to any fair mind. It amounts to religious persecution. It is a proposition which should react upon its makers and hold them up to public condemnation.

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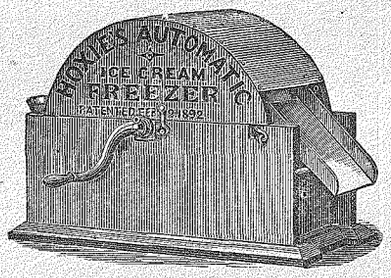

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Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, August 5, 1893.

CONTENTS:

EDITORIAL:
Attention....469
The Story of a Watch Chain and Charm....471
The Negro Race in the United States 471
MOTHERS' HOME COLUMN:
Ought it to Prevent....473
LETTER DEPARTMENT:....475
ORIGINAL ARTICLES:
The Three Quorums a Presidency....478
A Mystery Explained....479
The Holy Ghost *vs.* Sensualism....479
SUNDAY SCHOOL ASSOCIATION:
Far West....482
MISCELLANEOUS:
Reunion—Northern Missouri and Southern Iowa....482
Reunion—Southern California....482
Notified to Appear....482
High Priests' Quorum....482
Donations for Independence Church and Reserve Fund....483
Items of Interest....483

ATTENTION.

ATTENTION is said to be a voluntary action of the human mind. It is therefore dependent upon the exercise of the will for its exercise and cultivation. In order to teach it is necessary to secure and retain attention. Modern educators have learned that the untrained minds of children can be best cultivated through the natural process of teaching children by means that amuse or interest them; that as the young mind is easily wearied, diversified objects must be placed before it in order to retain the attention; but all results are reached by engaging the attention. Many things are noted casually, and without repeated notice do not become fixed in the mind; but what is frequently or closely observed is retained in outline or form, in proportion as the interest is awakened through attention. One does not learn without attention.

The minister who preaches the gospel to the world observes the workings of this law of mental development in men and women. They who give attention to the word, who listen to and who study it, are those who, if they love the truth, will heed and obey it. The intelligent missionary not only seeks audience of those who will hear and heed, but also endeavors to awaken the interest and enlist the attention of those who do not heed. He is a hunter and fisher of men. He makes use of means adapted to ends sought.

Attention "is applied to the senses of hearing and seeing, as an attentive ear or eye; to the application of the mind as in contemplation, or to the application of the mind in every possible sense, as when a person is attentive to the words, and to the manner and matter of a speaker at the same time." It is also applicable to all the senses; to those of smelling, tasting, touching, or the inner sense of spiritual reception and contemplation. However, one may see, hear feel, taste, smell, or consider, and yet do one or all carelessly, indifferently, imperfectly, through inattention. Concentration is absolutely necessary in the development of any sense or faculty of the mind. It is a mental exercise that strengthens the fiber of the brain which, like the muscles of the body become strong by use, or relapse and weaken if uncultivated.

The disciple of Christ and the minister for Christ, if thoughtful, and intelligently engaged in the service of God will at times review the work of past years, and in so doing will inevitably conclude that he has "left undone" many things which he should have done, and largely because of inattention; because he has failed to sufficiently concentrate his mind upon the work he has agreed to do. True, it may be said that if his heart be in the work he will give it attention proportionate to his interest; that out of the abundance of the heart one works and toils; that where the treasure is there will the heart be fixed and the individual labor correspondingly. Very true; the attention bestowed upon an object bears a close relation to the love for it, and the object, if a worthy one, will, if he be a worthy man, claim his attention the more. His love will prompt and increase attention; his attention will in turn react upon his devotion to the given object.

Results accomplished in any given direction in the world have resulted from application, study, attention. Discoveries and improvements in the mechanical and other sciences have mainly resulted from patient application, and toil, and study. True, some things of greater or lesser benefit have been discovered by accidental combinations, or unexpectedly; but attention has perfected their uses, secured their complete application. Attention is essential to comprehension.

The principle of attention is closely related to, is vitally connected with the entire well-being and salvation of man. The Creator of man and the universe is also the Creator and executor of the plan of redemption. In redeeming as in creating he works by law; is never out of harmony with himself. The word of God teaches us that God the Father, Christ the Son, and the Holy Spirit were associated in the work of the creation of man and the worlds, of all things. It also tells us that they continue the work concerning man's existence here and hereafter. Of God it is said that "his paths are straight, his course is one eternal round; of Christ, "Jesus Christ the same yesterday, to-day, and forever;" of the Holy Spirit, "whatsoever things he shall hear, that shall he speak;" "he shall take the things of the Father and show them unto you," etc. These statements form the groundwork of our faith. Upon them are based our leading and some of our strongest arguments in favor of a restoration of the gospel and the spiritual realizations possible to man now; that God's course is fixed; that he is eternal, unchangeable; that we know where and how to find him; that a principle of truth is eternal, immovable, unalterable; that God's "word is a lamp to our feet and a guide to our path;" that "whosoever treasureth up" his "word shall not be deceived," etc. The word is the expression of the Spirit or mind of God; Jesus Christ is the messenger of the word; Hear him: "I came to bear witness of the truth." It is clear, then, that the principles of the gospel in which the "righteousness of God is revealed" are the principles that are applicable to man's nature and essential to his perfection. Hence we may know why and how they reveal *godliness* and make it manifest to man. God in the beginning made all things (man included) "very good" The gospel which was also "in the beginning" is the system of truths by which man, and earth, and all things seen and unseen, are to be recreated, sanctified, and perfected.

Jesus, the greatest teacher, the perfect exponent of a perfect method of teaching, taught in harmony with nature and nature's God. He drew his illustrations from nature, and applied them to man's moral, physical, and spiritual nature by methods in harmony with the science or laws governing the human mind. "Choose ye this day whom ye will serve;" "take heed how ye hear;" "to whom ye yield yourselves servants to obey, his servants ye are," are all evidences

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of his recognition of the free agency or right of man to choose, to exercise his volition, and of the responsibility attaching to such individual endowment; while such statements as "ye will not come unto me that ye might have life," "to him that knoweth to do good and doeth it not, to him it is sin," etc., show that responsibility especially attaches to that endowment in this, that attention to the truth is demanded, is essential in order to receive its benefits.

Attention must be continuous: "He who putteth his hand to the plow and looketh back is not fit for the kingdom of God," is the terse statement in which Jesus taught the principle of continuance in his service, of constant application with a view to "pressing forward *toward* the mark of our high calling of God in Christ Jesus." God's works all move, all grow; all are being perfected. Man can only grow aright by effort, by attention. Life itself is too short to attain mental and moral perfection, much less the spiritual excellence essential to perfection; how necessary, then, the need of attention to things spiritual.

The principle of attention is also illustrated in the parable of the sower; some seed fell by the wayside, some upon stony places, and some in good ground. Some brought forth no fruit, some brought forth thirty fold, some sixty fold, some an hundred fold. Some who received the word kept it and "brought forth fruit to perfection." Like the woman whom Jesus commended, some did *what they could.* They loved the work not in sentiment only; their love prompted them to direct their attention to working for it, to devising means, to making opportunities to help it. They worked intelligently too; they did no bad work, none not in harmony with the word of God; they used the power given them whereby men can of themselves do much good by working together with God. They were attentive.

Inattention is to improvement what indecision is to action; it retards, or nullifies, or prevents it. Go to the average preaching service and, if sitting in the center or rear of the house of worship or public gathering, note how few are giving the minister close attention. Note how few take part in or listen to song and prayer. The service of song, and the ordinance of prayer are important features of the worship of God. He says the song of the righteous is a prayer unto him; that "the service of song in the house of the Lord with humility and *unity of spirit* in them that sing and *them that hear* is blessed, and accepted with God." He has also promised to bless his people, directly, and through the operation of his Spirit upon the minister appointed to teach them, in proportion to their appreciation of his appointments. Here again attention is essential. Many pay but little heed to the speaker, at least the readiness with which their minds are diverted from the preacher, the turning of the head at any unusual sound or at the arrival of a newcomer, is evidence of it. When one hears a discourse he should listen with sufficient attention to fix the main points in mind, should recast them in mind sufficiently to retain and to repeat the prominent features and leading outlines, if not the important filling of the sermon; otherwise he is a "forgetful hearer." Inattention is a destroyer of mental capacity. It fixes a careless habit not easily got rid of. Those afflicted with it should persist in correcting it. It is a species of mental loafing that affects not only the one afflicted but makes him a restless, uneasy example of inattention to others.

Inattention to a speaker is a breach of politeness; it is more, it is discouraging to him as well. The man who addresses an audience observes the effect of his effort upon his hearers. They may encourage, they often do discourage him. If he be not a "favorite preacher," or not eloquent, or lacking in any particular, he should all the more receive the moral support and encouragement of attention. Respect for those requesting him to minister, self-respect, and, above these, the spirit of the service appointed by the One worshiped all call for attention, devout attention. In the spirit of freedom and liberty peculiar to the age are the possibilities of perfect self-control and a high degree of individual development, or their opposites. No one has been given great privileges in right who has not been left free, been exposed to the possibility of doing wrong: He that "ruleth his spirit" grows in favor with God by carefully observing the spirit of all appointments, not the least of which is reverential attention in the house of God. He who thus worships worships, God in spirit and in truth. Of such the Savior said, "The Father seeketh such to worship him. "We never heard a man preach who could not tell something before unknown or who did not repeat a truth worth impressing upon the mind, whose statements did not at least awaken a train of thought that brought good things to remembrance.

□ A "good meeting" is largely dependent upon attention, attention not only to life during the week, but to the special object of meeting together. As a people we have much to learn in this respect of worship. The world has strayed from God through inattention; their service has largely become formal and lifeless because of it. Let not the Saints duplicate such an error. Attention can be concentrated, too, by individuals, though others are inattentive; but the best results in worship are realized when the assembly is in unity, is "one," met "together and agreed as touching" the worship of God.

As the act of attention requires the assertion of the will, the will is in turn benefited, strengthened by its exercise. He who bends his energies to a laborious task and persists until it is completed has gained a moral victory. The same rule applies to all phases of true cultivation and culture.

It is said of Gibbon the historian that before reading a book he would, during a walk, recall all he had read upon the subject of the book. He was then prepared to intelligently add to his knowledge; to comprehend and classify it. By attention we acquire, by reflection and analysis we coördinate, reject, and classify. He who is inattentive to what he reads, hears, and observes, fails to store up knowledge. If inattentively heard, it literally goes in one ear and out of the other, or around both. Without attention nothing is stored in the mind for reflection. The Holy Spirit may awaken the attention of one, and in great degree. Its work is to lead out, to suggest, to inform, to educate. While it teaches, its pupil must be attentive, otherwise it may but half educate the man who might have gone on to higher attainments had he been truly thoughtful and observant. The Lord may give knowledge in dream, vision, or other means of communication; but if the one so blessed himself makes no reasonable effort to improve, his personal judgment and other individual powers remain comparatively undeveloped. Without a dream or some special manifestation he is incapacitated to decide a given matter, and is, to that extent, unprepared for what he might be called to do. The parable of the talents, of the ten virgins, and other teachings of the Savior all emphasize his wisdom as a teacher. He taught men according to the laws of mental development. "Truth consists in a knowledge of things as they have been, *as they are,* and as they are to be."

Personally, we do not expect to learn either in this world or in the world to come without individual effort; we do not expect to advance, to receive, unless by attention we become worthy, unless by labor we earn the reward. No right-minded person would want the blessing of God upon other grounds. We do not believe the Almighty could bestow upon other terms. We do not deny that "eternal life is the *gift* of God," nor do we encourage the thought that anyone can of himself obtain it. He can apply himself to a godly life however; he must do it or suffer loss. That which spurs men and women to action, to

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right action, is true in philosophy, *is* truth. Any system of faith that denies the law of individual action and growth is unreasonable, unscientific, consequently untrue: "Blessed are they that *do* his commandments;" "They are called, and chosen, and faithful."

Attention should be cultivated that sounds, sights, and other things noted be observed and correctly observed; they must be correctly observed to be correctly stated, if stated at all. As the muscles of the body are strengthened by use, so the faculties of the mind are made strong by exercise. They need training; some if not all require *systematic* training.

What we think about, what we absorb, we assimilate, and in character resemble. If one is given to contemplation of good and pleasant thoughts, he will be pure and amiable in character. No one has the right to encourage unjust, untrue, or impure thoughts; such affect him, and whatever affects mind affects families and society. The true course of action and the purposes of life are plain, and its ultimate open to all. What promises, what prospects have they who give not these things attention! Perfection itself is a relative term, at least as applied to man, hence eternal progression results from having the senses exercised to discern and to do what the faithful in spirit will do. We therefore urge the necessity of *attention* upon our readers. Suggestions are sufficient for apt pupils. They lead the thinker to think. We may treat the subject in another form at a future time. In the meantime, who have learned to give matters that attention that they are accustomed to inform themselves upon them through independent, individual, thoughtful analysis of given subjects? Attention bears close relation to the economy of time, to making the most of life; it affects our self-help and our usefulness to humanity. Society suffers loss if one be not in a condition of growing usefulness.

We understand that God calls men and women to work for him with at least a twofold purpose in view. First, because they have innate gifts, integrity, and capacity; have by their individual makeup or nature the capacity or fitness for certain work under the assisting, developing power of the Holy Spirit. By the exercise of their various mental endowments they supply some phase of talent essential to the welfare of the human family as a whole; they react upon one another, they influence each other. There is unity, harmony in their work; unity amid the diversity of mind and character; diversity in unity. By one Spirit they grow together compacted and perfected by that "which every joint supplieth," making "increase in the body unto the edifying of itself" in love. God never gave to one man all the wisdom, all the light, all the truth of the body. He gave to Jesus Christ of his fullness, and that he might impart to his brethren, the church. We know of no man who was not subject to the law of growth, whose development was not a gradual, a natural one. Even Jesus "received not a fullness at first, but grace for grace." God is never out of harmony with himself. Second, that they may themselves be prepared to inherit eternal life, be made able to appreciate and endure what carnal, mortal man cannot receive. The promise of receiving of a fullness, of becoming an heir of God and a joint heir with Jesus Christ is one incentive to attention.

We believe that when Christ shall have subdued all things unto himself and prepared "that glorious church, without spot or wrinkle," to present it to the Father, that he will have so developed the gifts and powers, the natures of his "brethren" that they will be prepared to appreciate and abide the glory and perfection of God. "The glory of God is intelligence." Attention is closely related to attainment, to knowledge, to goodness. Without it, advancement, accomplishment, and perfection are impossible. We therefore can commend the cultivation of attention. Of its correlations and results we may have more to say at a future time.

THE STORY OF A WATCH CHAIN AND CHARM

THE Herald Office has received complaints from a sister and a brother, who were disappointed in the results of dealings with a party who advertised in our columns. It arose in this way: A Canadian publishing house offered certain prizes on certain conditions. The sister complied with said conditions, solved certain problems, and remitted two dollars for subscriptions to the paper advertised, expecting to get a gold watch and chain with charm in return. She sends us a watch chain with charm attached and asks us to expose what she regards as a fraud for the protection of the HERALD readers. She incloses the circular of the parties which reads: "We have decided to award you a fine Gold Watch chain and charm, fine roll plate." The wording and capitalizing are ingenious but ingenuous. Had there been commas placed after the words "watch" and "charm," or after the word "watch," there would have been the promise of a watch; as it is, only a *chain* and charm were promised.

The brother referred to writes also asking protection, stating that he had written the parties and "was notified that" he "was entitled to a gold watch provided I agreed to do certain things. I at once wrote that I would obligate myself to their requests and that is the last I have heard," etc.

Personally, we are opposed to any method or statement that does not frankly and fully name its avowed object, or to any object dishonorable or that needs to be covered or concealed; but while that is true, the Herald Office cannot always secure that from all others. While the Herald Office "solicits the patronage of reliable advertisers of worthy commodities," and looks into the standing of its advertisers, it cannot presume against such when good reports of standing are furnished. Our readers will do well, however, to closely examine all business propositions, their character and terms. No one need and no one should be "taken in" by "catchpenny" allurements of any kind. In dealing with all parties one invariably pays full value or more for value received. No one does business without profit. Something should not be expected for nothing; two and two or their equivalents are necessary to make four; one and two or two and nothing will not do it; two dollars won't buy a gold watch, and chain, and charm.

The Proverbs contain much general and businesslike hard common sense precepts, many of which touch such matters.

The Herald Office does not accept every advertisement offered it. It will try to protect its patrons, but they must also protect themselves.

THE NEGRO RACE IN THE UNITED STATES.

THOSE who are interested in that part of the race question which concerns the negro, will have noticed the late effort of the Hon. J. J. Ingalls of Kansas, to revive the old-time emigration remedy offered as a solution of the questions, "What shall we do for, and with the negro?" The Rev. William Taylor, Bishop of Africa, makes reply to Mr. Ingalls, and we think ably refutes the ex-Senator's views.

"The negro a failure here." Such is the utterance of Hon. J. J. Ingalls. I have just read his elaborate discussion of the subject in the *Globe Democrat*.

Without controversy, I respectfully submit the inquiry, Do the facts in the case warrant that conclusion? The Hon. Senator treats the subject under two general heads, known in logic as "An Art" and "The Art." The abstract theory and the practical facts. He says: "The right of secession, if it ever existed, exists now, so far as any declaration in our organic law is concerned. It has not been renounced, nor is the supremacy of the nation affirmed in its charter."

I reply: The right of secession never did exist in fact after the organic union of the States into a nation. It existed in theory in the minds of a minority of its citizens, who submitted the question to the arbitrament of the sword, and it was ruled out forever, and the supremacy of the nation affirmed in fact,

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and accepted as a fact by its citizens at large, North and South. This was the ostensible object of the Federal forces in the fight, which nevertheless involved as a fact the abolition of slavery, which led to the theory of the enfranchisement of the freedmen which was legalized by the fifteenth amendment, declaring that "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude. The honorable gentleman says: "The right to vote is conferred upon no one by the Constitution or its amendment."

I reply: The right to vote is fundamental in the constitution, and is emphatically stated in the Fifteenth Amendment; so if the negro has no right to vote no other citizen has a right to vote. The negro, then, is a free man in fact, and by constitutional legal right, the peer of any other citizen in the nation. That is not so bad for the time he has been rising. He will require time for the development of his possibilities; he has a powerful physique and average mental ability; he excels in the gifts of oratory and song. He has a very emotional religious nature, and is teachable. He is a soldier. "More than 200,000 negroes enlisted in the national armies" and poured out their blood freely in helping to restore the Union. They are indispensable as laborers in the South; the whites of the Southern States would not willingly part with them. The negro is trustworthy when trusted. Call a Kaffir in Africa, a nigger not to be trusted, and you cannot safely trust him, but win his confidence by fair dealing and kindness and you can safely trust to his care a thousand head of cattle, your pocketbook, or your life. He would die for you if the fulfillment of his trust should require it.

Those original instincts of the negro have been blunted by what he has suffered as a slave. And yet during the bloody war that secured their emancipation, countless thousands of them were safely left in charge of the women, and children, and estates of their masters. As slaves they were not allowed to learn to read, but now statistics inform us that 2,225,000 of them can read and write. They have 150 training schools for teaching; 16,000 colored teachers; 25,530 schools; 1,125,000 pupils. They are rising.

Dreadful crimes are charged against the negroes of late, the daily papers are filled also with the dark details of horrible crimes among all classes of foreigners and Americans; but we do not charge the whole class with the crimes perpetrated by the exceptional cases. Out of a population of 8,000,000 of negroes in America, not one in a thousand of them is charged with rape or murder, and if submitted to an honest jury the small number charged would probably be reduced. The brutality of the executions of mob law shows how little they have profited by the Christian civilization of 1800 years. Give the negro time and opportunity for development as a man and he may become indispensable as a citizen to add strength and security to the nation against foreign innovations.

As for the exclusive lines of caste, common to all countries, they belong to the domestic and social relations of life.

The solution of the negro problem in America is, according to our honorable friend, his "Migration to Africa." He adds: "He might not want to go. He is a native. He is a citizen. He has the right to stay. So he has the right to vote. He has a right to life, liberty, and the pursuit of happiness. He has been deprived of them all, only the right of domicile remains."

I suggest that it may be well at this point to pause and inquire which side the God of Providence is on? That of the oppressor or of the oppressed? That is the side that will win in the end.

If the negro wants to leave his "domicile" in America and emigrate to Africa, there is no bar to his doing so. If he chooses to remain in his "domicile" in America, there is no legal authority or force to compel him to go. To compel 100,000 Chinamen to leave America, is which not their home, to go back to China, which is their home, is found to be practically impossible; then how could 8,000,000 negroes be forced to leave their own native land and go to a country not their own? Our honorable friend speaks of their going back "to that fertile continent whence they came, they would return not aliens and strangers, but to the manor born."

The fact is, the difficulty in getting them into that country would be about as great as getting them out of this country. In the first place, that country belongs to the resident native nations which hold it by the sword; in the second place, nearly the whole of that continent is geographically divided up between England and the leading nations of Europe, whose heavy expenses of occupation oblige them to levy taxes in different forms, to which the American negro would not submit a day longer than the day of his possible escape.

I heard of an old man who became displeased with his two sons, and threatened to banish them from home if they did not, by the next day, come into a line of servitude against which they had revolted. The next day he called for their decision; they said: "Father, we have duly weighed your proposal, and have made up our minds to stay at home, and shall be glad to have your company if you conclude to stay."

WM. TAYLOR.

It is curious that so astute a man as ex-Senator Ingalls has the reputation of being should have bungled at a scheme so transparently unjust and notoriously impracticable as that of emigrating the negro element from the United States as a means of getting rid of him politically and socially.

The present generation of negroes are no more indigenous to Africa than Mr. Ingalls and his children are of the country whence his progenitors reached America—if they came from abroad, and it is presumable that they did. To compel the negro of to-day to leave the United States would be a stupendous cruelty inflicted upon the descendants of men long ago wronged by the white man who brought them from their homes for barter, sale, and the purposes of labor and service in slavery. We are surprised that Kansas, "bleeding Kansas," should have produced a statesman of so thoughtless a fiber as that.

BRO. J. J. MILLER, of Escatampa, Mississippi, sends us a parable of the tobacco seed, a story illustrating the evils of smoking, chewing, or snuffing the "filthy" weed, and written after the manner of a Scripture parable. He sends it with the hope that those of the Saints who may use the weed will be influenced to quit it. The article referred to has been published in the HERALD; but while we do not republish it, we join with Bro. Miller in the hope that no Latter Day Saint will continue to use tobacco. It has been well named "the filthy weed." God has positively commanded his people not to use tobacco, an exceedingly strong point against the tobacco habit, for the Lord does not speak without sufficient cause. He is against the evil, and all who claim to stand with him or for him should also be against it. We once heard a traveling minister say: "I propose to hit that thing every chance I get." We shall have to do likewise unless we conclude to "stop preaching against sin." We understand that no unclean thing can enter the kingdom of God. The smoker, or chewer, or snuffer does not entertain the idea of smoking or using the weed in the future state. He knows that full well, and expects the better state to be infinitely higher than that which admits of such indulgence. Heaven to the child of God is to begin here. There should not be need that the HERALD, the preacher, or anyone hold up the sign "no smoking," "no chewing," "no snuffing," etc., to "those called to be Saints."

EXTRACTS FROM LETTERS.

Bro. George Hampshire, of Coplestone, Ontario, wrote as follows:—

Mrs. Levi Slipper, of Alexandria, Indiana, late of Forest, Ontario, desires that some of the ministry call upon her. She desires baptism at the first opportunity. If there are Saints near she would be pleased if they would visit or correspond with her.

Bro. M. T. Short, Plainville, Indiana, July 18:—

Please send me another dozen Voice of Warning and twelve books of Gospel Tracts, as both are of rather ready sale. Several have united and some will unite with the church in this section. Audiences are good; attention and interest are pleasing to behold. The heat is intense in this woodland part. Fruits are not a success, but general crops good. The Saints are in good health and appear to love the cause, though generally young and inexperienced in the work espoused. Kind regards to Saints, sinners, and all inquiring friends. We hold forth nights, also during the day Sundays.

Bro. Fred A. Smith wrote July 17 from Moorhead, Iowa, in this cheering vein:—

We just closed our two-days' meeting last night. We held ten services; six preaching services with splendid liberty; two prayer services, which were very spiritual and enjoyable; one baptismal service when six, all children, were buried with Christ; and one confirmation meeting where those baptized were confirmed, and four administered to. The Spirit was present, and a good feeling prevailed. Seven children were blessed, some of parents not members of the church. One more, a fine young lady, has given her name for baptism. We were greeted with large crowds at all the services and a splendid time was had by all; so they express themselves. We will continue here a few days while we complete arrangements for the moving of our tent which will probably be located at Smithland. All well and feeling well in the work.

Bro. J. A. Currie, Jr., Stockdale, Texas, July 15:—

I am now holding meetings near here in a house where I was locked out a few years ago. I felt so good last night when one who once assisted in closing the door against us gave me a warm grasp of the hand after the meeting! I go to Stockdale to-day to try to get an opening there, keeping up services here at the same time. Next Friday night I begin a protracted meeting in Gonzales county where Father Thompson and the

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writer were locked out a few years ago. The Lord is blessing his ministers who are trying to build up his cause.

Bro. Frank Rudd, Omaha, Nebraska, July 20:—

I am feeling well in the gospel, yet sorrowful many times that I cannot do more for it. We enjoyed the visit of Bro. Blair very much, although it was short. Bro. Davis has left us for his field in the Central district. Bro. Whitman gave us two very timely sermons Sunday on self-government.

Bro. Charles Jones, St. Louis, Missouri, July 19:—

This morning finds us usually well in this city. Bro. Bozarth is here and we are holding evening meetings. Some interest is manifested and we hope good will be done. Seven have been baptized since I came, and more are investigating; but the city is a hard place to make converts. The times are stirring and we should do all we can to spread the truth. I am anxious to do that, and hope the Saints will stand together that the work may roll on. Sometimes I get a little lonely, and think of home, and become anxious to see the folks; but then I think of the Master's sacrifice, and try to be content. Truly the elders need the prayers of the Saints that they may stand and not be moved.

EDITORIAL ITEMS.

THE fund for the INDEPENDENCE CHURCH RELIEF, and which afterwards is to become a part of the *Church Reserve Fund* for use in aiding and promoting the growth of the work in all parts of the world, is growing rapidly, and the Saints manifesting their faith in the cause of truth by their works. Let no one think of hesitating in pushing this fund until the eight thousand dollars necessary shall have been fully raised. This accomplished, the church will be in a condition to move grandly forward. Can anyone hesitate to put forth an effort to aid now?

Bro. John S. Parrish working in West Virginia baptized three at Wheeling last week, and was to baptize one or more on the 16th inst.

President Joseph Smith wrote from Burnside, Hancock county, Illinois, July 21: "Six were baptized here yesterday by me, additions to the Pilot Grove branch, all children of members of the church ranging in years from nine to twenty-one, all promising additions; one young woman, one of the most forward and talented teachers in the section. The result from the steady teaching of the word here by the elders, local and traveling."

In sending us Bro. A. Haws' letter, addressed to the "sisters of the Mother's Society," and published in last week's Home Column, the sender wished it inserted in the "Letter Department," instead of the Home Column. A misunderstanding caused its insertion in the column.

Bro. M. T. Short is a persistent circulator of the printed word. Orders from him for the Voice of Warning, tracts, and other publications of the Herald Office are frequent. He is industriously practical in the belief that men and women can "see the kingdom of God" by reading as well as through hearing. "Teach" is a term broad in meaning. It does not always mean oral address. The marginal reading of Matthew 28: 19 is, "Go ye therefore and make disciples, or, Christians, of all nations," etc. It would take a long time to reach all the people orally. It cannot be done by that means alone. Many will read who will not or who cannot go to hear.

Bro. H. A. Stebbins returned from Kansas on Monday the 18th. He baptized one during his absence.

A brother asks for a definition of the duties of deacons. A series of articles on the duties of deacons, teachers, priests, and elders, written by President Joseph Smith and published in 1871, were republished in the HERALD for 1889, vol. 41, pp. 241, 402, 450, 596.

The *Irontonian*, of Ironton, Ohio, for July 13, devotes half a column to an explanation of the faith of the Saints, it being then represented there by Brn. H. E. Moler and J. L. Goodrich. We are glad to see this good work of the press. We expect to see more of it until the faith is at least made honorable in the minds of the people. Favorable press notices indicate that examples of the elders and Saints are making good impressions. That is right, as it ought to be.

Pres. Joseph Smith started for Carthage and Chicago, Illinois, on Monday, the 17th inst.

Bishop E. L. Kelley left for Illinois, Pennsylvania, and New England points on Friday, July 21. He will remain until the latter part of August.

We mislaid a paper sent us giving account of a discussion held by Bro. D. M. Rudd and an elder of the Utah Church. The editor credited Bro. Rudd with the victory. He claimed for the Reorganized Church the right of succession or continuance of the original church.

Brn. D. E. Tucker and J. C. Foss were holding meetings at Bevier, Missouri, July 19, and were to continue over Sunday, the 23d. Bro. Tucker would then go to St. Catharine, and Bro. Foss to the Missouri River branch.

Bro. Columbus Scott came in from Missouri on Thursday the 20th *en route* to Schaller, Sac county, Iowa, where he may meet Elder D. R. Dungan of the Christian Church in discussion. He is gathering ammunition and will leave for the field of battle on the 24th.

Bro. H. A. Stebbins left home on Friday, July 21, to preach the word at Grant City and Sweet Home, Missouri, and Chariton, Iowa.

Saturday evening's mail brings news from our missionaries in Denmark and Sweden, which will appear in next week's issue. Bro. Wahlstrom has baptized two in Sweden.

Mothers' Home Column.

EDITED BY "FRANCES."

Weeping for a night alone endureth,
God at last shall bring a morning hour;
In the frozen buds of every Winter
Sleep the blossoms of a future flower.
—MRS. STOWE.

OUGHT IT TO PREVENT?

A GRANDMOTHER sat in her easy chair by an open window. The day had been warm, but a breeze had sprung up as the sun went down and its cooling touch was very grateful to the withered cheeks it fanned. Around her knees three little children had gathered to listen to the stories they loved to hear grandmother tell, and into the withered cheeks crept a soft pink tinge colored by the very earnestness with which she spoke as she sought to picture to the minds of the little ones the object lessons conveyed in what she was telling them.

Grandmother was not too old to be helpful in the household and the quiet hour of reading she would enjoy later on when the little ones were sleeping, proved that it was not solely for her own amusement that she gathered them around her, instead of sending them out to play as many others would have done. But we will let her give her own reasons for the course she was pursuing.

"No, Amy, don't send them out to play any more to-day," she had upon one occasion said to their mother, "and if you cannot spare this hour to them let me try to make up to them a little of what I failed to do for you. Some day when you are older you will realize that your little ones have a claim upon your time for more than simply the supplying of their physical wants. The little bodies must be cared for, but that is not enough. You must take time to gather up and twine closely around your own heart, the little tendrils of their spirit nature which are reaching out seeking a support. If you do not, they will seek and cling to some other which may not be good for them, but which you cannot loosen at pleasure."

And so it came about that grandmother invariably gave to the little ones a portion of time at the evening hour. Gave it with the more earnestness and zeal because looking back upon the past she realized where she herself had failed as a mother, when she allowed the busy, pressing cares of life to rob her little ones of the time which should have been sacred to them.

And who will say she had no right to do this? That as she saw in the clearer light of the present the mistakes of the past she might not, because of those mistakes, endeavor to point out to others the better way, or to encourage them to walk in it? Will any? Can any find it in their heart to do so?

And yet to-day this very thought is hindering many a mother from taking hold of this work. They see now most clearly where they failed—see the rocks, the shoals, and quicksands among which they floundered—but the thought that others will say to them, "Physician heal thyself" holds them back from uttering the note of warning which might save another, and the boat drifts on.

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"I feel I have been very remiss in rearing my own," wrote a mother to us only a few days ago, so you can understand *why* I do not desire to take hold of this movement. I am fully in sympathy with it and the more so, perhaps, because of my own mistakes, but I am trying so earnestly to make amends for all my past mistakes."

To this mother, and to the many others who perchance have the same feeling, let us say, The past is with God and in his loving, merciful hands. Let it rest. The present is yours and if you will you may serve God—now, while it is called to-day—by serving your fellow man. Can any pilot guide so safely as he who knows the hidden rocks? Will anyone counsel more earnestly the avoidance of paths than he who in those same paths has been wounded almost unto death? We think we are safe in answering, No, they cannot, they will not.

FRESH matter is pressing upon the Home Column to such an extent that patience is required. Send on your letters of good news, however, for they will bless you in the writing and benefit all who are interested in the work even if late in appearing.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. M. V. Owens, Golden Springs, Nebraska, asks a special interest in your prayers in behalf of her son, Frank, who has been afflicted for some time, that it may please God to restore his health and bring him to a knowledge of the truth.

Daughters of Zion.

Mrs. Joseph Burton, Mount Olivet, California.

Sand Run, Ohio:—Flora Hannah, Sen., Rose Ann Smallwood, Mary A. Robsom, Mary Hannah, Sarah Blanchard, Jane Abbott, Maggie Hannah, Lucy Robsom, Flora Hannah, Flora Gabriel, Jane Hannah, Maggie Gabriel, Lessie Robsom, May Cooper.

Denver, Colorado:—Dora Shupe, Martha Westland, Margret Kennedy, Mary Ann Warren, Lois Dewitt, Laura M. Walters, Mary A. Eduards, Lydia Schmutz, Ella Brannon, Emily Hamlin.

Pittsburg, Pennsylvania:—Sisters M. E. George, Elizabeth Daw, Lucy Barrett, Lucy Lockard, Mary Lewis, Maggie Turner, Emma Turner, Anna Williams, Anna Shafer.

Fairview, Colorado:—C. Hubbard, Eva Park, P. Park, Alice Park, Clara Snook, Edna Schmid, Alice Hubbard, Ada Hubbard.

PAPEETE, Tahiti, June 4.

Dear Home Column:—After the close of the April conference on Kaukura I returned with the brothers and sisters to this place. My husband with Bro. Hawkins would visit three other isles not yet visited by them. I came back here partly for duty's sake and partly to get away from sea travel, to rest and if possible to recruit my health. I am thankful to be able to say I am feeling much better. The blessed thought that I would not be called upon to go on the sea for some months has greatly aided me and also to be able to have the food I craved, such as I was used to in America.

I was up in the mountains a couple of weeks where Bro. Smith lived, and have had some nice long carriage rides and early walks. All this, with prayer, has had quite an effect for good. I also find that I can be a benefit to the Saints without an interpreter. Of course I blunder along in their language, but a few can understand me and straighten it out for the others. They come with their Bibles desiring to know what such and such things mean, and so often that it sometimes makes my head ache. It is such a task to give the right explanations in their tongue so that they can understand properly. They are all so very good to me, more so than when Bro. Devore is with me; for they feel more fully the responsibility of assisting me.

I see in the *Herald* that three others are appointed to come here, and Bro. Devore to the Pacific Slope. We are truly glad of it, for neither of us can stand sea travel long. Bishop Kelley wrote to him to stay one more year, if our health would permit, as we could do more good now in one year than in two years before. Our two months' stay on Tuboi Isle, our food consisting entirely of vegetables, fowls, and bananas (no flour) wrought a great change for the better in Bro. Devore's health, not so much in mine, and under the impression we had that our work was not done here yet, we concluded to stay another year; for truly the demands of the mission are great. If we do stay a part or a whole year yet, it will be for the work's sake alone. We do not want to leave the mission until the missionaries come; for we can be of great benefit to them. We hope, and pray, and trust that they may make it a success. I am so thankful that they will not be troubled over procuring passage from isle to isle as we have been. It is strange but true, that some of the vessels will carry the Mormon elders to and fro without price, while we can scarcely get a passage.

Brown is here now and I hear has written for more elders to come. He wants to put one on each island. He also wants money to build a church in this place. For the benefit of Bro. T. W. Smith I will say that after all their talk Brown first went to Takaroa and baptized them there, then went to Anaa. After some hesitation they received him, and of course if Maihea received him, the rest on all the islands will follow. (Those, I mean, that would not accept the Reorganization.) Bro. Smith will understand.

When I read that the three brethren had been blessed and set apart for this mission, a wave of joy pervaded my entire being, and I believe they will do a good work in the mission. We wish they would come very soon. It may be that Bro. Forscutt can reach the white people of Papeete. The other two brethren we hope will be able to master the language speedily, as that seems to be one of the most important features at present, to be able to cope with the Brighamites in the native tongue. With that and a boat at their command to go as the work demands, we have reason to think the work will not suffer loss, but, on the other hand may have great gain.

Our brethren we have been able to reach seem to be pretty well established in the successorship. Our mission has been entirely with the natives, and I have this to say in testimony to the whole church, that though we have labored under so many disadvantages, and the dreaded seasickness with the exposure that was sapping the very life out of us, we have both done the very best we could, and I believe all we could for this peculiar people. True we have not learned their tongue, but under the circumstances we could not, unless other matters of great importance be left undone. To learn this language quickly, one must not have an interpreter, neither mingle with English speaking people, but go in among the natives and depend on them. One needs a retentive memory, and that is what neither of us possesses.

The brethren here are not willing for us to leave and go to America now, as our health is better and we can talk some with them. If, with the consent of the missionary in charge, and for the demands of the mission and upon the advice of Bishop Kelley and the urgent request of the Saints, we stay a part or the whole year longer, we hope it will not be an offence to the church in America. I am sure if Bro. Devore was here he would write to the First Presidency concerning the matter, but before he may come and then get a chance to send a letter and receive an answer to it would be from four to five months.

Those that labor here have to work just as the way opens up, not as they would like to. If we live to once get off of the sea, I never want to go on it again. My suffering has been so great, more than tongue can tell, and still growing worse every trip. Were it otherwise, I would not care for the hardships we have to undergo nor the sacrifice. I love this people and for their sake have passed through many hardships and would be willing to do so again, could I stand it. To once learn them as they really are, their helplessness, their limited access to reading matter, and the example that has been set before them since the war here, their customs and traditions, I find in my heart nothing but pity for them. But I wonder sometimes that they are as good or as far advanced as they are. Like all other nations, there are some real bad ones among them, but on every island but one that we were on we heard of no thieving going on. Ofttimes I have been surprised to see things lying around loosely with no thought of their being taken. I have been surprised, too, at some of their truly noble deeds, and see their willingness to lend a helping hand in time of need. They are great for clinging together and usually what one recommends to be done the whole of them agree to.

In many things they remind one of the children of Israel. If they build a new house, church, or boat, they make a feast. On some of the islands the governor made us a feast, because we were strangers. A feast in the Tuamotos consists of hogs killed and cooked whole in the native oven with flour made up in their way and baked with the hogs and plenty of cocoanuts.

The men most always do the cooking. The women make all the hats that both sexes

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wear. Some are very costly and beautiful ones. The women also make all kinds of fancy bands. Little girls can braid nicely, yet the women have no inclination for the fancy work of white ladies. They are inclined for nice quilts made out of rich colors of truck from thirty to fifty cents a yard.

They all have beautiful, strong, white teeth. The women most all have long black hair, usually worn in two braids hanging down the back. I have never seen such beautiful hair, only it is rather coarse. They generally make their own hair oil and use it profusely. They are very cleanly of their person and clothing, but it seems they do not know what it is to be economical, but will often give the last cent of money they have for some purpose.

They can hardly be reconciled to give up their dead. On some islands they put up a little niau house over the grave and live in it for a couple of weeks to lament and wail over the dead. Some others take their mats and sleep on the grave a few nights and some bury in their yards, build a good house over the grave and live in it. They throw in the grave the belongings of the one dead, often flinging in fine clothing or money. Nearly always the entire congregation throw in on the coffin a handful of dirt, or a leaf, a sprig, a flower, or a few drops of ointment. All the women dress in black. They have one or two silk dresses or velvet beautifully trimmed. They never change style. The Tahitian natives think themselves a little above the Tuamotos, and as the former mingle with the white people so much, they have a better opportunity to become a little more stylish. I see they are teaching their children to wear shoes.

All first, second, and third cousins are in the native language brothers and sisters. Uncles and aunts are fathers and mothers. They claim relationship a long way off, and are very fond of each other. It is hard by observation to tell which are the parents of a child. We have seen some go out to fish and, having good luck, bring in many hundreds and distribute them among the people on the island without pay. All of them are inclined for kingly rule.

Well, I have only given you a few of the peculiarities and my letter is lengthened out much longer than I intended and in altogether a different line, but if you see proper curtail it to suit the space allowed it.

Yours in hope,

ELLA R. DEVORE.

The loss of an opportunity is often in itself the really golden opportunity of life. It is the opportunity to accept an inevitable situation gracefully, and to make the best of it. For one to fold his hands and say he will do nothing because his pet opportunity has been taken from him, is in most cases throwing away the higher opportunity of rising superior to ill fortune, and making the duty of that rising the crowning glory of his character. To be patient, enduring, cheerful, and willing, to work mightily in the face of disappointment, is to do the opportune thing, whether it involves the loss of every longed-for triumph or not. It is the triumph over circumstances and over self. It is to make opportunity no less than to take it.—*Sel.*

There are seven hundred acres of docks in London.

Letter Department.

RICHMOND, Mo., July 15.

Editor Herald:—I herewith send you notice of our reunion to be held at Maysville, Missouri, about twenty miles from Far West; a beautiful grove, wood and water in abundance, grounds seated and decorated, speaker's stand, and all the necessary conveniences for a grand camp meeting; all free of cost to the Saints; and this from an outsider is the better appreciated by us. Never in all my experience have I heard such a cry for preaching on every hand. Surely God is working in the hearts of the people and we are certainly finding "favor and grace." The "waste places" are crying out, "Come over and rebuild; we are ready for you to occupy."

At the present writing we are at Richmond, Ray county, Missouri, where in 1833 the "Seer" lay in jail waiting the action of the court to vindicate his cause, with the immortal Doniphan as his counsel with his sword unsheathed ready to do battle (as I heard from his own lips in 1880) for "the best client and most honorable man that I ever defended." Here, too, is the home of David Whitmer, the old patriarch and witness of the "angel's visit." In the same year above noted, I heard him say, in answer to a criticism offered, whereupon he arose, leaning tremblingly upon his staff, and exclaimed with emphasis: "Young man, I saw the angel with these eyes, heard his voice with these ears, lifted and handled the plates with these hands; and I lie not, God being my witness!" And while his veracity on all other things never was questioned, yet his testimony in this regard has caused our people here many a tear. Persecution has raged for many years, but, thanks be to heaven's King, the dawn is breaking, the silver lining 'neath the passing clouds is gladdening the hearts of Saints. Even Ed Jasper—the old man who has just passed away, and who carried the jail key that clicked the bolts that shut away from the infuriated mob the man of God—even this man on his dying bed and for years before has regretted the action taken during those perilous times. And now comes the crowning fact, the pleasing thought, the glorious fulfillment of God's words spoken by the "boy:" "The "waste places shall be rebuilt."

We are here to advise, counsel, and assist our brethren in building a Latter Day Saints' church in Richmond that the now honored Saints may worship God unmolested, and we hope to call on you in the very near future, Bro. Joseph, to again dedicate in the waste places. God is in this work, his power is being manifested among the people everywhere and the hastening time has come, and like doves to the windows they come; we have baptized twenty-six since the conference, and others are writing us to come; they are ready, and to doubt the Lord's hand in all is to doubt our very existence. May he keep us humble, prayerful, and obedient to his will and law, that we may do our part and do it well is our prayer, and shall be to the end.

We commence meetings here to-night. Bro. John Rounds is with me; Bro. A. J. Cato will enter our ranks for a fortnight's campaign, and we shall together travel up through this (Ray) county, holding grove meetings in several places. Our objective points are Wakenda, Kingston, Cameron, and on to Maysville, where we expect to meet many of our brethren from a distance to assist in the success of the Northern Missouri and Southern Iowa reunion, commencing August 19. Yours in bonds,

T. W. CHATBURN.

DICKENS, Neb., July 13.

Editor Herald:—Please say that appointments of General Conference appointees to given localities, is not (so far as I am concerned) so stringent as to prevent brethren crossing the line if the importance of the work demands. To illustrate: If a brother's appointment extends to the southern line of one State, and a brother requires immediate help, to take advantage of present prospects over the northern line of another State, let both confer, with good intent, and act for the best good of the work. Appointments with limitation are made to secure systematic and concentrated labor, which has been too much overlooked for desultory and unsystematic labor, involving a waste of time and money. And who has a right to misapply, or waste either.

Let the brethren of Southern Nebraska and Northern Kansas confer and labor conpointly in either State if in their judgment greater good can be thus effected. So let others act similarly situated, but do not spend time in places where there is no prospect of good being done when so many acceptable points are untried. Extend into new localities, but do not try and cover too much territory. The life of a traveling elder is only desirable as pleasure resultant upon the performance of duty is sought for.

In bonds,

JAMES CAFFALL.

OGDEN, Utah, July 10.

Editor Herald:—We had a feast of good things in Ogden yesterday. Bro. Dobson, our president, engaged the building called the Mound Fort Amusement Hall, to hold meeting in. It was to be opened for us in due time, but when we got there it was not opened. The reason is not known. After standing around for some time one of the brethren with the assistance of another climbed in through the window and opened the door. We went in and listened to a good discourse delivered by Bro. H. O. Smith. The Spirit of peace was manifested, as we all listened with the greatest attention. After the service we all went home with Sr. Chase and joined in song practice, led by Bro. Smith, Sr. Christianson acting as organist. I think I would be safe in saying we all went home with light hearts and feeling that it is good to be a Saint, if we only live as Saints ought to live. We all feel happy when we are living in a right way and do what is right in the sight of God, but that is the great trouble; we are too neglectful. Your writer never feels so well as when with the Saints of the most High; it is meat and drink to my soul. I have been deprived of the society of the Saints the greater

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part of my life, and when I get among them it makes my heart rejoice.

I like to read the letters in the Mothers' Home Column, for I am a mother and have children grown. I had to struggle hard to keep them in the right path, am afraid I missed the mark many times, but I did the best I could by them, and only hope they will not forget my teachings. I trust and pray that they will be saved in the kingdom of God. My prayer is that my heavenly Father will give me strength of body to do good wherever the way may be opened, and I be found always worthy and acceptable in his sight. I ask an interest in the prayers of the Saints. I know this is the church of Jesus Christ, and that if we live as we are commanded we will receive blessings without number and have no reason to fear. I can testify that I have been blessed; not only me but mine as well, and I feel to praise my heavenly Father and give him the honor and glory forever. Your sister,

B. BROWN.

WILLOW SPRINGS, Mo., July 17.

Editors Herald:—I came to Willow Springs on the 11th, and commenced meetings at once; preached every night, and am billed to continue to the evening of the 21st, when I go to Burnham church to hold conference preparatory to organizing a "Southern Missouri" district. The work is moving in these parts under the labors of Brn. Sparling, Spurlock, and Ward. I baptized six promising souls yesterday and seldom felt the power of God manifested so during a time of baptism and confirmation as then. This is thirty-two that I have baptized while on this trip since June 16. I have never witnessed such a move among the people as I *have* during this trip. I have preached about forty times since June 16.

God has surely been with me in all my administrations, and to him shall be the glory. I am to enter into a debate with the Rev. Patrick, of the Christian Church, near Vera Cruz, Douglass county, on the 27th inst. Am also to meet Rev. H. T. King in debate sometime during August, at Willow Springs, if there is not some backing out. I hope to be remembered by God's people.

Hastily yours,

I. N. WHITE.

DETROIT, Mich., July 12

Editor Herald:—Since June 30, in company with Bro. J. A. Grant, I have visited and held meetings in Buel, Applegate, and Frenchtown, baptizing in the two last named places. On the 10th we left Frenchtown and came to this place, expecting to remain ten days; our two-days' meetings will then commence as follows: Hay Creek, July 22 and 23; Pigeon River, July 29 and 30; Frenchtown, August 5 and 6; Buel Center, August 12 and 13. Bro. E. C. Briggs, will you please come and assist us in these meetings if possible?

The Saints at the above named places will remember that by their request these meetings were appointed. Now let not one Saint miss a meeting. These meetings are for the instruction and spiritual growth of the Saints; we hope the world will also be profited thereby. So let us come together, hungering and thirsting after righteousness, praying that the spirit of instruction, admonition, and doctrine will be there for two long days, that we may be instructed, admonished, and built up in the forward march of the great work, preparing to answer to the call of the great Master, "Come up higher." With these desires each Saint will be made glad that he was buried beneath the crystal tide. In bonds,

R. E. GRANT.

ATCHISON, Kan., July 15.

Editors Herald:—Of late I have labored considerable in Doniphan county, and not without some interest, for people would turn out well, and some of them from quite a distance, to hear the word. Notwithstanding the hot weather and short nights, and though none were baptized, yet there are many believing. I have endeavored to concentrate my labors as much as possible in one locality for a time, and to effect new openings; but I find that this is not so easily done as imagined at times, for there are many obstacles in the way in some localities, but we have succeeded to some extent, and we feel to extend our aggressive policy further as wisdom may direct.

Immediately on my arrival here I was pressed in as moderator during the last two propositions of the Elliot-Guinand debate; viz., the divinity of the Book of Mormon, and the calling of Joseph Smith; and it can safely be said that the cause here did not suffer in the contest; the propositions were fairly sustained by Bro. Guinand. Here, too, are many believing, and we expect an ingathering in the near future; at least we hope so. All speak well of Bro. Hilliard's efforts in this district. May they have the desired effect is our prayer. In bonds,

J. A. DAVIS.

CARDIFF, Wales, July 5.

Editors Herald:—I am thankful to be able to say that the work in Wales is beginning to show signs of improvement. It is now a year, the 25th of June, since we landed in Liverpool. The condition of the church was low, much lower than we expected to see it, and the outlook very discouraging; and it continued that way for months. In some places the elders manifested a very indifferent feeling towards us, but in most places a few were kind and willing to help us; but now there is a much better desire manifested in all the branches towards the work and a willingness to do what they can for the onward march of the truth. Quite a number who had become discouraged are putting their hands to the gospel plow again. It will require a great amount of patient work before the church in this country will be self-supporting.

We have three branches in the Western district, and there are some able elders in all; but very little any of them have been doing in the way of preaching; I do not know of any of the local elders who have done any preaching unless it is a little in their own branches, and very little of that was done except at Llanelly, and Pontyeat, and Penygraig. Some of the branches have not been holding meetings of any kind for months at a time until now, lately; but I am glad to say there is great improvement in that regard to be seen now. Most branches in both the Eastern and Western districts are holding meetings quite regularly, and most of the elders are willing to commence to make a new effort in the interests of the truth. The Saints who became discouraged because of the low condition of the work are all beginning to be more interested, some are attending meetings again, but quite a number of them do not yet do so. The few who have been faithful are feeling well, and the Lord is blessing them. Two were baptized a short time ago at Treharris, and others are believing there and at other points who will come into the church, I believe, in time.

The great mass of the Welsh people are very religious, and they look upon us as something beneath their notice. The coal mines and all other works have been very slow since our arrival, and that is affecting the church financially, the people have all they can do to support themselves, and the prospects in that direction are not much brighter at present.

Bro. Griffiths is in England at this writing. He informs me that they are having good meetings at Manchester. He intends to return to Wales soon. The conference of the western district will be held at Llanelly the 3d and 4th of September. We need English tracts very much, but have not the means to get them.

Your brother in Christ,

JOHN R. EVANS.

BEAVER FALLS, Pa., July 17.

Editors Herald:—We are glad to hear encouraging reports of progress through the *Herald* and *Ensign* columns in the work of building up the kingdom of God among men, but would be more glad sometimes to know that all the material facts in the case justified reports made betimes in *Ensign* and *Herald*; and the belief has been forced upon us through observation and sad experience that the discrepancy between some of of these reports and the judgment day revealment will be something fearful.

Baptisms, ordinations, organizations unwarranted and unsupported by the spirit and letter of the law have wrought ruin in many a place, and disaster to fair and fond hopes follow as a logical result; and the kingdom of God is notseen or made to appear as it is and as was designed by its Author, and thinking people are barred at the very threshold of investigation by the incongruities, inconsistencies, and absurdities that force themselves upon their gaze.

With the gospel commission given eighteen hundred years ago to those whom the Master himself had duly authorized to represent his great interests, was the added enjoinment, "Be ye wise servants and harmless as doves," remembering they were to go out "as sheep among wolves," and to "beware of men," etc. A failure in our day to exercise caution, wisdom, prudence, forethought,—to remember that our enemies which are legion, are watching with cunning eye to offset the force of our

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gospel argument by noting and using our own weapons against us, marks and accounts for the lack of progress and failure of so many branch organizations all over the land in this Church of Christ.

When the kingdom of God with all its vast interests is turned over to maladministration and misrepresentation, through a failure to observe the law governing us manifest in a careful reading and intelligent comprehension of what is written in the books, the wonder at our slow progress in some quarters will cease to appear to intelligent minds. Numerous baptisms may secure temporary enthusiasm, but if unwarranted by the law may prove a fatal stimulus whose reactionary effects are seen in dead branches and lifeless membership all over the country. Shoulder straps do not make a general, and an ordination does not put brains nor hard sense into a man; and every man rightly ordained in this Church of Christ is ordained "according to the gifts and callings of God unto him," and not through friendship, fear, or favor of man, —the direction of our own spirit, the Devil, or what not.

The Devil is particularly interested in this church, if we may believe anything at all. It is his old and only real enemy and we are allowing him through our ignorance, incapacity, or perversity, to get in some very fine work, and a good deal of it too in some places. May the good Lord help us speedily, and teach us to help ourselves, is our prayer.

M. H. BOND.

WHEELING, W. Va., July 17.

Editors Herald:—I came here from home on the 8th inst. The engine of the train I was on called the "Cannon Ball Express" was disabled *en route*, and I missed my first appointment, as the train was about three hours late. The front wheel on each side of the engine's forward truck was thrown from the track by a stone, when at full speed, and ran some distance before the train was stopped. The two rear wheels of the truck remained on the track. Had they left it the whole train would have been wrecked, and perhaps seriously, too, as we were alongside the Ohio River. I heard several remark that they could not understand how it was that those two rear wheels of the truck kept the rails, as the front ones struck the ties quite violently as they passed along, thus tending to force the rear ones off, as the whole truck turns on a pivot. Can any see the Master's protection in it?

The next day, Sunday the 9th, I had the joy of baptizing two, Mrs. Lewis, of Ætnaville, Ohio, and Mrs. McMillin, of West Austintown, Ohio. Again on Wednesday I was called on to initiate into the restored kingdom, Minnie Gibson of this place; and the Spirit, not content with that, moved two more on last Sunday, the 16th. They are Amanda and Lizzie Fryman, of Martin's Ferry, Ohio. All these will be members of this congregation. It gives me and the Saints here great joy in the Lord. Think of it, five more precious souls with the hope of celestial glory! Are the angels rejoicing this morning?

This branch, as you will see, has been somewhat blessed of the Lord. The officers are looking to duty, the members are "warning their neighbors." Love and peace to a good degree exists, and the Spirit comforts. The gift of prophecy is also had among them; "Despise not prophesyings." Indeed Providence is smiling upon them; for even the street car company carried their Sunday school to the grounds for their annual picnic *without charge*. Of course, like me, the Saints here have much room for improvement and I believe they will soon occupy some of it.

Last week when in Martin's Ferry, Ohio, in company with Bro. L. D. Ullom, we called on Sr. Wilson. She told us of a young woman sick with typhoid fever, who, after Sr. Wilson had explained to her the pure gospel of Jesus, especially that portion in regard to calling for the elders in sickness, said if they could be sent for she would like to be administered to. We went immediately to the house, as it had been but a few days since the above conversation took place. As the young lady is not a member I questioned her as to her faith, not only in the Lord, which is, of course, preëminently necessary, but as to whether she believed we were authorized to lay on hands for the purpose. She firmly declared her faith and trust in her God and in his ordinance. We accordingly administered to her, feeling very much of the Spirit, and before we left she said she felt better. We give God all the praise. Bro. Ullom and I expect to start to-morrow on a tour into West Virginia. Pray for us. I have no doubt this good news of how the Lord is blessing the Wheeling Saints will cheer Bro. Griffiths in his far-off field, as he has labored much among them in the Master's cause. I know, too, that they are mindful of him in their prayers.

Sr. Hughes, of this place, requests me to say that she has lately remodeled her house, adding several rooms, and that she will welcome any of the traveling elders coming this way. Christian love to all Saints, especially those I know in St. Louis, Keokuk, Iowa, Western New York, and elsewhere. I pray the Lord's grace may be sufficient for the Saints young in the restored gospel.

Your sincere brother,

JOHN S. PARRISH.

HELEN, Tennessee.

Dear Sisters:—I have been reading the *Herald*, *Autumn Leaves*, and *Ensign* for several years. I love to read them and I love to read the letters in the *Herald* from the brothers and sisters. I have only been a member of the church three years this past March. I thank my heavenly Father for the blessings I have received from him. We have organized a Sunday school here with the members. Our membership is thirty and we hope we will have a good and an attentive Sunday school. We have Sunday school every Sunday and preaching every fourth Sunday at eleven a. m. and prayer and testimony meeting every second Sunday at three p. m. Bro. T. C. Kelley has done much good in this part of the vineyard and we would be delighted to see him or any other elder. Let me tell you, sisters, as this is my first letter to you, how much good the Column has done me. I feel to thank God for it. I ask the prayers of all the Saints that I may hold out faithful to the end.

Your sister,

LELA SEATON.

WOODBINE, Io., July 17. □

Editors Herald:—My heart is still in the work. I have preached some in Woodbine of late, and assisted in holding meetings in neighboring localities. Have reopened meetings at Farlow schoolhouse, near here, where others have done some effectual labor in past years near the old Willow Valley branch. Have strong hopes of an ingathering there. Sickness in the family of Bro. Cornelius Newland, ten miles north of here, may be an excuse for my having an appointment in that locality. I administered to his wife, and have reason to be thankful to God in the knowledge of her recovery, but several days afterward their little babe was taken with the measles and after a short illness, died. I preached its funeral yesterday, and I believe the Spirit manifests that this is the beginning of a work there that will eventually result in convincing others of the way of life.

Your brother,

WILLIAM C. CADWELL.

WALNUT HILL, Mass., July 16.

Editors Herald:—Since last writing I have on one or two occasions noticed a slight improvement in my hearing and so I thought I would write again to request that the Saints continue praying for me that I may be cured, if it is the will of our dear Father. To have my hearing restored would be a great blessing, nevertheless I can cheerfully say, "Thy will, not mine, be done." Knowing that I have the love of my heavenly Father, all else seems of secondary importance.

I have been thinking of the tobacco habit and all that is being said against it. In the mill where I work about two-thirds of the men and boys chew tobacco all day. I am often obliged to talk to them about the work when they have their mouths full of the vile stuff, and truly it is disgusting. I have noticed that those men who do not use it are generally the best men in every way; they are also the smartest. Think of all the money that is wasted in that way! Why, there are fathers working in the mill here who cannot send their children to school in winter because of insufficient clothing, who would almost as soon think of going without bread as without tobacco!

I wish to say, too, that we sisters have a good deal to answer for in regard to money spent for unnecessary clothing; yes, some of us can talk about all the money spent for tobacco, and we say the men could give it up if they only tried, and that is true; but it is also true that we could give up a great deal of money that is spent for clothing if we wanted to. The trouble with us is that like the men, we do not want to. Dear sisters, let us examine ourselves in this respect and see if we cannot make some sacrifice. I, for one, am determined to do so. We are followers, not of fashion, but of the meek and lowly Jesus. When we think of all he did for us, what does it matter whether we wear

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a dress or hat made last year, or even many years ago, if by so doing we can have a little more to give to the Lord.

I have many friends among the infidels; in fact, some of my own brothers are infidels. One day one of them asked me if I really believed in heaven, and when I answered that I did, he said: "Now, suppose some man promised that if you would do his will for a certain time he would give you a home more beautiful than anything you had ever seen, where trouble would never come near you, and your every wish would be gratified; and suppose you believed it, would you not work night and day to do that person's will? You would think of nothing else but to do all in your power to get that home. That is like the Bible promises for you, and you profess to believe it, and yet what are you doing to get to heaven?" The only answer I could give was a blush of shame when I thought that I was doing nothing. Dear Saints, what are we all doing? alas, I feel my own shortcomings! When I think of how little I have done in the past I feel almost discouraged. Thank God the future is still before me.

Your sister,

TENA MARTIN.

Original Articles.

THE THREE QUORUMS A PRESIDENCY.

IN the *Herald* of June 17, 1893, in an article entitled "Who Erred?" the writer mentions a statement I made in a previous *Herald*, with some adverse criticisms thereon. I wish the privilege of correcting the brother, but will endeavor to confine myself solely to what was said concerning my statement, as I have no desire to enter into the discussion of the problem which is engaging the attention of the brethren in the article alluded to, believing that they are sufficiently able to take care of it, and hope and believe that good may result from it.

The brother objects to that portion of my article concerning the Seventies being a part of a presidency, or a part of a first presidency, instituted of God for the express purpose of assisting in the redemption of man, by propagating the gospel in all the earth. I did not expect anyone would object to that statement which the brother thinks so imaginative, as the revelations are so clear upon this subject: In Doctrine and Covenants 120:4 we read: ". . . the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded."

Paragraph 7 of the same section reads: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them; the traveling councils taking cognizance of those only in which the law and usages of the church are involved, and the general interests of the church are concerned. Where cases of difficulty are of long standing, the council may require local authorities to adjust them; and in case of failure to do so, may regulate them as required by their office and duty."

What are these *traveling, presiding councils* whose office and duty it is to regulate the affairs of the church, and decide where the law and usages of the church are involved? Section 104:12 says: "The twelve are a traveling, presiding high council . . . to build up the church and regulate all the affairs of the same, in all nations." This is one of the *presiding councils;* where is the other? We read in the same section paragraph thirteen: "The seventy are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same, in all nations."

The only quorums in the church who are made by the law, their calling, and the voice of the church, the directing, regulating, and advising authorities of the church, and representing it in all the world, and should be regarded and considered as the leading authorities of the church, whose decision should be listened to and regarded, are beyond all controversy the First Presidency, the Twelve, and the Seventies; but these revelations refer particularly to the Twelve and Seventies, and consequently these are the *traveling presiding councils* of the church spoken of. In section 120:3 it says: "The Seventy when traveling by the voice of the church, or sent by the Twelve to minister the word where the Twelve cannot go, are in the powers of their ministrations apostles—those sent—and in meetings where no organization exists should preside, if no member of the Twelve or Presidency be present." This, notwithstanding the often misapplied—but correct—statement that, the Seventy have "no responsibility of presiding," evidently meaning as *standing ministry,—locally.*

In Doctrine and Covenants 118: 3 this statement is made: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things." Who are the traveling ministry? Sec. 120: 3 says: "The Twelve and Seventy are traveling ministers;" and then, "the High Priests and Elders holding the same priesthood are the standing ministers of the church;" and this traveling ministry whom God says are the Twelve and the Seventy whose voice and counsel should be heeded, are evidently the same officers termed the *traveling presiding councils* of the church in the revelations named.

In section 104 paragraphs 11–13 we remember, to better understand it, that the Lord is instructing certain quorums of the eldership concerning their duties and powers while engaged in building up the church and regulating its affairs; for instance, it does not say that the quorum of three are presidents of the High Council, because the Lord is not instructing them concerning those things, but only as to who should be presidents of the Melchisedek priesthood in building up the church and regulating all its affairs in all the world; therefore the Lord says in paragraph 11: "Of necessity, there are presidents, or *presiding offices* growing out of, or appointed of, or from among those who are ordained to the several offices in these two priesthoods. Of the Melchisedek priesthood, three presiding high priests, . . . form a quorum of the presidency of the church." Remember, *a quorum of the presidency of the church* for an express purpose. Again: "The Twelve traveling counselors are called to be the twelve apostles, or special witnesses of the name of Christ, in all the world; . . . and they form a quorum equal in authority and power to the three presidents previously mentioned;" equal unto them—not as the First Presidency to be like unto Moses, etc.,—but under the direction of these three in building up the church and regulating all its affairs in all the world; therefore the Twelve are *a* quorum, the second quorum, in that presidency, and are equal unto these three; not equal unto their office as the First Presidency, but equal unto them as the first quorum in the presidency of the church, which presidency has the responsibility of propagating the gospel in all the world; and these quorums *in that work* are equal in authority and power. Again: "The seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world; . . . and they form a quorum equal in authority to that of the twelve especial witnesses, or apostles, just named." Thus the Seventies form *a* quorum of the presidency of the church, being equal to the twelve in authority. How equal to them? Not as a part of the Traveling High Council, not to direct the Seventies themselves, in their work, but in their decisions on points of law and government they are equal, and in their absence they exercise in these

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specified duties all the authority of the Twelve as under the same conditions the Twelve exercise the authority and power of the three presidents, who also are the First Presidency of the whole church in all the world." From the decisions of these three quorums, or perhaps from either of them, there can be no appeal, evidently while engaged in building up the church and regulating it in all the world. Therefore, these three quorums are in the nature of the case *a presidency* instituted of God for the express purpose of building up the church in all nations, and a first presidency for this purpose, because their decisions while doing so cannot be appealed from, and they are those, whose "voice and counsel you should more fully honor and pay heed to" and as "the *traveling presiding councils* of the church, being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church and representing it abroad should be regarded and considered as the leading representative authorities of the church and be respected as such, their counsel and advice sought and respected when given; and in cases of conflict or extremity their decision should be listened to and regarded;" and they are to take cognizance of matters "in which the law and usages of the church are involved and the general interests of the church are concerned." And all this is predicated of the three quorums, the First Presidency, the Twelve, and the Seventy; and therefore, wherever one of these officers are present, there is the presidency of the church, and their counsels and decisions should be regarded; and when all are present or portions of this presidency present, priority is given to the First Presidency first, the Twelve second, then the Seventy.

If five hundred and five elders are too many for a presidency, what about placing somewhere in between these three quorums another quorum unlimited in numbers, at least until one hundred and forty-four thousand is reached? This number plus five hundred and five would constitute the presidency to propagate the gospel in all the world; but perhaps the brother would leave out four hundred and ninety of them, then we would have a presidency of one hundred and forty-four thousand and fifteen as his presidency.

We are told that the armies of Israel are to become very great, and when during the next century the church is found in every nation, over all the world, counting its votaries by millions, the organic law of the church, which is designed for such a time and people will probably be easier of application than now in the present partially unorganized condition of the work.

The captain, mate, and second mate are made by the laws of commerce among the nations and the choice of the owner and underwriters, the ruling, governing authorities of a ship *from port to port.* At sea, when the captain is on deck, he has charge of the ship; when he is not on deck, and the mate is, he has charge, and exercises the same authority as the captain, and is then equal to him; when these are not on deck, the second mate has charge. and is equal in authority to the mate then; and although the owner of the ship, the owner of the cargo, and the underwriter may be on board, yet the laws make these three men responsible for the safety of the ship, its cargo, and the lives of those on board, and for the proper prosecution of the voyage *from port to port.* As soon as port is reached other laws take effect, and the owner of the cargo may say where and when the cargo shall be discharged; the underwriter may object to the ship going to a perilous place to discharge cargo, and after the cargo is discharged, again different laws take effect, the policy of the insurance company being canceled by limitation he has no more to say, the owner of the cargo having it all delivered to him ashore; he has no more to say, the voyage and its purpose having been accomplished, the captain, mate, and second mate have no more to say, and the owner is now as supreme in authority as a few days before under different conditions the three officers mentioned were.

In the statement I made, which is objected to, I made the qualifying statement that these three quorums are in charge—or a presidency—to *preach in all the world*—as the three officers are supreme in command *from port to port* leaving the superior authority of others under differing circumstances entirely untouched. I believe I was right.

J. F. BURTON.

SACRAMENTO, July 6, 1893.

A MYSTERY EXPLAINED.

IN looking over the Bishop's report an astonishing difference is seen in the amounts received and expended by the elders ranging from a trifle up to two hundred and forty dollars for personal expenses. Now as elders eat about the same number of meals and ought to wear about the same clothing, it is difficult to account for this wide difference. Supposing two hundred and forty dollars is no more than necessary for an elder's expenses, how did those receiving fifty or eighty dollars get through.

From an article recently published in the *Herald*, it appears that they or others have been in the peddling business doing a sort of a double business, devoting a part of their energies to the work they were licensed and sent out to do, the rest to making expenses. I was surprised at seeing such a course pursued, and that it was necessary; but seeing the amount required to keep some, and knowing that the church cannot furnish all such amounts, I conclude there may be some excuse for some of the elders turning peddlers, and in the fact that they have may be an explanation of the great difference in amounts received. I hope the time will never come that California elders will be obliged to peddle to make expenses.

In the hope of better times,

HIRAM L. HOLT.

CALIFORNIA, June, 1893.

THE HOLY GHOST *VS.* SENSUALISM.

BY AMY A. CHACE.

IN the early ages of the world the laws of life and immortality were revealed to the faithful. Man knew that he was created in the likeness of his Maker and understood the nature of God by his own creation. (Romans 1: 20.) God was worshiped as the giver of life, until the laws of life and immortality were lost to the knowledge of man by sin, when the physical generative nature came to be worshipped as God and the giver of life. The worship of Baal and Baalpeor was the bowing down to the male and female organs of sex. All down through the ages sex worship has been a part of all religions, and priestcraft has handled the forces of nature in a manner enabling them to hold unlimited power over the ignorant. Subservience of sex life to priestly rule was a strange and mysterious perversion of the laws of life and immortality revealed to the patriarchs. That great secret that was revealed by Satan unto Cain whereby he became Master Mahan, (Gen. 5: 35–37,) and in the days of Lamech, caused every man to "know his brother," was a perversion of the mysteries of life immortal. A prostituted priesthood has confounded spirituality with sexuality for ages and thus held the people in subjection.

The Holy Ghost, or Spirit of God, was once known and understood as the source of all life, force, and motion. This mysterious life force was known to the Evil One, who sought to counterfeit the mysteries of heaven and "change the truth of God into a lie." All things that are, are inversions and perversions of the holy things of heaven,—counterfeits of the true,—hence the necessity of a restoration of all things spoken by the prophets since the world began, to redeem the world from its counterfeit condition. That great secret which made Cain Master Mahan is taught to-day in "secret chambers," and the powers of the Holy Ghost, inverted and per-

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verted by the powers of evil, are better understood in their perversions by those who partake of it than is the true office work of the Holy Spirit by many claiming to have received it. Thus the children of the wicked one are wiser in their day and generation than are the children of light. That the Holy Ghost is the female element in the godhead is not a new idea; Heathen nations of all ages worshiped a Father, Mother, and Son; their representations of the Trinity always presented a female, and in sex worship all religions bowed down to representations of the female organs of sex. In the mythological legends of the Heathen all gods had their goddesses. The Catholic churches of to-day retain in their worship this feature of Paganism and give to the Virgin Mary the title of Mother of God, Queen of heaven, etc.

In the beginning these secrets were God's and he revealed them unto his representatives on earth; they afterward fell into the hands of a prostituted priesthood, who perverted them to the uses of lust; then God received the true to himself again to be restored in the days of the restitution of all things. As priestcraft has waned in power, in like proportion have the secrets of the forces of nature fallen into the hands of the people, and now the mysteries of Diabolism may be known by anyone putting himself under the influence of its occult power. We are living in a counterfeit world, a world inverted and perverted; all things which were once in the power and possession of God's holy priesthood, have become the property of the people, to wield them as they will.

The shedding of blood for food is a counterfeit of an ordinance in the house of the Lord; God never gave to a Gentile authority to shed blood. The savage butchery of the present civilization has descended from the blood sacrifices of a polluted priesthood, and now any man may "kill and eat." The blood of God's animal creation cries to him for vengeance. Man's physical needs are what his moral nature makes them; his moral nature is the result of perverted teachings handed down from a fallen priesthood who confounded spirituality with sexuality for ages; man inherits a counterfeit appetite, he burns up his life forces and wastes his vital powers in abnormal sexuality, and hundreds of innocent victims are daily slaughtered to supply the continual waste.

The power of healing was once an ordinance in the house of Jehovah, and remained with the stewards of the mysteries of heaven until a fallen priesthood perverted the gift. When priestcraft began to wane the science of healing fell into the hands of so-called philosophers from whom it descended to the people, and now any man by picking up a few medical terms and buying a set of instruments may call himself a healer. Man's sexual appetite has brought upon him all the ills that flesh is heir to; he forgets his God and the life force of the gospel, and rushes off to a counterfeit healer; his blood is poisoned with drugs,– his pockets are emptied of his hard earnings; the skill of the physician is baffled, and diseases increase in the land.

Mesmerism and sorcery are legal descendants of the perverted spiritual powers. These forces in their purity belonged to the gospel of peace and were attended with the ministry of angels. For ages this peculiar power remained with a fallen priesthood and was enshrouded in mystery and superstition. Evil, unseen forces were substituted for the messengers of heaven, the soul force was confounded with the sex element, and spirituality was taught as being attainable only by obedience to sex law. When priestcraft began to wane, this power fell into the hands of the people, and now anyone by putting himself under the control of a foreign power may become a successful mesmerist, clairvoyant, psychometrist, etc. This power came to be called mesmerism, from Dr. Anton Mesmer, who resurrected it in the eighteenth century from the dust of obscurity where it had been hidden for ages. Sorcery and witchcraft are actual facts, and not creations of the imagination. Sorcerers and witches were said to take to themselves a fluid body, or what is better known as a familiar spirit, by whose controlling powers they foretold future events, healed the sick, and worked miracles, all of which were counterfeits of the powers of the Holy Ghost and the gifts of the gospel of peace. The witchery of earlier times and the clairvoyance of to-day are one and the same; the former was possessed of a fluid body, the latter of a controlling spirit. In either case the individuality is lost and absorbed in the influence of the shadowy control. The discoveries of lost forces are perverted to the uses of lust just the same to-day as they were in the days when priestcraft revelled in power.

In order to become a successful clairvoyant it is necessary to conform to the doctrine of affinities, which doctrine also is a perversion and a counterfeit of the pure laws governing the sexes. When superstition was at its height anyone who manifested a peculiarity or idiosyncrasy apart from the ordinary was proclaimed a witch; persons known to be possessed of or accompanied by a fluid body were called witches. Some of these possessed the power of rising in the air, and of transporting themselves from place to place by means of the controlling spirit within. This is a counterfeit power of that power of the Spirit, of which we read in the Scriptures; that is: "The Spirit of the Lord caught away Philip." (Acts 8: 39); "So he carried me away in the Spirit" (Rev. 17:3); "But Jesus hid himself . . . and going through the midst of them, passed by" (John 8: 59); "And the Spirit setteth him on a pinnacle of the temple" (Matt. 4:5. I. T).

This power of being carried by controlling spirits gave rise to the story of Mother Goose riding on a broomstick, the broomstick being a relic of the ancient divining rod. The miner's rod, the fairy's wand, the shepherd's staff, etc., are all descendants of the ancient divining rod. The stories of Mother Goose, Æsop's Fables, the Arabian Nights, the Decameron, the Pentamerone, and all fairy and giant stories have descended from the once known true spiritual powers. Good fairies and evil genii are counterfeits of the once well-known powers of ministering angels of heaven and the opposing powers of the under world. Charms and enchantments in fairy tales are perversions of customs of the ancient people of God to mark their habitations for protection from the powers of evil and from the destroyer. This custom has descended as a superstition down through the ages from a fallen priesthood, and people of all nations, customs, and degrees of civilization have made use of charms to protect them from evil. To-day scapulars are worn by Catholics to ward off diseases and charm away evil influences. These superstitions are not confined to Catholics nor indeed to any class of religionists. The counting of white horses, the making a wish upon meeting a load of hay, the fear of cutting the finger nails upon certain days, sneezing on Sunday, the observance of moles on the body and spots on the finger nails, and various other old wives' whims and fables, are just as prevalent to-day as they were in the days when a false priesthood traded upon the superstitious fears of the people; especially is this the case with certain atheists who talk all day about ridding the world of ignorance and superstition, and when walking upon the street would not for the world allow another person or a lamp-post to pass between them.

Charms were once used to cure those who were "eye bitten." The eye was believed to be an instrument of enchantment, and diseases were sometimes believed to be the effect of the evil eye of some envious witch. In mesmerism the eye is an instrument of great power, and what is now known as mesmerism was once called the "evil eye." Power to cast out devils and evil spirits once belonged to the

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priesthood of the Almighty; later they fell into the hands of a fallen priesthood, and invocations, incantations and exorcisms used by Hindoo and Arabian priests, the priests of Egypt and Babylonia, the Magi of India, the clergy of England and Scotland, and all other nations, to lay ghosts and evil spirits are counterfeits of the God-given powers of the true priesthood. Pictures of wizards are always seen dressed in the priestly garments of Aaron, the Priest. Seances held by spiritualists to-day are a relic of ancient sorcery; wherever this power has existed circles are formed for conjurations and the calling up of spirit or fluid apparitions.

The Urim and Thummin of God was once a means whereby God delivered unto his stewards the mysteries of life and immortality. A counterfeit priesthood perverted the use of this oracle to the uses of lust, and it afterward fell into the hands of men who endeavored by its use to copy the knowledge of God. These men came to be called philosophers and sages, and the oracle was known as the "philosopher's stone." The consultation of spirits by a speculator or seer by looking into a crystal or beryl, the dark shining stones used by conjurers, the working of charms by priestcraft with crystals, the Delphic oracle, and other oracles of the Heathen, were all counterfeit productions and attempts on the part of Lucifer to imitate the Urim and Thummim of God. The art of alchemy was an attempt to find the secrets of this most precious stone, the powers of which had been lost to the knowledge of man; alchemists expected to convert metals into valuable stones which would secure to them a life without end.

The knowledge of God concerning the earth and the heavenly creations descended from the priesthood of God (to whom he revealed it) through a fallen priesthood, to philosophers and sages, men wise in the wisdom of man; and now any man may become a philosopher by acquainting himself with the histories of the past, conforming to the prevailing opinions of the present, and guessing at the future. True knowledge, however, is now as in the beginning the sole property of God and of those to whom he will reveal it. Man by searching does not find out God. The power of the Holy Ghost, by which knowledge comes, is not found in books, nor can it be written. Where there is no priesthood there can be no true knowledge. Communication with the powers of the Godhead was anciently confined to the priesthood of Jehovah. A fallen priesthood put itself in communication with fallen angels and worshiped them as gods. They came to be known as the heavenly bodies, and from this arose the worship of the stars. The doctrines of the astral bodies of heathendom were perversions of the once revealed powers of the heavenly hosts. By and by dead men of earth were immortalized and worshiped as gods, constellations and satellites were named in their honor, and now any man who is smart enough to trade upon the weaker intellect of his neighbor and defraud him of his rights may become a canonized saint or deified hero and be worshiped as a god.

The wonders of astronomy were revealed to God's priesthood anciently. A fallen priesthood perverted the knowledge to the uses of lust, and counterfeit powers of the ancient science are all that remain; priestcraft consorted with the powers of evil and by their knowledge of the heavenly bodies enriched themselves by trickery. Astrology is the most ancient of counterfeit divining methods now known to man. Astral influences were believed in by all ancient nations, and astrological figures were used as a means of divination to escape dangers, guide ships aright, cause prosperous voyages, etc. All great families kept their astrologers whom they consulted in all matters of consequence. The shepherds of Chaldea were great observers of the stars and believed them to be the heavenly hosts who once talked with man. All nations have believed the stars to have great influence upon the events of earth, and the foretelling of future events by the stars, as well as by palmistry, dice, cards, and other modes of fortune telling, are counterfeits of the Spirit of Prophecy which belongs only to the gospel of peace. These modes of reading the future have all descended from a fallen priesthood, and now any seventh son of a seventh son, born under the planet Jupiter, may tell astrological lies to a people who love to be humbugged, at one dollar per head. Astrological figures have descended with their secret meanings to the "secret combinations" of our day and are made to serve the uses of lust.

The customs of Halloween Eve, of Midsummer Eve, and other celebrated seasons are relics of perverted customs of worship. Superstitions of all ages are relics of a once divine light; Heathen rites of all nations are perversions of ordinances of the house of God. The libations of wine and sacrifices, and burnt offerings of the Heathen, the mumbling of the mass in an unknown tongue, are perversions of the gifts of the gospel; the writing of mottoes and inscriptions have descended from the custom of the Hebrews of writing the law upon the gate posts and the use of phylacteries in their worship; the quelling or raising of storms by incantations is a counterfeit of the power of the gospel; the bowing down to the Madonna and images of the saints has descended through Heathendom and is a perversion of religious rites in the early worship of God.

Once the gospel of repentance was preached, and the son or daughter who wandered from the household of faith was received again with songs of gladness; the angels rejoiced, and the servants of the Most High prepared a feast of fatness in honor of the repentant one. A fallen priesthood murdered the sons and ravished the daughters of the Most High, and now any man may revel in licentiousness and become the pampered pet of society, while the prodigal who dares to return is killed by the angry elder brother to make a feast for the fatted calf.

The "elixir of life" or the secret of life everlasting was known to the ancient priesthood. The Holy Ghost, which is the life, power, and force of the gospel of the Son of God, and the great revealer of secrets, was in the possession of the priesthood. A fallen priesthood confounded the laws of life with the laws of sexuality, and "sex magnetism" came to be known as the "elixir of life" and was called the "elixir of the gods." This doctrine has fallen into the hands of the teachers of sexual science of our day, and spirituality is confounded with sexuality, and soul force is known as sex magnetism; discoveries of forces lost for ages are perverted to the uses of lust. Men have grown wise in their own conceit, and the alchemists of earlier days who expected with crucible and by transmutation of metals to find a life which never ends, is laughed at by the chemist of to-day, who in laboratory and by combination of carbon, alcohol, acids, and other elements, expects to find the laws that control life and generation. In the days before the laws were lost which made male and female one flesh, physical blending was integral; there was perfect adaptation between husband and wife; he was created in the likeness of his Maker; she was his helpmeet; each was the other's self; there was no need of local, physical blending to obtain what is called "sex satisfaction," for they were one, and the actual or local use of the generative nature was not called forth except for procreation. Man lost none of his life powers or vital forces save as he gave of his life to create a new being; his purity of life made longevity possible, and his age was as the age of a tree. Enoch and his city by obedience to the laws of everlasting life, or the gospel of the Son of God, did not see death. To-day, that great secret which made Cain Master Mahan is ripening the earth for destruction.

Man believes he is nearing the dis-

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covery of the laws which will annihilate death and perpetuate life; the sexuality which dwells within humanity is taught as the only spirituality; sex association the only way of salvation. Sex blending is but obedience to nature's demands, and only as man harmonizes with nature can he gain strength. There is no supernaturalism in all the wide universe. Obedience to sex law is taught as being necessary for the development of the soul. Ancient nations derived their knowledge of sorcery and magic from their understanding of sex power; the forces of to-day—the powers that be—are called the result of sex magnetism; sex magnetism is called soul force; soul force—so called—is a perversion and a counterfeit of that Spirit which guides into all truth. "Commerce with the gods" is revived under the name of "spirit intercourse;" the blending of spirit aura and mingling of sexual, electric spirit currents by means of unseen spirit batteries are counterfeits of that principle whereby male and female were made one flesh, and which for ages has been lost to the knowledge of man. The controlling spirits of modern spiritualism work upon the generative nature, and sex power is taught as the only element which will redeem the earth and keep the world from reverting back to barbarism; the laws of heredity are distorted and abused. The atheist is moved by the same impulses that move the spiritualist; the same influences impel him to action; the results of his doctrines and arguments are the same, and all his movements are prompted by the same occult forces that move the spiritualist. The only difference between them is in the name given to the forces which control them; the one claiming that they are nature's forces, the other calling them spirit influences. Both teach that sexuality is life; their doctrines are backed up by arguments hard to refute, and thousands are bowing to their dictum. Nothing but the gospel's presence on the earth makes it possible for man to recognize the fallacies.

O, Saints of the living God! How many of us are awake to the dangers before us? We claim to have the true light and the perfect way. Do we show it by our lives? Some of the revelations of the latter days were given as the Mosaic law was given, because of transgression. A fallen priesthood transgressed the laws, changed the ordinances, and broke the everlasting covenant; the priesthood and ministry of every nation and religion has been and is a counterfeit of the true and holy priesthood of God. The counterfeits which the world has been accustomed to for ages we could not discard in a moment, and revelations were given according as we could bear them; we must be fed upon milk until we were able to eat meat. *Now* the call is to "come up higher." We, as a people, have not as yet begun to know the powers of the Holy Ghost, compared with what is yet to be revealed.

Sunday School Associations.

FAR WEST.

School association held three sessions at German branch, Missouri, June 23 to 24, 1893; Charles P. Faul first associate superintendent, L. Niedorp, secretary. Schools reported: Stewartsville, of Stewartsville. North Mission number one, of St. Joseph. Florence mission, of St. Joseph. Pleasant Grove, of Stewartsville. Rising Star, of Stewartsville. German, of Stewartsville. Mt. Pleasant, of Cameron. Zion's Star, of St. Joseph. Mission, of Kingston. Edgerton Junction not reported. Speeches important to Sunday schools were made by C. P. Faul, John Rounds, R. Archibald, Sr., Wm. Booth, D. J. Krahl, J. C. Elvert, Sisters Mack, Mary Hinderks, Simmons, Minnie Olds, Head, Peterson, and others. Bro. T. W. Chatburn addressed the convention on general principles, was glad to see so many delegates present, never felt such an interest in Sunday school work as he did in the last year. T. W. Chatburn was chosen to fill the vacancy as superintendent for the next nine months. A vote of thanks was tendered to Uncle Mark Forscutt for past services in the district. Report of district treasurer was accepted. A membership of 476 was reported of nine schools. Resolved that the district Sunday school association tender their thanks to the German Sunday school for their well-rendered and instructive entertainment. This was a pleasant convention. Adjourned to meet with the Kingston Sunday school, September 23, 1893.

Miscellaneous Department.

REUNION.

The Northern Missouri and Southern Iowa reunion will be held at Maysville, Missouri, commencing on the 19th of August and hold over two Sundays. We cordially invite all the missionary and local force within the territory mentioned to come over and help us. The grounds are well fitted and prepared. There will be tents on the ground to rent at a nominal price, wood and water, also yard room for teams free. Bring along a roll of blankets or quilts and your cooking utensils and arrange your affairs for a ten-days' meeting. Grounds are situated on the Rock Island Railroad. Platform close to grounds. All trains will stop for our convenience. We expect President Joseph Smith, Bishop E. L. Kelley, Elders Joseph Luff, Wm. Bozarth, J. C. Foss, H. C. Bronson, John Rounds, S. W. L. Scott, and others. We particularly invite the Independence, Decatur, Northeastern Missouri, Nodaway, and Far West districts to join with us in this our first effort to establish a nucleus around which we may gather in force in future years. Come, brethren of the above districts, all ye local men and preachers, we want your assistance in this meeting. We want to hear your voices in praise and prayer and hear you each tell the old story we love so well.

By order of Reunion Committee.

REUNION MINUTES.

Southern California reunion convened at Downey, July 14, with J. F. Burton president, G. H. Hilliard assistant, A. Carmichael secretary, Alonzo Jones chorister, Sr. Patterson organist, Brn. Earl and Hendrickson janitors, and Brn. Dana, Crum, and Wixom watchmen. Forenoon, prayer and testimony in charge of Bro. Burton. The calm and peaceful influence of the Spirit prevailed—a forerunner of the blessings to be received by the Saints during their present meetings.

Preaching in the evening by Brother Hilliard; meeeting in charge of Brother Burton. The speaker forcibly and logically showed the necessity of an undeviating law and the unchangeability of God. An attentive audience showed their appreciation.

Preaching on the 15th at ten a. m. by Bro. D. Harris; subject, "The Foundation of the Church of God."

Testimony meeting in the afternoon, in charge of Alonzo Jones and Nelson VanFleet. Truly "The Spirit of God like a fire was burning" throughout this meeting. The manifestations of the gifts, with the promise to the Saints, that they, if humble and prayerful, would at this reunion receive greater blessings than ever before, showed that our heavenly Father still claimed and led his people. Up to the present writing the spirit of liberty holds sway. This place has been a hard one to reach. In times past it has been almost impossible to secure a place in which to preach. Our present session is being held in a large tent given to us, without the asking, to use throughout the entire time.

The future success of the work is indeed bright. The spirit of inquiry is also prevalent. Let the Saints arise in the strength of Israel's God, moving in concentrated and harmonious action and victory is ours. Preaching in the evening by Bro. Chas. Baly, assisted by G. H. Hilliard; subject, "The new birth and its necessity." As the voice of our young brother rang over the audience we felt that God would indeed bless him and at the end of his discourse we saw clearer than ever the necessity of the new birth. The attendance keeps increasing.

CONFERENCE NOTICES.

Des Moines district conference will be held at Runnels, September 2 and 3, the Sunday school convention being held on Friday, the 1st. It is earnestly hoped that both the convention and the conference will be well attended. The pieces selected in the Winnowed Songs for the convention are as follows: Numbers 186, 13, 6, 72, 136, 8, 24, 88. These are on the programme. Further selections are numbers 7, 102, 70, 27. By order of district president, W. C. Nirk.

O. B. THOMAS.

NOTIFIED TO APPEAR.

Bro. George and Sr. Alice Martin, formerly members of the Palmyra branch, but whose whereabouts are now unknown, are notified to appear to make answer to charges for unchristianlike conduct preferred by the Palmyra branch of the Church of Jesus Christ of Latter Day Saints, on August 7, 1893, at the church, at eight p. m. By order of

R. O. SELF, Teacher of Branch.

HIGH PRIESTS' QUORUM.

About a month ago I sent to each member of the Quorum of High Priests a copy of the Circular List, which includes the names of all who have ever been counted as High Priests in the Reorganized Church of Christ, with the dates of death, etc., of those lost.

If any have not received the list please notify me.

H. A. STEBBINS, Sec. of Quorum.
LAMONI, IOWA.

It has been calculated that the annual income of the London Hebrews is nearly five million pounds, which means that they are two and a quarter times richer than the Gentiles.

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SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Ready aid to the Independence church and for gathering a substantial Reserve Fund to help the work wherever needed should receive encouragement from every Latter Day Saint.

With this accomplished, the church will be placed in a position to rapidly advance in its work, a condition we have all long prayed and hoped for. Now, if every member will do his or her duty the answer to these prayers will be fully realized.

While others may feel content to stand still and wonder in these troublous commercial times or fall into the vortex—let the Saints stand by their faith and show to the world that they are the disciples of the Master.

Ever hopeful of the victory,

E. L. KELLEY.

LAMONI, Iowa, Box 140.

Balance at former report.....				$569 90
Sr. Minnie Nicholson, Lamoni, Io...				5 00
Samuel Weldon, Walnut Creek, Cal.				1 00
Elmer Weldon,	"	"	"	1 00
John Weldon,	"	"	"	25
George Weldon,	"	"	"	50
Maud Weldon,	"	"	"	10
Minnie Weldon,	"	"	"	10
Iowa Weldon,	"	"	"	10
Mrs. S. Weldon,	"	"	"	25
Frank Tackley,	"	"	"	1 00
Josiah Smith,	"	"	"	1 00

Reported by James Kemp, Colorado:—

David Crow,	Colorado,.....	2 00
James A. Kemp,	"	2 50
George W. Kemp,	"	2 50
Samuel H. Eye,	"	1 00
Perry A. Kennedy,	"	1 00
Joseph Schmutz,	"	50
Mary Murphy,	"	25
Elizabeth Elliott,	"	25
Sr. H. E. Banta, Lamoni, Iowa.....		10 00
James M. Kelley, Macedonia, Iowa,		5 00

NOTICES.

Decatur district Priesthood Meeting will be held at the brick church, Lamoni, on Thursday evening, August 3 a 7: 30. All the local priesthood are requested to attend or report by letter their willingness to do local labor. WM. ANDERSON, Dist. Pres.

MARRIED.

DAVIS—WALKER.—At the residence of the bride's mother, Lamoni, Iowa, July 12, 1893, Mr. A. Dwight Davis, of Blue Earth City, Minnesota, and Sr. Frances H., daughter of Sr. Marietta Walker, were united in marriage by Elder H. A. Stebbins. Many friends were present to wish them joy and every good upon life's journey. They left Lamoni on the same day for Blue Earth City, there to make their home for the present.

WHITEHEAD—ARCHIBALD.—At Saint Joseph, Missouri, July 13, 1893, Bro. Gilbert J. Whitehead and Sr. Nellie Archibald were united in marriage by Elder H. A. Stebbins. Brother Gilbert is a worthy young business man of Saint Joseph, and Sister Nellie is the daughter of Bro. and Sr. R. Archibald, who are known to many Saints in Iowa, Missouri, and Southern Illinois.

NOBLE—CADY.—At the home of the bride's parents, Chicago, Illinois, Tuesday evening, June 13, 1893, Bro. W. C. H. Noble to Sr. Jennie Cady, Elder M. H. Bond officiating. After the ceremony and supper the bride and groom left for Detroit, followed by good wishes of the Saints and friends assembled.

Every unmarried man is considered a boy in Corea, though he should live to be a hundred.

A fool is sometimes wise, but a wise man is never a fool.

World's Fair Excursion rates *via* Burlington Route. Round trip rate $17.50; tickets on sale June 4 to October 31; final limit for return November 15.

Special World's Fair excursions commencing July 17, $15.00 for the round trip; date of sales July 17. Tickets good returning *only* upon the dates of July 21 and July 28.

July 24 tickets good returning *only* upon the dates of July 28 and August 4.

July 31 good to return on *only* August 4 and August 11.

August 7 good to return on *only* August 11 and August 18.

For further particulars, address or call on local agent, C. B. & Q.

EXCURSION RATES FOR SELLS BRO. SHOW.

At Leon, August 4: Rate for round trip 60 cents. Mt. Ayr, August 9; Round trip 83 cents. Grant City, August 8; Round trip $1.71. Bethany, Missouri, August 7; Round trip $1.26.

ITEMS OF INTEREST.

AFTER a sharp and bitter struggle the army bill in a modified form has passed the German Reichstag by a vote of 201 to 185. The most of the votes for the measure were North German. South Germany, particularly Bavaria, was inflexibly hostile. Now that the bill has passed it will be in order to so regulate taxation as not to make the military increase an overwhelming burden on the people, which the government has promised to do. The narrow majority obtained by the government indicates that when a similar struggle comes again the people will be triumphant. They were only overcome this time by the political combinations of small factions, which may not be possible again.

BERLIN, July 13.—At to-day's session of the Reichstag, Dr. Osann, a National liberal, moved the adoption of a resolution declaring that, in consequence of the fodder famine, the proposed army maneuvers ought not to be proceeded with.

BALTIMORE, Md., July 13.—The indications are that there will be a large amount of hay shipped from Baltimore to France, owing to repeated shortage of hay and forage crops in that country. It is said that already the shortage has reached such a point that many cattle have been slaughtered, and the exorbitant price of $40 and $50 a ton is being paid for hay in England. Great Britain is also in need of hay, and considerable anxiety is said to exist abroad regarding the extent and character of this year's crop in the United States. The British steamship Broombaugh has been chartered to carry 500 tons of hay as part cargo to the continent. It will sail this week. A firm has also chartered the British steamship Sir William Armstrong to load 500 tons of hay for Europe.

Three German anarchists named Muller, Peuckert, and Erb have been expelled from Switzerland by order of the government.

The House of Commons has agreed on an address of congratulation to be presented to the Queen upon the recent marriage of the Duke of York and Princess May.

Gen. Reyes has dispelled the illusion concerning his political aspirations by addressing a card to the public in which he denies that he is in any sense a candidate to succeed Gen. Diaz in the Presidency of Mexico.

ST. PETERSBURG, July 16.—The Jews of Yalta, in the Crimea, refused to obey the decree to retire within the pale. For several days the clergy exhorted the rest of the population to rise and expel them. Last week an anti-Jew mob took possession of the streets, broke into houses occupied by Jews, and tried to drive the occupants from the town. The Jews fought back. Dozens were dragged into the streets and were beaten. Many were killed. The houses owned by Jews were plundered and wrecked. Troops were called to the town to restore order. None of the rioters was killed and only a few were injured.

WASHINGTON, D. C. July 15.—Surgeon-General Wyman of the Marine Hospital Service to-day received a message from United States Consul Ewing at Alexandria, Egypt, saying that there is absolutely no cholera in or in the vicinity of Alexandria.

CARDIFF, July 19.—The British steamer Blue Jacket, from Marseilles, arrived at Cardiff to-day. It had cholera on board and was ordered in quarantine. The Blue Jacket sailed from Kertch, in the Crimea, June 24. It called at Constantinople and proceeded thence to Marseilles, from which port it came direct to Cardiff.

VIENNA, July 18.—The drought which prevailed for so long in Austria caused a great falling off in the yield of oats, and as a consequence the price of that grain has risen. The government has issued an order that if there should be any further advance in prices the horses belonging to the army shall be fed on a mixture consisting of one third corn and two thirds oats.

It is stated at Rome by good authority that the German Government has intimated to the Vatican that no official opposition will be made in the Reichstag to the Centrists' proposals looking to the adoption of a law allowing the return to Germany of members of the Catholic religious orders.

Mr. Rodd, who is acting as British Consul-General at Zanzibar during the absence of Sir Gerald Dortal in Uganda, is about to start to take over Mombasa, which the Witu company is evacuating.

OTTAWA, Ont., June 29.—The Thompson criminal law goes into effect Saturday. The lottery law has been greatly altered. Hitherto those dealing in lotteries were subjected to small fines. Under the Thompson code the offenders will be liable to two years' imprisonment and $2,000 fine. This law applies to all games of chance except church fairs. The Credit Foncier Dubas and Credit Foncier Franco, two Quebec lotteries, are exempted from the act.

WASHINGTON, D. C., July 16.—An epidemic of wars in various parts of the globe is surprising State and Navy Department officials. Secretary Gresham remarked yesterday that he had never heard of so many revolutions at one time, and found himself wondering what was going to break loose next. Secretary Herbert is equally astonished and harrassed by the many demands made upon his department for ships, by reason of the troubles in Nicaragua, Brazil, Peru, Samoa, Siam, Corea, Hayti, Hawaii, and Venezuela. He said that the revolutions were getting out of proportion to the number of ships, and he hardly knew where to turn as each new necessity arose for the presence of a ship.

WASHINGTON, D. C., July 19.—The Chief of the Bureau of Statistics reports that the total values of the exports of merchandise from the United States during the six and twelve months ended June 30, 1893, as compared with similar exports during the corresponding periods of the preceding year were as follows: Six months ended June 30, 1893, $388,155,440; same period in 1892, $479,152,953; twelve months ended June 30, 1893, $847,423,147; same time in 1892, $1,030,288,148.

The values of the imports were as follows: Six months ended June 30, 1893, $496,605,701; same period in 1892, $431,727,541. Twelve months ended June 30, 1893, $941,076.128; twelve months ended June 30, 1892, $827,402,462.

Mr. Charles Hindley, auothor of the "Mother Shipton" prophecies, recently died at Brighton, England.

YANKTON, S. Dak., July 18.—Reports reached Yankton to-day which indicate that within a territory of twenty square miles in Cedar county, Nebraska, growing crops, fruit trees, and window glass worth $500,000 were

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destroyed by the recent storm. The storm crossed the river from the South Dakota side, at the eastern edge of the Lyttle ranch, ruining a forty acre cornfield there. Its general direction was eastward, swerving to the south as it proceeded, and from Lyttle's east to Menominee in Antelope county scarcely a farm escaped injury. Four miles will not cover the width of the storm, and grain fields and prairie are as smooth as though heavy iron rollers had passed over them. The trees along the roads for miles are stripped of leaves and huge splintered stumps tell a story of a fearful wind. Farmers say that windows were broken in by chunks of ice as large as eggs. Adolph Mischke, one of the leading farmers of the couuty, suffered the loss of 250 acres of oats, his large orchard, his garden, and hundreds of chickens. He is practically ruined. A dozen others suffered almost as much. Fears are expressed that they will be unable to live during the winter without help.

STILLWATER, Minn., July 14.—A cyclone passed through the southern portion of this city about 3 o'clock this afternoon. Its course was from southwest to northeast, and not more than 100 feet in width. As a result two men now lie dead and seven others are injured.

PARIS, July 16.—Rear-Admiral Humann, who was in command when the gunboats Inconstante and Comete crossed the bar of the Menam River and proceeded to Bankok, has made a brief report of the incident to the government. The gunboats did not fire on the Siamese forts at the river's mouth, he says, until the forts, without any previous warning or demand, had fired on the gunboats. M. Pavie, French Minister resident in Bangkok, has been instructed to protest against the firing from the forts as an indefensible act, constituting a violation of international law, inasmuch as the friendly relations established between France and Siam by the treaty of 1856 had remained unimpaired up to that time. The Secretary of the Siamese Legation in Paris denies in an interview that the Siamese were the aggressors in the affair. The conflict was due, he says, to the fact that the French commanders misunderstood the orders of their government not to cross the bar.

PARIS, July 18.—The vigorous but carefully worded speech of the Foreign Minister concerning Siam in the Chamber this afternoon produced an excellent effect, and the government received kindlier treatment than it has known since its advent to office. The vote of confidence was unanimous. M. Develle told the history of the Paknam incident; he also said the government had promised to inform England of any intention to bombard Bangkok, but his surprise was great at the recent language of the British Foreign Minister, and he had informed her Majesty's Government of the French feeling on that subject. It was true the French Government had countermanded the order to enter the Menam, but when the French officers were fired upon they then forced the bar, and they had done well. Tremendous cheers greeted this statement. The acts of the Siamese Government, said M. Develle, could be endured no longer.

If Siam did not make complete reparation for the murder of M. Grosgurin, the French Inspector of native militia, by a Siamese Mandarin, and for the other acts for which France demanded satisfaction, the French fleet would blockade the Mekong River. The Foreign Minister further said that if it became necessary to bombard Bangkok, the Siamese capital, to enforce the demands of France, sufficient warning would be given to the representatives in that city of the foreign powers to enable them to protect the subjects of their respective countries.

The latest incident from Siam is that a French officer who was ordered to hoist the French flag on the steamship Jean Baptiste Say, aground in the Menam, was attacked and driven away, while the Siamese kept their own colors hoisted. The irritation against England is increased by the fact that Lord Rosebery attributed equal importance to the Siamese explanation of the Grosgurin murder and affairs in the Mekong region as to the French statement. There is a loud demand that England shall be made to mind her own business, and Mr. Develle's speech shows that such is the intention of the government. Siam will be obliged to reply to the French ultimatum demanding the cession of the Cambodian provinces of Baltambang and Angkor and satisfaction for the various outrages on the French within twenty hours of its receipt.

LONDON, July 19.—A dispatch to the *Central News* confirms the report published by the Paris *Soir* yesterday to the effect that M. Develle, the French Foreign Minister, had telegraphed to M. Pavie, French Minister resident in Bangkok, the terms of an ultimatum that the Minister resident is to present immediately to the Siamese Government. According to the ultimatum only twenty-four hours are given for Siam to make answer to the French demands.

HALIFAX, N. S., July 17.—The French warship Magon has arrived here. The Hon. Isidore La Blanche's flagstaff flew the tricolor over the British ensign, but as soon as this came to the the notice of the Dominion man-of-war Admiral Knowlton, K. C. B., promptly rowed ashore and ordered the enthusiastic Acadians to reverse the position of the flags and the British ensign was put on top.

Honest Judge Job Lippincott ofJersey City, N. J., refused to discharge the grand jury, and arraigned the jurors in scathing terms for ignoring the lotteries which flourish there in defiance of law.

CHAUTAUQUA, N. Y., July 19.—A society to be known as the "American Institute of Christian Sociology" was formed here to-day. Some of the leading educators of the country are interested, Bishop Vincent being one of the chief promoters of the organization. The objects of the society are to claim for the Christian law the ultimate authority for rule in social practice and to apply the teachings of Christianity to social and economic difficulties.

August Meyers and Roy Keefe, who were injured in the Pomeroy, Iowa, cyclone, died in Sioux City, making the total number of deaths seventy-five.

ST. PETERSBURG, July 13.—The last weekly official report on the cholera epidemic gives the following figures for the provinces where the disease prevails:

Podolia, 310 new cases, 100 deaths; Bessarabia, 35 new cases, 15 deaths; Orel, 32 new cases, 12 deaths; Khaerson, 18 new cases, 9 deaths; Toula, 8 new cases, 3 deaths.

The vote on the first clause of the army bill in the German Reichstag was 189 to 178, in its favor. Prince Bismarck voted with the government.

The mortality from prostrations caused by the excessive heat has been considerable among the poor, especially among children, in New York City.

The government has placed the first gun of modern ordnance for the protection of New York in position at Sandy Hook. It is fifty-one tons in weight and is thirty-six feet long. Visitors are not admitted to it. A guard stands at the sally port and forbids entrance to every person unless he is a workingman or an officer of the government. The purpose of this secrecy it to prevent foreign officers from obtaining information concerning the position of the gun and the construction of the gun carriage, which is worked on a hydraulic plan that is believed to be known only to officers of this government.

LONDON, July 19.—Delegates representing 248,000 coal miners in various parts of the country met in Birmingham to-day to consider the proposal of the mine owners to reduce wages 25 per cent, the cut to go into effect July 28. There was a wide divergence of views as to the course to be followed, but after a somewhat heated debate a resolution was adopted declaring that the conference was opposed to the reduction. Delegates representing about 198,000 miners supported the resolution, while the representatives of about 50,000 miners voted against it.

No decision was reached to-day on the question of a strike if the mine owners persist in their intention to make a reduction, but decisive action will probably be taken before the conference adjourns, which will not be until Friday. The general opinion is that the Miners' Federation will order a strike and the market for coal has already responded to the fear that the coal supply will soon be shortened. Prices show a considerable advance and many factory and mill owners have already laid in large supplies.

A fire in the Bevis-Marks district caused a loss in property of $7,500,000.

Crickets are doing immense damage to crops in Idaho.

The financial situation has not improved. During the past week several of the leading banks of Denver, Colorado, and Kansas City, Missouri, have closed their doors because of heavy runs upon them. Failures of banking institutions and business firms are now frequent throughout the country. With the promise of good crops generally a hopeful feeling prevails among financiers.

TIEN TSIN, July 20.—Information has been received here from Pekin to the effect that China has taken measures to support Siam as against the French, Siam has for many years paid tribute to China, but only as a matter of usage and convenience, and it is now apparent that China is determined to assist the Siamese against French encroachments upon their territory. The interference of China will add a most interesting feature to the Franco-Siamese dispute, and will probably result in a modification of some of the demands of France as contained in her ultimatum.

Washington telegrams of the 20th state that Controller of the Currency Eckels states that despite recent pressure national banks throughout the country are in good condition. The Controller appreciates existing conditions, and is doing everything he can to alleviate the strain and to restore confidence. He stated that depositors should do what they could to aid reliable banking institutions and restore confidence: "It is my intention where a bank has been properly conducted and whose assets under ordinary circumstances would have permitted it to remain solvent to give the institution every opportunity to resume business. All the Denver banks that failed were well conducted and every opportunity will be given them to reopen." Deposits are now being freely made at Denver.

London and Paris cablegrams of the 20th indicate that the Franco-Siamese incident may bring about a serious condition of affairs, possibly involving England, China, France, and Russia in the difficulty. Two French newspapers report that Russia is officially pledged to support France in Siam. The statement is published in Paris that Baron Mohrenheim, Russian Ambassador to France, officially informed the French government that Russia would support France on all the points involved in the Siamese difficulty. It is further said that the Russian fleet in Chinese waters is under orders to proceed to the Gulf of Siam for the purposes of supporting the French and protecting French residents in Siam. After a cabinet meeting in London, the Earl of Roseberry, Secretary of State for foreign affairs, communicated with the admiralty concerning the disposition of the fleet in Asiatic waters. Later in the day special orders were dispatched by the admiralty to the commander-in-chief of the Chinese division of the fleet.

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THE INSTRUCTOR.

Elder G. T. Griffiths' book, The Instructor, will be on sale about August 1 next. The work, as announced by him, is a compendium of the Faith and Doctrine of the Church.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

THE RAILROAD ACROSS SIBERIA.

THE whole length of the main Siberian line is four thousand seven hundred miles, and its estimated cost is one hundred and ninety-six million dollars. The line, with branches, will cover five thousand miles, to be built by an expenditure of two hundred million dollars. The present programme provides for the completion of the main line to Krasnoyarsk in 1896 and to Irkootsk in 1899, and of the entire road in 1904, but whether this can be fully carried out is somewhat doubtful. Conceding the financial ability of Russia, the main difficulty will be found in the supply of labor. It should be mentioned that the estimate given is for a line with steam ferries at the four or five great river crossings, where bridges would add five million dollars or more to the estimated cost. It is reasonably certain that Vladivostok will not be the permanent Pacific terminus. That port is too far north and is not a sufficiently convenient harbor for the purpose. There is no doubt that a secret but careful reconnaisance has been made of the Corean ports and that one of them will be the terminus as soon as the time is ripe for its acquisition by diplomacy or force. Of course nothing is said about this openly as yet, but the purpose exists and the plan will be carried out in due time.

As to the commercial importance of the Siberian railway there may be different opinions. The steppes of Western Siberia are susceptible of settlement and cultivation, and may add a considerable area to the wheat fields which compete with those of America. The river valleys of the Amoor region are also capable of cultivation and may in time support a large population, while the Oussouri country is known to be rich in coal and iron. The long stretch of over fifteen hundred miles from Tomsk to the headwaters of the Amoor, however, can never have much local traffic. The climate and soil alike forbid settlement, and a small business in horses and cattle from the nomad herds and in lumber from the forests of the Irtish and the Western trans-Baikal, with the supply of the mining regions on the slopes of the Jablonnovoi, will be the most that can be expected. Through commercial traffic to the Pacific cannot be large, though the Chinese trade will be an item of considerable importance on the western half of the line and is a traffic capable of development with the facilities which could be furnished by the proposed railroad. With all allowances for growth, however, it is safe to say that, if the road is regarded simply as an investment for capital, its commercial prospects would not warrant its construction for many years to come.

The main purpose of the line is not commercial, however, but military and political. The trans-Caspian railway has consolidated and made permanent the Russian power in Central Asia and its extension to Khokand and Tashkend, now well under way, will make an excellent supply line for an army invading China from the West. The Siberian line on the other side will be a base line for operations from the north and east and the ancient empire will be placed at a serious disadvantage. The shrewdest of the Chinese statesmen are aware of this, and their efforts to strengthen their northern frontier are in contrast to the supineness of the English, who seem now, as usual, to rely altogether on their naval force to check the designs of their great rival in the East. It is undoubtedly a perception of these possibilities which has made the project a favorite one in the imperial circle and brought about the conditions necessary to secure its early execution. The official order calls for the completion of the entire road in 1904; and while it seems hardly possible that the work can be completed in ten years with the means at hand there is little doubt that the opening decade of the twentieth century will see the completion of the trans-Asiatic railroad.—*Engineering Magazine.*

TO ALL INTERESTED IN SUNDAY SCHOOL WORK.

The General Sunday School Association at its last annual conference appointed the undersigned a committee to compile and arrange a song book suitable for use in the Sunday school. Having completed all necessary preliminary arrangements, we do hereby earnestly request and solicit original and selected contributions for same.

We desire either words or music or both. Contributors, however, are requested to observe the following:—

(1.) Contributions must be of the highest standard attainable by the contributor.

(2.) Contributions must be written legibly and neatly. Musical contributions must be upon regularly ruled music paper. Those not having same can obtain it by sending three two-cent stamps to the secretary, who will furnish a liberal supply. Word contributions should be on separate sheet.

(3.) Contributors who send words should endeavor to have same embody such truths and principles as can be readily understood by children. As the general desire is for a book in accordance with our views and faith, contributors should endeavor to meet this want.

(4.) Musical contributions should be bright and pleasing, such as can be familiarized by children, and within the range of their voices.

Since it is the desire and aim of the committee to furnish a book equal to the best, no contribution failing to reach the required standard will be published. Those having contributions, however, should not hesitate to send them in for examination. Contributions will not be returned unless requested with return postage. Those desiring words for which to compose music will be furnished a selection upon application to secretary. Contributions may be sent to any member of the committee as below.

It is earnestly desired that those interested in Sunday school work will do what lies in their power to advance this feature. As the need of a suitable song book seems to be universal, the committee desires promptness and concert of action on the part of all interested. Let us then "To the Work."

F. G. Pitt, Chairman, 1477 N. Halstead St., Chicago, Illinois. Arthur H. Mills, Secretary, Independence, Missouri. Ralph G. Smith, 6113 Howe St., E. E. Pittsburg, Pennsylvania. Dora Young, Dow City, Iowa. Lucy L. Lyons, Lamoni, Iowa.

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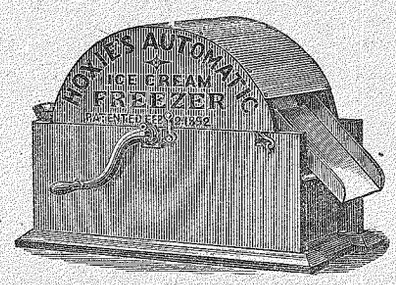

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, August 5, 1893.

CONTENTS:

EDITORIAL:
A Severe Arraignment.....485
Unholy Work of Gossipers.....487
Tobacco and Sight.....487
MOTHERS' HOME COLUMN:
The Gospel Covers it All.....488
LETTER DEPARTMENT:.....490
ORIGINAL ARTICLES:
Immortality of Man, Acquired and Inherent.....494
ORIGINAL POETRY:
Three Hours of Prayer.....497
CONFERENCES:
St. Louis.....497
London.....497
Northeastern Missouri.....497
Eastern Maine.....497
Nodaway.....497
MISCELLANEOUS:
Two Days' Meeting—Kewanee District.....498
Reunion—Southern California.....498
Donations for Independence Church and Reserve Fund.....498
Conference Notices.....498
Items of Interest.....499

A SEVERE ARRAIGNMENT.

WE publish below a sermon delivered by Rev. Savidge which appeared in the Omaha *Bee* of Monday, July 24. It was sent us by one of the brethren who says of Mr. Savidge: "He is one of those plain, earnest men; he does not even wear the cloth. Most or all of his work is among the poor and lowly ones. I remember when he was pastor of one of the fashionable churches. He was always loved by the common people:"—

SCORED BY REV. SAVIDGE.

MODERN CHRISTIANITY DENOUNCED.

Rev. Charles W. Savidge preached at the People's church last evening on the subject "Is Modern Christianity a Fraud?" He took the affirmative and poured hot shot into a few preachers in particular and modern Christianity in general. The following is what Rev. Savidge said:—

What is modern Christianity? It is not that divine system of religion foretold by the prophets and established by Jesus of Nazareth. Modern Christianity is no more like the faith that Jesus taught than the paste diamond is like the real stone, but the sham is not really deceiving many, for the soul detects the false and cries out for the Christ of the New Testament, who was born in a manger, who went about doing good, and died on the cross for sinful men. Modern Christianity is a faith which has been manufactured to suit the unchanged hearts of a vast multitude in the present day. The modern church is the church of prophecy. (2 Timothy 3: 1–5.)

I am prepared to give my reasons for my position. God says, "Be ready always to give to every man that asketh you a reason of the hope that is in you with meekness and fear." The Christ of Holy Scripture is not the Christ commonly worshiped to-day.

Matthew 1: 21 says: "Thou shalt call his name Jesus, for he shall save his people from their sins."

Jesus of Nazareth saves from sin. He is the soul's deliverer. He changes character.

He also deals with the bodies of men. He feeds the hungry multitude, he heals the bodies of the afflicted and restores sight to the blind. Jesus of Nazareth has not and cannot change for he is God.

He also gives sure hope of heaven. Hear the Apostle Paul ring out the words: "We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Thousands have said with him: "To live is Christ, to die is gain." Now contrast the modern popular Christ with Jesus of Nazareth.

RELIGIOUS JULIUS CAESAR.

The modern Christ is not a person, but rather a myth or an idea. He is a sort of religious Julius Caesar, who did wonderful things ages ago, but who does not help man in his agony and bondage now. This popular Christ does not change character. I know this by what I have seen and known of myself. In my ministry I have known, just as every minister knows, that some were true,—the true metal has the ring that even devils know,—but I also knew that the great majority were still the slaves of sinful appetites and passions. They were making a profession of religion without having really gone to the Deliverer.

Men and women can be members of the modern church and profess to be followers of this make-believe Christ and be just as tricky and impure as anybody. The great majority live just as their neighbors do, only they profess to believe in Christ and their neighbors do not. Jesus of Nazareth makes a man true to the heart's core. He does not attempt to pass us for pure, but he enables us to be pure. This make-believe Christianity does not change character. Let me tell you what the street car men say, and I believe them. They say they would rather haul theater people than church people, because some of the people who ride to church on their cars on Sabbath are more full of tricks. They have to be punched for their nickles though they are carrying their Bibles, and if the car does not stop exactly at the right spot, the forced Sunday toiler is reported in many cases.

You may be a follower of this sham Christ and not even be truthful. Later years it is coming on me with awful force that a vow taken at the altar of God is binding on the soul. Well, do you know that when I made up my mind three years ago, that I would keep the Methodist Episcopal Discipine, that church in this part of the country, through her ministers and members, made fun of me. I shall not forget Bishop Newman's words. I will now read you these rules and ask you who keeps them or attempts to do so, unless it be some big fool like myself.

But I tell you God will hold men to the vows they make him. He says it is better not to vow than to vow and not pay. He desires truth in the inward parts.

This sham Christ gives no peace or joy, and makes sport of the idea that Jesus of Nazareth can do anything for the body. They say he quit the work of healing long ago. Well, I say, If he has, he is a sham, for he is God and changes not. Jesus says, (John 14: 12,) "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto the Father." Skeptics and infidels say, "We do not see these transformations of character, nor the sick healed. We want to see these things." I do not blame them for demanding the demonstration of these things. Man is so made up that he cannot believe without evidence. These great stories of what Jesus did long ago will not be credited much longer if his people are not examples of the divine work. And this false Christ gives no substantial hope of heaven. A multitude will fail in the final examination before the throne.

DOCTRINES OF MODERN CHRISTIANITY.

Again we notice the great difference between the doctrines taught by modern Christianity and those of Jesus Christ. There were two doctrines taught by Jesus which are very little emphasized by the church of to-day. He taught that in order to enter heaven we must have pure hearts and live holy lives. Is this all-important truth much insisted upon to-day? I had been in the ministry seven years before I could define holiness. My teachers in the gospel allowed me to be ignorant of the great, essential truth, and they even cautioned me against seeking a clean heart. But when my soul-hunger drove me to God, he showed me the meaning of those words, "Blessed are the pure in heart, for they shall see God." Oh! I came to see the deep meaning of the "straight gate and narrow way."

Popular Christianity does not preach holiness, but many ministers openly oppose it and say the experience cannot be lived on earth. But the Bible says, "Without holiness no man shall see God."

The other doctrine he spoke in tones of love and yet awful warning was that sin would surely bring its fearful punishment. He did not pose as an artist, yet he painted pictures of hell that no guilty soul can look at without a shudder. The modern church has ceased to preach this awful truth till hell is breaking out all about us. Notice too, the difference between the Bible preachers and those of to-day.

PREACHING AS A SNAP.

They left all to follow Christ. But the ministers now find all by following the Lord. Preaching is a paying business—in other words it is a snap. Ministers now are most successful business men. They own houses and lands and loan money at exorbitant rates of interest. I borrowed money of one minister in this city and for several years paid him ten per cent in hopes that I might save my home for my family, while a Catholic coachman only charged me six per cent.

Paul made tents for his bread, but many modern preachers are modern Shylocks, who will have their money or their pound of flesh. Last winter I needed nearly three hundred dollars to relieve several cases of distress. I sat down and thought of all the men I knew who would be the most willing to let me have it. Who do you suppose I went to—the minister? No. A gambler, one of my neighbors, whom I have known for ten years—who knows he is wicked and says so, but who, thank God, is neither a Pharisee nor a hypocrite. That man gave me the money without security. That gambler will not be saved unless he washes his hands from sin and makes a direct line for heaven. But I tell you some of the modern preachers will have to hustle, too.

LOOKING FOR GOLDEN SLIPPERS.

I make the charge and I can prove it, that

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some of the ministry of to-day are greedy for place and for gold. They use the tricks of the politician to secure the best places. I know whereof I speak and, if necessary, I can give names and facts. The "divine call" has come to be the loudest where the salary is the largest. The modern church, in order to pay the high salary of the ministry, has, in many instances, made merchandise of the house of God, selling the seats to the highest bidder. This is business, it is worldly shrewdness, but the name of Christ has no place here.

In the mad scramble for money and place, the ragged poor have been turned from the place of worship. But perhaps their loss is small, for no man ever yet preached Christ who did not preach him for Christ's sake. Edward Irving, the writer and actor said: "The missionary after the apostolic school is a man without a purse, without scrip, without a change of raiment, without a staff; without the care of making friends or keeping of friends; without the hope or desire of worldly good or fear of worldly loss; without the care of life; without the fear of death. He has no rank, country, or condition; a man of one thought, the gospel of Christ; a man of one purpose, the glory of God. A fool and content to be reckoned a fool for Christ; a madman, and content to be reckoned so for Christ."

This is a true picture of the real minister of Jesus. The modern machine-made thing looks very different. God's ministers suffered persecution. The feet of Jeremiah sunk in the mire; Daniel was thrown to the wild beasts. John the Baptist was beheaded, and most of the apostles suffered martyrdom. Read the record: 2 Corinthians 6: 5; 2 Corinthians 11: 23, 24; Jesus said: "They who will live godly in this present world shall suffer persecution."

AGONY OVER HIGH FIVE.

The Lord's ministers had an agony for souls. (Exodus 32: 32; Romans 9: 3; 2 Corinthians 5: 11; Acts 20: 31.) Modern Christianity may get in an agony over progressive euchre, or high five, or a lawn social, but I have never seen one of her churches spend a night in agonizing, prevailing prayer over the souls dropping all about us.

Within the past four years, since I have come to see these things, I have been cautioned by ministerial friends in this city to take it cool—not to agonize over lost souls. They say: "Better go away and take a good church and get a fine salary." And more than once, under their advice, I have almost stumbled and tottered to my fall. But I cannot go back—if I do it will be at the peril of my soul. There is something awfully wrong in the modern church and ministry.

If the birth pains do not come on the mother the child cannot be born.

DIGNITY OF THE CLERGY.

Our ministers are stiff and dignified, but I believe Jesus could have been approached anywhere. Brethren, let us be dignified when we are dead, not when broken hearts need binding up.

Our ministry preaches in churches; the followers of the Nazarene went everywhere preaching the word.

The apostles had the Holy Ghost, having received him in the upper chamber after a ten-days' prayer meeting. Now, too often, the word is without life and power and the so-called man of God has not so much as heard whether there be any Holy Ghost.

God Almighty send the tongue of fire on the ministry burning up selfishness and churchly pride and making soldiers instead of cowards of thy workmen! For God says: "Cursed is he that holdeth back his sword from blood."

In conclusion I say modern Christianity is a fraud. If we wish to be useful in time and saved in eternity, we must be Bible Christians. We must go by the Bible through the door of the new birth and a holy walk with God. It is a costly thing to follow Jesus; it will take all you have. Don't lie; don't be a hypocrite. "None but the pure in heart shall see God."

The mail that brought us Rev. Savidge's sermon also brought "A Call To Unity," a six-page pamphlet published in Tuckerton, New Jersey, representing the "United Church of Christ," offering a basis upon which all denominations are asked to agree in an effort to unite.

It is an appeal for unity upon the basis of a surrender of denominational lines; the same that has been so often tried and which has as often failed. In the face of such unstinted denunciations from its own pulpits and the open and continued attacks upon its creeds, modern theology cannot deny that it has of itself admitted the correctness of the instructions given the young boy, Joseph Smith, in his tender years, that he should join none of the then existing religious bodies because their creeds were "wrong," "an abomination" in God's sight. The Christian world cannot consistently object to the following from the revelations of the Palmyra Seer. The declaration agrees with its own conclusions as to the cause of the trouble, and offers the remedy, the leaves of the tree of life for the healing of the nations:—

They have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.—D. C. 1: 3, 4.

SOME of the Independence, Missouri, brethren have notified us that a party claiming to represent the Herald Office had offered the HERALD and *Autumn Leaves* at rates far below subscription prices. Those having dealings with the office will take notice that no one is authorized to solicit subscriptions at rates below the regular published prices, also that none but Bishop's agents, branch presidents, the traveling ministry, or agents appointed to act for branches are authorized to take orders and make remittances for church publications.

SEVERAL Sunday school conventions will be held by the Decatur district association during the latter part of the summer, and in the fall season, with a view to increasing interest in that feature of the work at various points and more firmly establishing it. From observations made while preaching and assisting in school work at places where the elders and Sunday school workers are laboring it is apparent that steady advancement is being made, at least in some places. There is no question but that the truth, the truth taught and accompanied by "the Holy Ghost sent down from heaven," is the most forceful thing in the world; preaching and work done under its inspiration have life and power that commend the cause to men in a way nothing else can. It is designed to draw boys and girls and men and women to it, and we notice that in neighborhoods where persistent and intelligent efforts are being made the growing sentiment for good among the people, the young people included, is created and increased by the gospel, and is greatly bettering society. Wild, thoughtless boys, and others, untrained to religious life and its moral and refining accompaniments, are changed in mind and manner. A higher tone begins to prevail. People think upon life in a new light and the society of the neighborhood is correspondingly bettered. Mothers and fathers have less cause for anxiety concerning the welfare of sons and daughters, as better influences reach and affect them; work is more reliably done and greater happiness prevails among the people. Increased attention is given to schooling, to reading; something is affecting the people to desire advancement. They see that if they would be advancing they must be improving. Such conditions are the legitimate results of the gospel lived and taught by the Saints. They furnish to all branches of the church an object lesson of what can be done in communities, of what ought to be done for humanity the world over. The Lord seeks to thus bless the world universally through his people.

We once heard a business man say that when he had an article of merit, when he had tested it and knew it to be good, he could push it and stand by it. The Saints can stand by the truth and with a confidence based upon an ever-present, ever-confirmed consciousness that God is its author and sustainer. The Saints and elders can reap everywhere if they work to reap. The most ordinary observer can see, if he will, that in the discussion of topics connected with the latter day work, doctrines and principles,—temperance, education, social purity, home work, etc., etc., there is life, force, vitality, more than mere words; that in true spiritual work done by the people of God it is true as Jesus said, "The

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words that I speak unto you they are spirit, they are life." Animation, life, that which moves and acts upon the people is the specific feature of the gospel. Those who receive the Spirit of truth receive an influence that grows and increases within them. It takes up and continues the moral and spiritual development of men and women, and, if responsive to its teachings, the one so led by it will "bring forth much fruit" to the glory of God, his own good, and the good of others. "Truth is mighty and will prevail." It ought to prevail. It must prevail in proportion to the work done in harmony with it.

UNHOLY WORK OF GOSSIPERS.

WE have had forwarded to the office for publication, a long article from Elder E. C. Briggs, in Chicago, with attached papers and certificates, together with written statements of Brn. M. F. Gowell and E. L. Kelley in refutation of certain statements said to have been made by one Stella Miller, in Chicago, against the reputation of Bro. E. C. Briggs, and which are said to be surreptitiously circulated among certain classes in the Northern Illinois district.

The proofs furnished by Bro. Briggs show very conclusively that not only the statements of the letter referred to are willful and malicious falsehoods against the character of Bro. Briggs, but that there was absolutely no opportunity for the use of the language and actions whispered against him during any part of the time referred to except it should take place in the presence of Brn. M. F. Gowell and E. L. Kelley, or as they stood at the foot of the stairway while Bro. Briggs talked with this woman with reference to renting the hall.

We cannot see that it will subserve any good purpose to publish the lengthy statements of proof touching this matter or we would gladly publish at Bro. Briggs' request. If our ministry must spend so much time and HERALD space in running down every lie that is told against them, our HERALD will be filled with nothing else.

The remarkable part of this is that there should be found any persons calling themselves Saints who could be guilty of such an open violation of the law of Christ as to be found entertaining or circulating such stories against a brother. This world for the last half century has been the agent of the "accuser of the brethren" in peddling slanderous stories against the Saints; and how any Latter Day Saint can so far forget his or her duty as to be a talebearer of such gossip, whether made against Saints or those of the world, is a mystery.

If anyone has any facts that they can stand by against Bro. Briggs or any other member of our ministry, there is a very easy and simple way provided in the law by which to test them. To follow any other is a direct violation of the law of Christ, and brings evil instead of good results. Any parties engaged in such work are violators of the law, and for the good of the body should be dealt with and expunged from the body if found guilty, unless they make the proper restitution.

The great work pressing upon all Saints to-day is too urgent to find time for us to engage in that which in no way adds to the general good.

Our advice to brethren everywhere is, that whatever others may do, that we shall not be found sitting among the talebearers of the land.

TOBACCO AND SIGHT.

WE have occasionally presented to our readers articles and arguments on the question of tobacco using; and it has been construed by some to have been dictated by a species of crankiness on this topic, or to be a hobby riding. It is conceded by many with whom we have talked, that tobacco is hurtful to some; but, as they each say, "I don't see that it hurts me, as I use it."

We present the following taken from the *Record* for July, as a pointer by which some may be able to determine whether or not they are being hurt by the use of tobacco in a way that they will recognize. Only a few days ago we heard a brother remark that he could scarcely see to read even with the aid of glasses, his eyes were getting so poor. This brother uses tobacco, to what extent we do not know, but from the appearances we do know that it is too much for cleanliness, at least.

There must be good reasons why the Word of Wisdom was given; and it may be that the fact that tobacco was injurious to the organs of sight is one of them.

The bad effect of tobacco on the eyes was unknown, even by physicians, until within the present century, says the *Youth's Companion*.

Sixty years ago Dr. McKenzie of Glasgow wrote: "I have already had occasion repeatedly to hint my suspicion that tobacco is a frequent cause of amaurosis"—complete or partial blindness. To one form of this disease Hutchinson gave the name "tobacco amaurosis," because he often found it in men strongly addicted to the use of tobacco.

Dr. Williams, the celebrated oculist of Boston, says: "To be of service, treatment in tobacco amaurosis must be begun in the early stage, before the congestion has been succeeded by atrophy."

Doctor Francis Dowling of Cincinnati, within a few years tested the eyes of one hundred and fifty employees in the principal tobacco factories of that city. Only one woman was found to be suffering from the disease, and she had never used tobacco. This showed that merely working in the factory had very little effect on the sight, though it did affect unfavorably the general system.

Of the men examined, forty-five showed more or less evidence of amaurosis, thirty of them being pretty well marked cases. They all mistook red for brown or black, and green for light blue or orange, and in all there was also a contraction of both pupils. Thirty out of the forty-five complained of a gradual failure of vision.

In one case—not among the employees just spoken of—the contraction of the pupil was so great that the sufferer was unable to go about without assistance. He had smoked from twenty to thirty cigars a day. He renounced tobacco, and his sight was fully restored in three and one half months.

Chewing has been found to be much worse than smoking, as more of the poison is absorbed.

The ophthalmoscope shows, in the early stage of the disease, a congested condition of the optic disk and the retina. The pressure thence resulting at length causes a gradual atrophy of the disk and eventually of more or less of the retina, according to the duration of the disease and the amount of the infection.

THE colored race has additional reasons for being justly proud of Frederick A. Douglas, probably its leading representative, who made the following remarks during a series of speeches at the Columbian Exposition:—

It is not worth while for me to take a station in front. I am not so foolish as to attempt to add anything to what has been said here to-day. If I say anything it will be this: I think it a great thing to be a Spaniard; I think it a great thing to be an Englishman and a very great thing to be an American; I think it more than all to be a man [applause]; to be a member of the human family [cries of "Good"]; to be a part of the whole rather the whole of a part. [Applause.] I will not add anything further.

EXTRACTS FROM LETTERS.

Bro. W. Corbett, London, Ontario, July 21:—

I am preaching at a point near London in the evening and having quite a time. Some reverend gentlemen are not well pleased and I may have a discussion if they keep their word. I am well, and anxious to present the faith. I drive over and preach after working hours. Some have obeyed, others are at the door.

Bro. William C. Smith, Rosewater, Nebraska, wrote July 16 as follows:—

There are but two families of Saints here, but we have quite a turnout at meetings. There is to be a debate between Bro. S. D. Payne and a United Brethren minister named Lambert, five miles south of Haigler, on the 24th inst. According to Bro. Payne his opponent is a gentleman, and as the debate has been gotten up by others we are hopeful of good results for the cause.

W. R. Odell wrote July 20 from Centerville, West Virginia:—

Bro. H. E. Moler is with us and is having good liberty in preaching. Our branch is not flourishing as it should; we do not have regular preaching. But most of the Saints are doing their duty.

Bro. C. J. Hunt wrote July 27 from Glidden, Iowa:—

Please send by mail or express to Carroll, Iowa, one thousand tracts No. 4 for free distribution. Please send at once. Bro. J. F. McDowell and I expect to begin tent meetings there about August 1.

Bro. James Moler, Sand Run, Ohio, July 26:—

Bro. H. R. Harder and I are holding forth in a tent on Brush Fork, among the miners, with good attendance. A few are becoming interested.

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Bro. E. W. Nunley, Taylor, Texas, July 24:—

I am in Williamson county, near Taylor, holding meeting in a schoolhouse. Have attentive congregations. I aim to stay here for some days and be at Rosebud, in Falls county, on the first Sunday in August and the week after.

Bro. H. R. Harder, Blatchford, Ohio, July 24:—

We are doing tent work here with large congregations. Am happy in the work.

EDITORIAL ITEMS.

THE HERALD will be pleased to receive letters from the brethren in the field and others who have news to relate of the progress of the work. The Saints are interested in what is being done in all the fields. It is the business of the HERALD to keep them posted on all features directly or indirectly related to the growth of the church. The success of one field, of one department of the church is of importance and of interest to all. Let us hear from you brethren, and sisters too, and if at any time your letters are too numerous to publish we shall endeavor to give the substance of them at least.

Bro. F. D. Mitchell, of Stockton, Kansas, has been distributing tracts among the people, who now inquire for more. He has prepared the way for a "good elder" and "would be pleased to communicate with any who would come."

Bro. J. F. Mintun has a full column article in the Monona county, Iowa, *Democrat* of July 20 in explanation and defense of the work. The tone of the article is sober and moderate. It states a willingness to discuss points raised by some who have criticised the faith, without assuming a belligerent attitude. Articles written in a spirit of moderation and candor will educate the people to respect and commend the faith and the church. They lay up a good foundation upon which future work can be built and upon which it will stand.

W. N. Jones, principal chief of the Choctaw Nation has sent a protest to the Secretary of the Interior at Washington, in which he deplores the action of the government in staying the execution of Indians convicted of crime, but accedes to its wishes. The paper is a comprehensive and able one, worthy of any statesman.

Bro. James and Sr. Mary Clark, of Boonesborough, Iowa, request prayer in behalf of their son that he may be healed of afflictions.

Brn. Anderson and Sorenson of the Danish mission repeat their request for addresses of relatives of Danish Saints, in the old country. These brethren are hard at work trying to gain a foothold for the work amid much opposition. A friendly reception by those related to Saints in this country will encourage and may do much toward assisting them. Those wishing to should address them at Norregade 18, Aalborg, Denmark. Bro. John Wahlstrom may be addressed at Malmo, Sweden.

Brn. J. S. Snively and Thomas Wellington held meetings at Blythedale, Missouri, Saturday and Sunday July 22 and 23.

Brn. A. S. Cochran and M. Haskins held three services near Cainsville, Missouri, on Saturday evening, and on Sunday morning and evening, of July 22 and 23. There is good interest with some, and, as usual, opposition manifested by others.

Bro. J. R. Lambert is at Lineville, Iowa, Mineral Springs, preaching as health permits.

Bro. A. J. Keck wrote from Streator, Illinois, July 21, stating that poor health had caused him to cease from ministerial labor. He baptized two at Piper City on the 17th,—ten since General Conference: "Piper City, though small, is a promising branch. Interest among the people is good there."

Bro. Thomas Bell held services at Lone Rock, Missouri, on Sunday, July 23. He continues regular Sunday services at some point along the Iowa-Missouri line notwithstanding his close confinement to business cares during the week.

Bro. Heman C. Smith left Lamoni July 28 for Kingfisher, Oklahoma. He will go thence to Texas.

Bro. J. R. Lambert returned to Lamoni, the 28th ult. *en route* to a point near Ridgeway, Missouri, where an attack is to be made upon the faith by a minister of the Christian Church on Sunday the 30th. Brn. William Anderson and J. S. Snively who have been operating in that neighborhood will also be present.

President Joseph Smith went to Chicago the 26th from Sandwich, Illinois. He may continue his trip to Pittsburg, Pennsylvania, and various points in the New England mission.

Bro. Columbus Scott, who anticipated meeting Elder D. R. Dungan of the Christian Church in discussion at Schaller, Iowa, was stopped *en route* by the following telegram from Glidden, Iowa: "Debate at Schallar declared off. Finch wired Dungan not to come." Bro. Scott has unpacked his war accouterments preparatory to resuming regular preaching work.

Bro. I. L. Booth wrote that by distributing "Crooked Paths" and other tracts he had awakened an interest in the Reorganization among the Utah church people at St. Anthony, Idaho. He will do what he can to continue it. Outsiders had also read the word and commended the position taken as sensible."

Brn. James Allen and A. M. Chase were "in the work" at Andover, Missouri; and Bro. J. D. Bennett held services at New Salem on the 23d. Brn. J. A. Gunsolley and F. E. Cochran were at Lone Rock, Missouri, the 22d and 23d, in the Sunday school work. Bro. Duncan Campbell has charge of the Pleasanton, Iowa, school for the present.

HE WAS ABSENT MINDED.

There was once an absent-minded preacher in Maine, of whom a gossiping lady tells the Lewiston *Journal*. One Sunday he said excitedly at the close of a solemn discourse: "The choir will now pronounce the benediction and I will sing the Doxology." The choir failed to respond beyond a faint soprano giggle, and the minister hastily exclaimed: "No, no! I should have said, I will now sing the benediction and the choir will please pronounce the Doxology." Before he could hazard another attempt the quartet came to the rescue with "Old Hundred," and the parson sat down to recover his wits behind the friendly shelter of the old-fashioned pulpit.

HEBREW MANUSCRIPTS FROM EGYPT.—A large collection of fragments of Hebrew Manuscripts discovered in Egypt was presented some months ago by the Rev. Greville J. Chester to the Cambridge University Library, and Mr. Schechter is engaged in the task of examining and classifying them.—*Journal of the Royal Asiatic Society, London, January.*

Mothers' Home Column.

EDITED BY "FRANCES."

"Hope not the cure of sin till Self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thine own."

THE GOSPEL COVERS IT ALL.

"THE gospel covers it all," say many. Indeed it does, but give us the teachers who will help us to understand and *apply* the gospel. "Man is fearfully and wonderfully made," says the word of God, but where are the schools in either church or state intended to teach men or women the full meaning of this text of the gospel? There is not a single good work under heaven (and we firmly believe in heaven also) for which provision is not made in the gospel. The apostle Paul teaches us that the invisible things are understood by the things which we see. Life is not only a battlefield but it is a broad field of experience, and experience is described by a late writer as "A trophy composed of all the weapons we have been wounded with!"

"Man is fearfully and wonderfully made," and so is the locomotive bearing, the engine constructed to engender and control the mighty forces of steam. Men are taught *how* to manage and control this mighty force of good or ill because it may bring to them safety or destruction; may preserve to them a body unmarred, or cast them headlong to destruction and death. Does the word of God in *minutia* make provision for all this needed instruction? We unhesitating answer, No, it does not. Has God then left man at the mercy of the forces of nature? Again we answer, No; he is too just, too loving and merciful for this.

"There is a spirit in man [every man]: and

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the inspiration of the Almighty giveth them understanding." God has endowed man with intelligence,—has placed knowledge within his reach,—but he has not intended to make of him a worthless pauper, by revealing to him directly (or through the lips of another be that other priest or layman) *everything in its minutia* which he should do. Be diligent! is the grand universal law under which God has placed all his creations. So long as the wing of the fledgling is weak, the parent birds search out its food and it opens its mouth to receive it. But the time comes when even the birds push the young one from the nest, compelling it to use its wings and search for its food. Addition is one of the grand laws of the gospel, and while help may be given us in many ways by those having gained experience in the hard battle of life, we ourselves *must add* or we will never, can never increase in those things which make wise unto everlasting life. Many are making the remark that the object of the organization of The Daughters of Zion is not understood and add, "We wish some one would explain it more clearly."

Let us quote again the words of D. F. Lambert in his recent article on Social Purity: "Relationships cannot be properly sustained without being properly understood; and when the attempt is made to sustain them without such understanding it is likely to eventuate in failure. We therefore argue, that one of the principal foundation stones on which the fabric of social purity should be placed, is the instruction of the rising generation with direct and plain reference to the most important life work before them—properly and fully sustaining the matrimonial relationship. Mock modesty and mock purity are the fruitful parents of immodesty and impurity. To frankly deal with any proper subject in giving instruction to the old or young, is to relieve it entirely of any suspicion of evil or wrong, and lay the foundation then and there for proper and pure lives."

Consider the above as embracing the principal feature of this organization, but remember that in order to properly sustain this relationship many things are necessary. It calls for knowledge, wisdom, purity of life, honor, integrity, in short for everything of good report which the gospel provides for. Perhaps the first and certainly one of the most important requisites is a knowledge of this wonderfully and fearfully made body, whose vital forces are directly and inseparably connected with the relationship into which man and woman are brought by the marriage tie. Nor is this all, the effect of ignorance or of knowledge in regard to this is not confined to the individuals themselves, but its far-reaching consequences extend to unborn generations. Has the church any written instruction upon this vital point? If so we beg to be put in possession of it. Has she among her ministry any who give instruction—directly, plainly, and fearlessly upon it, thus laying, as Bro. Lambert says, "then and there the foundation for proper and pure lives?" If she has we have not heard of such instruction; but we do know before God that it is their duty so to do. The times demand it, and the day is not far distant when if it is not done, they will have to answer for it, will have to stand powerless and helpless while they see their own children drawn into the terrible meshes of sin which the Devil is weaving for the human family and in which thousands of the race are daily entangled. Upon this point we speak advisedly—speak of what we know when we tell you that secret organizations are now in existence whose members are banded together for the hellish purpose of disseminating vice. They have branches scattered all over the land and their publications are sent broadcast. Innocent in appearance, advocates of what they call virtue, but in reality they are the messengers most highly favored of death, hell, and the grave. And while this is true shall we slumber on in sweet security, shutting our eyes to the awful danger for our sons and daughters, and in our blindness, our false modesty, send them out to fight this terribly uneven battle, not only without preparation, but almost without warning? And listen, fathers and mothers, listen and tell us if you can believe it possible that when a few thoughtful mothers, realizing the necessity of action, the need of work in behalf of the children God has given them, make a movement to meet together for prayer and consultation that they may obtain wisdom and guidance from the Lord and knowledge from good books which in the very rise of the church the Lord commanded his people to study, does it seem to you possible that anyone who has the love of God in his or her heart could oppose it? Does it?

"Say nothing but repentance to this generation." Of all the fearful sins which need to be repented of is there one in the catalogue so far reaching in its terrible consequences as this sin of ignorance—of silence in regard to instructing the young? If the time ever was when such a state of things, such ignorance might be winked at, it has passed and passed forever, for the Devil knowing that his reign is short has come down in great wrath and from these two fields, *silence* and *ignorance*, he is drawing his innocent victims by the hundreds and thousands daily.

"Rebuke not an elder, but entreat him." Brethren, ye who bear the vessels of the Lord, who are set as watchmen upon the walls of Zion, we come to you with earnest entreaty that as men of God you will no longer shun to declare his whole counsel. Some of you we know are awake to the needs of the hour, have given thought to this matter, and are seeking to conform your own lives to the law of your being. But is this enough? Can you stop just there—just where the rights of your own children are secured? "Are there not other people's children—does not the still small voice whisper to you, 'Where is thy Brother Abel?'"

To study and learn from all available sources of information that which it is possible for us to learn concerning the laws governing our physical being, that we may know when we are obeying and when disobeying them; to instruct our children upon points which are vital to their present and eternal welfare, though seemingly connected only with the body, and by study, prayer, and counseling together to equip ourselves to more thoroughly do our duty as mothers and as Christians, seemingly covers the object for which the Daughters of Zion have organized.

Daughters of Zion.

Sarah J. Ross, Gilroy, California. Emma Hawkes, Edina, Minnesota.

Kewanee, Illinois: Martha Whitehouse, Mary Higginson, Mary A. Atkinson, Alice Norris, Mary Sumption, Eliza Tharp, Frances Richards, Sarah Holt.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Fredrika D. Wright, of Guide Rock, requests your faith and prayers, that if it is the Lord's will she may be restored to health.

ONAWA, Iowa, June 12.

Dear brothers and sisters in Christ:—As I have lost the use of my right hand by rheumatism, I desire the prayers of the sisters. I am quite feeble on account of my age. I was born in the year 1815. I am doing all I can to spread the gospel. I send the *Herald* to all I can, and believe the time is not far distant when Christ will redeem his people, and I desire to tarry until he comes. I have been a member of the church since the year 1832. Yours,

MARY A. BARNES.

HOME COLUMN MISSIONARY FUND.

Amount to date, July 7		$4,693 96
Eliza Wiley, Iowa	$1 00	
Ann Webster, Australia	2 43	
A sister, Iowa	50	
A. A. Utley, Arkansas	1 00	
Ruth Donovan, Illinois	25	
Walter W. Dorothy, Iowa	10	
Angeline Loach, Iowa	1 50	
Mary A. Lewis, Iowa	1 00	
		$7 78
Amount to date, July 28		$ 4,701 74

GOSPEL BOAT FUND.

Amount to date, July 7	$1,409 28
A sister, Iowa	50
Amount to date July 28	$1,409 78

In the *Herald* for July 15, credit is given to Viola Ritter, Illinois, for fifty cents. It should have been H. W. Wetherbee, Illinois, fifty cents, and the same in the Home Column.

TUNCURRY, N. S. W.

Dear Sisters:—While reading some of the letters from you in the late *Heralds*, I felt prompted to write, if only to thank you for the comfort derived from reading them. The subject of training children is a favorite one with me, and many a lesson have I learned from the Column. I have little ones to bring up, and I feel the responsibility very keenly, for it is my desire to lead them, by the help of my Father in heaven, in the path that leads to right and truth. It is all very well while they are young and with us all the time, before they have seen much of the world, to keep them in remembrance of the things belonging to the gospel, but the grand secret is, to so instill it into their minds that though they go into the world and associate with those who think to be religious is a great mistake, they can still cling to what their parents taught them. It is a sad thing indeed to see young people who have been

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brought up in the church wander away and become careless. I was looking at the *Hopes* lately and my eyes rested on the picture of our Savior, and especially on the words, "Feed my lambs." I began to wonder if that did not have reference to us, as mothers, as well as to the disciples, and I came to the conclusion that it did. Who like a mother can instruct a child and have such an interest in it? I fear too many young mothers are neglectful in this direction, feeling that it is too much bother and worry. If we do not do our duty how will we fare when we stand face to face with our little ones at the judgment day. Let us strive then to teach them and do our part so that we shall be free.

It was sad indeed to read Sr. Devore's letter in last *Herald* and I hope ere long the Gospel Boat will be "under way" so that there will be a little comfort for the elders and their wives. We who are settled down and comfortable have no idea of the hardships they undergo. Many a time has our dear Sister Smith related to us some of the trials she has passed through, and we feel that she with others will be rewarded. She has said that often she felt like giving up, but the "still small voice" was near to encourage her on.

The time seems near at hand when our Savior shall make his appearance, and we need to be on the watch tower. Slowly the sheep are being brought in, and my prayer is that many honest souls who are seeking for truth will find it. It is good to see by the *Herald* the progress made by our young people, and when we remember that before many years they will take the place of those who will have passed away, it makes us glad to know that they will be fitted and prepared for it. The young folks are getting more attention from the leaders of the church, and I think this is just the thing to make them wish to do something. It is encouragement we need in everything to make it a success. With the hope that I will do my duty in all things, I am, Your sister in Christ,

LIZZIE WIGHT.

HOW MR. EDISON INVENTS.

HIS genius comes near to justifying that definition of the word which makes it an infinite capacity for taking pains. "Are your discoveries often brilliant intuitions? Do they come to you while you are 'lying awake nights?'" I asked him.

"I never did anything worth doing by accident," he replied, "nor did any of my inventions come indirectly through accident, except the phonograph. No, when I have fully decided that a result is worth getting, I go ahead on it and make trial after trial until it comes."

"I have always kept," continued Mr. Edison, "strictly within the lines of commercially useful inventions. I have never had any time to put on electrical wonders, valuable simply as novelties to catch the popular fancy." And he named in distinction some noted electricians who had made their reputations through the pyrotechnics of the profession.—*From C. D. Lanier's sketch of Thomas A. Edison in the July Review of Reviews.*

Soil in Egypt is tilled by exactly the same kind of plow as that used there 5,000 years ago. The furrows made are extremely shallow, and the clods are further broken up with a big wooden cudgel.

Europe now imports every year 660,000 tons of meat.

Letter Department.

TURNER, Ore., July 15.

Editors Herald:—A letter appeared in the *Herald* of June 24, written by S. B. Walters, M. D., of East Portland, Oregon, and dated May 15, 1893, in which he stated that I, Thomas Daley, was in Portland, Oregon, two weeks last fall and only spoke three times, which statement is not true. The fact is I spoke ten times, instead of three as stated by Dr. Walters. He also said he was a resident of Portland for three years and had heard but three sermons in that time. Well, that was his own fault, not mine, for I took particular pains to go to his house and notify him and his wife that I was to hold services at Bro. C. A. Bishop's or at Sr. Sund's. It is true that I only spoke in a private house, and I was very thankful to get that, for I was not able to hire a hall. I told the Doctor to get me a hall or place and I was ready to fill the appointment. I was there a few days this spring, and he thought Portland was neglected. Well, all know what it costs to hire halls in those cities. I counseled with Bro. C. A. Bishop, one who has been for many years engaged in the work and has done as much for the cause, perhaps, as most anyone of his means, and has as great desire for the spread of the work as anyone on the coast in the church or out. He thought the few Saints in Portland were not able to hire a hall at present. Now, I do not say the Doctor misrepresented me willfully; I would not like to think that, for I looked upon him as a friend to me and the cause I love so much. I believe that himself and wife are of the noble people of the earth. They certainly treated me kindly; they told me to make my home with them, for which I feel very grateful.

I should not have written only to set myself right before my brethren and sisters who have never met me, for those who know me know whether I am an active worker or not, or whether I run when an owl hoots. I am not looking after owls, but will not run if one hoots. I am looking after the honest in heart who are willing to forsake everything, their profession and good name, even father and mother, wife and children, for the gospel's sake. The Doctor said that if they did not hear they could not be brought to judgment. I wish every soul in the world heard and understood the gospel as well as Doctor Walters, then I think we could look for our blessed Lord and Master to come.

In conclusion; I spoke nine times in Fall City, where there was a very good interest manifested. The hotel keeper took my address and said they would send for me when the weather was fine, and would see that I had a place to preach in. None of our elders had preached there before.

I went from there to Sweet Home, stayed twenty days, spoke seventeen times, and baptized two young married ladies. One had been educated in a convent and had belonged to the Catholic faith; she never heard our people until then. Several more seemed to be convinced, but for some reason best known to themselves, did not obey.

Mr. Clark Barzee, of Turner, will carry me in his hack to the town of Jefferson, a distance of twelve miles, to preach to-morrow. This also, is a new place. The M. E. preacher says I can have his church. I will stay there for three or four weeks if the interest will justify or the Spirit direct. I have only one man to help me in my mission in Oregon and Washington; that is Bro. John Davis, who is in Washington. The Saints must not feel slighted if I do not get around to see them all. It costs money to travel, and I could not accomplish much by traveling. I must work the ground well as I go. There are places where I cannot get a house to speak in; but where I can I expect to speak two or three weeks so as to give the people a chance to know what we believe. My permanent address will be Independence, Oregon, care H. Jasperson.

THOMAS DALEY.

MALMO, Sweden, July 8.

Editors Herald:—I take this method to report to all whom it may concern, the work here in Sweden. I can report increase, though small. We have regular meetings in the hall three times a week, and from half to three and four hours per day private talk. From the 19th to the 29th I was up north seventy miles, to spread some tracts and talk with people. Some seemed to be pleased, and I was glad to meet as good people as I did. When arriving home I had the pleasure of baptizing and confirming two, a man and his wife. I have no doubt but this brother will be of good service to the cause. We have prospects for more soon; they are believing, but why waiting I do not know.

I hope the church will remember us here in Sweden and send us one more laborer as soon as possible. I would also like to hear from Saints having friends and relatives in Sweden whom they like to have visited. In love to all, I remain as ever,

In gospel bonds,

JOHN WAHLSTROM.

LAMONI, Iowa, July 27.

Editors Herald:—Being sent for by Bro. and Sr. M. B. Dickenson, of Everest, Kansas, to come and baptize their Daughter Rebecca, I went over from St. Joseph, on Saturday, July 15. On Sunday I preached two sermons and as attentive and courteous listeners were found as one could desire. I believe that if some wise and kindly man, one like Bro. John T. Davis, would go into that neighborhood good could be done. Bro. D. lives nearly five miles from Everest, but a letter to that address would cause him to meet one at Everest, or at Pierce, seven miles away, or at Robinson on the Grand Island railway, also seven miles distant from his home. He is one of the large farmers in that region. I baptized the daughter on Sunday, near where I baptized her parents two years ago, and Bro. G. E. Deuel afterwards baptized one of their six sons. I hope that Bro. Davis will make it a point to go there. I returned to Lamoni on the 18th.

According to the desire of Brn. William Powell and John Hawley, I attended the two-days' meeting at Sweet Home, Missouri, on the 22d and 23d, going *via* Grant City, where

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Bro. Frank Hawley met me on Friday evening and took me to Sheridan. From there the families of the Brethren Hawley and Gunsolley drove to Sweet Home on Saturday morning in season for the first session. Three meetings were held that day and four on Sunday. Besides the Saints present from Sheridan and Sweet Home, Bro. and Sr. Ivy came up from the Platte branch, and Bro. Andrew Himes and son from Allendale, also Bro. Reed from Redding, Iowa. On Sunday there was a fair attendance of other people, some being from Ravenwood, among them Mr. and Mrs. Milburn and daughter, who were our friends at Allendale some years ago, in the days of the persecution there. From seeming necessity the task of preaching fell to my lot five times. I returned to Lamoni on the 25th *via* Sheridan the 24th.

Excepting these two trips, besides the one to Illinois and Wisconsin, in June, I have done no preaching outside of this district since last October, and, owing to office work and other circumstances, have labored but little in it; yet I enjoy getting out and doing something for the cause whenever I am able to leave home.

Yours in the gospel,

H. A. STEBBINS.

RONALD, Wash., July 20.

Editors Herald:—I am now staying part of the time with Bro. John Holmes, and a part of the time with Sr. Donna Holmes, they doing all that lies in their power, to make my stay a pleasant one. Before coming here I was at McMurray, where I preached five times and baptized one by the name of Conderman on the 1st of July. I had a pleasant stay while there: they both rejoice in the truth. They have a family of seven nearly all grown, who will some day take hold of the truth; and may God speed the day.

From there I went to Gilman, blessed a child of my sister, its name being Arthur Franklin. It was so blessed. May the angels of heaven guide its footsteps in the paths of right; may its little footsteps be kept by the Lord. I went thence to Seattle, blessed a child of Bro. and Sr. Ward. The name I have forgotten, but God will care for it. I also spent a few days with Bro. McKnight of Columbia City. From there I came to this place. I preached all of this week in the Baptist church in Roslyn, which a year ago was refused me. I speak three more nights, then I will begin a week's meetings in this place,—Ronald. I expect to be in Ellensburg by the 7th of August, going by way of Thorp to see some of the Saints in that place, and will preach if I can effect an opening. Will go to Spokane from Ellensburg, just the exact time I do not know, and then visit the brethren in Latah. There I will expect to meet Bro. Turnbow, and travel with him in the eastern part of the State.

I hope Bro. Thomas Parr of Spokane will in patience possess his soul until I arrive. I see by the *Herald* that he is longing for some of the ministry to call and stay awhile. Brothers, it is that way all along. The field is great (Washington), the laborers are few (only two). It is only a preach and a promise all along the line. I have heard the Saints as far back as I can remember asking the Lord to send laborers into the harvest field. The Lord has heard their prayers, and answered them. I was at the last conference of the church in Lamoni and heard some of the Twelve say they had plenty of men to send, but nothing to send them with. I think works with faith and prayers would be commendable just now. "Why call ye me Lord, Lord, and do not the things which I say?" The Lord has said that it is a day of *sacrifice* (the ministry leaving home to preach the gospel to the world) and tithing of my people, those at home to help those who make the sacrifice. I am thankful for the blessings of health, for food and raiment. May God ever bless his people both at home and abroad is my prayer. Your brother in the harvest field, for the love of Christ and his brethren,

JOHN DAVIS.

WILLOW SPRINGS, Mo., July 26.

Editors Herald:—Elder I. N. White, of Independence, Missouri, held a series of meetings, commencing July 11 and continuing till the 21st. The result of his labors was that eight were conducted into the kingdom through the waters of baptism, and on the 22d about three wagon loads of Saints in company with Bro. White met with the Saints at Burnham in their new chapel to organize a district and attend to other important business pertaining thereto. The meeting was called to order by Elder I. N. White; hymn No. 4 was sung and prayer was offered by Elder C. J. Spurlock. Hymn 448 was the next on the programme and Elder C. M. Bootman was chosen temporary chairman, and Priest Joseph Ward was chosen temporary clerk. It was moved that we proceed to organize a district. This was carried. It was then decided that this district be called the Southern Missouri district. The following named counties compose this district: Namely, Greene, Christian, Taney, Ozark, Howell, Oregon, Shannon, Texas, Wright, Douglas, and Webster; eleven counties in all. Bro. C. J. Spurlock was unanimously chosen district president, and George Edwards district clerk. Elder Henry Sparling was sustained as Bishop's agent.

We now have three organized branches: Willow Springs, Vera Cruz, and Burnham. The last named branch was organized at this conference with Elder C. M. Bootman as president, Allen Brooner priest, and William Brooner teacher. The latter was ordained to the office of teacher at this conference. W. A. Brooner clerk, Franz Minica treasurer. It was resolved that this conference adopt the Book of Rules, also that priests, teachers, and deacons shall be *ex officio* members in all conferences held in this district.

On Saturday evening the writer addressed the conference from Proverbs 28: 9. Elder I. N. White addressed the conference on Sunday morning on the law of the spiritual life. His discourse was excellent and did good, not only to the outside world but to the Saints in general. After transacting some minor business adjourned to meet at the Burnham branch the first Saturday and Sunday in December.

Elder White is now at Willow Springs holding another series of meetings until Sunday evening, July 30. Before he leaves there he will place officers in the Willow Springs branch as led by the Spirit. The work is upward and onward; the people are investigating our claims; some are near the kingdom. We have two Sunday schools in our district; one at Vera Cruz, one at Burnham; and we expect one to be organized at Willow Springs before Bro. White leaves us.

Yours in bonds,

GEORGE EDWARDS.

OSTERDOCK, Io., July 24.

Editors Herald:—You will see by the heading that I am on the battle field of Osterdock again; and the seige is hot, and every inch of the ground contested. The Presbyterians sent for the State Evangelist; also another old war horse. The Evangelist had his Bible with him at my meeting Saturday evening, and also took all the quotations he could when I did not give them too fast. I gave him chances to answer, but he said nothing. I suppose he will wait till I am gone, then he will sally out bravely in an attack on our faith. He has made the statement privately that our church and the Utah Church were one and the same.

Yesterday I baptized two more, and in two weeks Bro. Kephart (now Elder Kephart) whom I baptized four weeks ago will baptize more, so the glorious work goes on, and I really cannot blame the enemies of truth for taking a determined stand to stop the work of God from spreading any farther, for we have already taken some of the very best members they had here. I will not be able to get back here very soon, but I have no fears of leaving the work in charge of Elder Kephart. He was an able defender of his old creed faith, and I believe he is fully as zealous in defending the whole truth of Christ. I see he is not ashamed to stand in defense of the truth in the very same house where only a few weeks before he preached the Baptist doctrine. May God help help him to be wise in his labors for truth, and he will be the means of bringing many to see the light of the gospel. I must go to Clinton or by way of Clinton to Davenport, then to Amber, Center Junction, and Fulton. May God bless all his laborers in the vineyard.

In bonds,

J. S. ROTH.

NETAWAKA, Kan., July 24.

Editors Herald:—Since I came into my mission, May 8, I have visited Atchison, Leavenworth, Scranton, and Effingham, and preached in all these places. At Scranton I baptized two, one a Bro. J. F. Johnson a Swede, who will do a work for the Lord among brethren of his nationality if faithful. So the Spirit manifested. At Atchison, the Saints have a neat little chapel to worship in. The branch is presided over by Bro. C. E. Guinand, and if they are faithful others will be added to their number. Bro. Guinand did well in the debate with the Christian elder at that place, so all say. I was present the last night.

I am at Netawaka at present; have preached three times. Will go to Centralia, Kansas, tomorrow. The Saints at Netawaka have a

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nice church. They are to have an organ shortly. They are to have an ice cream supper to-morrow night and expect to make enough to complete the purchase. The Saints at Scranton also have a church house and an organ, and Bro. William Cairns plays violin; they make nice music. While at Scranton I met with Bro. George H. Hilliard. He preached one discourse on tithing. It was good. So the work moves along. I hope to do what I can. If there are scattered Saints in the district who desire preaching they can address me at Atchison, Kansas, care of C. E. Guinand, and I will be glad to assist them.

In bonds,

R. L. WARE.

HAVELOCK, Io., July 21.

Editors Herald:—While the majority of the Saints in the Galland's Grove district are a warm-hearted, self-sacrificing, and holy people, ready and willing to assist in every possible way to forward the good work of God; yet there are others who from a mistaken idea of their duties, rights, privileges, and prerogatives, as I understand them, do the cause of Christ which they represent as members of his church, great harm. Of course they love the gospel and the Lord who died to redeem mankind, and are very anxious that branch officers should do their whole duty and that every minister should be fully qualified to present the glorious gospel in plainness and by the light and power of the Holy Spirit that souls may be converted, the church strengthened, and cleansed, that the watchmen upon the walls of Zion may see eye to eye and God be glorified while his people are preparing to meet their coming Lord, though they seem to forget that a sacrifice is necessary upon their part. Paul said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12: 1.

Some of these members are excellent musicians who can handle the violin or the instruments of brass with skill, and if their talent was used to assist the song service of the church or entertain and gladden the hearts of the dear ones at home, how encouraging it would be. But when their talent is used to make music for the giddy dance, they dishonor Christ by laying a snare for their own feet and tempt members of the church to participate in the revelry of the world, when the commandment of the Lord to the church is: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 4. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6: 16, 17.

If we ask, Why do you do this? we are told "Just for the money that is in it," yet these men are able to make a good living without doing so, if they would, and that, too, in a way that would not cause the way of truth to be evil spoken of." Brethren, let me beg of you, as you love your own souls and those of your sons and daughters, and for the love you have for the good of the work in which we are engaged, to please cease from this practice. Is it for the money that is in it that the elders leave their homes and all their comforts and spend the best part of their lives while they preach the gospel to an ungrateful world? or do they sacrifice for the good of the work? Some of them to my personal knowledge, have and could make double the money their families receive from the church, while others who have no families have left a lucrative business to preach the truth without remuneration from the church, though this is all accounted as nothing by them, that they might "win Christ" and become instrumental in the hands of God of saving others. The best blood from the days of righteous Abel until this day has been offered by holy men and women as a sacrifice for the truth that they might remain loyal to God and bear testimony to all men that they knew that those who were willing to lay down their lives for Christ and his truth's sake should find eternal life and everlasting happiness in the presence of God. Therefore no one has the right to bring a reproach upon the church or erect a stumbling-block in the way for their neighbor to fall over, but rather "make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." To me it seems that members who dance are doing so on the ashes of prophets and saints; dancing and wasting summer hours instead of laying up spiritual food for the winter of death; making merry in the days of solemn warning, grieving and driving away the Holy Spirit instead of seeking its guiding and holy influence and retaining it in their possession until death that "he that raised up Christ from the dead" might quicken their mortal bodies by his Spirit that dwelleth in them.

But some tell us there are many things worse than dancing, and we are willing to admit it, yet we remember Paul said to the saints, "Abstain from all appearance of evil." Mothers and fathers, did you ever stop and consider with care the natural tendencies of the dance as it is conducted in the world? Have you thought how many women and girls look back to the dance as the cause of their loss of health as well as their good name? Did you ever think of the fact that when dancing and polygamy were introduced into the old church they kept company as twin sisters?

Another sister says: "Well, I would rather my daughter would go to a respectable dance than to attend these play parties and kissing bees where they play love in the dark and the like, and you know children must have some amusement." But why should they go and participate in anything like the foregoing? Are you willing to confess your lack of ability to provide for your children innocent amusement at home where they can invite their young friends to come and enjoy a pleasant hour or two with them without endangering either their health or morals? or must you appeal to the unconverted world and permit them to teach you and your children? For one I think we ought to do better in such as are necessary than the world.

Our district conference some years ago adopted a resolution to the effect that after repeated admonition by proper officers members might be dealt with as transgressors, and the General Conference held at Lamoni last spring passed a resolution touching this subject, though I have neither resolution at my command at this writing; yet for all this somebody's daughter who is a member of the church wants to dance in order to attract attention and show her graces (as it appears to me), and the good obedient mother makes the matter a subject of prayer and receives an answer that it is all right and bears testimony that both mother and daughter have been greatly blessed in so doing. But where did the answer and blessing come from? Surely not from God!

In view of the teachings of the sacred books of the church, the actions of General and district conferences, the teachings of the ministers and officers of the church who are the God-appointed shepherds of the flock, whose duty it is to give them meat in due season, and whose counsel should be heeded by all so long as they teach in harmony with the Spirit and letter of the law, is it not presumption for any member or members to present such a question to the Lord? It looks to me like tempting God. It is of the same spirit which influenced Israel to demand a king after God had forbidden it and will prove as disastrous in one instance as in the other, unless repented of in due time. May God bless and enable us all to understand his will, do his commandments, and keep ourselves unspotted from the world that we may receive eternal life when the Savior comes.

C. E. BUTTERWORTH.

AALBORG, Denmark, July 8.

Editors Herald:—We are doing what we can to spread the gospel seed in this country, but the prospects of any large ingathering into the church are not flattering at present; still the opportunities for preaching are fair, and will be better when evenings get longer. At present it is daylight till about eleven p. m. and people in the country do not get through their day's work till about ten o'clock.

For some time past we have traveled and preached publicly and privately, and distributed tracts in different parts of the country. Here we do our traveling mainly according to the old fashion—on foot; nor do we always find a good sister to welcome and make us comfortable; sometimes we are turned away and refused the privilege of staying over night, and one night we slept (?) under a bush, out in the hills, after having walked all day and preached in the evening. The next day we walked about twenty miles. Last week we visited the parents of Bro. S. K. Sorensen. They received us kindly, and we had a good opportunity to tell them and others of our faith. We went to see the minister of the town, and had a conversation with him and gave him some tracts. This week Bro. Sorenson went south to the vicinity of where he was raised and I went to see some relatives of Bro. Jacob Nilsen and others of our people in Nodaway county, Missouri. It would help us considerably if our people in America who have relatives in

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these countries would keep up correspondence with them regarding our faith.

None need expect great things to be accomplished here in a short time. Only by much patience and wise and persistent efforts can we expect to accomplish anything. We need a greater force of men. The acts of the Brighamites have brought "Mormonism" into terrible disrepute also in these countries; and as it has been and is to-day to a great extent in the United States, so it is here; we have it all to meet, and there is no way to get rid of this but to preach and *live* it down. Bro. Wahlstrom writes more encouragingly from Sweden, but he needs help, and must have help soon. We sow in hope and in faith look forward to the harvest.

Will those who have given me addresses of relatives in the country wait patiently and as soon as practicable I will visit them and tell them about the restored gospel. Will all those who are particularly interested in the Scandinavian mission do what they can for it; if nothing else, remember us in their prayers. In hopes of success,

PETER ANDERSON.

FALL RIVER, Mass., July 10.

Editors Herald:—Our pleasant visit over Sunday in the spindle city terminated this morning. As I journeyed down Pleasant street from the home of our hostess, Sr. Pettey, my wayward steps wandered up Second street to that house of world-wide note where the Borden mystery occurred. When the depot was reached permission was asked to "go aboard" and look over the "Pilgrim" of the famous Fall River line to New York. It is a mammoth boat and a marvel of beauty. In a few moments we boarded the train for our destination, Attleboro, as we supposed, but the writer found that he had made the mistake of boarding the wrong train for it was Express to Boston without stop. The melodious tones of Brn. Bullard, Fisher, and G. A. Yerrington were heard in the rear saying, "Change for Attleboro," but the prospects of a change were somewhat unfavorable till Boston was reached. This is the first time I ever made this kind of a mistake in all my travels. The business session of the convention passed off quietly with the reëlection of Brn. Gates and Fisher and Sr. Ora V. Bishop as the officers. The Sunday morning session was devoted to reviewing quarterly lessons led by Bro. M. P. Fisher, and illustrated lessons by Elder George W. Robley, for the children at 2: 30 p. m. Dr. John Gilbert, of Fall River, gave a brief but interesting talk on "Teaching, or what is the most successful teacher." Bro. George W. Robley also gave a timely and instructive sermon on Sunday school work. In the evening a goodly number assembled in the spacious chapel to listen to a concert by the local school led by Bro. Daniel T. Shaw assisted by Bro. Thomas McGuire. It was a grand success and the little folks did nicely. One or two features that deserve special mention, was the reading by little Miss Myra Heap, a blind girl, and a member of the Fall River school. She read from the Scriptures by means of raised letters. Miss Sadie Hargraves showed remarkable elocutionary powers for one so young. All parts of the programme deserve mention, but want of space forbids. The Massachusetts Sunday school association has shown wonderful progress since it was organized about three years ago. Long may it live and flourish.

ARTHUR B. PIERCE.

MICHIGAN CITY, Ind., July 23.

Editors Herald:—I have been a Bible reader for some years, and for the past three years have carefully examined the Book of Mormon, also the Doctrine and Covenants which have led me to believe the doctrine of the Latter Day Saints to be true. I was baptized and confirmed last May, by Bro. M. T. Short. Since that time I have been spending as much of my time as I could in reading the blessed word. I have always been a believer in dreams, visions, etc., but it was not until the morning of July 21 that I had a vision in which I saw a multitude of people and they had much fruit. I also had some of the fruit, which seemed to be peaches. Many came up who had no fruit. I wanted to give to them, but those with me said, "No; you have no right to give it away." At first I thought I would not, but at last I said, "I will; it is given me and is more than I can eat; I will give to my friends and those who have none." When they saw I would give they began to say, "Yes give to them also if you choose;" so I gave them of the fruit. Some would not accept it, others would, and stood holding it in their hands. In the meantime I saw the dead come forth, and among them my sister, Mrs. Hill, who died three years ago, whose funeral sermon was preached by Bro. M. T. Short in Stark county, Indiana. She also took of the fruit, holding it in her beautiful, immortal hands, and putting it up to her lips she supped of the wine of it. All were glad, and my heart rejoiced, and they who had forbidden me to give away the fruit looked astonished.

What can this vision mean? Are there Saints who are able to explain a vision of this kind? I hope and trust there are. My daily prayer to God is for more wisdom and instruction. I hope we may all be remembered for good long after our departure.

Your brother,

JOHN R. RANK.

HUTCHINSON, Colo., July 18.

Editors Herald:—Since General Conference I have been busily engaged in preaching the word of eternal life to the people of Colorado, and attending to the duties of my office and calling to the best of my ability; but still my report is not so encouraging as I could wish to see. We have a great deal of prejudice to meet in this State on account of the doings and misdemeanors of the Utah Mormons; and I am sorry to say, this is not all we have to meet; there is another prejudice which is worse to me than the first; and that is caused by our own members not living their religion as they should, not setting examples worthy for all men to follow. This is indeed a great drawback to the preaching of the gospel, because, as a general thing, the great majority of the people measure the doctrine of Christ by the actions of the members of the church; therefore it behooves all the Saints to live holy lives so that when the elders go into their neighborhoods to preach the gospel the people will be ready to listen, and it will have the desired effect upon the hearts of those who are honest and seeking after the truth.

I have just returned from a missionary trip to the southern part of Colorado, visiting a place called Hastings. This is a coal mining camp with about eight hundred inhabitants. I preached there three times in the schoolhouse to small but attentive audiences. In company with Bro. John W. Kent I went from there into the mountains, about twenty miles, to the Barker settlement to hold a protracted meeting, where the people had expressed themselves as though they would like us to come, but alas! we found they were not ready to attend, so we held only three meetings there with our Methodist friends. They thought Methodism good enough, so we left them to it, notwithstanding I must say we were treated very kindly by our Methodist brother, Mr. Barker, while there.

We then went to Trinidad, a town of about eight thousand inhabitants, where they have as many as six churches. We tried our best to procure a place to hold a series of meetings in. But could not get a public building; but by the kindness of one, Bro. Love, we got the use of a private house for two nights, and after a great deal of traveling around the city to find some other place to hold forth I struck a few Methodist friends one night holding prayer meeting in the outskirts of town, so I joined in with them for an hour, and they felt much pleased that I came in with them; so at the close of the meeting I applied for the use of the room to hold a series of meetings in, and they said yes; that I could have the room, and it was just what they wanted,—some one to come and hold a protracted meeting in that part of the town. So I gave out an appointment for the next night before they knew I was a Latter Day Saint, but when some of them asked me what church I represented, I soon told them. On the night appointed for the meeting I went to the room and was greeted with a good, attentive audience while I preached an hour on faith, and they were all well pleased. I gave out another appointment for Sunday night and was again greeted with a good congregation, while I preached another hour on repentance, and the people seemed to be delighted with the doctrine; but to my surprise the man who gave me permission to preach in the room said I had better not leave any more appointments, so I had to stop short. I asked him if I had taught anything untrue, and he said no, that it was all good and true; but then there was "that other book." "O yes, the Book of Mormon;" that of course they could not believe. "But," I said, "here is the Book of Mormon; let me read you one verse on repentance." I did so, and he said that was good. Yes the doctrine is all right, "but then, you must not preach it." No, they cannot stand the truth, so we had to move on to Coal Creek where there is a small branch of the church.

We held meetings there on Sunday, June 25, and from there I went to Eastonville where I was permitted to occupy the Presby-

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terian church for two nights. This was as long as I could stay there. We had a pretty good turnout the first night, but only a few on the second, on account of threatening weather, but the storm did not come until the next day, and then it was a hail-storm with the stones about as large as hen's eggs; that is, some of them. It did much damage to crops and windowlights, so we see that the judgments of God are coming on the earth in different places, as has been predicted by the Lord through his servants the prophets. From there I moved on to the city of Denver, just in time to join the Saints in the Sunday school picnic which was held at Etetchs zoölogical gardens. We had quite a good time and enjoyed looking at the wild animals and beautiful flowers. On Sunday, July 2, we met with the Saints in Sunday school and sacramental meetings, and had quite a good time, and preached at night to quite a fair audience. From there I came to this place and spent the Fourth of July with loved ones at home.

I believe the good work is onward in Colorado; notwithstanding all the drawbacks we have to contend with there are a few coming into the church. Two have been baptized of late by Bro. Kaler at Rocky Ford, one at Colorado Springs, five or six have been added at Denver, and now I have another call from Bro. C. B. Moyers, at Antonito, over two hundred miles southwest of Denver, where there are some anxiously waiting to hear the truth. It is expected that some will unite with the church. I expect to reach that point next week if all goes well. I leave here this week and will spend Sunday the 23d in Denver, and then move on to Antonito. I am feeling well in the Master's cause and am trying to do all I can to push the work ahead.

Yours in hope,

JAMES KEMP.

BAKER CITY, Oregon, July 18.

Editors Herald:—I am here, in Oregon, feeling first class in spirit and body. There is a vast room for godliness here; there are four churches in this town, Catholic, Presbyterian, Episcopal, and Methodist, but none of ours. They have a very small attendance. I am going to stay a couple or more months. Have interested a few, one has subscribed for the *Herald*. I cannot say how it will end.

In bonds,

JAMES BUCKLEY.

LAMONI, Iowa, July 20.

Editors Herald:—I wish to call attention to Sr. Minnie Anderson's letter in *Herald* for July 15, and ask you to read it again. I heartily indorse it. I wonder if it is the Lord's will to have so many different societies in the church to prop it up lest it should fall? Some will say the young must be educated, but are the many societies a help to educate? We fear not. If we would read the church publications, and not only read but study at home and ask the Lord to help us, we would learn more. Some will say we get others' opinions when we meet together, but is not the Lord's opinion better than man's? We think the Lord is the best teacher. Every society must have money, while missionaries have to stay out of the field because there is not money enough in the church treasury to send them out. If the money that it takes to keep the societies going was given to the church, together with other money that is spent foolishly we think not an elder, priest, teacher, or deacon would have to be kept at home if they chose to go and labor for the Master. I think it would be well to consider whether the many societies are a help to the church, and consider whether the money that it takes to keep them going would not do more to spread the gospel if it was given to the missionary fund. I think it would.

Another thing I wish to speak of; that is, pride. I often think of the one who said he was not afraid of polygamy leading the church astray, but if it was ever led astray pride would do it. We believe pride has caused evil in the church. "The church will stand though everything else falls" we often hear repeated, and we believe it will, and we should prepare to stand with it and not drift away in the pride and vanity of the world, or I might say of Satan, for he is the author of all evil. I love this latter day work and I love to see it roll on, and I want to roll on with it. Sometimes I feel like saying, "How long, O Lord will the church groan under the evil that is now hovering around it!" I will close my letter by asking you to read Sr. Minnie's letter again. Your sister,

NELLIE M. PINKERTON.

PHŒNIX, Neb., July 20.

Editors Herald:—I love the work of God and I find plenty of work to do for it on Sundays; it takes me all day to get around. I attend one Sunday school, acting as superintendent and Bible class teacher; I then go to another school in the afternoon, where I act in the same capacity. It is strange that these schools will choose a despised Latter Day Saint to superintend them. The people seem to turn out quite well; the schools have run about three months and the interest continues. I travel fifteen miles to make the round.

In Christ,

W. B. WESTON.

WORK AND LEISURE SHOULD BE MATED.

Work is good. No one seriously doubts this truth. Adam may have doubted when he first took spade in hand, and Eve when she scoured her first pots and kettles; but in the course of a few thousand years we have learned to know and value this honest, troublesome, faithful, and extremely exacting friend. But work is not the only good thing in the world; it is not a fetich to be adorned; neither is it to be judged, like a sum in addition, by its outward and immediate results. The god of labor does not abide exclusively in the rolling mill, the law courts, or the cornfield. He has a twin sister, whose name is leisure, and in her society he lingers now and then to the lasting gain of both.—*Scribner.*

THEY NEED A LIBERAL EDUCATION.

Optim—"Yes, sir, a visit to the World's Fair is a liberal education for any man. And the attendance is simply enormous."

Pessim—"That may all be, but the ones that need it most won't go."

Optim—"What makes you think so?"

Pessim—"O, they're boycotting it on account of Sunday opening."—*Detroit Tribune.*

Original Articles.

IMMORTALITY OF MAN, ACQUIRED AND INHERENT.

NO. 1.

BY W. S. PENDER.

ACQUIRED OR CONDITIONAL IMMORTALITY.

HAVING recently held a debate upon the above subject, and being, as a result of it, "full of matter" pertaining thereunto, the following brief and necessarily incomplete discussion is offered, hoping to incite interest and possibly set other pens dripping with instruction upon this important theme. Thus, we may all be better qualified to "consider the conclusion of the whole matter" and all be benefited. The nature of man is fully and ably treated in "What is Man" by Elder J. R. Lambert. To it, the writer is indebted for some useful matter contained herein.

In the first article we wish to consider immortality of man as a conditional gift of God; in the second, as an unconditional inheritance at his creation; and, in the third, to call attention to scriptural representations of consciousness, both of the righteous and wicked, between death and the resurrection. The use of italicised words, in Bible quotations and elsewhere is merely to call especial attention to such words.

As a being, man in his present estate is not immortal. If he were, he could not and would not die. Hebrews 9:27 says, "It is appointed unto men once *to die;* but after this the judgment." Neither is he wholly mortal; although, to prove that he is, attention is sometimes directed to Job 4:17: "Shall mortal man be more just than God?" but, as this statement comes from the lips of Eliphaz, the Temanite, we can no more accept it as correct than we can the declaration of the condemned man who had received one talent and had hid that in a napkin and then gave as an excuse "For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow."—Luke 19:21. Many other assertions of uninspired and wicked men, and even of devils, are recorded in the Bible, but they should not be accepted as trustworthy and be made the basis of our faith. Of Eliphaz the Temanite the Lord said: "My wrath is kindled against thee, and thy two friends: for ye have not *spoken* of me the thing *that is right.*"—Job 42:7. As the examination proceeds, we shall discover that man is partly mortal and partly immortal.

Inspiration plainly tells us that the *body* or *flesh* is mortal. "Let not sin therefore reign in your *mortal body.*"—Rom. 6: 12. "If the Spirit of him

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that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your *mortal bodies* by his Spirit that dwelleth in you."—Rom. 8: 11. "For we which live are always delivered unto death for Jesus' sake that the life also of Jesus might be made manifest in our *mortal flesh*."—1 Cor. 4: 11. At present then the body or flesh is mortal. In the resurrection it will be immortal: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."—1 Cor. 15: 44. The apostle is here contrasting the natural, mortal, and hence corruptible body which all men have now, with the spiritual, immortal, and hence incorruptible body which will be given to all through the resurrection of the dead. Hence, he said: "For this corruptible [flesh] must put on incorruption, and this mortal [body] must put on immortality. So when this corruptible [flesh] shall have put on incorruption and this mortal [body] shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—Vs. 53, 54. The words inclosed in brackets are not the apostle's words; they are mine. They are inserted not to do violence to his thought, but to develop it. The acquisition of an immortal body is, therefore, conditional so far as the resurrection is conditional.

We might first inquire, Can the resurrection be conditional in the light of Romans 5: 18: "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life"? Yes; for in a certain sense all the blessings of God, either in this world or in the world to come, are "free gifts." "*All things* are governed by law." They are free to us, when we are in harmony with the law that governs their bestowal. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2: 8. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6: 44. The resurrection is spoken of as fruit: "But now is Christ risen from the dead and become the *first fruits* of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. . . . Christ the *first fruits;* afterwards they that are Christ's at his coming."—1 Cor. 15: 20–23. We can hardly expect *fruit* of any kind without first *planting* or *sowing*. To get resurrection fruit, resurrection seed must be first sown: "Be not deceived; God is not mocked: for whatsoever a man *soweth*, that shall he also *reap*. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6: 7, 8. "And he that reapeth receiveth wages and gathereth *fruit* unto life eternal; and both he that *soweth* and he that *reapeth* may rejoice together."—John 4: 36. "These were *redeemed* from among men, being the *first fruits* unto God and the Lamb."—Rev. 14: 4. Hence the parable of the sower: "Now the parable is this: the *seed* is the *word of God*. . . . That on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth *fruit* with patience."—Luke 8: 11, 15.

"There is a natural body, and there is a spiritual body." The Inspired record logically teaches that the spiritual body as well as the natural is preceded by its legitimate, heaven-ordained birth. Of the latter, Jesus said, "That which is born of the flesh is flesh."—John 3: 6. And Paul stated, "Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."—1 Cor. 15: 36, etc. "That which thou *sowest* is not quickened, except it *die*," can have no reference to "sowing" a body that is *already dead* in the grave; but rather teaches the production of *wheat* and *all other grains* after its own kind, "to every seed his own body." In the thirty-ninth verse, the illustration, with the same reasoning, is carried into the animal kingdom: "All flesh is not the same flesh: there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." In the next three verses the apostle speaks of the three different orders of spiritual bodies, typified by the sun, moon, and stars; and the mind involuntarily applies his previous reasoning, concluding that these also must each be the product of spiritual sowing. "There are also celestial bodies, and bodies terrestial; but the glory of the celestial is one, and the glory of the terrestial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."—1 Cor. 15: 40–42. In 1 Corinthians 15: 50, we read: . . . "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

To meet this emergency and provide a spiritual body to inherit the contemplated kingdom, Jesus teaches the necessity of a "new birth:" "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5. Peter's teaching accords: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter 1: 2, 3. And James, also: "Of his own will begat he us, with the word of truth, that we should be a kind of first fruits of his creatures."—James 1: 18. Further evidence of a conditional resurrection is found in 1 Corinthians 15: 22: "For as in Adam all die, even so in Christ shall all be made alive." Observe, it is not said *by* Christ, but *in* Christ shall *all* be made alive. When we shall have discovered the conditions by which we may be *in* Christ, we shall have found the conditions upon which *all* shall be made alive, or resurrected: "For as many of you as have been *baptized into Christ* have put on Christ."—Galatians 3: 29. "Know ye not that so many of us as were *baptized into Jesus Christ*, were baptized into his death?"—Rom. 6: 13. "Therefore, if any man be *in Christ*, he is a *new creature*; old things are passed away; behold, all things are become new."—2 Cor. 5: 17. From the above we learn that we are *baptized into Christ;* that *in* Christ we are new creatures, hence "born again," "regenerated." So these are the conditions upon which *all* shall be "made alive." With this agrees the statement in Romans 8: 11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Would it pervert the apostle's meaning, or modify it, by paraphrasing, thus: "If the Spirit of him that raised up Jesus from the dead does *not* dwell in you, he that raised up Christ from the dead shall *not* quicken your mortal bodies"? Another parallel text is Ephesians 1: 13,14: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." "The redemption of the purchased possession," evidently refers to the resurrection of the body. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit* the *redemption of the body*."—Rom. 8: 22, 23. Hence, the Holy Spirit is the "earnest" or assurance to the people of God, that they will receive the "purchased possession," the spiritual body; just as a note is an assurance of the payment of money due.

In the light of the above presentations it is safe to conclude that the resurrection of the race is conditional. It is something to be *sought*: "To

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them who by patient continuance in well-doing *seek* for glory and honor and *immortality*, eternal life."—Rom. 2:7. It is brought to light through the gospel: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Death will be abolished, and succeeded by life and immortality, by bestowing upon us an immortal body: "So when this corruptible [flesh] shall have put on incorruption, and this mortal [body] shall have put on immortality, *then* shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:54.

As some come forth in a resurrection of condemnation, it is urged that these could not have previously received the gospel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. 12:2. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:13, 15. But from the terrible character of the punishment threatened, it is quite evident that those who receive it, are the ones referred to by Jesus in Mark 3:29: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Who are competent to commit this sin and incur its sad consequences? "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance."—Heb. 6:4-6. Hence the only ones who come forth in the resurrection of condemnation are those who accept the gospel and *receive* and *turn away from* the light of it. They are resurrection fruit and are gathered as such, but they are *spoiled* fruit. To these thoughts the voice of modern inspiration readily assents, thus exhibiting in this, as in all other matters, the happy harmony of divine revelation, no matter when or where given, Doctrine and Covenants 76:4: "These are they [those who sin against the Holy Ghost] who shall go away into the lake of fire and brimstone with the devil and his angels and the *only ones* on whom the second death shall have any power." Speaking of the same parties, Doctrine and Covenants 85:6 says: "And they who remain shall also be quickened; nevertheless, they shall return again to their own place."

Jesus gave his life for the race, and they are his to deal with and to redeem: "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for *all*, to be testified *in due time*."—1 Tim. 2:5, 6. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the *whole world*."—1 John 2:2. To accomplish this work, the Lord appointed different periods of gospel sowing, beginning in the morning of creation and extending on to the second advent of our Lord: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. . . . And he went out about the third hour and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard. . . . Again, he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, . . . Go ye also into the vineyard."—Matt. 20:1-6. Nor is the work of redemption confined to this life. It extends beyond, into the unexplored ages of eternity: "Upon this rock I will build my church; and the gates of hell shall not prevail against *it*."—Matt. 16:18. "Verily, verily I say unto you, the hour is coming and now is when the *dead* shall hear the voice of the son of God; and they that hear shall live."—John 5:25. "For, for this cause was the gospel also preached to them that *are dead*, that they might be judged according to men *in the flesh* but live according to God in the Spirit."—1 Pet. 4:6.

As a result of different periods of sowing there are also different times of gathering: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared to many."—Matt. 27:52, 53. This resurrection is past; others are future: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise *first*."—1 Thess. 4:16. "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection. Blessed and holy is he that hath part in the *first* resurrection."—Rev. 20:4-6. The principle is stated by Paul in general terms: "But every man *in his own order*: Christ the *first fruits*; afterward they that are Christs' at his coming."—1 Cor. 15:23. Thus, inspiration indorses the truism, "First sow; then reap."

Now, let us notice the relationship between a conditional resurrection and the theory that there is no conscious spirit in man surviving the dissolution of the body. This theory is in direct conflict with the idea of a "new birth," "regeneration," a "new creature" in Christ Jesus in this life. Regeneration is effected in this world: "Ye which have [not will] followed me in the regeneration, . . . shall sit upon twelve thrones."—Matt. 19:28. After regeneration we are citizens in fact of the kingdom of God militant: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1:13. We are also *embryo* citizens of the glorified kingdom: "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son *hath* life; and he that hath not the Son of God hath not life."—1 John 5:11, 12. We have eternal or everlasting life in the same sense that the farmer may truthfully say, only two weeks after planting, that he has a field of corn. He has the corn, but it has not yet reached maturity. If the waving corn perish before harvest time, how shall the farmer gather the golden fruitage? So with us; we have eternal life in its incipiency. But if it perish, and we lose it in death, how shall we realize the completion of our hope, a "fullness of glory," and be "like Christ?" And, if it were possible, after it has once so perished, to restore it to us by miracle, at the second coming of Christ, what assurance would we have that it would not again perish and we lose it in the end? "Verily, verily, I say unto you, he that believeth on me *hath* everlasting life."—John 6:47. "Verily, verily, I say unto you, if a man keep my saying, he shall *never see death*."—John 8:51. As the resurrection of all mankind is through the gospel, we must either admit that all who "die in their sins" are sufficiently conscious after death to hear and accept the gospel, or we must deny their resurrection. We cannot possibly cleave to the idea of their resurrection and at the same time believe them to be "wholly mortal and unconscious between death and the resurrection,"

As the Bible clearly teaches that the wicked will be resurrected from the dead, the way to peaceful harmony is plain. Discard that which destroys, either wholly or in part, the resurrection plan: "Now, if Christ be preached, that he rose from the dead, how say some among you that there

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is no resurrection of the dead? . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins."—1 Cor. 15:12, 16, 17.

Original Poetry.

THREE HOURS OF PRAYER.

At Huntsville, near the river's tide,
A woman unto heaven cried.
Her queenly steps were much confused,
And in each hand a staff she used.
Into a thicket's magic calm
She crept, and pleaded every psalm,
And every promise elsewhere penned,
That God would now an answer send.

"I place before the highest power
The ills that circle round this hour.
Good homes beneath the shining sun
I've lost forever, one by one,
Because the gems which they concealed
Must not, said Satan, be revealed,
Lest they should sadly vex the heads
Of preachers wise, on downy beds.

"A life of robbery I've known,
Of violence and anguish lone;
And now we wander to the west
In search of life, but not of rest.
And while we now in wildwoods roam,
A prophet finds no roof of home;
Ah, what must Joseph's thoughts now be
Unless his ways are hid with thee!

"Our bread is on the waters thrown,
But life is fair with thee alone;
Eternity shall know thy ways,
I murmur not with these short days,
For I have learned that human strength
At last has neither breadth nor length,
And that the angel presence new
Must frequently sustain the few.

"My life is rent with constant harm,
My illness quenches heaven's charm;
Like ancient Job, I'm stripped of all
My goods, and now with hardship fall.
And ah, my daughter low doth lie
Within a lonely hut near by,
And though her couch is hid from me,
I leave her fate to thy decree!"

Three hours of prayer went slowly by,
When lo, a hidden hand drew nigh
And on her head did calmly rest
In healing power and lightning zest.
She rose and wended her way hence
In joy and great intelligence;
Her mind was filled with triumph rare,
Her footsteps seemed as light as air.

Thus Lucy Smith was healed entire
From wounds and griefs and ills of fire,
And now she knew that she had wrought
The end of faith, the gist of thought.
What cared she then for man's affray
And frequent mobs that pass away?
She breathed a liberty serene,
The evidence of things not seen.

A few more hours went haply by
Until a horseman cantered nigh
Who thus exclaimed, "The Lord be praised,
For Catharine now has just been raised
And freed from all her anguish sad,
And soon you'll see your daughter glad."
The sun had scarce performed its flight
When Catharine too arrived in sight.

Sweet are the stories of the Saints,
Their mighty wrongs and mild complaints,
The burdens which they carried through
That we might have a modern view
Of angels who desire to free us,
Instead of preaching Cain or Zeus.
But they were killed whose living deeds
Revealed their works outside of creeds.

The faithfulness of Mother Smith
Excels an ancient creed or myth:
The knowledge which she sought and found
Disturbed our L. L. D's. all round;
A prophetess whose subtle sway
Caused death itself to leave its prey.
What more might she have compassed there
Some day, in three more hours of prayer?

Sweet were the dealings of the Lord
With those who prized his later word,
Until he raised Lovina Mack
And pale Sophronia then sent back
Into the mortal form again
To prove the Bible promise plain
That where two minds agree as one
A miracle will then be done.

Vain man of earth, quit all your strife;
Seek carefully the inner life,
A life that gains the harmless state,
And with the Lord has safety great.
Improvement then begins to shine
And life displays a true design.
If God exists, has he no sway?
Lean thou upon no arm of clay.

J. M. HOLADAY.

COUNCIL BLUFFS, Iowa, July, 1893.

Conference Minutes.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, July 8, 1893; Charles H. Jones president, J. G. Smith clerk. Branch reports: St. Louis 232; 9 baptized, 1 expelled. Cheltenham 42; 1 expelled. Whearso 44. Belleville and Whearso branches failed to report. Elders reported: C. H. Jones baptized 6, J. Beaird baptized 4; J. E. Betts, Sen., W. O. Thomas, J. G. Smith, and N. N. Cooke. Priests reported: R. Archibald, I. Davies, and J. G. Cole. Teacher G. Elliott reported. The district officers were reëlected to serve for another term of one year. Report of Bishop's agent, N. N. Cooke: March 1, 1893, balance, $117.86; received $56.85; total $174.71; paid out $100; July 5, 1893, balance, $74.71. Report was audited and approved. The recommendation from the St. Louis branch that Bro. William Pond, Sen., be ordained an elder, was approved. Preaching by Elders Ivor Davies and C. H. Jones. Adjourned to meet at 2518 Elliott avenue, St. Louis, Missouri, at eight p. m., October 7.

LONDON.

Convened at Proton, Ontario, June 24–26, 1893. The following officers were chosen: John H. Lake president, R. C. Evans vice president, John Shields secretary, Frederick Gregory assistant. Branch reports: Cameron 54; 2 removed, 1 died. Corinth 39; 2 baptized. Egremont 78. Garafraxa 83. London 215; 8 baptized, 1 received, 4 removed, 1 expelled, 3 died. Masonville 102; 1 died. Proton 74; 2 baptized, 1 died. Niagara Falls 29; 2 baptized. Toronto 25; 2 baptized, 5 received. Usborne 28; 1 died. St. Thomas 80; 5 baptized, 1 removed. St. Marys 44; 5 received, 6 removed. Waterford 61; 9 baptized, 1 received, 7 removed, 1 died. District report: Last report 1,057, present 1,121, including 1 seventy, 19 elders, 26 priests, 13 teachers, 18 deacons; 76 baptized, 1 received, 21 removed, 5 expelled, 7 died. Bishop's agent's report: On hand last report $174.82; net receipts $922.10; paid out $699.76: balance $379.96. Audited and found correct. Ministry reporting: Elders E. K. Evans, S. W. Tomlinson baptized 2, T. A. Philips, J. McKenzie, A. E. Mortimer, R. B. Howlett baptized 4, Wm. Corbett baptized 1, J. Shields baptized 4, R. C. Evans, J. H. Lake, J. L. Mortimer, J. H. Taylor, W. Morrison. Priests: W. Fligg baptized 1, G. C. Tomlinson, F. Gregory baptized 2. Resolved that the secretary instruct the presidents of the different branches to take up a collection on the second Sunday in July to aid the branch at Independence to pay off the standing debt on their church, all moneys thus collected to be sent to Bishop E. L. Kelley, Lamoni, Iowa, or E. K. Evans, St. Marys, Ontario. Resolved that the secretary of district be also treasurer of district. Resolved that the following officers be sustained: R. C. Evans president, E. K. Evans vice president, John Shields secretary, E. K. Evans Bishop's agent. Elder E. K. Evans was appointed district book agent. Preaching by Elders E. K. Evans, R. C. Evans, John Shields, and J. H. Lake. Conference adjourned to meet at London, Ontario, the first Saturday and Sunday in October, 1893.

NORTHEASTERN MISSOURI.

Conference convened at Higbee, July 8 and 9, 1893. D. F. Winn president, J. A. Tanner secretary. Branches reported: Higbee, Bevier, Wakenda, Carrollton, Huntsville, and Salt River. Elders reported: J. C. Foss, D. E. Tucker, D. F. Winn, J. T. Williams, F. A. Evans, W. Vincent, R. R. Jones, E. Rowland, T. D. Williams, C. Perry, and Bro. Vaughan. Priests reported: W. Chapman, J. Waltenbaugh, J. A. Tanner. Teachers A. Rice, T. Broad. Deacon D. Edmunds. Bishop agent's report read. On hand $7.05; receipts $77.45, expenditures $55.12; balance on hand $29.38. J. T. Williams, Bishop's agent. On motion the district secretary was empowered to give letters of removal to Salt River Saints, the branch being disorganized. D. F. Winn was sustained another term district president, J. T. Williams vice president, J. A. Tanner clerk. Conference authorized the tent committee to purchase a tent as soon as convenient. Resolution passed accepting the action of General Conference in placing the territory of Carroll county in Northeastern Missouri district. Authorities were sustained. An address was given by President Joseph Smith on priesthood duties. On Sunday the church was dedicated, in charge of Bishop E. L. Kelley, dedication sermon by President Joseph Smith. Also preaching Saturday evening and Sunday morning and evening by Brn. Smith and Kelley. Adjourned to meet at Bevier, Missouri, November 11 and 12.

EASTERN MAINE.

Conference convened at Indian River, June 24, 1893; U. W. Greene was chosen to preside, J. N. Ames clerk. Branch reports: Olive 74, May 24. Elders reported: A. W. Kelley, N. W. Crowley, U. W. Greene, J. Lakeman, and S. O. Foss. Priest J. S. Walker, and Teachers J. N. Ames, W. W. Blanchard, and M. Kelley reported. A resolution was passed to change the name of the Olive branch to Jonesport branch, and also that of May branch to Indian River branch. Bishop's agent's report received: Balance due church March 1, 1893, $36.43; received $19.50; paid out $15; on hand $40.93. Bro. Lakeman reported no labor done as committee to labor with officials in the district. Committee was continued. The time and place of holding the next conference was left with clerk of district to appoint. J. Lakeman was sustained president and J. N. Ames clerk of district. Voted to extend an invitation to Bro. Kelley and others of the traveling ministry to visit the district and hold a two-days' meeting. Preaching by Brn. Greene, Blanchard, and Lakeman. Adjourned to meet at call of clerk.

NODAWAY.

Conference convened at Sweet Home, May 27 and 28, 1893; M. P. Madison president, J. N. Byergo secretary. Elders reporting: H. Kemp, J. Thomas, J. Hawley, W. Powell, J. Smith, O. Madison, M. P. Madison baptized 3. Priest R. Lornson. Teacher J. Ford. Deacons J. Powell and R. Nelson. Branch reports: Platt 98; Sweet Home 39; Rising Hope 14. All officers of district were sustained for the next six months. Conference closed Sunday night to meet in Guilford, November, 1893.

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Miscellaneous Department.

TWO-DAYS' MEETINGS.

To the Kewanee district:—A two-days' meeting will convene with the Henderson Grove Saints on Saturday, August 5, at two p. m., to which a general invitation to all members of the district is extended. The local and traveling elders of the district are urgently requested to be present to assist in making the meetings a success.

Those coming by way of Wataga or Henderson should write to Bro. Hyrum Williams, Henderson, Knox county, Illinois. Those coming by way of Galesburg should write Bro. Jacob Brown, Utah, Warren county, Illinois. These brethren will kindly see to transportation to and from place of meeting.

JOHN CHISNALL, Pres.

KEWANEE, Ill., July 24.

APPOINTMENT.

To the Saints in Kentucky and Tennessee:—Please take notice that I have placed Elder T. C. Kelley in charge of the work in Kentucky and Tennessee. He can be addressed at Fulton, Kentucky.

In gospel bonds,

M. M. TURPEN.

GARLAND, Butler county, Alabama, July 25.

SOUTHERN CALIFORNIA REUNION.

(Continued from last week.)

Sunday morning's service in charge of Brn. Dana and Brush. The time was well spent. Numerous prayers and testimonies were given.

G. H. Hilliard occupied the stand at 10: 30 a. m., assisted by J. F. Burton. Subject, "The principles and perfection of the law of God." The law of God could not be perfect unless it provided for all the work of God, consequently it must provide for all our earthly work.

The gospel was had from the time it was needed, hence Adam must have had that law. God's law being perfect, compliance with that law brings perfection. All work must of necessity require means to carry it on. So we find God has ordained a temporal law. The law was taught to Abraham four hundred years before the Mosaic economy was given. The law of tithing was retained in the Mosaic law. It was also taught by Christ and his apostles.

Prayer and testimony meeting in charge of Brn. Hilliard and Baly. Two hours were passed in testifying of God's goodness and watchfulness over his Saints. Strong testimonies were borne. The audience keeps increasing. Our large tent is full to overflowing.

Bro. J. F. Burton held the audience spellbound in the evening while he discoursed on the gospel being the power of God unto salvation and Jesus Christ the only name given whereby mankind can be saved. Christ must have had and did have authority to administer his law. So must those who represent him. He had no right to change the gospel, neither has his followers. The gospel in its scope must reach every son and daughter of Adam.

Prayer and testimony meeting at nine a. m. in charge of Brn. Brush and Baly. Again the gifts were manifested. Our aged Bro. Brush, through tongues and interpretation, promised us God would continue to bless his people on condition of our being faithful.

At 10: 40 a. m. preaching by T. S. Brown assisted by Bro. Earl. The preacher took for his text, "It is written." The necessity of adhering to the law in all things and not to conscience was plainly shown. In conclusion the speaker bore a strong testimony of God's goodness to him.

Preaching at two p. m. by David Harris assisted by Charles Baly. Subject, The fulfillment of third chapter of Malachi. The two messengers spoken of were Christ and John the Baptist. The messenger must be a priest. Christ did not come suddenly to his temple at his first coming. Christ always referred to Isaiah and never to Malachi when speaking of John at that time.

The evening service was well attened. Bro. G. H. Hilliard preached on the divinity of the Book of Mormon. The speaker had wonderful liberty and the audience paid the closest attention to the keen, double-edged logic presented for God's marvelous work and a wonder.

Tuesday's prayer service was in charge of Brn. VanFleet and D. Harris. The Spirit of God was present in power. Admonitions to the Saints to pray in faith, blessings promised on complying with such, and many promises to different ones in regard to their life's work were given.

Preaching at 10:40 a. m. by Chas. Baly. To have life eternal a man must love God, and to love God a man must keep his commandments.

Two p. m. Bro G. H. Hilliard occupied the stand, continuing his subject of Sunday. Paul taught to give as God had prospered, and how could this be done without taking an inventory. A man must strike a balance to do this.

Preaching at 7: 45 p. m. by J. F. Burton on angelic ministration and the restoration. The speaker showed that in every dispensation the same cause produced the same effect. Man in his true state was always in communication with God. Sin broke off this communication and it required a messenger from heaven to again restore what was taken away.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Mrs. John Hager, Mich.	$	25
C. G. Lewis, Mich.	10	00
R. B. Campbell, Mich.	1	00
J. H. Peters, Mich.	20	00
John E. Hanson, Mich.	1	00
Thomas Shackly, Iowa	1	00
W. W. Blair and wife, Iowa	5	00
J. R. Osburne	1	00
Mary M. Tarzwell		50
Sr. A. Rodgers		50
R. M. Tarzwell		50
Sr. Emma Wolsey, Neb.	5	00
Joseph Chester, Cal.	5	00
St. Thomas branch	1	38
London "	2	00
Egremont "	3	85
Vanessa "	2	00
Toronto "	1	30
Masonville "	6	75

Corinth Branch:—

Ch. Pearson	2	00
Rebecca A. Pearson	1	00
William Jenkins	1	00
Cath. M. Jenkins		50
Hannah Bearss	2	00
Isaac Pearson	1	00
Charlotte E. Pearson	1	00
Samuel Pearson	1	00
Jennie Faulkner	1	00
Mary Silverthorn		25
Charles D. Pearson		15

THE LAST ARGUMENT.

Prof. Biscoff of the University of St. Petersburg published in 1872 a pamphlet in which he maintained that the average woman's brain is far inferior in every respect to a man's, this opinion being based on the fact that a woman's brain is generally about 100 grammes lighter. In order to further prove the truth of his statement he ordered that after his death his brain should be weighed. This was done, and those who believed in his theory were amazed to find that the professor's brain was lighter by five grammes than the brain of a woman of the lowest intelligence.

New York *Advertiser:* Having secured an increased army William must, of course, find something for it to do. And the people must foot the bill in money and blood.

CONFERENCE NOTICES.

The conference of the Ohio district will convene at Sand Run, Hocking county, Ohio, August 26, at ten a. m. Those coming from the north and west will come by way of Logan and get off at Sand Run Junction on the C. H. V. and T. R. R., and those coming from the east and south can come by way of Athens and Nelsonville to Carbon Hill also on the C. H. V. and T. R. R. Parties will be met at both places by a committee. All are requested to come on Friday the 25th. All who expect to attend please notify either Bro. S. D. or D. J. Hannah, or Charles Cooper, at Sand Run, Hocking county, Ohio, by card in good time. We rather expect one of the First Presidency to be with us, and assuredly look for Bro. W. H. Kelley, as he has not been with us since being in charge. We also expect Brn. H. R. Harder, H. E. Moler, J. L. Goodrich, and others to be present. Branch officers are requested to see to it that their reports are in by the 25th. We hope the Saints and especially the priesthood will generally turn out. There will be important matters to consider. Come with the Holy Spirit and let us have a time of rejoicing together.

JAMES MOLER,

In charge of the district.

LIMERICK, Jackson county, Ohio.

Will the branch officials of Northwestern Kansas district please take notice, and remember the time of the convening of the district conference and camp meeting at Goshen, August 19, 1893. Let each branch prepare a branch report in time to send their reports (if they cannot bring them) to the district secretary, giving a full report of membership, also giving number of the scattered members belonging to the different branches who have not taken letters of removal, so that we may know the strength of the district numerically. Be sure that your reports are correct and correspond with your last reports so that none of them will have to be returned for correction. Brethren and sisters, let us go forward with the work that is assigned us so that the work of the Lord may prosper in the district. Send your reports to H. Resch, Minneapolis, Ottawa county, Kansas. Or, H. Resch, in care of Arthur Smith, Clay Center, Clay county, Kansas. Do not send to Minneapolis later than the 12th of August.

C. B. AND Q. R. R.

World's Fair Excursion rates *via* Burlington Route. Round trip rate $17.50; tickets on sale June 4 to October 31; final limit for return November 15.

Special World's Fair excursions commencing July 17, $15.00 for the round trip; date of sales July 17. Tickets good returning *only* upon the dates of July 21 and July 28.

July 24 tickets good returning *only* upon the dates of July 28 and August 4.

July 31 good to return on *only* August 4 and August 11.

August 7 good to return on *only* August 11 and August 18.

For further particulars, address or call on local agent, C. B. & Q.

EXCURSION RATES FOR SELLS BRO. SHOW.

At Leon, August 4: Rate for round trip 60 cents. Mt. Ayr, August 9; Round trip 83 cents. Grant City, August 8; Round trip $1.71. Bethany, Missouri, August 7; Round trip $1.26.

Louisville *Commercial:* The workingman in Chicago who appealed to his comrades to march to the Exposition next Sunday and open the gates by force is not much more blameworthy than the good Boston Presbyterians who telegraphed the president to employ the army to prevent the gates from being opened. The disposition to resort to violence is as bad on one side as on the other.

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DIED.

HALL.—At Cincinnati, Ohio, July 12, 1893, Sr. Marion M. Hall. Deceased was born in Glasgow, Scotland, February 12, 1838. She was brought to St. Louis for burial, where her husband and an adopted son were buried. Sister Hall joined the church some eighteen years ago and was an active worker in the Master's cause, doing what she could to advance the Redeemer's kingdom. She leaves many friends to mourn their loss.

BARDSLEY.—Mary J. Bardsley was born June 6, 1858, in Pottawattamie county, Iowa; married April 1, 1880, to C. B. Bardsley; died July 9, 1893, at her home, aged 35 years, 1 month, and 3 days. She leaves four children. Funeral sermon by Joshua Carlile.

NEWLAND.—At Dunlap, Iowa, July 12, 1893, Benedict Joseph, son of Bro. Cornelius F. and Sr. Callie Newland, now of Dunlap, Iowa, but until recently of Redding, Iowa, aged 8 months and 29 days. The funeral services were in charge of Elder Wm. C. Cadwell, who spoke to a large assemblage of sympathizing neighbors, from Psalms 127: 3.

Ere sin could blight or sorrow fade,
Death came with friendly care;
The opening bud to heaven conveyed
And bade it blossom there.

CHAPMAN.—At the home of her parents near Persia, Iowa, July 14, 1893, Sr. Harriet Isabel Chapman. Deceased was born April 1, 1879, in Harrison county, Missouri; was baptized October 10, 1889.

TURNER.—Ida Alice, youngest child of Bro. B. and Sr. J. Turner, was born at Higbee, Missouri, December 8, 1891, and died at Pearl City, Iowa, July 9, 1893. Though always delicate her death came as a shock to her fond parents, as the last sickness (cholera infantum) lasted but three days. She was laid to rest in the Cincinnati cemetery. The funeral services were conducted at the house and grave by Bro. David Archibald, of Centerville, Iowa. May the Lord comfort the bereaved as he alone can.

ITEMS OF INTEREST.

VIENNA, July 21.—A well known Asiatic explorer says that despite the Russian Government's promise that no further expedition shall be sent to the Pamirs, which Sir Edward Grey announced in the House of Commons a few weeks ago, a Russian expedition started from Marghilan in Turkestan June 13 to occupy the Pamirs. Col. Yonoff is instructed to establish three permanent military posts on a strategical road to India before the autumn. The Russian flag will float over the fortress at Sarhad and a frontier guard will be posted at Baroghil Pass. Sarhad and Marghilan will be connected by telegraph.

ST. PETERSBURG, July 22.—The government has reduced railway freights on trans-Caspian cotton and Baku petroleum in order that both commodities may compete with the American products in the European markets. The harvest in East and South Russia is reported to be splendid.

TIRNOVA, Bulgaria, July 22.—The Metropolitan, Mgr. Clement, after a long trial has been convicted of preaching sedition in the Cathedral, and has been sentenced to banishment from Bulgaria for life.

Canada's exports for the fiscal year ended June 30, 1893, exceeded those of the previous year by $1,250,000, and are the greatest on record, aggregating $115,187,665. In 1892 the export trade amounted to $113,963, 375 and in 1891 to $98,417,296.

TOPEKA, Kan., July 22.—The Rock Island road has gathered all possible information concerning the condition of the corn crop along its lines in Nebraska, Kansas, and the Indian Territory with a view to determining the effect that the operations of Rainmaker Jewell has had upon it. General Superintendent Allen stated to-day that the result was gratifying and proved conclusively the effectiveness of Mr. Jewell's work. He says that with a single exception the crops in the vicinity in which Jewell operated are much better than at parts where he did no work. Jewell is now operating in the Indian Territory.

GUTHRIE, Ok., July 25.—One of Special Agent Swineford's surveying corps came in from the Cherokee Strip last evening and reported that three county seats have already been located. Mr. Lowe, Registrar of the Land Office, left yesterday with another party of surveyors to locate two county seats in the western part of the strip, and another inspector will arrive to-day to look after the county lines. Everything is being pushed, and by the middle of next week all the preliminary work will be completed and the President can issue his proclamation as early as August 1 if he desires and thus throw open to civilized occupation over 5,000,000 of acres, much of it first-class land.

BERLIN, July 24.—The *Tageblatt* says Germany would be pleased should France's overreaching spirit cause serious complications in Asia. Nor would the German Government be disturbed, says the *Tageblatt*, if the present trouble should result in acute rivalry in Eastern Asia between France and Great Britain.

Dr. Haffkine has inoculated over 200 persons at Simla for cholera, including many medical men, high officials, and ladies. Several native Indian States have taken up his system of inoculation, and it is used at Agra, Delhi, and Lucknow. In one British regiment over 400 men have been inoculated.

It is reported at the City of Mexico that Noetzlin, the representative of the Bleichroeders, will make an arrangement for completing the Tehuantepec railroad. The Pacific Mail Steamship company also attempted to secure the road.

LONDON, July 23.—The passengers on board the Guion line steamer Capt. Brooks, from New York, which arrived at Queenstown today, report that that vessel had a narrow escape from a collision with an unknown Red Star line steamer during a thick fog last Monday. The latter steamer crossed the Arizona's bows not fifty yards distant. The termination of the anxious tension during the peril was marked by loud cheers from the passengers on both vessels when they had cleared each other.

BERLIN, July 23.—Emperor William has changed the plan of his vacation voyage. He will not visit Bergen, Norway, with the fleet, as smallpox is epidemic there. August 7 he and the Empress are expected to disembark at Heligoland.

VALPARAISO, July 23.—A dispatch from a correspondent in Montevideo says the Montevideo *Times* published an editorial to-day urging foreign intervention in the affairs of Rio Grande do Sul, Brazil. The *Times* says that only through foreign intervention can order and civilization be restored in that State. The present situation, it says, is most discreditable and will probably arouse a prejudice against the entire continent of South America.

News has been received here showing that hard fighting has been in progress near Mateare, Nicaragua, between the Leon revolutionists and the government troops. Five thousand men were engaged in the battle, the result of which is not known here. Mateare is a small hamlet about twelve miles from Manazna.

A law is to be promulgated in Russia this summer prohibiting the transfer of land in the possession of rural communities or individual peasants to persons not belonging to the rural population. The law will be made applicable to the whole of European Russia with the exception of the Baltic and Vistula Provinces.

MONTREAL, Que., July 26.—The local stock market is more demoralized in condition than ever in its history—every stock listed reached its lowest point. Many persons have been actually ruined between here and New York. It is estimated that over $5,000,000 of Montreal money has been lost within the last three months. So far no bank or other failures have resulted from the depression.

LONDON, July 25.—A dispatch to the *Times* from Singapore says that Thursday night a piratical outbreak occurred among the Chinese passengers on the Dutch steamer Rajah Kongsee, trading on the east of Acheen. The Achinese attacked the crew of the steamer, killing the English Captain mate, and twenty-two of the Asiatic sailors and wounded fifteen others. They then quitted the vessel, taking some of the passengers as captives. The steamer with the wounded is now in Dutch hands.

ROME, July 25.—Hotwithstanding the official denials of the Italian Government of the reports that cholera had appeared in Italy it is known that the disease is prevailng in Alessandria, capital of the province of that name in Piedmont. Many cholera cases have been reported there and new cases are of daily occurrence. The disease is not confined to Alessandria. Cases are reported in a number of places.

ATHENS, July 25.—The Greek Consul at Smyrna, Asia Minor, reports that five cases of cholera and two deaths from the disease have occurred there. The Greek Government has ordered that all vessels arriving from Smyrna be subjected to the eleven days quarantine.

WASHINGTON, D. C., July 25.—Surgeon-General Wyman has received the following cable dispatch from Assistant Surgeon G. B. Young of the Marine Hospital Service stationed at Naples:—

Cholera prevails. Condition is worse. A large number of emigrants are preparing for America. Isolation on shore is impossible. Authorities refuse to permit detention on board. Passengers are transferred from train to ship and isolation on the way imperfect.

To this dispatch Dr. Wyman sent the folfowing answer:—

Refuse bill of health unless all regulations are complied with. Inform companies full fine will be imposed without the bill.

Not often in the holy but unclean city of Mecca has the cholera been more destructive than this year. The deaths from it, range from 500 to 700 a day, without taking account of the mortality along the ways leading to the city. The cases must be numbered by the thousands. We suppose that a large proportion of the victims must be pilgrims, for the settled population of the place is but little over 40,000. The number of pilgrims this year, especially from India and Persia, has been inordinately large.

The ordinary sanitary laws are disregarded in Mecca as in other cities of the Mohammedan world; anything like scientific treatment of the cholera is unknown; the fatalistic believers regard a visitation of it as the decre of Allah; they are willing that it shall bring them death, if they but die within view of the holy city or on the way thereto, as paradise is assured to them. The cholera was in Mecca last year; it is almost as constant there as it is in the delta of the Ganges. It often rages fiercely there without approaching any part of Europe.—*New York Sun.*

FORT GIBSON, I. T., July 25.—It was learned here through an official source that the Statehood Commission will be named just after the special session of Congress meets. The progressive Cherokees think the commission ought to get here by the date set for the Statehood meeting at Muskogee, Oct. 1. Statehood clubs are to be organized in every school district of the five tribes, and it is proposed to carry on a vigorous campaign from now until Congress takes action.

SAN DIEGO, Cal., July 20.—The Rev. Charles A. Briggs, who was deposed by the Presbyterian General Assembly, has declined an offer of a testimonial of $50,000 which Chaplain Parker of this city wished to raise.

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Dr. Briggs, in declining, said he had lost nothing so far by the trial except delay in his literary work and waste of time and strength.

Much interest has been aroused among statisticians by the discovery that the figures of the balance of trade against this country for the fiscal year ending June 30, last as shown by the records of the bureau of statistics in the Treasury Department are about $40,000,000 out of the way. Instead of an adverse balance of $93,000,000, the corrected returns will show only about $50,000,000. The error occurred through one of those curious slips which come between the work of two branches of the same department of the government where their dependence on each other is not understood equally on both sides.

The American schooner Hannah McLoon, from Havanna and Matanzas, has arrived at Delaware breakwater with the captain on board dead from yellow fever. Five other cases occurred on the voyage.

PARIS, July 22.—A telegram from Stungtreng announces that Capt. Villers, commanding the French forces at Khong reopened fire upon the Siamese the morning of the 19th inst. In the course of the engagement the French captured Forts Dondua, Dongo, and Donhan, thus confining the enemy to Fort Donsom. The last named stronghold, though protected by a series of well-constructed fortifications, was captured the following day without loss to the French, who now occupy the entire group of islands. Only the town of Khong remains to be captured. It is estimated that 300 Siamese were killed and 200 were wounded in the last encounters.

BANGKOK, July 24.—Diplomatic relations between Siam and France have terminated. The ultimatum of France was virtually rejected by Siam, and Siam's offer of territory and indemnity, under "the pressure of circumstances," in its reply yesterday to the ultimatum, has been rejected, and Pavie, the French Minister Resident to Bangkok, has closed the legation, withdrawn from the capital, and gone on board the gunboat Forfait, following instructions framed for such an emergency which were cabled to him from Paris along with the ultimatum he was directed to forward to King Chulaloukorn through Rolia-Jaequewyns, Siam's Minister of Foreign Affairs. The Forfait has been anchored for some days in the Menan River alongside the French warships Lutin, Inconstante, and Comete. All are under command of Rear Admiral Humann and have been lying abreast of the French Legation with steam up constantly in anticipation of a rupture of peaceful relations between the two governments and prepared to bombard Bangkok at any moment. Before Minister Pavie quit the city he formally placed the French citizens now here under the official protection of R. C. Kenn, the Consul General of the Netherlands.

MUNICH, July 24.—The condition of King Otto of Bavaria is daily becoming worse. The paralysis with which he is afflicted is increasing. His maladies have become so serious that it is the general belief that his end is near.

WASHINGTON, D. C., July 26. — Out of 3,852 national banks in the United States, ninety-five have suspended payment since January 1, 1893. Of the latter number twelve have resumed business. Seven made application for that privilege to-day, and a number of others are engaged in settling up accounts and making arrangements for the resumption of business at an early day. This summarizes a statement made by Controller Eckels just after he had received information regarding the condition of the national banks of the country. One of the banks which will resume business August 1 is the First National of Grundy Center, Iowa. From Findlay, Ohio, comes the assurance that the Farmers' National Bank of that city, which closed yesterday, will reopen Monday.

All over the country the same condition of affairs seems to prevail now that the flurry in finances is over, the good news reaching from Dakota to Texas. Among the banks applying for permission to reopen upon compliance with conditions imposed by Controller of the currency are: First National Bank, Winston, North Carolina; First National, Hot Springs, South Dakota; Farmers' National, Henrietta, Texas; American National, Leadville, Colorado; and First National, Cheyenne, Wyoming.

In a report made by Examiner Cook, in charge of the Missouri National Bank of Kansas City, Mo., which suspended the 17th inst., the condition of the bank is placed as follows: The bank is solvent and should be allowed to resume. The depositors express a desire to have the bank resume and promise every assistance in their power. The available assets of the bank amount to $964,283.95; the liabilities to $708,258.75. Its loans and discounts, of which none are doubtful or questionable items, aggregate $784,242.86, and the remainder of its resources consist of cash and items readily convertible into cash.

The idea of the Controller in making the statement of the Missouri National Bank public is to show the fallacy of the theory that everything is going to rack and ruin because banks are closing their doors here and there. If the people who have money on deposit were not panic stricken and did not join in wild and unjustifiable runs many banks which are now closed would have remained open and be doing a healthy business. The Controller thinks that to give publicity to such cases will show the public the folly of being frightened without cause.

NEW YORK, July 22.—Chauncey M. Depew talks of the financial situation as follows: "My conclusions are that the business of the country is on an unusually sound financial basis, and there is everything in the present appearance of our crops and other sources of national wealth to show that our prosperity is based on good foundations. The repeal of the silver purchase clause will release money here and bring money from abroad; so it will do infinitely more, it will permit the use of the credits which are now so fearfully curtailed and which constitute ninety-five per cent of the currency of the country."

HONOLULU, July 18.—From all that can be learned from seemingly reliable sources it looks as though the provisional government intends carrying out a more aggressive policy in case the United States refuses the proposition to annex the island, and, while nothing definite is known, it has been intimated in high official circles that in case the provisional government is forced to prepare to stand alone in the near future the first step that will in all probability be taken to secure internal peace and quiet will be the expulsion of the ex-Queen. It is said here that Minister Thurston has advised this course under the contingency mentioned. In that event the deportation of the ex-Queen would at once become a practical probability which self-protection would force upon the government. A new annexation treaty has been drawn up and will be submitted to the United States. Annexation is looked for here.

Bangkok cablegrams dated July 27 announce that France has given notice of her intentions to blockade the entire northern coast of the Gulf of Siam. The general expectation is that early in August the French fleet will attack Bangkok and land some 5,000 men. There is little doubt here that France's purpose is to make Siam a French colony. Seven more French war ships have arrived in the gulf.

PARIS July 27.—After a conference between the Foreign Minister and Lord Dufferin, British ambassador, a semi-official statement was issued stating that France's rule of action would allow of no foreign interference in the Siamese matter.

The *Petit Parisien* to-day publishes a dispatch from St. Petersburg which says the Czar has ordered Vice-Admiral Tirtoff, commander of the Russian squadron, to proceed to Siam with all available speed.

Denver, Colorado, is filled with crowds of unemployed men who are practically on the verge of an outbreak. A lynching occurred which showed the army of idlers what could be done by violence. Store and bank clerks are guarding business establishments. The unemployed are being fed at several public places. The mayor has issued a proclamation appealing for the observance of law and order. Troops may be called out to protect the city.

In the six months ending June 30 there were ninety-five different lines incorporated and 101,496 miles of track laid in this country.

In Russia there are 615 new cases of leprosy every year.

Petroleum, which is popularly supposed to be derived from coal, is, according to advanced science, probably the result of the action of water on metal.

Telegrams announce that the siege of Rio Grande do Sul has been raised by the revolutionists against the government of Brazil. Affairs in Nicaragua remain unsettled.

Omaha *Bee:* The question that naturally suggests itself is, What will now be done by the nations regarding whose military policy Germany has reason to be apprehensive and vigilant? Will France and Russia increase their military establishments in the degree that Germany proposes to do? If so, it will not be difficult to interpret their design and another appeal to the German people in the not far future may be expected.

London and Paris cablegrams of the 28th inst. indicate the probability of a settlement of the Franco-Siamese difficulty without resort to war. The commercial interests of England in Siam would suffer to such an extent should France blockade the Gulf of Siam that Great Britain threatens to make a vigorous protest against the the present policy of the French government. It is believed that France will modify her demands, part of which have been agreed to by Siam.

Denver, Colorado, has succeeded in quelling the mobocratic spirit of the thousands of unemployed. Order is being restored by the city authorities.

Obviously, a gathering like the Columbian Exposition, of men and things from every quarter, each country contributing of its best, must promote intellectual activity and physical energy, and accelerate progress in all its departments. As the intellectual and industrial are quickened, so are the moral and æsthetical, the tendency being to enlarge the social ideal, to lessen the evils of isolation, and bring into greater prominence organization in humanity. There is an education which seems perpetually to test the intellectual possibilities of man; an education which comes from the commingling of peoples and the comparison of things, quickening sympathy and promoting harmony in the whole human family; an education for the educated, for the intelligent and studious, who naturally derive the greatest benefit and enjoyment from that intercourse which stimulates thought and tends to the repression of learned egotism.—*The Book of the Fair by Hubert H. Bancroft.*

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart, so long as we shrink from self-denial.—*D. March.*

Out of suffering comes the serious mind; out of salvation the grateful heart; out of endurance, fortitude; out of deliverance, faith. —*Ruskin.*

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THE INSTRUCTOR.

Elder G. T. Griffiths' book, The Instructor, will be on sale about August 1 next. The work, as announced by him, is a compendium of the Faith and Doctrine of the Church.

Forty-three Scripture subjects are presented with evidences from King James' translation of the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

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This is a work by Elder Charles Derry, in which is set forth the order and nature of the Priesthood. The writer also defines the duties and prerogatives of all Church Officials, from the First Presidency to the Deacons inclusive It is compiled from the Standard books of the church and the History of Joseph Smith as published in the *Millennial Star*. Indexed for ready reference, 132 pages, cloth bound, 25 cents.

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THE SAINTS' HERALD.

HBSterrett 31

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THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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SYSTEM IN EDUCATION.

"WITH our thousands of educational institutions there is at present no trace of anything like system or order. As many men have been injured by college training under our methods as have been helped by it, and it is really an open question whether a college education is an advantage or not." This statement was made last Wednesday by President W. R. Harper of the Chicago University in his opening address to the Chautauqua College of Liberal Arts, of which he is principal. The speaker said this equivocal condition is due to the cast iron character of the curriculums in vogue at the colleges. They give to every man the same work, while what is needed is to individualize education, treating each person as if he or she were the one person in existence. The true plan would be to adjust the various schools so that each will have its own work and prepare for the one above it, and to associate universities and colleges so as to have a uniform standard and make degrees of equal value for each.

Dr. Harper caustically said that our grammar schools seem to be organized chiefly to supply positions for incompetent teachers and to furnish a market for school books. He also thinks we have too many colleges. The institution with an endowment of $100,000 pretends to do the work which the university with millions finds it hard to accomplish. All this is irregular, involves much misdirection of effort, and a vast loss of time. By a proper system at least four years could be saved in the time required for obtaining a liberal education. The real beginning of the university work is in the kindergarten. In time to come he thinks we shall have but one great national university, and the work from primary schools up will be graded to fit at every point as it is in Germany.

There is too much ground for this animadversion upon educational methods. They amount to a superficial skimming of wide fields, most of which is repeated, with little variation, in the higher schools by the comparatively few who graduate into them from below. The consequence is an illogical grouping of imperfectly mastered facts, which leads to incorrect conclusions as often as to right ones, tends to prevent the proper exercise of the reasoning powers, and to fill the mind with false notions with regard to the value of what has been done. It is the teaching of old-fashioned topics to the exclusion of those which are of practical importance today, and the teaching of even those things badly, that permits the average college graduate to entertain a vastly exaggerated idea of his own importance and attainments. It renders it necessary for him to go through the painful experience of finding out how much he has been mistaken, how much there is of which he knows nothing, before he can begin to be really useful in work which calls for mental activity and the exercise of sound judgment in dealing with circumstances as they arise around him.—*Chicago Tribune.*

THE SLANDEROUS TONGUE.

The tongue of slander is never tired. In one way or another it manages to keep itself in constant employment. Sometimes it drips honey and sometimes gall. It insinuates, or assails directly, according to circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. And it is never so effective and eloquent as when it can blight the hopes of the noble-minded, soil the reputation of the pure, and break down the character of the brave and strong.

What pleasure man or woman can find in such work, we have never been able to see. And yet there is pleasure of some sort in it to multitudes, or they would not betake themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tendency toward chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, evil nature. Education and refinement are no proof against it. They often serve only to polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its death work.—*Sel.*

A SALUTARY OBJECT LESSON.

In many ways the United States have educated the world in politics, and, I, for one, do not hesitate to say that their scheme of government is the best that has ever been established by a nation. But in nothing do we owe more to the Americans than for their having afforded us the great object lesson of a State pursuing the even current of its ways without that meddling in the affairs of other States which has been the bane of European powers. Here we have a country, rich, powerful, industrial, and commercial, yet never troubling itself with what happens outside its frontiers; or annexing foreign lands on the plea of philanthropy, or on the ground that in some centuries its area will be too small for its population, or in order to create markets for its goods. And what is the result? No one dreams of attacking the United States or of picking a quarrel with them.—*London Truth.*

GEMS OF THOUGHT.

The road to Heaven is the straightest road in the universe.

The Devil always hates the man who makes him look at himself.

As long as a good man is good he will be continually growing better.

Every man who knows that sin is wrong knows enough to find God.

If you want to serve God in earnest, begin by becoming a cheerful giver.

Most of us would do more for the cause of God if we would smile more.

A discouraged Christian is always one who does not praise God half enough.

No trial can overtake the Christian that will not tell him more of God.

Some people are afraid to become good for fear their joys will all be lost.

There is no sweeter music in heaven than the song that goes up from a grateful heart.

The man who shares his burden with Christ will never have a load to carry that is heavy.

It is as much the duty of a Christian to be cheerful as it is to keep out of jail and pay his debts.

It is hard to tell how small a live snake must be to be harmless. It is the same with sin.

The man who is afraid to take a stand against sin will never know that God is good.

The woman who gave the two mites didn't do any more than any Christian ought to do.

God is disappointed whenever a man dies without leaving the world better than he found it.

Whenever the preacher takes a square aim at sin every hypocrite in the church begins to dodge.

The moment we undertake to bear a burden for Christ's sake the weight is all taken out of it.

Preaching experimental religion without experience is as easy to do as climbing pillars of smoke.

The fact, that there are always many things which we can hardly hope to accomplish is never a reasonable excuse for doing nothing.

Piety and true morality are but the same spirit differently manifested. Piety is religion with its face toward God; morality is religion with its face toward the world.—*Edwards.*

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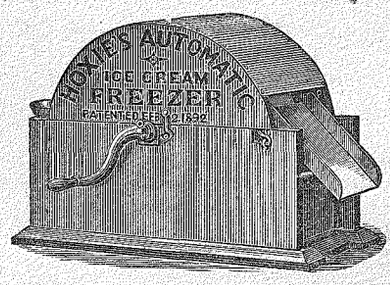

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Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

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Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p. m., and Thursdays at 8 p. m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

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Sacramento, California, Saints' Chapel, Twenty-fourth avenue and K street. G. W. Harlow president, 2428 J street.

Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

Des Moines, Iowa, Saints' church, corner of East Sixteenth and Des Moines streets. Sunday school at 10 a.m., preaching at 11, prayer meeting at 2:30, preaching at 7:30 p.m., Sundays.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

Salt Lake City, Utah, Mission Chapel, Second South street, opposite the Presbyterian church. Meetings every Sunday at 11 a.m. and 7:30 p.m.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, August 12, 1893. No. 32.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, August 12, 1893.

CONTENTS:

EDITORIAL:
Work for All....501
Some Ways of Work....501
Be Slow to Condemn....502
Released....504
MOTHERS' HOME COLUMN:
The Helping Hand....505
LETTER DEPARTMENT:....506
ORIGINAL ARTICLES:
Immortality of Man, Acquired and Inherent, No. 2....510
Priesthood and Authority....512
SELECTED ARTICLES:
The Religious Vertebrate....513
SUNDAY SCHOOL ASSOCIATION:
Des Moines....514
CONFERENCES:
Decatur....514
Southern Indiana....514
MISCELLANEOUS:
Southern California Reunion....515
Grove Meetings—Southern Michigan
Two-days' Meetings—Michigan....515
and Northern Michigan....515
Donations for Independence Church and Reserve Fund....516

WORK FOR ALL.

IN this number of the HERALD we have letters from two of the young people in the British Isles, one from England, one from Wales, from which it will be learned that Bro. Griffiths is giving attention to the organization of Sunday schools and young people's societies in that mission. It is cheering to know of such work being extended and established abroad. There is so much to be learned in every department of the work and so much to be done, that all must be learning and doing if the church is to keep pace with and meet the demands of the times. The practical meaning of all such work is, that while the ministry are seeking to lead others into the fold they are not neglecting those already in, but endeavoring to help the membership, to build them up, that they in turn may be prepared to receive and help those who take their first steps in obedience to advance toward the mark of the prize of their high calling of God in Christ. That as converts are made to the church—started from worldly and sectarian influences toward the standard set before them in Christ—the church because of her privileges and attainments is prepared to help them toward higher planes of life, to true and abiding conditions of progress; that the body has advanced to such degree that persons entering it realize at once that they are surrounded by those whose course has been upward and onward; whose development and integrity are such that they are strengthened and helped by association with them. It is a "high" calling; something to be reached, not by a sudden leap, but by the safe and natural processes of application, labor, and experience. It means that forces brought into the work are to be energized, and their energies set in motion in right directions, and cultivated. Persons, middle aged and young, who have active brains and ambition to be doing something, are not and will not be content to sit at ease upon entering the door of the kingdom. They have zeal for God, for humanity, and for themselves; that is, if they have received of the spirit of the work, and as their perceptions are quickened demand a field of action. For such there are useful and necessary lines of work, perfectly legitimate ones, too, all within and in harmony with the bounds and appointments of the directings or law of God. For each to find his work, to learn his duty, to keep within the lines of his specific duty and do it, and to honor every other member of the body in the sphere in which God has appointed him to act, is to work as God would have us work; is to bring to us the realization that God is working with us, with all, in all fields, everywhere.

In the past the church has been retarded from reaching many features of work which under present conditions she is now taking up. As better facilities permit the doing of various kinds of work hitherto undeveloped, they are found provided for or suggested in the spirit of the law which recognizes different phases of work as "helps," etc.

The life of the Apostle Paul is one from which much can be learned in these respects. While diligently engaged in missionary labor he gave much attention to supervising and directing the work of those gathered into the fold, over whom he exercised a fatherly watchcare, an untiring vigilance. His epistles to the various churches of the Saints are filled with evidences of his tender solicitude for their spiritual and general welfare. His life is an expression of the will of the Spirit concerning the people, which he said worked in him "mightily," as a "master builder." Like Peter, he was a shepherd, a portion of the burden of whose work was "Feed my sheep."

Possibly it would be a good thing if elders could baptize and leave converts without further anxiety concerning their welfare, but we cannot look for that until we have reason to believe there has been an entire change in the movings of the Divine nature, in human nature, and in nature's laws. The elder can no more lose interest in his converts than the mother can in her children; nor has it been designed that he shall. When the body is fully developed, beautifully and symmetrically brought out in all its parts, it will have solved many social and other problems that are now receiving the anxious attention of thoughtful minds, who long for light from some quarter. It is the mission of the church to present the true theory and to develop the practical workings of principles that will correct the evils of society and save mankind. It is a noble destiny bequeathed to God's people. The truth, and an intelligent, broad-minded conception and sincere practice of it are essential to our success. We work with the object of understanding all truth in theory and practice. We must learn, if we have not yet learned, that such completeness in knowledge and practice are necessary to present and eternal salvation. By taking up the work of educating and directing the workings of every part we have provisions for the prevention of evil by making every member of the family of God on earth a representative of Christ in teaching and example. By this means the Master himself was the light of the world, leaving us an example that we should follow in his steps.

SOME WAYS OF WORK.

THE people of the township of Zone are evidently very agreeable citizens. The town hall was built some years ago at the cost of, and for the use of the municipality, but it is also used to hold the union Sabbath school in. In addition to this the Baptist, the Methodist, and the Latter Day Saints' congregations all worship in the same building, and the hours are so arranged that there shall be no clashing. They join together for the purpose of building horse-sheds, and buying wood, etc. The choir of one church will turn in and assist the others, and last, but not least, an organ has been purchased; each congregation contributing an equal share. The council gets along without a hotel in the municipality; and by the way, the Latter Day Saints' minister is the reeve of the township.

Bro. Samuel Brown sent us a copy of the Blenheim, Ontario, *News*, of July 13 from which the above item was clipped. Bro. Arthur Leverton is the minister and reeve referred to. The Methodists, Baptists, and Latter

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Day Saints of Zone are evidently holding their differences in religious belief in friendly spirit. That is right. Neither our people nor others have the right to permit that which will estrange them as fellow men and women to find place in their arguments for the differences in their belief.

The religion of Jesus Christ while permitting no sacrifice of principle *draws* men unto Christ; it never repels or drives away. No one correctly represents its spirit who is zealous to such an extreme that he is over persistent in urging its claims. While we may and should desire that all shall see and receive of its light and blessings, we must often learn to make haste slowly. We have in mind instances where Saints have become discouraged and almost completely disheartened because after one or more visits from elders the people did not obey the gospel, and apparently gave it but little thought, but where in after times the work was accepted and established among the very people who formerly gave no outward promise of identifying themselves with it. When the elders go into a new place they are but making a beginning for the work. It is not the true idea to expect great results without continued labor. Though the minister may at times awaken considerable interest, the people very often require time to consider the truths taught them; especially is this true of certain classes of minds. Allowance must be made for the existence of contrary teaching received in childhood and adhered to through years of association with friends of kindred faith, around which cluster ties dear to those who revere them. All do not see the truth as quickly as some. Various circumstances and conditions not comprehended until revealed by the "testimony" of the one finally converted to the faith stand in the way, and time and friendly association with the people of God are often necessary to remove tradition and prejudice against the faith taught by the Saints. We have understood the statement of the Savior, "I give unto you to be the light of the world; a city that is set on a hill cannot be hid," to suggest the thought that there be a steady, continuous glow of light radiating from the families and communities of the Saints wherever located. That the leavening process of the gospel manifest in the ever glowing light of the truth in the fathers, mothers, and children of the Saints would be seen and felt for good among those not in the kingdom of God. We have observed, too, that where Saints have been steadfast in their faith, reliable and unmoved in their adherence to it, the results have been satisfactory to them in this, that some advancement has been made. If an elder can find in a neighborhood a family of Saints located who have the respect and confidence of their neighbors he has something solid and substantial for a beginning. With the steadfast Saint there is no wavering, no flickering glimmer of his light. Within is that which roots and grounds him in the work and his light burns steadily, giving out a constant illumination in the straightforward sensible character of his course at home and among his fellows.

The preaching of the gospel has from the beginning aroused the prejudices of certain classes of minds, and for that the elders and Saints are not to blame if they teach it in "meekness;" but if it be presented in harshness it is but the word and not the Spirit, and such manner of presentation has done more harm than good. God will bless what is in harmony with him. He cannot bless anything foreign in spirit and effect to the spirit of the gospel. We have noted the lasting results for good that have followed the patient living and teaching of the gospel in the spirit of "brotherly kindness." We shall continue to look for good results wherever such spirit is manifested by the Saints. Where it is not we can expect the cause to suffer loss. "By this shall all men know that ye are my disciples because ye love one another;" "if ye also have love for all men" we may add, for Christ died for all and has sought to commend his love to all in the word and though the representation of him by his ministry and his people.

The language of the Apostle Paul commends itself to us: "God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." The words "Christ in you," and "in all wisdom" are significant terms. They mean more than the presentation and promise of something marvelous in the gospel. They indicate that the moral and spiritual teachings of Christ abounding in his people shall enlighten and draw men and women to his church—to him. This is what we should be interested in, the work of the present. Great expectations of the future can only be reasonably, intelligently based upon the duties of the present. Present work accomplished will insure the fulfillment of future promises dependent upon the duty of the hour. While the Lord works partly through human instrumentalities, that portion of the work committed to his church, the measure of work done by the church will be the basis and measure the extent of its progress. The Lord himself cannot move forward the work until his people are ready.

We have cause to rejoice in the divine love manifested in all the appointments of the Lord, that all have opportunity to work for him and with him. It is by "patient continuance in welldoing" that we seek for glory, honor, immortality, and eternal life.

BE SLOW TO CONDEMN.

ONE of the hurtful mistakes sometimes made by Saints, is in adjudging one another weak in the faith or out of harmony with the church, because of some word or sentence uttered or written, that does not seem to accord with the objector's recollections of the legendary teaching of the past.

It sometimes occurs that wrong ideas are imbibed during early experiences in the church, as a result of conversing with those who have hastily reached conclusions upon matters of greater or less prominence in the faith. Later in life these ideas which, in the meantime have become hobbies, are made to clash with the results of deliberate investigation on the part of others, and come out second best in the encounter. To the individual who stops to think that truth only is worth clinging to, the discovery thus made is hailed with pleasure, but to one who has been so far wedded to tradition as to have made it a part of himself, the situation is mortifying. We have frequently heard Bro. Gordon Deuel announce himself as being in the exchange business; that he was willing to barter two errors for one truth, pay the difference and even then consider he had the best of the bargain. We think with him that the overthrow of an erroneous idea, no matter how long it may have been cherished by us, should not be esteemed a loss, but a positive gain. We are further of the opinion that a man should never be so intensely enthusiastic in the advocacy of any theory as to fence out the possibility of a revelation of its weakness from without.

One of the points which mark an unworthy controversalist, is an unwillingness to concede a position clearly maintained by an opponent, and this statement holds good as a complaint against many who have been successfully routed when attacking the doctrines of the church where our elders have appeared in the defense. The safety of the church representatives in all such cases has been found in a complete reliance upon what is written, and in contending that what was said in the word was meant, and must not be subject to "any private interpretation."

The force of this rule and the safety of the body under its enforcement

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cannot be lessened when controversy arises within, nor can we be accounted consistent if we take liberties at such times that we have denied to others at other times. "It is written" has been the church's bulwark from the first, and if the achievements of the past, within as well as without, are to be taken as a basis of calculation upon which to venture a prophecy, the church will suffer nothing in the future from a strict adherence to the letter of the word. If a passage be of doubtful signification or be found ambiguous, it should be construed always in harmony with portions that are clear as to their meaning on the subject referred to.

There can be no question that extravagant interpretation of Old Testament prophecies led many of the more enthusiastic Saints to express themselves injudiciously in the neighborhoods where they settled over half a century ago, and it is just possible that the claim of future possession and dominion had something to do with provoking or intensifying the dislike of their enemies.

The church, so far as we know, possesses no right to magnify or diminish the importance or significance of words found in the sacred books, and where there has been no direct reference to them by the Spirit, explanatory of their specific design, we have taken it for granted that it was for the church's good to allow them to stand on the merit of their commonly accepted meanings among men.

Hence, to us it has appeared unseemly for one to belittle by ridicule or innuendo the expression of another's conviction, even though that expression be found inharmonious with some hoary church tradition.

On one occasion a devout but extremely enthusiastic brother refused a doctor admission to his house, after the doctor had been brought there by another equally devout member of the church. He attempted to quote the books as his warrant for his conduct, and in so doing rendered one passage from the Book of Doctrine and Covenants in a way that would, if so enforced, prevent any service being performed by nonmembers of the body for the benefit of those within. When the exact words were produced it was found that they read, "and that not by the hand of an enemy." In order to make his case good the burden fell upon the first brother referred to to prove that every man or woman, whether physician or not was an "enemy" to the church, simply because they were not members of it. Instantly he fell back upon what had come to him as the understanding in the "old church." The other brother being more inclined to literal renderings and having found quite a number of friends among those who were not enrolled as members of the church, felt at liberty to ignore the tradition and stand by the letter of the law.

This circumstance is brought to our mind afresh by the recent writings of two of the church's most faithful workers and devout supporters. One a missionary abroad, the others a sister whose entire life is upon the altar of sacrifice for the cause of truth. Neither of these would allow the cause to suffer at the hands of an enemy from without if they had power to prevent, yet it is evident that there exists either a misunderstanding of each other's position or of the passages of law in question. Will the cause suffer if we grant a strict rendering of the letter? We incline to the belief that section 42, paragraph 12 contains no statement which can fairly be construed to exclude physicians or others skilled in the use of "herbs" and the preparation of "mild food" simply because they are not members of the body. In saying this we do not wish to be understood as recommending or discouraging the employment of physicians in case of sickness; but simply as expressing an opinion regarding what is found in the passage referred to. The paragraph provides for the calling of elders and the laying on of their hands with prayer; but nothing occurs therein which can be rightly interpreted to exclude the friendly service of any person in an effort to relieve or restore the sufferer.

Webster defines the word *enemy* thus: "One hostile to another; one who hates, and desires or attempts the injury of another; a foe; an adversary." It is to be presumed that Saints who feel it their duty to employ outside help in cases of sickness, would be careful to select others than those known to belong to this class, and in doing so we fail to see any ground in the law for objections on our part. The conscience of the individual must direct or regulate in the matter. It is evident that where faith sufficient to heal is found no resort will be had to medical aid; but the clause under consideration is providing for those who have not faith to be healed. Surrounding circumstances frequently have much to do with deciding the course to be pursued in such cases. A decent respect must be paid to the prevailing sentiment or law of the country or state in which Saints live. We have been informed that in certain places a failure to employ a physician in case of sickness is accounted by the law a neglect of the sufferer, and renders those in charge responsible or amenable to the law, and in case of death resulting, severe penalties are prescribed. Should this be true, and after administration by the elders the patient shows no sign of improvement, it would be the duty of such to employ a medical practitioner, for "he that keepeth the law of God hath no need to break the law of the land."

At all events there should not be found in any such course, a ground for complaint by another whose conscience forbids like procedure and whose surroundings are different. Nor should those so acting and teaching be declared weak in the faith or disposed to pervert the word of God. When the law is complied with and the elders have done their work the matter of raising up the sick or not rests with God. The language of James' Epistle is evidently directed to those already within the church, and in the fifth chapter and fourteenth verse the words "save the sick" are used, followed by the promise of raising up and forgiving sin, and we see no reason why the word "save" should not be understood as relating to the forgiveness of sins as much as to the raising up of the sick body, both to be the result of prayer and anointing with oil. Certainly rebaptism is not contemplated in such cases, or at least is not hinted at in the text, though baptism is for the remission of sins of those without. Verse sixteen contains an exhortation to "confess your faults one to another and pray one for another that ye may be healed," and is open to the very natural conclusion that the healing referred to for which they were to pray was from the faults being confessed. One definition of the word heal is "to make whole; to free from guilt; to reconcile as a breach or difference." In view of this fact there is really no ground, as we view it, for contention upon the matter, nor is there any necessity for confining the use of the word "save" in the connection referred to, to that portion of the sentence alone which promises that the sick shall be raised up. Inspiration puts it, "the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." It is better, therefore, that we should not seek to "put asunder" what God has thus "joined together." The raising of the sick body ought not to be considered of more importance than the forgiveness of sins, and the whole force of the word "save" ought not to be applied to one to the disregard of the other. It is broad enough in its meaning to cover both.

While this is to us a correct way of viewing the case, we will not consider any brother or sister weak in the faith if he or she refuse to accept it. To us it is unseemly to narrow down the meaning of terms merely to uphold a tradition, and especially so if the broader definition claimed, with show of reason will protect the essential or desired point sought to be maintained by the use of the sentence in which it

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is found. The principles of the gospel we preach, together with the promised good as a result, are not left dependent for support upon a single passage of Scripture. Evidence is abundant—direct and corroborative—and in this is our safety as preachers of the word. Nor will our common faith materially suffer from the righteous assertion of opinion as to the definition of terms in such cases as are herein referred to. It is certainly more likely to suffer from tart criticism or arraignments of one another because of such assertion. Hence it is better if we differ in such matters, that we put ourselves upon record if we wish our whereabouts understood, without flourishing a branding iron to burn the word *heresy* upon the opinion of another who is giving as good evidence of devotion to the cause of truth as are we ourselves. We have not yet been introduced to the man or woman to whom we accord the absolute prerogative of judging the question of heresy. We have changed our opinions on some things in the past and the developments of time may produce other changes in the future, hence we feel it to be more consistent and becoming that we be slow to condemn the convictions of another except by divine command, lest the hereafter shall show us to have been farther from the truth than he.

BRO. A. B. HANSON, of the *Independent. Patriot*, contributed an article, "Newspapers of Lamoni, Iowa," to *Printers' Ink*, a weekly journal, published in the interests of advertisers and the advertising business by George P. Rowell, New York, which appeared in the issue of August 2. In describing the publishing plants and publications of Lamoni Bro. Hanson referred to the religious belief of the Saints, which brought forth these comments from the editor:—

Advertisers who read what local reporters say in *Printers' Ink* concerning the home papers published in various towns may be surprised or amused, but cannot fail to be interested by the review published in this issue of the newspapers of Lamoni, Iowa. It is a record of queer papers published in a queer town, but very well illustrating the prosperity and enterprise which ever accompany those who are honest and earnest, even though they be not either wise or right. Who shall say, however, that the reorganized Mormons or Latter Day Saints of Lamoni are not wise and right, as well as honest and earnest? It is rather remarkable that the one secular paper in a place of 1,500 population should have a guaranteed weekly issue of over 2,000 copies.

The comment is a fair and candid one; we appreciate its manly spirit. Should the editor of *Printers' Ink* find opportunity to investigate the "queer" features of our city and the faith of its people, and in the same spirit of candor, he would readily discover that the peculiarities referred to are those only that applied to a "peculiar people" mentioned by the Apostle Peter over eighteen centuries ago; that the belief and practice of the principles of the gospel of Jesus Christ,—primitive Christianity, pure and simple,—have caused Lamoni and its residents to be "spoken of," commended, for their moral tone. We do not claim perfection for this community, but note that business men of Iowa and adjacent States regard the city of the Saints as unique and peculiar in its enterprise and moral character. We hope it will continue to merit further and even better approval. We understand that the practical results of the faith of Christ are to be brought out and made apparent by the mutual association of its disciples and their commingling with their fellow men everywhere.

In his article Bro. Hanson explains that the *Patriot* circulates abroad, reaching nearly every State in the Union.

RELEASED.

BRO. ADAM J. KECK, appointed to labor in the Northern Illinois district at last April conference, has by concurrence of Bro. J. R. Lambert, in charge of that field, been released from duty, because of physical inability. We regret the necessity for the release of Bro. Keck, and hope it will prove to be only a temporary cessation from field labor, as he has been doing well.

JOSEPH SMITH, for Presidency.

WE this week give insertion to an article on Priesthood and Authority, by Bro. C. Bertelsen, of Omaha, Nebraska, in which he objects to the view of Bro. A. H. Smith presented in a discourse delivered on April 9 last. We print this article of Bro. Bertelsen in the communication department, precisely as we did the Australian brother's referred to; and do it without admitting, or denying, approving, or disapproving the propositions and statements made by the brother; nor do we fear that by our silence we are necessarily to be taken as approving what is published as it is specifically stated and understood that articles in that department must stand upon their own merit, the authors themselves being responsible for what they write. We neither approve nor disapprove of the views of Bro. Bertelsen, indorse, nor deny Bro. Alexander Smith's view; but let both stand on their own merit.

EXTRACTS FROM LETTERS.

Bro. R. B. Jones, Middletown, Ohio, July 28:—

We have a splendid branch here. We enjoy the Spirit of God many times in our meetings. I praise God for the gospel. It is of God. I have been blessed with the gift of prophecy at many times and have been made to rejoice.

Bro. J. J. Cornish, Detroit, Michigan, July 28:—

Four were baptized here yesterday and some are investigating, yet few come out to hear for so large a city as Detroit.

Bro. W. W. Blair is busy in the fields of Western Iowa and Eastern Nebraska. He wrote from Persia, Iowa, July 31, as follows:—

Had fine two-days' meeting the 29th and 30th inst's., at Little Sioux; congregations large and interested. Am to remain here preaching till the 3d of August, then go to Council Bluffs and Crescent, and will assist in a two-days' meeting near the latter place next Saturday and Sunday. All goes fairly.

EDITORIAL ITEMS.

WHILE the brethren and sisters of one of the California districts were holding their annual camp meeting at Downey, California, one Mr. Patten undertook to turn the tide of popular approval that had set in their favor, by lecturing against the faith and religious practices of the Saints. The editor of the Downey *Champion*, of July 22, pronounces the effort a failure and pays an excellent tribute to the worth of our people in these good words: "Right here we take pleasure in saying that the families who profess the Mormon faith in Downey and vicinity are among our most exemplary and respected citizens, of whom nothing could be said during their long residence here except to their honor and credit as good and consistent Christian people. . . . To say that this large and intelligent audience was disappointed is putting it mildly." One of the brethren was to reply to Mr. Patten's effort.

"Remember in all things the poor and needy, the sick and afflicted; he that doeth not these things is not my disciple."—Doctrine and Covenants.

Brn. Harder and Moler have converted their tent into a public reading room, supplying it with tracts free to all comers who wish to read the word. Interest attends their work.

Bro. B. J. Scott, of Independence, Missouri, was filling appointments near Bunker Hill, Kansas, to houses well filled with eager listeners. He wrote July 31: "I believe every schoolhouse in this part of the county could be had for preaching, and the people are willing to listen."

A very bitter attack was made on the faith near Blythedale, Missouri, on Sunday, July 30, to which Bro. J. R. Lambert will reply on the 6th inst. The elders were making a good impression in that neighborhood, hence the appearance of a war cloud. Prospects are favorable for additions to the church.

Bro. A. J. Kenison, of Harlan, Kansas, states that some have waited a long time for the coming of an elder to baptize them, and have been greatly disappointed because none have remained long enough to fill preaching appointments. The people continue to inquire and feel badly neglected because no one responds to their re-

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quests to preach the word. They have had poor crops off and on for the past ten or twelve years and need the truth to encourage and give them life. Harlan is in Smith county.

Mr. S. W. Shores, residing at Wilberton, Indian Territory, sends for our Sunday school literature to introduce in a school lately organized. He makes favorable mention of the preaching of some of the elders. It is his opinion that the people would be benefited by a further acquaintance with the faith.

We have received from Bro. C. H. Luther two photographs of a picnic held by Saints, native and foreign, at his home. The group of children and adults is a happy looking one, their table well supplied with tropical fruits and other good things. Bro. Clapp's ample figure and cheerful countenance completes the picture.

From advices to July 21, Bro. A. H. Smith was in Boston, where he would remain over the ensuing Sunday, the 23d, and would thence go to Plainville, to aid in the reunion to be held there.

Bro. James W. Gillen was ill at last advices, but what the nature of the sickness was we are not informed.

Bro. J. H. Lake returned to his field July 18.

Bro. F. M. Sheehy had gone home for rest and change, and Bro. U. W. Greene would be at Plainville during the reunion.

Brn. J. A. Gunsolley, W. W. Kearney, J. Barr, O. Anderson, and D. F. Lambert and wife, of Lamoni, left for the World's Fair during the first week of August.

Bro. E. A. Stedman arrived in from the Minnesota field.

Bro. W. W. Blair arrived home on Saturday, August 5. He reports bright prospects for the work in Western Iowa and Eastern Nebraska, where he has been laboring.

Mothers' Home Column.

EDITED BY "FRANCES."

"What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it.
Only engage and then the mind grows heated;
Begin it and the work will be completed."

THE HELPING HAND.

MANY correspondents write us in a vein of discouragement because they are living by themselves, where they have not the privilege of meeting with others who are taking up the work of Daughters of Zion, and by consultation and exchange of thought getting the good which we are seeking in that way. For the benefit of such these gleanings will be prepared and let us say to them, if possible send to the Herald Office for the book we are using, "Hints on Child Training," and study it carefully and thoroughly, at the same time praying earnestly to God for wisdom and guidance. O mothers, how much patience we need, how much wisdom! Love is a part of our very being, but wisdom to *love wisely* is what many of us need. God has promised to supply it. Cannot we trust to him—go to him in faith and get our empty vessels filled? Surely if we but realize the awful consequences of failure, we will plead earnestly that we may not fail.

At our last meeting in Lamoni, it was suggested that each member should bring into the meeting such clippings as came under her observation bearing upon any feature of our work, in order that each one might get benefit from the careful research of the others. It occurs to us that this would be a good plan for all our meetings to adopt, and afterwards send them to the Home Column that the editor may have an abundance of material from which to select. Another suggestion has been made, that we spend a portion of time in prayer, asking the blessings of God to rest upon our work. This, too, we deem wise allowing time for each one who feels impressed to pray, to do so. Let such prayers, however, be brief and pointed, as it would not be wise to occupy an undue portion of the time allotted for this meeting in this way, but the privilege for more than one prayer to be offered seems desirable. It is our intention in our next to give a synopsis of our studies and resume them from time to time as we progress thus bringing as closely together as possible all who are interested in this work, that while we are separated there may be no feeling of isolation in the heart of anyone.

In the programme issued this week reference is made to three leaflets. Number one may now be ordered from Herald Office at three cents each, thirty cents per dozen. Numbers two and three are in process of preparation and notice will be given when they are ready.

In our next, more will be said in reference to these publications which the Advisory Committee have found it necessary to commence.

PROGRAMME.

Programme for monthly meetings of the Daughters of Zion:—

AUGUST.

Opening hymn, number 1,078, Saints' Harp. Prayer. Reading and discussion of chapter five of H. Clay Trumbull's Hints on Child-Training. The child's will is his truest personality, and should be trained, not broken. Reading of leaflet number one. General remarks upon mothers' work. Closing hymn, number 221. Dismissal by prayer.

SEPTEMBER.

Opening hymn, number 1,072. Prayer. Reading and discussion of chapter six of Hints on Child Training. Essay, subject, Children should be trained to recognize duty as more binding than inclination. Reading of leaflet number two. General remarks upon mothers' work. Closing hymn, number 225. Dismissal by prayer.

OCTOBER.

Opening hymn, number 211. Prayer. Reading and discussion of chapter seven of Hints on Child Training. Essay, subject, Wise withholding quite as important as generous giving in the proper care of a child. Reading of leaflet number three. General remarks upon mothers' work. Closing hymn, number 238. Dismissal by prayer.

EXTRACTS FROM LETTERS.

Sr. Ella J. Greene, Onslow, Iowa, writes:—

"It is my earnest desire that my name should be enrolled with those of my sisters engaged in so noble and uplifting a work as this. Beyond my own little family I feel that my sphere is limited, but if, with the help of God, I am enabled to instill into the hearts of my three boys and only girl an abiding respect for good and a hatred of evil, who can measure the good that may result? I am alone here in this and as no local organization can at present be formed I send my name to you. If we can only arouse ourselves to the *duty* of the hour God will be with us and a wonderful work be done."

These words have in them the ring of the true metal, and let us say to you the sisters are arousing, for the Lord is moving and Satan is upon his watch tower.

Sr. Dora Vickery, of Garland, Alabama, writing to send her name as a member of the sisters' organization, says:—

"'Daughters of Zion;' What a noble name! an honorable name; a name that has been ringing through my mind for nineteen years though I never thought that there would be a society by that name. I send my name as a member for I do desire to do more for the work of God in days to come than I have done in the past."

Sr. Campbell, of Pleasanton, Iowa, writes:—

"I think the movement one calculated to do good."

In the letter containing the list of names from Denver, Colorado, sent for enrollment with the Daughters of Zion we find the following words:—

"We have procured a copy of H. Clay Trumbull's Hints on Child-training and think it well worth our time to study its contents."

Sr. Lou Berry, of Marshalltown, Iowa, writes:—

"I send my name desiring to become a member of the mother's society. I am not a mother. Am isolated from a branch of the church, but I love truth, virtue, and purity, also to be helpful and grow in wisdom. I cannot understand how one alone can exert much influence in such a wilderness of sin, but God in his infinite wisdom can make it possible that I become a useful instrument in his hand for good, if he so wills. This subject of social purity has always interested me in a great measure. The inequality of the sexes—society branding the woman with shame while the man in many cases is toasted and petted. The gospel teaches repentance; that a man can turn from the error of his way. There is not much hopes of a very great change in the world. It will probably go on about the same until the close of time. But the Saints must become holy, purified, and perfected, or they cannot become the Zion of God, the pure in heart. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Peter 2: 9. The boy should be taught from the first to be as virtuous, pure, and holy as he would like his wife or sister to be. If he sins and makes mistakes, why not cast him out the same as the woman? But, would it not be better to cast the mantle of charity around them, and not condemn either with harshness, but st[illegible]

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to point them to the better way, to the Lamb of God who can and will forgive the repentant sinner."

Yes, this is better, but is it not best of all to so watch over, especially to so teach our boys and girls that they may, with God's help, protect themselves from the snares of the tempter and escape the defilements of sin? Let us labor in faith, *expecting* success. Evil is finally to be destroyed root and branch. Those who are laboring to establish truth have God and all the hosts of heaven upon their side, and if they faint not they must be victorious. The end is not yet, but the final day of reckoning will reveal it. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

MORRISTON, Wales, June 30.

Dear Sister Frances:—I have spent many a pleasant hour reading the homely and motherly letters which some of our more experienced sisters so kindly send. Sometimes I wonder whether they ever realize the amount of help and encouragement they give their younger and weaker sisters. I feel deeply indebted to them; and we would be very ungrateful indeed should we be always accepting such benefits without acknowledging them in some slight form. I often think of the merciful dealings of our heavenly Father towards us, of how we ought to try to reflect his example in our dealings with each other. We are ofttimes inclined to be too harsh of judgment, over-exacting, and slow of forgiveness towards each other; yet when we ourselves have sinned or are troubled in some way or other we invariably turn to our ever willing Helper and Confessor and implore his aid and forgiveness as if it were a supply always to be had on demand, and not the tribute of an ever-loving, affectionate, and merciful Father. We should endeavor to appreciate the love on the part of our Creator, so that if ever fellow mortal requires mercy at our hands we could be more lenient in the disposal of it. Readiness to sincerely forgive any fault on the part of our friends should be an important characteristic of our lives. We should also strive to subdue that thirst for revenge which sometimes gains the ascendency of our better selves when we have been wrongly dealt with, for the Lord has said, "Vengeance is mine and I will repay." Our daily mission to ourselves, then, should be to arrest every doubtful action on our part with the question of right or wrong, and always endeavor to give the precedence to the dictates of the former. When we have thus firmly established our own selves in the ways of truth and righteousness we may with confidence invite others to join our band and follow with us.

In Wales the number of Saints does not range very high, but under the wise and exemplary administration of our worthy missionaries brighter prospects are dawning. At Llanelly we have quite a flourishing little Sunday school established, and one evening in every week the young Saints here have a very amusing and instructive debating society which all look forward to. There is ...h outdoor preaching done and quite a number respond to the cordial invitations extended to all to attend the preaching services held at the Saints' chapel. Bro. G. T. Griffiths has been laboring with us for quite a long while. He has just left for England, but intends to return soon. He is quite an influential preacher and teacher. Bro. J. R. Evans strictly confines his labors to Wales, and is loved and respected by all who know him. Bro. Gillen we have only made a short acquaintance with, but sufficient to make us regret his departure. Earnestly asking an interest in your prayers in behalf of the work in this country, I remain,

Your sister in bonds,

S. J. GIBBS.

FOUNTAIN GREEN, Ill., May 21.

Dear Sisters:—It is with pleasure I take my pen this morning to write a few lines to let you know how I enjoyed my visit to Lamoni with relatives and friends, and also the kind reception from Bro. Frank Weld and his noble lady, for which I am very thankful. I have not words to express the joy I received while attending the meetings and also the blessings I received and prophecies which were pronounced upon my head by Bro. Kemp at the testimony meeting on Monday of the last week of conference, also the pleasure and comfort enjoyed while dining with a number of the sisters. The last Sunday I dined with Bro. Whitehead and his kind lady. While there, not feeling very well, I had Bro. Whitehead and another elder administer to me. Bro. Whitehead pronounced great blessings on me. He said my life had been spared to bear my testimony to the truth of this latter-day work and also to the coming forth of the Book of Mormon, and that I would bear my testimony many times before I was called away; that my name was written in the Lamb's book of life, and when I would be called to go that I should meet my father and brothers, Hyrum and Joseph, and shake hands with them. He said he had seen and talked with them. O, what pleasure those words do give me! My dearly beloved brothers and sisters, let us try to be faithful, for this is a glorious work we are engaged in. When I read the letters in the *Herald* how the gospel wins its way I feel to rejoice and praise the Lord that we live in a day when we have the gospel in its purity. Now, dear sisters, if my life is spared to see another spring I will be with you to visit and to be at the next conference. You do not know how bad I felt when I had to bid you all good-bye, but the time will come if we are faithful when parting will be no more.

Your sister in the gospel,

CATHERINE SALISBURY.

[THE above letter is late in appearing, but was mislaid, and has just come to light. We trust Sr. Salisbury will pardon the delay.—ED.]

Oh! let us not be all so afraid of words of hearty encouragement and honest praise. They reinspire the fading effort; they reinvigorate the trembling arm; they fall like the dew of heaven upon the fainting soul.—*Canon Farrar.*

Letter Department.

LLANELLY, Wales, July 19.

Editors Herald:—We are a family of nine, all living. Eight years ago the 12th of this month we buried my Brother Henry, who was twenty years of age, and teacher of our branch. On New Year's Eve, 1889, my dear father died. Mother and eight of us children were left to mourn our loss. We are all in the church. My brothers, John and Adolphus, are elders, the latter being appointed last conference as missionary to these parts, my Brother Arthur being teacher of our branch. I am nineteen years of age; have been a member of the church six years, during which time I have received great and many testimonies to confirm me in the faith which God has so mercifully delivered to his people.

I am here constrained to relate one of the greatest of those testimonies, received when I was fourteen years of age: I fell to the ground from a considerable height, and when taken up was unconscious, and appeared to be dead. Mother sent for a doctor, his verdict being, "No hopes of recovery." I knew no one who came to see me, nor did I know anything that transpired during that period, for I was really ready to die; but finally mother sent for one of the elders to administer to me, Bro. W. Williams, who came and administered, and I am a living witness that the Spirit of his calling rested upon him in much power, and God acknowledged his administration, for the finger of God's power in its healing properties was present: then I recognized all who were around me, and wondered what their business was there. Dear brethren and sisters, is this not a grand testimony, to be raised from that state to as healthy and strong a condition as ever? Many more are the strong testimonies which I should like to relate, but I fear I will trespass too far on your valuable columns. O how thankful we should be that we have been privileged to know God and his Christ, and through obedience to his commandments be made the glad recipients of his heavenly gifts! Dear brethren and sisters, let us unitedly pray that God in his compassionate love may continue his favors toward us.

We all, as a family, are thankful to God that he has sent Brethren G. T. Griffiths and J. W. Gillen here. I think them the ablest servants God has ever sent to Wales, and pray God they will continue in the field until the work in Wales will become a success. Bro. Gillen preached several times while here, and Bro. Griffiths ever so many times; yea, sermons which were instructive, encouraging, and inspiring. Bro. Griffiths has also taken much interest in the young. He is actually a father in Israel. He ever has good counsel for those around him. He has organized a young people's society here, also reorganized our Sunday school, which has progressed considerably since then, the writer being the superintendent. Our prayers have long been that the Lord would send his servants to this part of his vineyard to rectify and set in order his house. Bro. Evans has also labored very diligently, and we think him to be a true and faithful man of God,

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hence we have cause to rejoice and thank our heavenly Father that he has condescended to hear and answer our petitions in behalf of his work in Wales. O that the day will soon dawn when God in his divine love will fully remove the dark cloud and let the light of his countenance shine upon us, that his work here may yet attain to that flourishing condition in which it once was in our country!

Your sister,

ANNIE ELIZA EDWARDS.

HONOLULU, H. I., July 18.

Editors Herald:—We are all well here. The work is going upward with us, and we are getting in better shape to do *good* work than we have been in the past. Bro. Gomer Wells and Bro. Kaler and wife are here with us. They are well and happy. We are having a nice time. It is a great treat for us to be blessed with their company for a short time. They leave us in a week, by the steamship Mariposa, which leaves on the 27th inst. We took them all out on a sail yesterday, on the bay and outside of the harbor, a treat they never had before. On Friday we all go on a picnic down in the country at Pearl Harbor, which place you have heard so much about as a coaling station for Uncle Sam's navy. We shall be sorry to lose them, yet we are thankful for their visit though it is short and sweet.

I send you photograph of part of our Sunday school, that had a picnic at our house last month. We shall have another larger and better in a few months if the Lord be willing. Remember us in your prayers, for we need them often. God bless you all in all your work for him. Aloha hui (much love to you). Yours ever,

C. H. LUTHER.

RUMSEY, Minn., July 11.

Editors Herald:—Since leaving home, May 4, I have labored continuously; have been greatly blessed with good liberty and very good congregations, have baptized eight. I began meetings here on the 6th inst. People are giving me a fair hearing each night, and I think some will obey in the near future. I will continue here over Sunday; will then try Battle Lake and see what can be done there. There are more places for preaching than we have preachers for.

We had a splendid conference at Pelican Lake in June, with the largest attendance of outsiders ever had since I came into this mission. Prospects are very good for an ingathering of many more in the future. Times are very dull here; crops are light, and many are discouraged over their financial condition. Hard storms of rain and hail have ruined crops and done much damage to other property. Surely perilous times are upon the nations of the earth.

July 25. Since writing the above I learned that the people were not ready for a meeting at Battle Lake, therefore continued here until last night, the 24th. I baptized one and will baptize more in a few days: so the good work does on. It is the hottest weather I have ever experienced. It is hard work to fight mosquitoes and speak in the midst of a dense smoke. The heat and all combined is pulling the flesh from your humble servant. But I must be about my Father's business, so I will not complain but work while it is day. My wife arrived here on the 14th inst., just as I began meeting. Was glad to see her, also glad she found me at my post and on duty where I hope to live and die. I am hoping and laboring for the success of this great work.

Yours in bonds,

I. N. ROBERTS.

MANCHESTER, Eng., July 21.

Editors Herald:—I thought that at this period a letter from England would show that we are still alive. I am glad to perceive that the work is still pursuing a prosperous career in the States, and I will be glad to see the time when this divine work of God will cover the face of the earth. I am a firm believer in the prophecy that the stone cut out of the mountain without hands will grow and increase much, but one has to confess that sometimes the path does seem dark and rugged. Our journey through life is not an easy one, however smoothly we may proceed for a time. Satan always seems to step in somewhere. Sometimes the evil one is within ourselves, sometimes within others, but wherever he may be the work seems to be retarded, and oftentimes when, as we weak mortals think, we are just in the midst of our prosperity. Nevertheless though man may suffer, though the work may be hindered in its progress, yet I know full well that the work of God must ultimately overcome all obstacles. Many times the thought occurs to my weary brain, Why is our pathway so difficult to traverse? and for what reason have we to wear the thorny crown of sorrow and grief? But the reply comes that by our sufferings are we made perfect. One encouraging thought there is to me and that is my Master has trod the same way before me. To him therefore will I plead for succor that he may be my very present help in time of need. I believe that our motto should be perfection, and this means a total abstinence from sin. Nay, more than this for Paul tells us that we are to abstain from the very appearance of evil. Poor, weak, erring humanity is always sinning, and sometimes, would that it were otherwise, willing to sin. Even inside the church sin finds its way and I would that I could see more righteousnes both in my own life and that of others. I believe that the time of the Lord is at hand when he will purge out iniquity from amongst his Saints. Brethren, in this age of skepticism and of despising of right conduct, it needs be that our reputation be blameless and without reproach. Let each examine himself and see whether he can claim this.

The work of the Lord in this immediate part of the Lord's vineyard; viz., Manchester district, is going along fairly. I cannot say well, for the spiritual condition of the church here is not as good as it might have been and as it has been previously. This is discouraging but I believe that the Lord will work matters out all right yet and I do not think that he will allow his work to suffer. Let us have your faith and prayers, brethren and sisters, for we need them. My desire and determination is to hold steadfast to the church, though circumstances make it sometimes very hard to do so. My faith, however, is implanted in the kingdom of God, which comes to us not in word only but with the Holy Ghost, and power, and with much assurance.

The young people in Manchester have recently organized a mutual improvement society, with the aid of the wise counsel and advice of Elder G. T. Griffiths. The Manchester Saints have also a Sunday school, and a Band of Hope in flourishing condition. The district ministry are engaged on the Sabbaths in preaching at the various branches, etc., each district officer being planned for every Sunday. A good deal of our time is occupied at a new point that has been opened up; viz., Salford, where we hope ultimately to establish a branch. In the course of a few months we have already managed to gather together a Sunday school of more than fifty scholars of whom only four or five belong to members of the church. I believe that the Sunday school is the foundation of church work and it is of equal importance, in my eyes, with preaching, etc. I think that if parents would themselves more generally come to Sunday school they would not only stimulate their children by setting them a good example, but they would also largely increase their own knowledge concerning the church.

I may be wrong, but I do not see that complete unity and harmony in the church that I would desire. I quite understand that every man has a right to his own opinions, but nevertheless I think that men when truly actuated by the Spirit of God will work in unity. Let us, before we bring others to a unity of faith, endeavor to bring ourselves who are inside the church, to a fuller concord of harmony. May the blessing and peace of God abide upon us all is our prayer.

Your brother,

ERNEST R. DEWSNUP.

SMITHLAND, Io., July 26.

Editors Herald:—After concluding our work at Onawa during which time three were baptized, Bro. F. A. Smith and I came to Moorhead to conduct a two-days' meeting. Services were begun on the eve of the 14th and during Saturday and Sunday. Ten services were held during which time seven children were blessed, six were baptized and confirmed, and several administered to. The interest was such that we remained over the following Sunday holding ten services besides conducting a funeral, during which seven more were baptized and confirmed. The interest continued to increase till the last, and it seemed almost a necessity to remain longer; but wisdom dictated otherwise, and having previously made arrangments we came to Smithland where we began preaching last night, prospects being very encouraging for a good work to be done here. More spiritual meetings are seldom enjoyed than the ones held at Moorhead. The ones baptized are young in years, ranging from eight to twenty-five years of age, but some as bright minds and fervent spirits as exist among the sons of men.

The local ministry of the Union Center branch are awake to the warning time, and every Lord's Day sees them warning their neighbors of the soon coming of the righteous

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King, except on sacrament day, when all meet to rejoice together, confessing their sins to their brethren and before the Lord. This practice I consider quite commendable.

The possibilities of deceptive spiritual influences creeping in demand of the presidents of branches to be continually on the watch-tower, ever present with the Saints so far as possible, as none are so well qualified to discern the character of spirits manifest as they; for to this end were they chosen. When God gives gifts to his children it is for the purpose of edifying the body, not for the personal advancement of the individual only to whom the gift is given. This shows the necessity of the one to whom the gift is given preparing himself by faith and faithfulness for the exercise of that gift to the edifying of the body, the church to the greatest extent; and that the body or local church to be specially edified by the exercise of such gift, to prepare itself for the blessing God has intended it to be edified with, and pray very faithfully that God may direct with wisdom the one exercising a gift that it may be profitable and in accordance to "the proportion of faith."

May light and truth ever abide with Zion's children that the Father may be glorified and his cause made honorable throughout the entire world. Your brother,

J. F. MINTUN.

BORDEN, Ind., July 26.

Editors Herald:— I have just returned from Daviess county, Indiana, where I conducted seventeen meetings, with good results. I had the pleasure of baptizing two noble souls in the silvery waters of White River; Bro. George Reynolds, on the 16th, and Bro. Rose's son on the 20th. Others said they would unite with the church when I returned in the near future. The work in Daviess county, is in very good condition, except in a few instances. I feel assured that great good was done while I was there. Bro. Etzenhouser did a good work there last year. Mr. Jenkins and wife attended my meetings and expressed themselves as coming over to the faith of the Saints. Others of the U. B. church have withdrawn.

The latter day gospel still wins its way among the honest in heart. It is like the secret springs of the Almighty, imperceivable, but it penetrates the human heart until thoroughly convinced of God's wonderful work in these the last days. Human wisdom of uninspired men is giving way, and priest-craft ridden people are getting tired of death-bed stories; they want the pure gospel of Christ, the sincere milk of the word as taught by the great Teacher, Jesus Christ, and his apostles. The Saints are in good spirits; the outlook for an ingathering in the near future is very flattering.

Bro. L. F. Daniel joined me at Ramer on the 16th at the Swan Pond grove. We had a splendid time; one child was blessed and three persons administered to. The Spirit of God was present to a good degree, and all felt blessed. Bro. Daniel left Monday, the 17th, for Plainville where he and Elder M. T. Short were holding forth. I joined the brethren on Thursday, the 20th, and heard Bro. Short deliver a most excellent discourse. The members of the Campbellite Church there were red hot. No wonder they were hot, because they saw that they were no part of the Church of Christ if the doctrine of the Saints be true. Bro. Short was feeling well in the work and expressed a desire to fare as his brethren did, or willing to be content with his condition. Two there had given their names for baptism. I left on Friday, in company with Brn. Gaines, Rose, and Reynolds, and conducted meetings at Tom's Hill on Saturday and Sunday. We had very interesting meetings. At three p. m. I spoke to the Saints on the financial system of the church. All seemed well satisfied with the effort. At the close two were administered to and with a friendly shake of the hand we all parted, they all wishing me God speed, with Bro. and Sr. Rayl. I expect to be in Jefferson county next week, at Center Grove, where I had the pleasure of baptizing a noble sister last May, and will probably visit the Union branch and look after the general interests of the work up there. I also expect to visit the branches down in Perry and Crawford counties about the first of September, for the purpose of looking after financial interests. We truly hope the Saints will be ready and willing to comply with the financial system: "Be ye also ready, for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season; blessed is that servant whom his Lord when he cometh shall find so doing."—Matt. 24: 44-46. May God wonderfully bless his servants and Saints is our earnest prayer at the throne of grace. We hope all the Saints in Southern Indiana district will remember our permanent address and send their tithes and offerings.

JAMES M. SCOTT.

COTTONWOOD SPRINGS, Neb., July 26.

Editors Herald:—Bro. R. J. Anthony halted on his way to Utah, at the home of Bro. and Sr. Richards, fifteen miles south of North Platte, Nebraska, known as the Baker settlement, doing some effective preaching, and baptizing three. One of them was Bro. John H. Tibbles, who had been a preacher in the Freewill Baptist Church, whom I subsequently ordained an elder, and 'tis believed that under God's guidance he will do much good. For the present Bro. T. will travel and preach as circumstances may allow, at Dickens, Cottonwood Springs, Lincoln county, Nebraska. A branch was organized at Cottonwood Springs, July 9, with eighteen members, two being added since. This, 'tis hoped, will form a nucleus in this part of God's moral vineyard, unless some untoward circumstance shall cause a scattering, as is often the case in the western country.

With others I traveled fifteen miles to North Platte, July 24, and baptized three. We witnessed all along the road the terrible effects of drought; hundreds of acres of pasture land or the grass thereof, were withered, the stock therein seemed slowly moving to and fro, as if in quest of some green spot wherewith to allay hunger. The small grain in many parts of Lincoln county is a failure, and many honest sons of toil have sought to establish themselves on homesteads, who for several years have suffered partial or total failures of crops, poverty staring them in the face so as to frequently make it difficult to obtain life's necessities, some of those recently baptized being among the number, so that they are unable to purchase the church literature. And I have long since determined to refrain from adding to the distress of such, asking them to do what they cannot do. And while I would be slow to misconstrue the production of any, I was led to think that the following item that appeared in a recent *Herald* would be rather cold comfort to those struggling in poverty, as very many are in the west, which runs thus: "The brethren who are alive to the progress of the work are sending in aid for the Independence church." Whatever might have been the motive of the writer of the above, if dipping into the pocket and drawing out twenty-five or fifty dollars for the Independence church is to be taken as proof of gospel activity, there is very much gospel inactivity among many sincere and honest Latter Day Saints. But such may find much comfort in calling to mind the Savior's recognition of the widow and the contribution of her two mites. God help the honest poor! To such, the assurance of a book of remembrance wherein no erasures or exaggerative reports will appear must be comforting.

God hasten the time for a righteous retribution in the which justice shall assert its rights; and in the meantime let us study well Christ's teaching found in Luke 14: 28-30; 16: 11, 12, for its practice will be more beneficial to those thirsting for righteousness than power to measure the distance of stars, with a knowledge of their density. Ah, yes! a little practical religion is worth very much senseless theorizing and hobby riding. Here is a problem, who will solve it? "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Here is another: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Still another: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation and is not able to finish it, all that behold begin to mock him, saying, This man began to build, and was not able to finish."

The above may and doubtless does, appear simple and nonimportant to the masses, hence their recklessness in the use of money. And is not to a great extent the present financial embarrassment attributable to this recklessness? Money is a requisite commodity, and when legitimately acquired and carefully used is a blessing, but when misused it is otherwise; hence it is that a disregard for Christ's instruction brings distress and condemnation. Nothing is of greater importance than a necessary economy, and there can be no excuse for those of a sound mind living beyond their income. The revelation of 1861 holds some one responsible for the use of that received by tithes and offerings. Must it be disregarded?

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The fifteen who were baptized at Cottonwood Springs, feeling the necessity of a house of worship, conferred together and by the 8th of July had a building 30x18 so far advanced as to be ready for siding, roof, etc., with sufficient material and means in sight within a small sum to finish it, receiving liberal donations from two nonmembers. But at the above time the prospect for a corn crop was fair. Since then, however, the prospect has been blighted by drought and heat.

Being challenged, and because of former developments, I held a discussion of four nights' duration at Dickens, Nebraska, with a Mr. F. C. Myers, who essayed to affirm that the Book of Mormon was an imposture. I affirmed that our church and doctrine, etc., were identical with the New Testament. Rules were formulated and agreed to, to prevent personal abuse, etc., which the gentleman totally ignored, and proved the most abusive and unfair man I ever heard of. The discussion began July 11, at 8: 30, closing on the night of the 14th. I have never thought it my duty to challenge and defy everybody in the presentation of the gospel message, but when attacked do the best I can. As a specimen of the gentleman's unfairness, he stated that the Book of Mormon was a history of the ten tribes; that it stated that Christ was crucified in America; and that we believed the old Mosaic law was to be reëstablished; to which I frequently challenged his attention, denying, etc., but he refused to correct. The abuse heaped upon Joseph Smith was most ridiculous. I frequently felt something coming up in my face, but governed myself as best I could. I met the chairman two days after who voluntarily offered congratulation avowing that I made friends, etc., adding, "I am an infidel, but if the Bible is true you are on the right side," etc. We are not all discussionists, but God be praised we have those in the church who are discussionists, in the true sense of the term, and God grant that they may long survive. Twenty-six have been added in Lincoln county, Nebraska, since conference, another applying for baptism last night. Less love for lingering in the shadow of branches, and a greater desire for breaking into new fields is necessary. My colaborer J. T. Davis asks for another elder for Kansas. Can't do it, Bro. John; you must play that you are two elders yourself. Among the sand hills in Nebraska we are fighting prejudice by day and fleas by night, the latter by far the most formidable foes and the most detestable little critters ever heard of; still they persistently assert their right to live and move or jump and he would be smart that could chase a thousand and put ten thousand of 'em to flight.

The July report from my colaborers has been pretty general—I am puzzled to know why system and order in the ministerial work should be opposed in any manner. How can any project be successful without system?

In response to a pressing cry for help by the brethren in the big city of Lincoln I have suggested that Brn. F. T. Chatburn and C. H. Porter labor there one month alternately for the time being. I am aware that their labor is also needed elsewhere, but it seems necessary to give help in the above city, and I shall be glad if the request of the Denver Saints for help can meet a response within a reasonable time. No chance for active elders to rust out nowadays. It will be a sad time if the church should ever be left with but one preacher, especially so when that one preacher shall die. If there is any one elder has a right to monopolize any one part of God's moral vineyard, galloping where he pleases I would like to know it; and if evidence of such a right can be proved to be legitimate I shall accede or bow thereto. These are strange times, and we must look for strange developments, being surprised at nothing save our own folly. It is encouraging to know that self-examination may be made and self-judgment passed with injury to none. In gospel bonds,

JAMES CAFFALL.

HURLEY, Tenn., July 27.

Editors Herald:—I was baptized into the church about seven years ago by Elder F. B. Moyers, of Conejos county, Colorado, and have ever been made to rejoice in the step taken, although I have never been permitted to meet with any of the faith since I left Colorado six years ago. I have tried to live my religion as best I could. Though I have come far short of my duty in many respects, yet my prayers are that I may be able to overcome all weaknesses.

I have loaned some of my papers and supplements to my neighbors and they seem to like them well and are very anxious to hear one of our elders preach. I am living in McNairy county, Tennessee, six miles from Pittsburg Landing in the edge of the Shiloh battle field. I think if an elder could come into this part of the country there might be a good work done, at least we would be pleased to have some of the elders call on us and try it for a few weeks. Anyone wishing to come can address me at Hurley, Tennessee, and I will meet them at the river or railroad with team. My prayers are for the people of the Lord. P. V. IRVIN.

LEON, Iowa, July 31.

Editors Herald:—I am doing what I can for the spread of the truth with my limited ability, and although I have but little human encouragement yet I do have encouragement from a source greater than man. If it were not so I could not occupy the sacred rostrum; but with this timely aid, whose benign influence is inexpressible, I can like a bold standard bearer unfurl the glorious banner of King Emmanuel that its proud colors may soar out upon the gentle breeze of gospel truth that the world of mankind may gaze upon its celestial beauty and see within its immortal furls the beauties of an infinite atonement, the cleansing blood of the Lamb, and the extending arms of a loving Savior beckoning to the fold of Christ, as well as the towering spires of the gospel of salvation, within whose expansive walls is the great arena in which God displays his marvelous power in behalf of poor, fallen humanity.

I have recently led into the water a precious soul, the youngest child of Bro. and Sr. Lundergrein, an intelligent lady aged twenty-two years. I was shown in vision soon after the April conference that I would administer baptism to her. Bro. Nephi Snively will recollect my relating the singular manifestation to him at my house some two months ago, and Bro. Denio will recollect of my telling him the same manifestation while returning from an evening prayer meeting: and I have been hopefully waiting all this time for its fulfillment, knowing that it would come sooner or later. On the morning of July 30 when she came and requested baptism at my hands, O, how my heart thrilled with joy, for I had another testimony of the work, also of my acceptance with God! In the afternoon we repaired to the water and when she was buried with Christ in baptism the Spirit rested upon me and I felt that the angels were present taking record of the same; and at the confirmation meeting I felt impressed that I would lead others into the same water ere long. We have a good place for baptizing, and I would like to see the waters troubled often.

In a place where I have recently been preaching they told me I was very much unlike an Adventist preacher who had preceded me, who ran down every denomination but his own. "But," says they, "you run down no denomination, but lift high the banner of your own church." That is just what I want to do, keep lifting the banner higher and higher. In bonds,

J. M. BROWN.

BUFFALO, Io., July 25.

Editors Herald:—I am trying to do something in the gospel work. Bro. J. B. Heide and I have been laboring at Davenport and some four miles north of Muscatine since General Conference. I have been at one of those places every Sabbath since the last one in April, with one exception, when Bro. Heide filled my appointment at the North Star schoolhouse. I remained at home, and Sr. Reynolds seemed to think it quite a treat.

Two were baptized at North Star last Sunday; Bro. C. J. Dykes' wife and a young sister from Muscatine. The Lord was with us in power in the confirmation meeting. Both are mostly the fruit of Bro. Heide's labors. He leaves us this week for his field of labor. Others are near the kingdom. I will try to do what I can for the cause.

Yours truly,

C. C. REYNOLDS.

OKLAHOMA CITY, O. T., July 27.

Editors Herald:—Last fall a woman came to our house and hired my wife to take care of a little boy eight weeks old. She then ran away, and we could get no trace of her. We have tried the best we could to raise the little one, but now he is lying very low; so we ask the prayers of the Saints for our little one, that if it be the Lord's will he will spare the child to us. We also ask your prayers for ourselves, as we are in very poor health.

If there are elders in this part of the country we would be glad to see and have them come and administer to us, and preach. They can stand in the open streets if nowhere else. May God bless and hasten his work.

Your brother and sister,

GEORGE AND FANNIE NILES.

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ASHLAND, Neb., July 2.

Editors Herald:—I am still in the faith, battling for truth. We were made to rejoice in knowing that God had not forsaken nor left us to perish entirely, for the words of life and immortality were brought to light though the gospel when Bro. J. Armstrong come to our rescue in the early part of May last and delivered a series of sermons with us, which not only revived us as a family of Saints, but caused others to put on their thinking caps. The preaching caused a general shaking up in the Campbellite or Christian Church when some of their leading members promised Bro. Armstrong and myself the use of their church while he and I were attending during one of their preaching services, but afterwards regretted it, and refused us by making excuses.

Yours truly,

CLAYTON BARGAR.

PLEW, Mo., July 25.

Editors Herald:—Bro. W. S. Macrae and I arrived here to-day, where we hold forth for awhile. It is a new field, and it remains to be told what success we will have. We closed a ten-days' session at Opolis, Kansas, where we received great encouragement. The Lord was with us in power. For ten days it was a continual time of rejoicing. We were blessed with liberty to a greater extent than we expected to enjoy; had a crowded house every night, and many had to stand outside. We made friends for the cause. Two were added by baptism, and many more are to follow soon.

We are glad to report faithful Saints living in Opolis; Bro. and Sr. Butler, Sr. Belman, Bro. E. Ross, and others have greatly assisted in removing prejudice and preparing the people's minds for the truth. The Lord will surely reward them for their good work. They were also liberal in assisting with their finances. We surely will remember our meeting them as one of the brightest pages of memory, a day long to be remembered.

We convene here to-morrow night, at Schaffer schoolhouse. There is one family of Saints here, Bro. and Sr. Killebrew, who have been faithful in making their neighbors acquainted with the faith and who have the meeting well published. We are both encouraged by our late conference and feel to give God the glory.

Yours for the truth,

R. M. MALONEY.

LIFE IN DEATH.

All life must fade. The scented damask rose:
The hawthorn buds that burgeon on the spray,
The dews that dry before the sun away—
All these, to man, a tale of death disclose.
Yet life stands smiling o'er these transient woes:
'Tis true, he says, the crimson rose must fade;
Sweet hawthorn buds lie scattered on the plain:
The dews no longer pearl the grassy lawn;
Yet flowers of May spring forth to deck the shade,
Dewdrops dissolving fall in summer rain,
Roses in odorous sweetness live again,
And silver starlight melts in golden dawn.
Then shrink not, man, nor faint and fear to die:
Life crowns *thy* death with immortality.

—*Chambers' Journal.*

Original Articles.

IMMORTALITY OF MAN, ACQUIRED AND INHERENT.

NO. 2.

BY W. S. PENDER.

INHERENT OR NATURAL IMMORTALITY.

AS ALREADY observed, the body or flesh which is now mortal, will be transformed to immortality in the resurrection; thus conferring, through the gospel of Christ, a conditional immortality upon the race. The necessary counterpart of a conditional immortality is an inherent or natural immortality. Just so widely as the former is true, to that extent is the latter necessarily true. The former, fixed in the divine oconomy, is a *demand* which can only be supplied by the latter. For this conscious abiding spirit, for this divine creature of the record's own creating, we may search hopefully its sacred pages.

As it is difficult for some to believe that a spirit possessed of intelligence and being a real entity can exist independent of a physical body, and still more difficult to believe that such spirit can exist *within* a physical body, we present an examination of: first, Spirits in general; second, Evil spirits; third, The Holy Spirit; fourth, The spirit in man.

The belief of Christ's disciples with reference to spirits, without discriminating whether good or bad, is shown by the following: "And in the fourth watch of the night Jesus went unto them walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."—Matt. 14: 25, 26. The word "spirit" in this instance is translated from the Greek *phantasma*. Of this term, Elder Miles Grant, one of the chief defenders of mortal soulism, says: A "phantom is the appearance of reality, but like a shadow is nothing real or tangible."—The Spirit in Man, p. 2. We should remember that words are signs of ideas. If the above definition were correct, it would only prove that the disciples used the *wrong word* to express the idea they had of a spirit. They actually saw *Jesus walking*, and from this they could not get the thought of something unreal, a shadow, a mere nothing. Nor would such a a nonentity alarm them and cause them "to cry out." One of the definitions Webster gives of phantom is, "Something that appears." Hence the disciples used the right word to express *their* idea of a spirit—a real being capable of walking, etc., "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted and supposed that they had seen a *spirit*. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a *spirit* hath not flesh and bones, as ye see me have."—Luke 24: 36–39. The first quotation shows that Christ's disciples believed that a spirit looked much like a man, and could *walk*. The last quotation shows that they believed in addition to this, that a spirit could *talk*. If these ideas were erroneous, how easily Jesus could have corrected them by saying: "The fact that I am *walking* and *talking* is proof that I am not a spirit; for a spirit can do neither of these." Instead of this, Christ drew a comparison between his body and that of a spirit saying: "A spirit hath not *flesh* and *bones* as ye see me have." In our contact with animal life, we are so accustomed to "flesh and bones" as necessary elements that we naturally associate them with the idea of a personal being. But a being, having attributes and powers peculiarly its own, may exist and act in its sphere, and not be composed of "flesh and bones." "God is a spirit."—John 4: 24; the angels are spirits: "Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14.

The following texts teach that evil spirits are personal beings, and that they are immortal. None will deny that they will retain consciousness until the day of final judgment, and that will suffice in the present examination: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."—Rev. 12: 7–9.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude 6.

"God spared not the angels that sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment."—2 Pet. 2: 4.

"And he [Jesus] said unto them, I beheld Satan as lightning fall from heaven."—Luke 10: 18.

These evil spirits sometimes entered into and occupied the *bodies* of individuals. Christ and his disciples frequently cast them out, compelling them to leave such abodes: "And he was casting out a devil, and it was dumb. And it came to pass, when

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the devil was *gone out*, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I *cast out devils* through Beelzebub. And if I by Beelzebub *cast out devils*, by whom do your sons *cast them out?* therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. . . . When the unclean spirit is *gone out of a man*, he walketh through dry places, seeking rest; and finding none, he saith, I will *return unto my house* whence *I came out.* And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they *enter in*, and *dwell there:* and the last state of that man is worse than the first."—Luke 11: 14–26.

The Holy Spirit is also a personal entity, and takes up his abiding place in the bodies of God's obedient children. In the Grant–Long debate, page 102, Elder Grant says: "I ask my friend, can there be *senses* without an *organism?* His argument is, that any exhibition of intelligence is proof of an organized being. Believing the principle stated to be true, we accept it as such and shall adhere to it in determining whether the Holy Spirit, and also the spirit in man, are "personal beings:" "But the *manifestation* of the Spirit is given to every man to profit withal. For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."—1 Cor. 12: 7–10.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not *speak* of himself; but whatsoever he shall *hear*, that shall he *speak:* and he will show you things to come."—John 16: 13.

The foregoing manifestations of the Holy Spirit are exhibitions of intelligence and power of the highest order. Therefore, according to Bro. Grant's own premise, we must conclude that he is a personality. On page 19, the Book of Mormon indorses this conclusion: "For I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet, nevertheless, I knew it was the Spirit of the Lord: and he spake unto me as a man speaketh with another."

This divine entity dwells in the bodies of the true children of God: "Know ye not that *ye* are the *temple* of God, and that the Spirit of God dwelleth *in* you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, *which temple ye are.*"—1 Cor. 3: 16, 17.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—1 Cor. 6: 19.

The foregoing examination demonstrates that evil spirits, and also the Holy Spirit, are entities; and that they may exist as intelligent, independent actors, both in the human body and out of it. It is also interesting to note, as facts, that the spiritual beings which we have so far considered,—God, angels, evil spirits, and the Holy Spirit,—are all immortal. The word "spirit" referring to each of these, is translated from the Greek *pneuma*, the *same word* that spirit is translated from when it relates to the "inner man." We search the inspired record in vain for any mention of a being composed wholly of spiritual matter and yet mortal: "While we look not at the things which are seen, but at the things which are not seen: for the things which *are seen* are *temporal*; but the things which are *not seen* are *eternal.*"—2 Cor. 4: 18.

Let us examine the spirit of man; first, as a conscious entity; second, as a synonym of soul; third, historically, as preëxistent to the body, coexistent with it, and surviving its dissolution.

To determine whether the spirit in man is a conscious entity, we have but to apply the rule, that the manifestation of intelligence is evidence of organization or personality. If this spirit has intelligence it must be "organized:" "The Spirit itself beareth witness with *our spirit* that we are the children of God."—Rom. 8: 16. The Holy Ghost would bear witness in vain were *our spirit* not sufficiently intelligent to receive its testimony and be profited thereby: "For what man *knoweth* the things of a man, save the *spirit* of *man* which is in him?"—1 Cor. 2: 11.

The *spirit* of man and the *soul* of man are evidently but two different words referring to the same thing. This is strenuously denied by some simply because in the Bible, *nephesh* the Hebrew for soul, is never translated spirit; and *ruach*, the Hebrew for spirit, is never translated soul. But from the fact that each of these words has a number of definitions, and *some* of the definitions of each word is the same as *some* of the definitions of the other, it is certain that *nephesh* and *ruach* are themselves synonyms. In the Grant-Long debate, p. 7, Elder Grant says: "What is the meaning of *nephesh* as given by the best scholars? Wilson's Hebrew and Chaldee Lexicon: The animal life, or that principle by which every animal according to its kind, lives. Hence, *life, vital principle*, animal spirit wich is often translated *soul* or *spirit.*"

Page 99, same work, same authors: "*Ruach*, breath, air, wind, the *vital spirit, life*, both of man and beasts. Observe, Elder Grant's own witness defines each word as *life*; one as *vital principle*, the other as *vital spirit.* He also says *nephesh* is often translated *soul* or *spirit.* So the claim that spirit and soul are not synonyms, based on the meaning and use of original terms, fails completely.

In "The Spirit in Man," Elder Grant says: "The whole Bible seems to harmonize with this position that *ruach* and *pneuma* (Hebrew and Greek, translated spirit) are used to denote the breath of life without which all living creatures would die at once and return to dust, and that nothing else leaves us at death." As "nothing leaves us at death" but the *spirit, spirit* and *soul* must be different names for the same thing; for the Bible teaches that the *soul* leaves us at death: "And it came to pass as her *soul* was in departing, for she died, that she called his name Benoni."—Gen. 35: 18. Compare the use of spirit and soul in the following: "With my *soul* have I desired thee in the night; yea with my *spirit* within me will I seek thee early."—Isa. 26: 9. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy *soul* prospereth."—3 John 2. "The grace of our Lord Jesus Christ be with your *spirit.*"—Philem. 25. If this request were granted the spirit or soul would prosper.

Christ preëxisted: "Jesus said unto them, Verily, verily, I say unto you, before Abraham *was, I am.*"—Jno. 8: 58.

"And now, O Father, glorify thou me with thine own self with the glory *which I had with thee before the world was.*"—John 17: 5.

"God, who at sundry times and and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things by *whom* also he *made the worlds.*"—Heb. 1: 1, 2.

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a *body* hast thou *prepared* me."—Heb. 10: 5.

What is true of Christ, with reference to preëxistence is true of the race: "For both he that sanctifieth

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and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. Forasmuch then as the *children* are *partakers* of flesh and blood, he also *himself likewise* took part of the same."—Heb. 2: 11–14.

"Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of *spirits* [or *souls*] and live."—Heb. 12: 9.

"For the spirit should fail before me and the *souls* [spirits] which I have made."—Isa. 57: 16.

The spirit of man also becomes the resident of an "earthly tabernacle:" "But there is a spirit *in man:* and the inspiration of Almighty giveth them understanding."—Job 32: 8.

For what man knoweth the things of a man, save the spirit of man *which is in him?*"—1 Cor. 2: 11. Hence, Jesus refers to the *body* as a *house.* (Luke 11: 24.) The regular occupant of this house is the spirit of man: "Therefore we are always confident, knowing that, whilst we are *at home in the body* we are absent from the Lord."—2 Cor. 5: 6. Like most others, the occupant has occasional callers, both good and bad, the Holy Spirit and evil spirits. These callers, if admitted, become permanent guests, to benefit and bless or to injure and destroy.

The following texts clearly distinguish between the *body* and the *spirit* or *soul.* They also show the survival of the latter and the dissolution of the former at death: "For ye are bought with a price; therefore glorify God in your *body,* and in your *spirit* [or soul] which are God's."—1 Cor. 6: 20.

For as the *body* without the *spirit* [soul] is dead, so faith without works is dead also."—James 2: 26.

"And fear not them which *kill* the *body,* but are not *able* to kill the soul [or spirit]: but rather fear him which is able to destroy both soul and body in hell."—Matt. 20: 28.

"To deliver such an one unto Satan for the *destruction* of the *flesh,* that the *spirit* [soul] may *be saved* in the day of the Lord Jesus."—1 Cor. 5: 5.

"Because man goeth to his long home, and the mourners go about the streets: Or even the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the *dust* return to the earth as it was: and the spirit [soul] shall return to God who gave it."—Eccles. 12: 5–7.

"The day of the Lord Jesus," mentioned in 1 Corinthians 5: 5, cannot refer to Christ's second coming, for the *body* will be saved then as well as the spirit. "The day of the Lord Jesus" appropriately designates the time when the gospel is presented to an individual, whether in time or eternity. In the text under consideration, it clearly refers to the time when the gospel is "preached to the spirits in prison." "As for thee [Christ] also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold ye prisoners of hope: even *to-day* do I declare I will render double unto thee."—Zech. 9: 11, 12. See also 1 Peter 3: 19.

PRIESTHOOD AND AUTHORITY.

In a sermon delivered by Elder Alexander H. Smith, April 9, 1893, at Lamoni, Iowa, the brother in speaking about the rebaptism, reconfirmation, and reordination of the elders who left Nauvoo and went to the Rocky Mountains asks this question: "Can any of those individuals go back of that baptism and claim the right of priesthood, the right of authority?" And then he says: "If this was the condition they were in, we might hope that the priesthood would be held by some who remained yet; but no, the order was established, and not only every man in the church who held the priesthood, but every man and woman of the church when they came to the valleys of the mountains must also be rebaptized, reconfirmed, etc."

Now it is a fact that needs no discussion that those individuals to whom the brother had reference had not lost their priesthood and authority by any legal process according to the laws of the church before they left Nauvoo. That they not only claimed the right to priesthood and authority, but also officiated in the ordinances belonging to the priesthood, is also a fact that needs no discussion; but can we find any evidence to prove that the Lord sanctioned their administrations and blessed them in their ministerial labors? That is a question worthy of discussion. Let us examine and see what we can find.

In 1850, Erastus Snow, George P. Dykes, a Danish brother, by the name of Hansen, and a Swedish brother named Forsgren, landed in Copenhagen, Denmark, for the purpose of raising the standard of the gospel upon the Scandinavian shores. Some time prior to their arrival Pastor Mönster the minister of the Baptist Church, in Copenhagen, told his congregation that the Lord had made known to him that he would send men with authority to preach the gospel in its fullness. The Baptist people knew they did not have the gospel in its fullness, but were praying that they might get it; and when the brethren arrived they sought out the Baptist people and went to their place of worship; and as soon as Pastor Mönster saw them he recognized them, and told his congregation that they were the men the Lord had made known to him he would send, and asked the congregation to extend the hand of fellowship to them. Does not that look as if the Lord remembered his promises made to his servants through his Choice Seer, "I will go before you and prepare your way"? To my mind it does. As soon as the Baptist people commenced to obey the gopel, being baptized for the remission of their sins and having hands laid on them for the reception of the Holy Ghost, the spiritual gifts and blessings began to be poured out upon them. Among the happy recipients of the mercy and goodness of God was a family by the name of Rasmussen who had a little boy, lame in the lower part of his body, from his knees down, so that when he went an errand for his mother or played with other children he went on his knees. At the request of the parents Erastus Snow and his brethren went to the house and administered to the child, and as soon as they had administered to him he was able to walk on his feet. Does not that look as if the Lord sanctioned their administration and blessed their ministerial labors? This is but one instance out of many I could mention if time and space would permit.

As fast as the people obeyed the gospel they commenced to warn their neighbors, and thus the work spread in all directions. Dykes was sent to Aalborg, and Forsgren to Sweden; and wherever they went God blessed and prospered their labors. I believe it was in the summer of 1852 or 1853, when the cholera was raging in Copenhagen that many of the Saints were smitten by the plague, but the Danish brethren who had then been ordained to the priesthood went around from morning till evening, yes, night and day until they were exhausted, administering to the sick; and while the pest was carrying away its victims until they numbered nearly one thousand a day, according to the reports in the daily papers, I never heard of one of the Saints who died. Does not that look as if the Lord not only sanctioned and blessed the ministerial labors of those who brought the gospel to Scandinavia, but that he also sanctioned the authority and blessed the ministerial labors of those who had received their authority from "those individuals" whom Bro. Alexander claims held no priesthood in 1847? It is no use for the brother to claim, as he does, that all the above-mentioned blessings came to these people because they were "honest in heart, believing the principles of the gospel first taught, were baptized into the church, and received the laying on of hands by those men who had been sent there, received the evidence of the Spirit confirming their faith in the Lord Jesus Christ," because these people were just as honest

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before they heard the gospel in its purity as they were after they had obeyed the plan of salvation, but they had not received the Holy Ghost, which is the administrator of those heavenly gifts and blessings; and if "those individuals" who were sent out there had not held priesthood and authority, their administrations would not have been sanctioned by the Lord and the people would not have received the blessings.

But let us examine a little further. When the appointed time had come for the Lord to open up the "dispensation of the fullness of times" he moved upon the heart of his Choice Seer to go to the woods and seek the Lord in prayer; and because he was willing to do what the Lord told him to do he was delegated with power and authority to do business for the Lord, and the blessings of the Lord were multiplied upon his labors; and, as the Lord is perfect in all his ways, he surely must have appointed times and seasons for the execution of his work, and men chosen beforehand to do his work. In this I believe Bro. Alexander will be willing to agree with me; but whether he does or not, makes no difference. I firmly believe that in 1850 the appointed time of the Lord had come to favor the Scandinavian people, by sending to them the glad tidings of salvation; and if the appointed time had come for the Lord to favor those people by sending to them the glad tidings of salvation, is it not reasonable to expect that he would send men delegated with power and authority to do business for him? To expect anything less than that would be to consider the allwise Creator and Controller of the destinies of men as being beneath emperors, kings, presidents, and rulers of nations; and that I do not believe the brother will dare to do. I therefore declare that I believe that Erastus Snow was a chosen servant of God, appointed beforehand to do business for the Lord in Scandinavia, the same as the chosen seer was to open up the "dispensation of the fullness of times," or Columbus to discover the promised land of Joseph; unless we acknowledged that all these great events came by chance, and that there was no predestination, preordination, or preappointed time about it; but that the Lord does his business in the same loose-handed way men are apt to do.

We have now got to that point where brother Alexander will have to acknowledge that there really were some left in 1850 who held priesthood and authority, or he will have to acknowledge that those men who went to Scandinavia, as before mentioned, did a most marvelous work, yes, a miraculous work without priesthood and authority. The brother can take either horn of the dilemma he chooses.

As far as priesthood and authority are concerned, I not only believe but am sure that the authority which I held for over four years in Scandinavia was just as much acknowledged of God as is the authority I hold today as a priest in the Omaha branch of the Reorganized Church; that is if the blessings which followed my ministerial labors can be taken as evidence, and that is the only evidence the elders of the Reorganized Church rely upon to support them in their claim to priesthood and authority.

I have not written this article for the purpose of inviting newspaper controversy, but because once in awhile an article is printed in the *Herald*, which is both erroneous and misleading, of which I will mention one, that appeared not long ago from a brother in Australia, in which he claimed that the Savior was baptized for sins, a doctrine which in my estimation is the most false and misleading doctrine uttered by any man, either by word or pen; a doctrine of which a sectarian minister would be ashamed. It was for teaching a similar doctrine in Dundee, Scotland, that Amasa M. Lyman, one of the ablest apostles in the Brighamite Church was cut off that church; but those who have got the appointive power keep the Australian brother in his field of labor, and although he has challenged the editors of the *Herald* to disprove it, we have seen no disproval; so the people have a right to conclude that his doctrine is sanctioned by the authorities of the church, for silence gives consent. As far as myself is concerned it makes very little difference what anyone in the church is teaching, or preaching, for I have learned by bitter experience, during my twelve years stay in Utah, that it is dangerous to trust in an arm of flesh, and accept the teachings of men, unless their teachings correspond with the written word of God; and will stand the test of scriptural reasoning and scriptural argument. There was a time in my life when I used to swallow everything for gospel that was advanced or taught, like many perhaps do now; but to-day it is "to the Law and the testimony," the written word of God, and if they speak, or teach not according to that word, it is because there is no light in them upon that subject of which they are speaking or teaching. Being an able defender of the church he represents, Brother Alexander Smith may undoubtedly be able to advance some ideas for the purpose of sustaining his theories with regard to what I have herein referred to, if he should choose so to do, whereby he may be able to convince some that his theory is correct; but he will never be able to convince me.

C. BERTELSEN.

OMAHA, Nebraska, July 10, 1893.

Selected Articles.

THE RELIGIOUS VERTEBRATE.

NATURAL scientists classify the animate creation in two grand divisions,—vertebrates and invertebrates. The vertebrate is the animal with a backbone and its accompanying skeleton, which gives to its possessor grace and definiteness of form, combined with strength and beauty. He is a higher order of being than his invertebrate brother, and much more perfectly developed.

The backbone was introduced very early in the process of evolution; for it was impossible to make any satisfactory progress without it. A world of invertebrates would be a poor world indeed. It the backbone that makes the difference between the lobster and the racehorse.

In the church of Christ a twofold classification appears not unlike that of the natural scientists. There are vertebrate Christians, and there are invertebrate Christians. There are Christians with no moral backbone, no clearly defined character, no spiritual grace and power. They may be men or women of culture, of large views, of more than usual capacities and talents; but they add little strength to the church, they exert little influence for good.

On the other hand, there is the religious vertebrate, the Christian with the backbone. He is instinctively recognized as belonging to a much higher order of spiritual being. His is a well-formed and clearly defined character. He is a power in the church and community, a noble product of spiritual development.

What makes the difference between these two classes of Christians, found in every church and in every community? The backbone.

But what is the backbone? In animals, it is that strong bony column which, with its branches, gives firmness and shape to the body, holding in place the softer flesh and sinews and muscles. Animals that lack this internal skeleton are often provided with a clumsy substitute covering them externally in the form of a shell, as in the case of the oyster and the crab.

The vertebrates are creatures with an internal skeleton, as contrasted with those having an external skeleton, or no skeleton at all. So the vertebrate Christians are those Christians whose basis of character and conduct is within themselves; while the religious invertebrates either have no fixed rule of life, or are constantly seeking some rule outside themselves.

Spiritual backbone is not merely strength of will; for we may find that very often in the religious invertebrate. It is, rather, definite moral

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principle, strong personal conviction of truth and duty, than which nothing is more essential to the development of a true Christian character. Without this there can be no moral strength and maturity, nor any beauty or completeness of life. The character that is not shaped and braced by definite principle will be as unsubstantial as the jellyfish, and as changeful as the clouds or the shifting sand. The spirituality that is not vitalized by the leaven of moral principle will have no power of growth or development, but must remain forever imperfect.

For too many persons the sole law of action is external. They are the slaves of expediency, or public opinion, or what not. Instead of a backbone, they have a shell, and their spiritual life is but a clumsy and inefficient affair. Not a few young disciples long for some definite command, some "Thou shalt" or "Thou shalt not," to settle every difficult question that presents itself to them. They fancy that it would make life easier, and the path of duty much plainer; and they forget that such a course would be fatal to all extended spiritual growth. How many refer all debatable matters to the minister, or to some Christian friend of greater wisdom and experience than themselves, and order their conduct by the advice given! In special emergencies, when such advice cannot be obtained, or when it is unsatisfactory, they turn their Bibles into conjuring books, and by the chance opening to some significant word or verse they decide that which should have been determined by a clear principle within themselves. Such a use of the Bible degrades the word of God to the level of a heathen oracle. Worse than this,—it condemns him who so uses it to a perpetual state of spiritual invertebracy.

A worthy moral or Christian character can no more be developed by formal obedience to specific precepts than can great scientific knowledge and power be built upon mathematical rules. One will not become a Newton by merely committing to memory all the mathematical formulæ, neither will one become a Phillips Brooks by obeying certain specific rules of conduct. We must search beneath all rules and precepts for the great principle which they embody. This is the secret of spiritual strength, of noble and growing character.

Principle is the moral "base-line" by which we measure and direct our conduct as accurately and as surely as surely as the surveyor maps out the line of railway. Principle is like the law of crystallization; it renders a man's character as much superior to that of the mere legalist as the crystal is unspeakably more beautiful than the amorphous rock.

Says Dr. W. M. Taylor: "If we do that only which is formally prescribed, and if, where the law leaves a blank to be filled up by circumstances, we act as if there were no law at all, then we have yet to learn what true morality or righteousness is. Nay, more,—we have yet to learn what kind of a book the New Testament is; for it is not a list of distinct precepts, each of which is applicable to only one case, but it is a book of living principles of universal application, and he who really understands them, and has a heart to feel their obligation, will be at no loss to find oportunity for their manifestation. To read it as if it were a set of rubrics, with minute directions for every detail of conduct, will make us Pharisees; to read it as a book of great principles, that are to have free course through all our actions, will make us disciples of him who went about doing good."

If, then we would attain to the highest type of moral character, we must do it, not by a mere formal obedience to certain fixed laws, even though they be divine, but by seeking to master and to incorporate into our lives the principles which underlie those laws. In other words, we must develop a strong moral backbone. Having this, we shall instinctively fulfil the outward and formal requirements of God's law, and our conduct will naturally fall into the true channel. Day by day there will be a constant moral growth, a steady and noble development of spiritual power, until we attain the full stature of the character of Christ Jesus.—*Rev. G. H. Hubbard in S. S. Times.*

Sunday School Associations.

DES MOINES.

Programme for the Des Moines district Sunday school association, to be held at Runnels, Friday preceding the next district conference. Morning session, ten a. m.: Song, 186; prayer by Bro. O. B. Thomas; song, 13; business; song, 6; benediction. Afternoon session, 2:30 p. m.: Song, 72; prayer by Bro. D. M. Rudd; song, 136; Duties of the ministry to the Sunday school work, to be discussed by Brn. Morgan and Shimel, followed by Brn. Rudd and Thompson; after which each school is requested to present a question for discussion; song, 8; benediction. Evening programme, 7:30 p. m.: Song, 24; prayer, Jasper Parmenter; opening address, Wm. Johnson; original poem on Sunday school work, O. B. Thomas; recitation, Maud Park; declamation, Earnest Bellmore; recitation, Pearl Jamison; declamation, Frankie Park; solo, Anna Amos; dialogue, Des Moines Sunday school; declamation, Martial Jamison: recitation, Clara McKiney; declamation, Alfred Needham; recitation, Ida Morgan; duet, Anna Amos, Emma Needham; recitation, Lillie Stewart; essay, Cordia Teakle: recitation, Minnie Boyer; recitation, Hattie Boyer; recitation, Mary Boughton; male quartet, Des Moines Sunday school: recitation, Emma Needham; recitation, Lillie Batchelder; oration, Charles Fry; recitation, Olivia Hiatt; closing song, 88.

JAMES WEIR,
THOMAS ROBINSON,
SHELDON ARMSTRONG, } Com.

Conference Minutes.

DECATUR.

Conference met in Saints' chapel, Lucas, Iowa, June 24, 1893. In the absence of President William Anderson, Bishop E. L. Kelley was chosen to preside *pro tem.;* E. L. Page secretary. Branch reports: Lamoni 913; 33 baptized, 19 received, 3 removed, 2 died. Davis City 71; 1 baptized, 3 removed; 16 absent from the branch. Leon 45; 7 absent from the branch. Greenville 37; 4 removed. Lucas 159; 1 baptized, 1 received, 4 removed, 2 died, 1 expelled. Pleasanton 115; 6 removed, 34 absent from branch. Allendale 95; 2 baptized, 1 died. Pleasanton and Allendale reports were received too late to present to conference. Lone Rock and Wirt not reported. Ministerial reports: Apostle J. R. Lambert; High Priests R. M. Elvin, W. Anderson, H. A. Stebbins; Elders W. Thompson, C. Scott baptized 2, J. S. Snively, E. L. Page, J. Watkins, J. M. Brown, T. A. Johns, J. Allen. Priests I. Phillips, J. A. Gunsolley. Teacher John Allen. E. L. Page, treasurer, reported: On hand at last report $12.14; fare to and from Lucas, half fare, $1.82; balance on hand $10.32. Report adopted. Resolved that each branch president in this district be requested to take up a collection in his branch at the earliest convenience for the general district fund, to meet current expenses, and forward the same to district secretary at Lamoni. Resolved that we appoint a committee of three, one of whom shall be the president of this district, to take into consideration the advisability and practicability of procuring a tent, to be used for district purposes. The chairman appointed as said committee William Anderson, S. V. Bailey, and John Watkins, Sr. William Anderson was sustained district president, and E. L. Page clerk and treasurer. David Dancer was sustained Bishop's agent, J. R. Lambert president of mission, and the general missionaries appointed to labor in this district. The local laborers in the district were also sustained. Bro. Green Cloyd was granted a priest's license and the clerk was authorized to issue same. Preaching by Jos. S. Snively, J. R. Lambert, Columbus Scott, and E. L. Kelley. Adjourned to Pleasanton, Iowa, at call of district president.

SOUTHERN INDIANA.

Conference convened with Saints of the Mt. Eden branch, June 3, 1893; M. R. Scott president, Geo. Jenkins secretary *pro tem.* Branch reports: Bird's Eye 17; 1 died. Byrnville 19; 1 baptized. Mt. Eden 31; 2 baptized, 2 received. New Marion 14. Amanda report sent back for correction. Ministry reporting: I. P. Baggerly baptized 9, J. M. Scott baptized 1, J. G. Scott, S. Robertson, V. D. Baggerly baptized 6, M. R. Scott, Sr., W. Marshall baptized 3, G. Jenkins. Priests: A. C. Barmore and M. R. Scott, Jr. Bishop's agent, J. M. Scott reported. Report accepted and approved: On hand last report $4.63; total receipts $281.13: total expenditures $280.64; balance on hand 49 cents. Resolved that the resolution of the last district conference touching the question of requesting the branches to accept the Book of Rules and report this conference be rescinded. The Book of Rules in use by the general church was adopted by the district for use in conducting its business. W. H. Kelley was chosen district secretary. Missionary in charge, the missionary appointees, and district officers were sustained. Adjourned to meet with the Byrnville branch September 23, 1893, at 10:30 a. m.

The public debt increased $4,263,973 during the month of July. Commissioner Miller's preliminary report shows a healthy increase in internal revenue collections for the year.

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Miscellaneous Department.

SOUTHERN CALIFORNIA REUNION.

(Continued from last week.)

Wednesday.—Prayer meeting in charge of Brn. Brush and Jones. An enjoyable hour was spent, the calm influence of the Spirit being present.

Preaching at 10:30 a. m. by C. E. Earle, assisted by Nelson VanFleet; subject, The duties of the redeemed. The speaker clearly showed to the Saints some of the duties they owed to their God. We are judged by the world, by our acts, hence our acts should be good. The saints are now anxious to reach the world but the time will soon come when the world will be anxious to seek and hear us.

Sunday school service was held in the afternoon. Manners and methods were discussed.

Preaching at 7:45; How to tell false prophets, by G. H. Hilliard. A true prophet comes bringing and abiding in God's word, a false one does not.

Prayer meeting in charge of Brn. Dana and Betts. More testimonies were offered at this meeting than any heretofore. Many cases of healing were testified to.

Preaching by D. Harris at eleven a. m. subject, Persecutions. The saints are to be blessed if persecuted *falsely*, not otherwise.

G. H. Hilliard occupied the stand at two p. m. He spoke on the duties of the saints. It is our duty to get the Spirit of God. The saints should be careful not to be led by their desires and zeal instead of the true Spirit. No commandment should come from the foot to the head, but *vice versa*. To make advancement in divine life we must make advancement in self-control. Our religion must appeal to common sense and reason. Every Saint should consider that he has a work to do. Evening occupied by J. F. Burton on Restoration. Before the sermon G. H. Hilliard reviewed a sermon entitled Mormonism elucidated, delivered the night before by one by the name of Patten, a relative of David Patten of the old church. The same old song, garbled quotations, ridicule, and lies. Bro. Burton's effort was well received, the tent being packed full of attentive listeners.

Between the afternoon and evening meetings a session of the "Woman's Prayer Meeting" was held. Sr. Twaddle had charge. The prayers of the assembly were given for missionary work, also for sick and poor.

Friday morning the young people's prayer meeting was held. The Spirit of the Master was present from 9:30 to 12; the full time was occupied by the bearing of testimonies of the Saints.

J. F. Burton spoke in the afternoon on the duties of the Saints, or rather, church government. Evening occupied by G. H. Hilliard on the atonement of Christ and the future world. God made the necessary provisions from the beginning to meet the emergency of the case. Justice could not punish an individual for something that he had never done, hence children are not responsible. The atonement of Christ is as far reaching as the curse placed on Adam. Jesus did it all only for those who could not do for themselves.

Saturday morning prayer meeting was well attended. The Spirit of God was present in power. The gifts were manifested.

Preaching at eleven a. m. by Bro. Gibson; subject, The leaven. The speaker showed that there were two kinds of leaven, good and bad. As the good leavened the whole lump, so also did the bad. To test the two, the testimony of God should be used.

Business meeting held in the afternoon. Garden Grove and Downey were placed in nominations. Voted to again hold at Downey The time of reunion was left to the reunion committee, consisting of Brn. VanFleet, Patterson, and Jones. A subscription for the purchase of a tent was taken and enough raised to purchase a tent capable of seating about five hundred people. The tent to be in the charge of the reunion committee, subject to the order of the district president. The reunion to last ten days. At three p. m. two were baptized.

Bro. Hilliard spoke in the evening on the gospel the power of God unto salvation. Jesus Christ the head of the church, and as man is not part of the organization of his wife, so Christ is not part of the organization of his church. If God holds man accountable for a law that man cannot understand, he is unjust. The tent was full and more outside. The interest keeps increasing.

Prayer meeting Sunday morning was well attended. Again God spoke words of comfort and cheer to his Saints.

Preaching at eleven a. m. by J. F. Burton on the second coming of Christ. A conflict has been and is going on between the two powers. The earth is groaning beneath its load of sin. In the cultivation of the earth the weeds grow up with useful plants. So it is with the people on the earth. Man may choose which way he may go, but the end is God's. The Lord cannot change his ways, hence the most God could do was to inform us which path was the one that would lead to life eternal. The path of eternal life is pointed out by the gospel. In the days of Noah the world was in darkness; so it is today. All denominations worship God in spirit, possibly, but not in truth. Those who bow to idols are satisfied with their worship. The test of our loving God is, Do we keep his commandments? Obedience is the principle that gives life eternal. This law must be administered by those having authority. The coming of Christ at the second abomination of desolation will not be the same as his coming in glory.

At noon three more were baptized. Sacrament meeting at two p. m. The power of God was present. The names of those baptized are: Frank Badham, Raphal St. Clair, E. Ann, Jane Mathews, and Mrs. Slotterbeck.

Elder Hilliard spoke on true and false mormonism. He gave a synopsis of the bringing forth of the Book of Mormon, also showed when and where the errors crept into the church.

The reunion as a whole was the best ever held in Southern California. The peaceful influence of the Spirit characterized it throughout the entire session. Audiences ranging from one hundred to six hundred or more were in daily attendance. A vast amount of prejudice was removed.

A. CARMICHAEL, Sec.

REUNION NOTICE.

The second annual reunion of the Northwestern Kansas district will be held at Goshen, Clay county, Kansas, commencing August 19. Good speakers will be present, and everything made as comfortable as possible for Saints and friends. Those coming by rail on the Missouri Pacific, please come to Lynn, other roads come to Clay Center, and give ample notice of your coming so you may be met at depot. Campers will have a good cookstove and fuel furnished, also hay for horses. Everybody come.

H. P. CURTIS, Sec. of Com.

GROVE MEETINGS.

Grove meetings will be held in the Southern Michigan and Northern Indiana district as follows: Beginning at 10:30 a.m., Dimondale, Michigan, August 26 and 27; Coldwater, Michigan, September 2 and 3; Antwerp, Ohio, September 16 and 17; Knox, Indiana, September 23 and 24; Galien, Michigan, September 30 and October 1; Hartford, Michigan, October 7 and 8; Marcellus, Michigan, October 14 and 15. Will the branches remember the courtesy due these meetings? Give them publicity in your county papers. Elders E. C. Briggs, W. J. and I. M. Smith, F. M. Cooper, and others will be expected to take charge of the meetings. Cordial invitation to all.

S. W. L. SCOTT, Pres.

CONFERENCE NOTICES.

Conference of the Philadelphia district will convene in Philadelphia, September 2, at eight p. m., at 1513 Carnac street, between twelfth and thirteenth above Jefferson street, at Bro. Lewis' house for business. Sunday the 3d, at 1325 Columbia Hall, Columbia avenue, below Broad street, at eleven a. m. and 7:30 p. m. for preaching. It is hoped there will be a large attendance at this conference. Come one and all and try the hospitality of the Philadelphians. Let the priesthood honor their ordination as many as can by being present, and those who cannot, report by letter.

Most likely Brethren Kelley and Smith, missionaries in charge, one or both, will be present. Following this conference on Monday the Sunday school of Philadelphia is intending to have a picnic. This notice is given so that any coming to conference who would like to join in may make their arrangements to stop over.

A. H. PARSONS, Pres.
2049 Wayne Terrace, N. T., Philadelphia.

Conference of the Mobile district will convene at Three Rivers branch, Mississippi, on September 23 and 24. All the branches will please take notice and send in reports.

G. T. CHUTE, Pres.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting held at South Boardman, Michigan, August 19 and 20, and at Farwell, September 2 and 3. We will have different speakers there and expect to have a good time, and that much good will be done. Teams will convey those coming to and from Farwell Station. At South Boardman the Saints live right in the village. All come who can.

J. J. CORNISH.

A two days' meeting will be held on Wednesday and Thursday, September 9 and 10, at Five Lakes, Lapeer county, Michigan. All come and have a good time.

R. W. HUGILL.

CHANGE OF TIME.—The two days' meeting to be held in the Nodaway district at the Rising Hope branch will be postponed till September 2 and 3, to not interfere with the reunions at Clarksdale, Missouri, and Thurman, Iowa. Bro. Henry Kemp will be with us.

M. P. MADISON, Pres.

DIED.

FOCKLER.—At Sweet Springs, Missouri, July 2, 1893, Clara Ellen, daughter of D. D. and Eliza E. Babcock, and wife of Samuel E. Fockler. Deceased was born in St. Charles, Saginaw county, Michigan, July 14, 1865; was baptized into the Reorganized Church by Elder J. F. McDowell, June 9, 1880; married to Mr. Samuel Fockler, June 10, 1889. She leaves three small children, the husband, father, mother, one sister, with other relatives and friends. Her faith in the gospel never wavered. Her death was quite sudden, and a severe shock to her parents, who within eleven days previous, June 24, had laid to rest her next youngest sister. The parents were called July 3 to attend their daughter's funeral, which took place at the above-named city in Missouri, quite a long distance from their home, Nauvoo, Illinois. She was comparatively a stranger in a strange city, yet the neighbors did all that could be done. Funeral services were conducted by the Methodist and Baptist ministers, there being none of the elders available. The prayer was by the Baptist minister, and one of the most eloquent we ever heard.

HOUFF.—At Roman, Virginia, July 20, 1893, William Wellington, son of Mr. Joseph and Sr. Ida Houff, aged 3 months and 13 days. Funeral sermon at the Saints' chapel, at Roman, conducted by Mr. Levi Wanger, a minister of the German Baptist Church, from the text, "Suffer little children to come unto me, for of such is the kingdom of heaven."

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PHEGLEY.—John Scott Phegley was born in Indiana, January 26, 1833, and died at Stockton, California, January 12, 1893. He was the beloved husband of Sister A. Phegley. He believed in this latter day work, but did not join the church. He was always ready to help when called on. He leaves a wife, one daughter, and three sons to mourn their loss.

EUROPEAN MISSION APPOINTMENTS.

I hereby appoint the following named brethren in charge of "fields of labor" in the European mission: Peter Anderson, Denmark and Norway-Sweden; J. R. Evans, Wales; Thomas Taylor, in charge of Birmingham and Sheffield districts, England.

All matters pertaining to the above-named territory, respectively, should be referred to these brethren, as named.

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In charge of European Mission.

July 21, 1893.

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ITEMS OF INTEREST.

MONTREAL, Quebec, Aug. 2.—The *Star's* special London cable to-night says the Behring Sea arbitrators have decided in favor of Great Britain in every point at issue in the dispute—jurisdiction, proprietorship, etc. The decision, the dispatch further says, does not recognize the United States' claim of jurisdiction in the Behring Sea based on Russian rights. It also decides the United States' alleged right to property in seals did not exist in law or fact. The news gives great satisfaction here.

LONDON, Aug. 2.—It is said that Russia has resolved to ask China for an explanation of her attitude in the Pamirs question, in view of the enormous masses of Chinese troops concentrated in the vicinity of the Pamirs.

LONDON, July 31.—The following figures are given as to the number of cases of cholera and deaths in Naples: From July 20 to July 28 there were 292 cases registered and 157 deaths. The daily average was thirty-seven cases and seventeen deaths. July 22 forty-five fresh cases and twenty-four deaths were reported. The number of cases and deaths has declined since then.

ST. PETERSBURG, July 31.—Official returns show a marked increase in the ravages of cholera. From July 9 to July 22 there were in the Government of Podolia 1,165 cases and 350 deaths, as against 499 cases and 122 deaths during the week preceding. In the Government of Orel from July 16 to July 22 there were 234 cases and 91 deaths, as against 148 cases and 52 deaths during the previous week. In the Government of Toola there were 77 cases and 19 deaths from July 16 to July 22. In the preceding week there were only 31 cases and 8 deaths. In Moscow from July 16 to July 22 there were 72 cases and 21 deaths. The epidemic exists, though in less severe form, in the Governments of Viatka, Kazan, Riazen, Oofa, and Simbeersta.

WASHINGTON, D. C., July 29.—Consul William E. Emmett at Smyrna cables the State Department that cholera exists in that port. The outbreak of the disease in this important center of Mediterranean trade is regarded as of much significance.

BELGRADE, July 28.—The trouble between the Radicals, the party in power, and the Liberals, who were ousted April 13 last at the time King Alexander declared himself of age and assumed kingly power, have resulted in a crisis in the government. King Alexander has summoned M. Ristics, who was Prime Minister during part of the reign of King Milan, father of King Alexander, and is conferring with him as to the course to be followed.

CITY OF MEXICO, July 31.—It is expected that President Diaz will soon issue a decree outlining a plan for a considerable reduction of the army by the disbandment of 4,000 or 5,000 men. This is part of the Mexican programme of economy. Mexico has no policy threatening the peace of her neighbors in Central America, and the Diaz administration believes a reduction of the army will be regarded as a patriotic attempt to keep public revenues as far as posible at the disposal of foreign creditors.

LONDON, July 28.—In accordance with the decision of the Miners' Federation the great strike of the English coal miners was begun to-day at a majority of the pits. No disorder has been reported from any quarter. Something like 350,000 men are directly affected by the strike.

BUDA-PESTH, July 28.—Striking miners rioted in Grau, Hungary, yesterday, until dispersed by the police. Many were wounded. Ten were arrested.

BERLIN, July 31.—The Boerse was depressed at the opening to-day owing to the Russo-German tariff war, but the feeling soon improved. All Austrian securities advanced, Austria hoping to obtain great advantage from the war, its own commercial treaty with Russia being assured.

A new double customs tariff, practically a reciprocity scheme, is soon to be introduced in Russia. The present tariff will be treated as a minimum, and will apply to countries according to Russian products the "most favored-nation treatment;" the new maximum tariff will be applied to countries that do not. It is left to the Minister of Finance, in conjunction with the Minister of Foreign affairs, to decide when and to what countries the maximum shall be applied.

The German Federal Council has resolved to place an additional tax of 50 per cent on all Russian products imported into Germany after August 1.

The extraordinary spell of dry weather in London this season, which was yet unbroken ten days ago, entirely eclipses all previous records there. Up to June 14 the drought had lasted 102 days, forty-four days longer than any drought in the last twenty-eight years. It is fairly representative of conditions prevalent over the South of England generally and has brought great disaster on the agriculturists.

Several persons at Pindo, Spain, in the Province of Corunna, have been attacked by a disease strongly suspected of being cholera.

ST. JOSEPH, Mo., July 31.—A waterspout in Rawlins county, Kansas, last night covered the prairie with water two feet deep. Mrs. H. D. Aldridge was driving across the dry bed of a creek when a wall of water fifteen feet high bore her, the carriage, and horse down stream. The flood carried her remains through several barbed-wire fences. Hogs, cattle, and sheep were drowned, but no other lives lost.

PUEBLO, Col., July 28.—Pumps of all descriptions are at work to-day relieving the basements of business houses of water from the Arkansas River which overflowed yesterday morning and again last night. Trenches are being dug across the streets and through the levee to carry it off. The losses now figure over $250,000, and many small storekeepers will be ruined. Probably 200 people are homeless and are being fed and housed by the charitable. Meager news from the country fifteen miles northwest of town tells of a cloudburst which fell there. Scores of ranch houses, and barns, and fences, and hundreds of cattle, were washed away. It will probably ruin 100 farmers.

MADISON, Ind., July 28.—A cyclone struck Correct, Ripley county, last night, wrecking a schoolhouse and other buildings, destroying haystacks, and laying fields of corn flat. Lightning split a number of trees and played havoc generally, but killed no one as far as known.

KANSAS CITY, Mo., July 27.—Chief of Police Quarels, of Kansas City, Kansas, is negotiating with a breeder in Arkansas for the purchase of two thoroughbred bloodhounds to add to his police force. His town is overrun with criminals with whom the police cannot cope. The breeder guarantees his dogs as trailers.

MARTINSVILLE, Ind., July 27.—The saloon of George B. Moss of Brooklyn, this county, was blown up last night by dynamite, presumably by the better class of citizens. No one was injured. This is the second saloon that has been treated in Brooklyn.

Premier Giolitti of Italy says none of the States in the Latin Union have expressed any intention to leave the Union, and he does not believe any of them will do so.

ST. PAUL, Minn., July 30.—The house of J. H. Langevin, a farmer near Olga, N. D., was burned to-day through lighting a fire with kerosene. Two of his children were burned to death and Langevin and his wife were so badly injured that their recovery is doubtful.

Denver, Colorado, is resuming its normal attitude. Thousands of idle miners have gone to Chicago and other points east. City authorities are providing work and relief for the remainder.

Financial troubles continue throughout the country. Heavy failures are reported. Manufacturers at various points are reducing hours of labor.

France has yielded to the pressure of English interests and accepted the concessions of Siam. The blockade of the Siamese coast has been raised. All danger from war is over. The question of a neutral zone between French possessions in Siam, British Burmah, and the Shan States has been settled. France has taken a big slice of Siamese territory and obtained $500,000 indemnity.

Pope Leo has issued an encyclical to the rulers of Christendom, on the labor question. He demands justice for the laboring man, but sees no justification for strikes and combinations. He desires a solution of the labor question on a religious basis, and maintains that atheism is at the bottom of all anarchy. Legislation and its enforcement is also urged to aid the solution of present troubles.

Fresh uprisings have occurred in Argentine and Venezuela.

The section of Geary law providing for imprisonment of illegally resident Chinaman at hard labor has been declared unconstitutional by a Los Angeles, California, judge. The attorney for the Six Companies of San Francisio will test the entire law again and hopes to have it repealed.

LONDON, Aug. 3.—According to the *Lancet* cholera has been epidemic in Marseilles for the last three months. Local officials, it is said, have deceived the government. The Prefecture now admits there have been 601 deaths from cholera in Marseilles since the middle of May. During the last four weeks there have been 826 deaths throughout France.

The city of Naples is panic stricken because of the great number of deaths from cholera. 100,000 people have fled the city. A steamer from Naples arrived at New York with cases of supposed cholera on board. An English and a Holland port also have supposed cases.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, August 19, 1893. No. 33.

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

A SAMPLE OF THE HIGHER CRITICISM.

THERE is frequent mention in the Old Testament, from Genesis down to a late date, of the Hittites. The name does not occur in profane history, and there were those who considered the Scripture references an invention of the writers, or at least as unhistorical. One of these references occurs in Second Kings 7:6, 7, where it is said that a sudden noise of chariots and horses sent the Syrian army into a headlong flight from Samaria, for they said, "Lo, the king of Israel hath hired against us the kings of the Hittites." Prof. F. W. Newman, in his "History of the Hebrew Monarchy" (published in 1847), discredited this account, and said that it "does not exhibit the writer's acquaintance with the times in a very favorable light." And Dr. Cheyne, in the Encyclopedia Britannica, reproduced Newman's opinion, and said: "Some confusion has been caused in the treatment of the history of the Hittites by the uncritical use of the Old Testament." All these wild speculations have been overthrown by the progress of archæology. It is now well established that there was a great empire of the Hittites north of Palestine. The evidence comes from the hieroglyphs of Egypt, the cuneiform tablets of Babylon and the Hittite inscriptions. The last mentioned were noticed by Burckhardt in 1812, but were not secured and examined until more than half a century later. Now that accurate copies have been placed in the British Museum, the existence and character of the Hittite monarchy have been placed beyond doubt. And it is settled that in the days of Jehoram their kings were the terror of the time. So, then, it is the English authority and not the sacred writer whose acquaintance with the times does not appear in a very favorable light. The spade has demolished the higher criticism. The professors of this criticism call their interpretation scientific, whereas it is mere guesswork. The "confusion" of which they speak really exists, but it is not in the Bible, but in their own fallacious theories. Nor can we doubt that the progress of archæological investigation will bring forth still more confirmations of Holy Writ. Truth can afford to wait.—*Christian Intelligencer.*

JEWISH RULERS IN EGYPT.

AS FOR old Pharaoh, who drove the Jews out of Egypt 1300 B. C., he was not aware that a Jew would be the premier of Egypt 1893 A. D. The Jewish Riaz Pasha is now the prime minister of Egypt's ruler, even as Joseph, the son of Jacob, was the prime minister of another of Egypt's rulers. From the seat of his power Riaz beholds the pyramids which his ancestors helped to build for the mummies of the Pharaohs. The Fellaheen of Egypt are under the Jewish pasha, as the Jewish bricklayers were once under Pharaoh. We guess that Riaz is yet more powerful than Joseph ever was; for Pharaoh said to Joseph, "Only in the throne will I be greater than thou," while that poor creature, Abbas II., would not dare to say that he is as great anyhow as his premier, backed up by the arrogant Lord Cromer, and the militant sirdar, and Gen. Walker, and the British redcoats, and the native troops, and the Mediterranean fleet, and the earl of Rosebery, with the consent of Mr. Gladstone, aged eighty-four. The Jewish Riaz is a shrewd premier of the khedive and a serviceable agent of England; he knows how to set things up so as to suit all parties in interest. So so. But beware Riaz, for Arabi may be somewhere. Thus goes the world. We lay brick for the Egyptians one day and make the Egyptians lay brick for us another day. Look out, ye tyrants!—*New York Sun.*

The largest gold nugget ever known was the "Sarah Sands," found in Australia. It weighed 233 pounds, 4 ounces, troy.

The W. C. T. U. of California has resolved to employ no speaker or worker who uses tobacco.

THE FARM AS A TRAINING SCHOOL.

It remains true even to-day that the farm is the chief and the best school for the training of capable men that exists in this country. It is otherwise in Europe, where one does not find a class corresponding to the independent American farmer. But with us the farmer is a superb trainer of boys. His lads are learning real things, while the town boys too often are merely studying in books the pale reflection of things.

The farmer boy knows early about land and soils; about crops and their rotations; about the seasons and the weather and the signs of the sky. He grows up in familiar acquaintance with animals. He owns a dog, he has a favorite horse, he rides wild colts, he feeds the horned cattle. He helps in the planting and in the harvesting. He is usually versed in wood lore and knows trees and plants, birds, squirrels, rabbits, and ground hogs. He hunts with a gun and goes fishing. He develops superb health. He helps repair the fences. He learns about tools and masters the complexities of farm machinery. In short, the range of his practical knowledge becomes very great.—*Albert Shaw in Sketch of Leland Stanford, August Review of Reviews.*

The *Review of Reviews* for August maintains its tone of sharp actuality. This magazine seems to hold the most intimate relations with almost everything and everybody in all parts of the world. Its illustrations and its bits of summary discussion put its readers into harmonious acquaintanceship with nearly all that is worth remembering in the events and the discussion of the preceding month.

YANKTON, S. D., July 25.—Prof. Libbey, instructor in physical geography and histology at Princeton College, arrived here yesterday from the Bad Lands, where he has been with a large party of students, who have spent two months along the eastern slope of the Black Hills in search of fossils and petrifactions. This is the most successful tour the Professor has ever taken, and his report to the government will be by far the most complete ever published.

Strange as it may seem, there is one situation even worse than that the Chicago firemen were in. United States naval officers in the city say that half the horror of the Victoria disaster has not been told. They are perfectly satisfied that some of the compartments were closed before the ship went down and that in those compartments were men who found themselves at the bottom of the sea alive, with no possible escape and with enough air to possibly last them a few days, maybe longer. There they were to starve or choke, caged in iron and certain that nothing could save them.

Prof. H. P. Smith of Lane Theological Seminary at Cincinnati thinks that since the trustees bow to the General Assembly the seminary will have to close its doors for the present. It does not appear to have been very flourishing of late, for he says to a reporter: "There were four students who expected to continue their studies through next year, but it is not certain now that they will remain."

There is "food for thought" for persons interested in religious vagaries in the fact that, according to the latest census report on the churches, there are over 10,000 members of a sect or denomination calling itself "The Old Two-Seed-in-the-Spirit Predestinarian Baptists."

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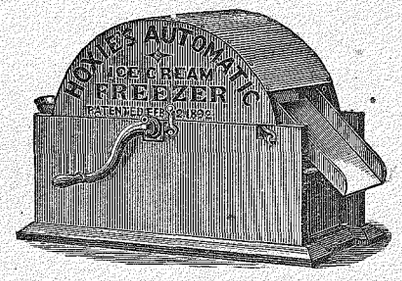

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At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

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St. Louis, Missouri, No. 2518 Elliott avenue between Benton and Montgomery streets.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, August 19, 1893. No. 33.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, August 19, 1893.

CONTENTS:

EDITORIAL:
Strange Coincidence 517
"Mormonism Exposed".....517
"An Ancient Temple".....518
Gold and Silver as Money 519
To Herald Readers.....519
MOTHERS' HOME COLUMN:
Helping Hands.....520
A Word in Regard to Leaflets.....520
Prayer Union Subjects 521
LETTER DEPARTMENT:.....522
ORIGINAL ARTICLES:
Immortality of Man, Acquired and Inherent, No. 3.....526
Answers to Questions.....528
CONFERENCES:
Southern Nebraska.....529
Alabama.....529
SUNDAY SCHOOL ASSOCIATION:
Decatur.....529
Fremont and Adjoining Districts.....529
Texas Central.....530
Southern California Reunion 530
MISCELLANEOUS:
To the Ministry.....530
Grove Meetings.....530
Bishop's Agent's Notice—Missouri ...530

STRANGE COINCIDENCE.

IT is said that the crack in the justly celebrated "Liberty Bell," which is now on exhibition with other national relics at Chicago's World's Fair, is at once a coincident and note of remembrance. It is told in the legendary lore of the visitors to the Fair, that at the hour Chief Justice Marshall, the last surviving Supreme Justice of Washington's time, lay dying July 6, 1805, the bell was being rung on some occasion, when all at once the hammer stroke gave a discordant harsh note, and on examination the bell was found to be cracked. Inquiry showed that at the time the crack occurred the spirit of Chief Justice Marshall took its flight.

It is a fitting tribute to legendary lore. The Chief Justice and the bell were typical contemporaries, the one an unconscious, passive instrument of the expression of the great things done by men of the time; the other was a conscious, moving, active participant in the scenes of a stirring period of the world's history, and was one of the great men among many.

After Chief Justice Marshall's death did the era of an incorruptible Supreme Bench cease? and was this the reason why through the effect of occult forces by which inanimate things assume sympathetic relation with the animate, the heart of the Liberty Bell broke when the survivor of the honest regime fell asleep in death? If the incident is true as told, we wonder that no poet has yet utilized it as a theme on which to weave a poetic phantasy.

"MORMONISM EXPOSED."

A FEW weeks since we published the reply of Bro. J. M. Terry to a letter written by one Wm. Kirby of Doniphan county, Kansas. It was part of a correspondence which had been published in a St. Joseph paper, in which Mr. Kirby posed as author and publisher of a work entitled "Mormonism Exposed." Our curiosity to know who this new Goliath could be, was gratified by a visit from him to Independence, Missouri, a few days ago. He was introduced to us by one of the citizens and we were informed that he wanted a church to lecture in.

Being anxious to accommodate him as well as learn what new weapons had been prepared to annihilate Mormonism, we encouraged him to hope for the Saints' meetinghouse, and referred him to the branch president. The result was an appointment to lecture on Monday and Tuesday evenings, a week later, in the basement with the understanding that he should be followed each evening by some minister of the church. Accordingly notices were read from the different churches and the local daily paper boomed the thing moderately, so that at the appointed hour the lecturer was greeted with a large audience the first evening, among whom were noticed some clergymen. Bro. T. E. Lloyd was found upon the platform ready to inspect the scales in which Mormonism was to be "weighed and found wanting."

Meanwhile we had obtained a copy of Mr. Kirby's book and had perused it and turned it over to Bro. Lloyd, who, in turn had examined it with a view to "sizing up" the antagonist with whom he was to measure arms. Everything was, therefore, in readiness and we waited nervously for the words which were to paralyze (or otherwise) the institution unto which we had pledged our troth.

His first salute was indicative of fraternal feeling. We were complimented. The lecturer had known of us as a church for many years. He was well acquainted with some of our brethren in St. Joseph and elsewhere. We averaged well with religionists generally and were credited in many places with being ahead of others in devout activity; but the whole system of Mormonism was delusive and from beneath. The next move was to show his credentials—by what authority he traveled and lectured. He had been asked whence came his authority and whom he represented. "Great heavens!" said he, "I represent myself,—William Kirby,—isn't that enough? If I can represent myself I will do pretty well, and I do it by the authority of the United States of America." Fully half an hour was devoted by him to a slightly varied repetition or rehearsal of this announcement, which he wanted all to understand. He came with no authority gotten from high priests or seventies, for all such was from beneath. The brethren at St. Joseph had told him it was not necessary to believe in Joseph Smith as a prophet in order to be admitted into the church; but those who entered would receive testimony afterward. He had lectured in a certain place and at the close one of our seventies (T. W. Chatburn) had moved a vote of thanks to him for the able manner in which he had handled the subject. This he denounced as a work of hypocrisy and deception. He could not believe the gentleman was sincere. (We supposed that this was because he was conscious he had not handled the subject well, and therefore the vote must have been a burlesque.) It took him just seventeen minutes to complete his arraignment and denunciation of that act and he was reminded that his hour was about up and he had better begin to say something. This brought forth the announcement that he did not expect to be examined the same night, but the branch president explained the agreement; and then he started in in earnest. He had embraced Mormonism in England in 1852, moved to Utah, became confirmed in the skepticism and disgust he had entertained regarding it from the start; came to Kansas with a settled and permanent conviction that Mormonism from Joseph Smith down was a delusion. He had attended the Bible class in Saints' church at Independence and found the Inspired Translation in use, (here followed a ten minutes' fulmination against suppressing King James' Translation, but not a word to acknowledge that King James' Translation was also found in the same class.) Next we learned that our success in preaching was the result of using King James' Translation and keeping the other books hid. Then we were notified to look for big revelations the

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next night, as he was crowded out of time that night (he had consumed just one hour and eighteen minutes). As he closed a popular clergyman rose and left, whispering his apology to us for so doing. He had come to hear something but had discovered that Mr. Kirby had nothing to say, and our man had nothing to answer.

On the second night the attendance was smaller, but few being present except Saints. A full half hour was consumed by the lecturer in denouncing the method and remarks of Bro. Lloyd who had followed him on the former evening. In fact he represented his antagonist as the mastiff or bull dog the church had turned loose on him, because of the danger threatened the cause by his coming. This kind of talk was indulged till the speaker felt it necessary to quote Scripture as a justification and he told us the book advised him to "answer a fool according to his folly." He forgot however that Bro. Lloyd had been acting on that counsel the evening before.

One passage from his own book had been read to him on the former evening by Bro. Lloyd in which he declared himself to have been "a great thinker" in his boyhood days and a "true son of nature." The use of this by his antagonist (as he was pleased to term Bro. Lloyd) was denounced in as expressive language as the author and lecturer could command and we were told that our champion was a dishonest debater, and because of the treatment received Mr. Kirby would never again ask for nor accept a Saints' meetinghouse in which to lecture or debate. He would sooner talk out of doors. Nine brief sentences, which were dignified by the title of propositions, were read and declared as a challenge to any apostle or other dignitary that would discuss them. Baptism, laying on of hands, miraculous gifts, temples, temple endowments, baptism for the dead, patriarchs, and one or two other things were included. He admitted, however, that he did not object to present revelations, but he wanted to get them for himself. He had no use for the hat and peepstone business of Joseph Smith.

Finding that his time was escaping fast, he took up the Bible and used several passages found therein to show that faith alone justifies and saves, baptism being "for" or "because of" the remission of sins,—"remission" meaning the giving up, or surrendering of sin, but not the pardon of sin. He was sorry he could not have two hours; but must subside.

Bro. Lloyd had absolutely nothing to answer the first evening, so he rang the author's book in on him and held up some of the prominent characteristics of the lecture (?) and the book in evidence that the truth had been told by the lecturer when he said he only represented Wm. Kirby of Doniphan county, Kansas, for neither God nor Christ, nor the Bible, nor sense, nor consistency had been represented in the slightest degree. Then the divine method of appointing representatives and the penalties attaching to those who acted without authority were introduced by Bible references, and placed in direct contrast with the bombastic parade of our visiting Rodomont. Following this brief reference was made to some of the denunciations made and the fact was revealed that truth was not in them, after which the time was filled up till the close by presenting a few features of our faith. The lecturer was challenged to bring on his scales if he had any large enough or powerful enough to weigh Mormonism in. It was quite evident, however, that he had none to bring except those that covered his eyes.

The reply on the second evening was introduced by a ten minutes' reference to the pitiable stupidity and glaring inconsistency of the lecturer's ranting and bluster, and a justification for handling him as he had done the evening before. Bro. Lloyd then read from the lecturer's book what purported to be a reproduction of one of the revelations to Martin Harris. It contained the command that Martin Harris should testify to nothing save that he had seen the plates and they had been shown him by the power of God. In his comments in the book the author declares that this was Joseph Smith's method of bulldozing Mr. Harris into testifying that he had seen the plates when he had not seen them, and was the only authority or knowledge under which he acted when he published his testimony in the Book of Mormon.

In copying this revelation the author had left out that part which promised Martin Harris a view of the plates first, before requiring him to testify concerning them, and Bro. Lloyd presented the case, clearly showing it to be a dishonest and disreputable proceeding, and as Mr. Kirby only represented himself, the public could thereby estimate the heart as well as the brains of the man represented. Then taking up the question of baptism as a means of pardon, Bro. Lloyd followed the usual logical lines pursued by the church, bringing the Scriptures to prove that it was essential to "save," to "wash away sin," for the "remission of sins," and to "enter into the kingdom of God." Those who know Bro. Lloyd, need no certificate that our doctrine did not suffer.

After the meeting Mr. Kirby distributed his circulars and offered to sell his book at half price to the Saints. Having secured one to examine, we paid him his price and retired. We had heard men of but light pretensions attack the faith before and had been disgusted; but words fail us to express the condition before us here. Magnify to its uttermost every sentence introduced and put the entire effort in a pile, and then look at it through a microscope, and without hesitation we pronounce it the most diminutive and unseemly thing we ever listened to from the lips of any man outside the wards of an insane asylum. To call it a lecture would put us under obligation to apologize to every street corner book peddler we encounter, who harangues the crowds assembled. It was simply, purely, and only a representation of that supposed something which no one else could discover but the lecturer —Wm. Kirby's intelligence. Covered with the glory with which his conceit alone can mantle him, let him return to Doniphan county, Kansas, or to the localities where votes of thanks are cheaper than in Independence, and quietly wait till his Mormon annihilator or thinker shall have expanded to the inner capacity of a Missouri peanut shell, then quietly ensconce the heavy treasure within one, and give it decent burial, placing "Mormonism Exposed" as a monument to mark the spot, that seeing it the nation may often mourn its loss.

"AN ANCIENT TEMPLE."

THE Pittsburg *Dispatch* of July 24 contained the following account of the discovery of ruins on the Colorado desert. Mention was also made of a reported discovery of prehistoric relics in Wyandotte county, Kansas, particulars of which we have not received:—

SAN FRANCISCO, July 23.—Four veteran prospectors, who recently went out upon the Colorado desert to search for new mines and incidentally to look for the lost Peg Leg mine, have discovered what seems to be the most interesting archæological discovery made in the southwest in many years.

They found the half-buried ruins of an ancient temple with huge granite columns carved in the shape of rattlesnakes. The ruins had apparently been uncovered by a violent sandstorm, but they had no tools with which to excavate and only brought away a few fragments of stone and some fine pottery, different from any made by the Pueblo Indians.

Hank Ferguson, an old miner, led the party of four which started three weeks ago from Yuma. They took a new direction after leaving the Colorado River bottom and bent their course toward the Cocopah Mountains in the hope that, as the fabled mine was not to be found on the most direct route across the desert, it might reveal itself in some out of the way place.

RUINS OF A GREAT STONE BUILDING.

The men prospected along the unbeaten trails, but without success. They came into a region where rocky hills gave indications of being gold bearing. One spot showed what the men supposed were dikes of granite extending in a peculiar manner above the surface. Ferguson and some others went over to have a closer look, and were amazed to come

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upon the ruins of what appeared to be a great stone building or series of buildings.

The objects they had seen from camp were granite pillars of remarkably quaint design that seemed to have been the entrance to the structure. The walls of the once great building had been shaken to the ground by the tremendous earthquakes that even to this day visit the desert, terrifying Indians and reviving the mud volcanoes.

A rough approximation of the extent of the ruins showed it to be about 420 feet wide. The north and east walls were exposed to view, as well as a portion of the south wall. The pillars already mentioned were upon the north side, and were curiously formed to represent rattlesnakes. They were slightly curved, and the bottom or tail ends were made to resemble the rattles, and upon their heads rested immense slabs of granite weighing tons.

GREAT SKILL OF ANCIENT ARCHITECTS.

In all forty-eight pillars, some well preserved, were found, and all beautifully proportioned. At their tops above the snakes' heads was frieze ornamentation resembling Egyptian sculpture, and exhibiting far more skill in workmanship than is possessed by the Indians of the present day.

The inclosure between the walls was filled with debris, and no examination of the interior could be made. Ferguson says he could see no cement or similar material used in construction, big slabs of granite having apparently been laid one upon another. All around the exposed parts the same class of ornamentation was found as upon the pillars.

In one place at the foot of the stone pillars steps were found hewed out of granite. Ferguson came to San Diego while some of his companions returned to Yuma. They all decided to get help to explore the ruins. Ferguson induced two San Diego capitalists to start for the ruins, but the intense heat discouraged them and they returned. A strong party has started for Yuma and reports from them may be received shortly.

Near the ruins is a tract of country over which the water flowed that made the Salton Sea three years ago. This overflow water in one place ran for 20 miles through what seemed the banks of an old canal. This canal, it is now thought, furnished water for the people who built this temple in the desert and developed a high civilization ages before Columbus discovered America.

THE Kingfisher, Oklahoma, *Free Press*, of August 3, mentions the preaching of Bro. Heman C. Smith at that place as follows:—

Heman C. Smith, of the sect of Latter Day Saints, preached to a large audience at the courthouse Monday night He is a very interesting speaker, and commanded the close attention of his hearers.

GOLD AND SILVER AS MONEY.

CONGRESS is about to assemble at a call of the President to take matters supposed to be of vital political importance into account. Among them will be the money question, or the financial policy of the Government.

Without attempting to discuss the situation the country is supposed to be in, or to descant on whose fault it is that an apparent crisis is at hand, we state as our conviction that all legislation that unsettles long standing conditions will necessarily be injurious.

The relative position of gold and silver, as money, has been from the founding of the Republic, if not for a long time before, in the proportion of fifteen and a half, or sixteen of the silver to one of the gold. This proportion seems to have done the country good service; and if continued will still serve all practical purposes of the two metals as money. In this as in some other things it will in our judgment be better not to "remove the ancient landmarks."

We are neither a "gold bug," nor a "silverite;" but are of the opinion that the United States has about the best financial system of any government with which it does business, and it would be hazardous to make any serious change in it.

TO HERALD READERS.

THE pages of the HERALD for the past year are witnesses to the untiring and impartial work being accomplished by it for the advancement of the truth and proper education of the Saints.

The SERMON SERIES issue has followed the subscriber for the HERALD without extra expense, and furnished all with a class of sermons authenticated and replete in setting forth the truth of the doctrine of the Savior. This is the first and only instance of any religious journal in America furnishing its readers with a supplemental SERMON SERIES, and this has been done free to the subscriber, and without even the postage added. While we have been doing this work has the reader forgotten to make a like effort on his or her part to settle for the *subscription?*

Have all tried equally hard to extend the subscription list and thus have the office realize as it should upon this extra labor and expense for the good of the readers?

The NEW SERMON SERIES will soon complete its first annual volume but instead of being the last, it is to be improved and extended.

The volume when completed you will wish bound in a good, tasteful, and substantial manner. This work the Herald Office now guarantees satifaction in, both in terms and quality of work.

But we wish NEW SUBSCRIBERS for HERALD and the NEW ANNUAL.

☞For every new subscriber with paid subscription you will send us with your Sermon Series Volume for binding, we will deduct fifty cents (50c) in price of binding on each volume sent.

This is the same as fifty cents cash to you, but we mean to continue the extension of the HERALD subscriptions, and make it more essential than ever to the growth and education of the Saints in the truth.

Now is the time for every reader of the HERALD to make the effort for the new subscriber. Let the names and subscriptions be sent in at once.

☞To those subscribers who are in arrears we ask that you remember the office at once. Do not wait for statement of account or X on name of HERALD, but each look to his own account and thus help the HERALD, and by so doing you help the church and yourselves.

The office cannot run without funds, so please do not forget this part.

Send all moneys and books for binding to the Business Manager, David Dancer, Lamoni, Iowa.

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun, Smithland, Iowa, August 6:—

Three to be baptized to-day and many to follow. Much interest. God is with us. Bro. Smith and I are quite well.

Bishop E. L. Kelley wrote August 5 from New Park, Pennsylvania, as follows:—

I leave here Monday and go to Philadelphia, and on Tuesday to Brooklyn, thence to Plainville, Massachusetts. All going well in our meetings; good prospects here for over Sunday. Brn. Parsons and Robinson wil continue over another Sunday and then go to Wyoming Valley for two-weeks' meetings.

EDITORIAL ITEMS.

THE brethren of the Northern Michigan district were taking steps to obtain a tent for field work. Brn. F. C. Smith, the Grant boys and local officers were doing good work; so wrote Bro. J. J. Cornish of late.

Bro. E. A. Blakeslee requests us to state that he has appointed Bro. E. H. Fisher to represent the General Sunday School Association at the Eastern Reunion at Plainville, Massachusetts.

Bro. G. Jenkins wrote August 4 from Milltown, Indiana, near which place he has been preaching to growing congregations. Prospects were good for additions to the church.

Bro. Thomas Wise, of Cable, Illinois, reports the organization of a branch at Davenport, Iowa, by Bro. J. S. Roth. Good men were placed in charge; the future of the branch seems promising. The Saints have a good Sunday school.

Sr. N. P. Lacey, of Shelton, Nebraska, requests the prayers of God's people for "an old lady here who is slowly dying with cancer. She is helpless, and has been blind for over twenty years." She says: "Will all be so kind as to remember her in prayer as she is doubly afflicted."

Sr. Susan Matthews, an old-time Saint, now living at Shullsburg, Wisconsin, remits to the Independence church fund. She is in her seventy-seventh year and as zealous for the work as when first she heard it in 1840.

Bro. John Rosson, a merchant residing at Paragould, Arkansas, wishes elders in that field to call on him. He has heard no preaching for three years.

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Bro. W. W. Blair reports having had an active, profitable seven-weeks' trip in Eastern Nebraska and Western Iowa; a goodly number were baptized, audiences numbering from a few score to over fifteen hundred came to hear the word, and the outlook was promising. He started for Amboy, Illinois, and Highland and Sand Run, Ohio, on the 11th inst. He designs to attend the Parliament of the World's Religions at Chicago, September 4-18. Sr. Blair accompanies him to Chicago and Amboy, and will visit other places in Illinois in the vicinity of her former home.

Bro. M. H. Bond was at Providence, Rhode Island, on the 4th inst. *en route* to the Plainville reunion. He is blessed in ministerial effort but does not enjoy good health. We hope for his recovery.

Sr. S. Richardson and Bro. C. M. Fulks each write of the labors of Brn. Erwin and Moore at Manchester, Texas, of which Bro. Erwin has already written. Good was done among Saints and others by those brethren. It is believed that the cause will make steady progress there.

Bro. J. W. Whitlers, located at Port Columbia, Douglass county, Washington, would like to see some of the elders of that field. He says he has to work hard for life's necessities, but has promised the Lord to do what he can for the cause. He distributes tracts and periodicals.

The York, Pennsylvania, *Dispatch* of August 7 has a lengthy article on its first page descriptive of the grove meeting held there by Brn. A. H. Parsons, H. H. Robinson, and E. L. Kelley. Interviews with the brethren are reported and a fair statement of the faith presented, and the Epitome published in full. Bro. Matthews and his family, living in York, and through whom the work was introduced there, are well reported of. So moves the work.

Brn. Parsons and others who took part in the camp meeting at New Park, Pa., have reason to be well satisfied with the effort made to establish the work in the southeastern portion of the Keystone State. In addition to press notice already referred to, the *Baltimore American* of August 8, contains an excellent and friendly column article descriptive of the meeting and stating the faith of the church fairly and correctly.

Bro. G. H. Hilliard, writing from San Bernardino, California, August 7, says: "I preached here twice yesterday and have meeting announced for three more evenings this week."

Bro. A. C. Hart was at Ouray, Indian Territory, August 9. He has been refused a meetinghouse at one place, but found work to do at another.

Bro. E. Stafford returned to Lamoni from Illinois points on the 8th.

Mothers' Home Column.

EDITED BY "FRANCES."

"We scatter seeds with careless hands,
And dream we ne'er shall see them more,
But for a thousand years
Their fruit appears,
In weeds that mar the land,
Or healthful store."

HELPING HANDS.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it —Ps. 90:17.

IN our last we referred to our intention of extending a helping hand to the scattered ones, by giving from time to time a brief epitome of the work attempted in our meetings at Lamoni. In a former issue we spoke of the difference between teaching a child and training a child. In its "restricted sense the training of a child is the shaping, the developing, and the controlling of his personal faculties and powers; while the teaching of a child is the securing to him of knowledge from beyond himself."

Let mothers exercise thought just here until the difference is clear to each mind, for the weight attaching to this point is great.

Teaching is causing the child to *know* a certain thing, training is causing him to *do* a certain thing; and the two must go hand in hand if your children are wisely brought up. "The one will fail of its own best end if it is not accompanied by the other. He who knows how to teach a child, is not competent for the oversight of a child's education unless he also knows how to train him."

To illustrate. You may teach your child that God requires him to honor you. Will this benefit him if he shows open disrespect to you and you let it pass unnoticed? It is simply teaching him in one way and training him in another; and the result will be that the training will be far more effectual than the teaching. For instance, teach your child that he must not tease you for what you have already told him he could not have, and then when he teases you, train him by giving him the thing he wants and after you have done this once or twice you will be able to see without putting on magnifying glasses which is more effectual, your teaching or your training.

Another point and an important one to notice is, that training begins as soon as the child is in the world (if not indeed long before) whereas teaching begins later. Child training goes on as long as a child is a child, and covers every phase of a child's action and bearing in life, and while it does not change his nature it does so greatly modify it as many times to seem equal to an entire change. Selfishness, pride, anger, and other evil tendencies may be held in check, in fact by patient, careful, and prayerful training, combined with wise teaching, may be entirely brought into subjection to their opposites. Or, these natural tendencies may be developed by unwise, unholy training, until they bear in perfection the evil fruit of their own kind.

Let this one point be firmly fixed in the mind, then let it reach the heart of each mother who has little ones to teach and train, and the result will be that it will cause them to think. Much is gained when parents will do this. Let us throw the search light of conviction upon our own methods of both teaching and training the little ones God has intrusted to us for a time. Turn it on strong. Nothing which is true needs fear the light. O if mothers only knew the power God has placed in their hands of molding and shaping both for time and eternity the characters and destiny of their little ones, would they, could they rush to this work, as the horse rushes into the battle, without thought, without seeking to God for the wisdom they lack!

Let it not once be supposed that because from time to time fathers are not mentioned as having a part in this matter, that they have not. It is woman's part we are trying to bring before you here, but not one shade of responsibility attaches to the mother, more than attaches to the father. "They twain shall be one flesh," is the law of the great Creator who for the purpose of reproducing the human species (and for that purpose only) made them male and female and instituted the marriage relation. Equal in his sight though duty leads to different spheres of action. Equal too in *responsibility* though in this as elsewhere the sphere of activities and duties differ.

It is our intention in this series of papers to follow the reading we are having in our monthly meetings of the Daughters of Zion, adding thereto such thoughts as may perhaps serve to illustrate the points under discussion, or show their practical application.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Josephine Salisbury requests your faith and prayers in behalf of her husband, who is afflicted with sore eyes to such an extent as to threaten total blindness. His family is entirely dependent upon him for support and is greatly troubled by this sore affliction.

Sr. Charlotte Hubbard requests your prayers in behalf of Sr. Mary G. Coults, of Delta, Colorado, that if it be the Lord's will she may be restored to health, and also for herself that she may prove faithful to the end.

A WORD IN REGARD TO LEAFLETS.

AFTER the organization of the Daughters of Zion was formed it needed but a brief time to develop to those placed in charge, that if a reasonable advance was to be made the printing press must be laid under tribute; hence steps have been taken and arrangements made for meeting this demand, and until such time as the society itself shall convene and make provision for this very necessary department of its work, it has been deemed wisdom that the Advisory Committee assume the responsibility of calling upon its friends for contributions for this purpose. Once a start is made it is hoped that in a brief time this department will not only be self-sustaining, but will be enabled to furnish leaflets by the thousands at a nominal cost, for gratuitous distribution. This is the means and perhaps the only means by which we can

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hope to reach the mothers of large families of small children, as well as the hundreds and thousands who take, as yet, no interest whatever in the movement.

The present needs of the work offer an excellent opportunity for its friends to manifest their good will. Any who feel disposed to help will please send contributions to the Recording Secretary, Sr. Callie B. Stebbins, at Lamoni, Iowa, who will receipt and account for the same to the society.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Sep. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Titus 2: 11–14.

Thursday, Sep. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Col. 3: 16, 17; Ps. 127: 1.

Thursday, Sep. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 13: 1–3; 10: 24, 25.

Thursday, Sep. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ps. 67: 1–4.

Daughters of Zion.

Long Valley branch, San Lucas, California: Mariah Davis, Amelia Cook, Ella Holmes, Bettie Smith, Anna Smith.

Eliza Ann Lester, Hillman, Mich.

LAMONI, Iowa, July 24.

Dear Home Column:—I think mothers are more directly responsible for many of the evils we see about us than the majority are willing to admit. Not long since, immediately succeeding a remark of mine concerning my child, a friend remarked, carelessly, "My time hasn't come yet—suppose it will sometime, though:" to which I replied, "You'll never be happy if it doesn't!" She looked at me curiously, as if such a reply rather surprised her, or was unexpected. I appealed to another lady—a mother—for confirmation of my statement, and she said—what do you think she said in reply to a question of such sacred significance as that of maternity? "If I could have *pretty* babies, I wouldn't mind having more—they are so cunning; but my babies were all so homely when they were little!"

Now, consider both these examples. The mother had borne two, the eldest now nearly grown, and had doubtless fretted through their childhood and youth, feeling them incumbrances to her social enjoyment, leaving them often with domestics, to attend a supper here, a dinner there,—a life she enjoys,—and throughout the precious hours of their babyhood worrying because they were not *pretty*, wasting golden opportunities of mutual good and improvement for the vanishing pleasures of an afternoon tea. This other wife was young. Her life was filled socially and domestically. She entertained and others welcomed her. Her house was a little gem, a perfect bower of prettiness, and mostly through her own skilled efforts. But to mention babies—she throws up her hands in mock terror and declares she wouldn't know what to do with one—would be afraid she'd drop it—she never could handle a baby—and knows *sure* she'd let it fall! Now I don't blame these women particularly. No one can tell just where the blame should rest; but isn't there something wrong here? Is not such a false understanding of the holy principle of maternity, directly traceable to something or somebody? Did the Lord establish such a law and then make reserves in favor of a few who didn't have *pretty* babies, or others who would "surely let them fall"? We can easily believe not, and these were certainly excuses, not given as facts, but merely to smooth over the truth, that they wished to shirk the responsibility, the care, perhaps the pain, and the social disadvantages. But to get back where I started. How differently they would have viewed this question if their mothers had but taught them that marriage was honorable and motherhood the holiest of noble positions; that these little ones purify us, enrich us; develop patience with their little wants,—charity for their failings. The little hands unlock the doors to our best natures and find hidden treasures there. They arouse dormant virtues, teach us by their innocent purity,—by their sweet and spontaneous forgiveness—oh! I think this the *grandest* part of child-nature!—to forget in one moment the hand that punished and respond so generously to regretful caresses. No wonder the Master said, "Except ye become as a little child." They bring us joy while teaching us to pray as we never prayed before; they afford us mirth, but how quickly follow the tears as we think of the unknown future! How innocent the breath of a child—God's best creation! How they call forth the best that is in us, showing us to be the possessors of capacities for good of whose existence we never dreamed, and which, if we only improved, would indeed make the world better for our having lived.

In discussing one of the social evils of the day a mother once said to me:—

"I worry lots more about my girl than I do about my boy." And when I cried,—

"Oh! how can that be?" she replied,—

"Why, if my girl *does* go wrong, she is forever disgraced."

But oh! mothers, think how much greater, more subtle his temptations, how leniently the world looks upon his waywardness, making it so much easier for him to fall; while the opposite is true of his sister. He is left to battle and fall while she is hedged about with loving care and guarded from the very breath of wrong, the least shadow of evil. Is this the reason a pure young man is harder to find than an innocent girl? The latter knows how she would be shunned and scorned should she take such a step; and oh! if the delicately gloved hand of society, extended to the too often sinning man, was but turned against him with the same scorn that the more often sinned against companion of his disgrace receives, there would be more good men, men eager to be worthy a good woman's regard, than now, when they have that regard worthy or not. 'Tis the cruel injustice of the world that is most to blame for this shameful condition, frowning upon the one, and smiling upon the other.

O let us teach our children so differently from this! Teach them that men and women are equal in this, and what would pollute one would stain the other. The very fact that the shame and disgrace, public and open, does not follow the man in his sin makes it more necessary to guard our sons; for before God, he is guilty—guilty as few fallen women are; for in the majority of cases women have been more sinned against than sinning. Don't *neglect* our daughters of course; but don't you think the very shame and public disgrace which would follow a wrong step on her part is a shield to her? Look at your own heart, and aside from the right and wrong of the question, would you brave the scorn of friends, the shame, the hopelessness of such a position? Ah no! and our daughters have these things as well as the question of right to consider and help them keep their spotless purity. The equally pure boy has foul associations, hears and sees more before his twelfth year than his sister often knows at her marriage. Oh! let us teach them the purest best truths, make noble men and women of these little ones intrusted to us—let us be very watchful, very prayerful. Who knows where our influence may end? They will some day teach others as we teach them, and let us guard well our trust and always remember, "As ye do unto these little ones ye do it unto me."

MAY JUNE.

[THE times between your articles, "May June," what of them? To us it seems they are far too long, and we trust to note a change in the future. There are such vital, lasting consequences attaching to this subject—the subject of maternity—that when the waters are disturbed and the waves of thought are moved, the recording angel should be there for the benefit of those who have not yet assumed its sacred trust, as well as those who having assumed it, have yet no real conception of its sacredness.—ED.]

DOS PALOS, Cal., July 4.

Dear Sister Walker:—I have just finished reading your article on Duty in the Home Column, and feel that I am one to whom the appeal is made. Surely of all those in need of instruction and divine aid I am the most needy. I have five girls and two boys and so often feel my inability to instruct them properly, and realize that instead of teaching I have need of being taught. The organization is a move in the right direction, and I believe will be the means of doing much good. But how are those isolated as I am to receive the desired benefit from it? We are not within reach of a branch and have not

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had the privilege of meeting with the Saints since the reunion at Irvington, in September. There are representatives of several churches here but the Christians predominate. Husband is doing what he can to get the truth before them by circulating the printed word and talking with them. May God bless you for the many words of comfort and instruction in the Home Column is the prayer of your sister Christ,

AUGUSTA STEEL.

[DEAR SISTER:—We would advise you to get the book (Hints on Child Training) which we are reading. They are on sale at the Herald Office, price $1.00. Every mother whether in the church or not is interested in this work and if you can only interest one other mother in this matter get that one to join with you. One soul is just as precious in God's sight as another, and you do not know the amount of good you may be able to do until you try. Drop the pebble in the water and the waves will begin to circulate, and you may be able to gather many in.—ED.]

Letter Department.

SCHALLER, Iowa, Aug. 10.

Editors Herald:—The C. Scott and D. R Dungan debate commenced Tuesday evening at eight o'clock, and another session was held last night. The questions under discussion are the same as those found in the printed Braden–Kelley debate, and in the same order. Six sessions will be devoted to consideration of the first and three each to the second and third propositions.

Mr. D. R. Dungan is an able man, and Bro. Scott shows much ability, and the Spirit of the Lord is with him, though his health is not first-class.

The district missionaries are present and two or three Saints who live in this section of country are attending, and all seem hopeful, believing the work is the Lord's and that he will see that it does not suffer loss.

The work in the Galland's Grove district, as a rule, is prospering nicely, though to my knowledge there have been only six persons baptized since the General Conference.

In bonds,

CHAS. E. BUTTERWORTH.

WEST BERKLEY, Cal., July 30.

Editors Herald:—I know you feel interested in the progress of the work. Bro. H. L. Holt came here on the 22d ult. with his tent and held meetings every night for five weeks, and the people were very much interested; numbers have been converted, two have been baptized, and three or four more will soon be obedient to the great command, as they are fully convinced of the truth of the glorious gospel.

Bro. Holt is a fine man, and represents the church and the work in a clear, plain light. He has a wonderful gift in explaining the Bible satisfactorily to the people, who say they never heard such preaching before. He is the right man for this place, and I trust many will be led into the kingdom of God. He has gone to Napa, and I hope we shall hear of others being brought to the church there. His wife is with him. She is an amiable, spiritual Christian.

I ask all Saints to obey the great command, "Watch ye therefore, and pray always." We shall thus be prepared for anything that will take place; then nothing can harm us. I want to hear from some of the Saints about the glorious plan of salvation. Write me. I love to contemplate and communicate concerning the gospel. Yours in Christ,

J. S. HIGGINS.

NOTTINGHAM, Pa., Aug. 1.

Editors Herald:—For the past three days I have been at this place, attending a grove meeting under charge of Bro. A. H. Parsons of the Philadelphia mission, aided by Bro. H. H. Robinson from Central Pennsylvania mission, and Bro. George Potts, of Brooklyn, New York. One hundred yards from our meeting, and in the same grove, the Methodist friends are holding camp meeting, and so the gospel work is onward. They are now holding on the second week over their time, as they had published at the beginning, but the preacher told them the day before we began that they would continue, for it was a good time to kill the Devil; that they would shoot him in their end of the grove, and when he came down to the other end we would shoot him, and the old fellow would be killed sure. So the battle goes on good-naturedly and with interest on the part of the people. We have had fine and attentive audiences; four were baptized yesterday. Our meetings will close on Wednesday evening and then we go to New Park, Pennsylvania, for the series of meetings there beginning on Saturday.

Bro. A. H. Parsons is a live and careful worker. I have felt thankful to the Lord that he has raised up such strong and fearless workers to publish the gospel as I find in the mission here. Bro. H. H. Robinson on Saturday evening and Bro. George Potts on Sunday afternoon each preached a discourse that would adorn any pulpit in the land. So may they ever be able to tell the "old, old story."

Pres. Joseph Smith at the earnest solicitation of the Saints stopped over a Sunday at Pittsburg, and may possibly remain another before coming further east. He is not feeling well, and we have urged him to quit the hard work he has been engaged in for the past few months and recruit, if possible, before the September work comes on. I hope no Latter Day Saint will think of trying to shoulder any burden off upon him during this attempt at freedom and rest for a short time. If we have any trials and difficulties let us resolve to bear them ourselves—right them ourselves—and the Lord will richly bless us in so doing.

On our way here we met with the brethren twice in Chicago and enjoyed the meetings aided by Brethren Strange and John Keir. Bro. Daniel Hougas, of Iowa, was also in meeting at Chicago. Bro. F. G. Pitt being absent at Independence, Bro. Allen looked to the welfare of the audiences, and seemed pleased and happy with the good attendance. May the Lord bless and direct in the preaching of the word in Chicago.

We also looked in upon the World's Fair, and found much to see that was interesting, entertaining, and beneficial; much that can be but of little use in any event to anyone, and much that anyone is as well off without seeing. One feature I noticed in connection with the fair that was less commendable than that generally shown in the Philadelphia Centennial, was the general effort put forth to entertain. The thinking part of the people who attend the fair do so for the worthier beneficial results. Too much entertainment detracts from this, and the common experience of those spending a week at the World's Fair at Chicago must be a vivid recollection of the gaiety of the Midway Plaisance, the battle displays, and the world's rough riders, with a lasting wish that their time had been more usefully employed in a study of the wonderful collections from the hands of the world's workers, from her artists, and from nature. The general arrangement of the World's Fair is wonderful, commendable, grand. The details have not been so wisely ordered, and herein lies a grand secret standing in the way of success.

Ever in the gospel hope,

I am, hastily yours, etc.,

E. L. KELLEY.

EAGLE GROVE, Io., Aug. 4.

Editors Herald:—I arrived here the 29th ult., where, on the 30th, I joined with the Saints in the dedication of their new church house, just completed. Either Bro. Joseph, Bro. Blair, Bishop Kelley, or Elder Luff were desired by the Saints here, but neither were at Lamoni at the time, nor accessible. I did not come as a substitute for either of them, but in my own individuality, but was very cordially received by all, and have had altogether a very propitious time. Bro. O. B. Thomas, missionary in charge of Des Moines district, presided. Every seat was occupied; appropriate songs were rendered with the spirit known only to Saints; Bro. C. E. Hand offered the opening prayer. Good liberty was given the speaker while dwelling on the organic structure and fundamental doctrine of the great spiritual house of God, of which the temples of worship, dedicated by us to God's service are but typical, representative. Bro. Thomas then offered in solemn and fervent prayer this Saints' offering to God, whom they desire to honor and serve. A holy and delightful solemnity overshadowed all present; Saints rejoiced, and friends wondered attentively. The house is a very neat reconstruction of a former Baptist church, donated to us by Mr. Richard Lewis, a resident here, a member of the Baptist Church, but now a nominal believer of the gospel restored throuph Joseph the Seer by the angel of God.

On Tuesday evening, August 1, the Saints met at their new church and were partially organized into a branch, Bro. Eli Hayer being designated and ordained an elder, and chosen president, and Bro. Tunis M. Walters clerk. A spiritual season was the organization service. The Saints are united and zealous, and we look for prosperity to attend the work here. Bro. Thomas is zealous, careful, and is well received by the poeple. He is doing a good work. Bro. Cooper is kindly remembered, and his speedy recovery ardently hoped for. Bro. Hand did a good work here last

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winter, and his labors are appreciated. He is an "old soldier" and makes it his business to "keep in line." He anticipates being in the field from now on more continuously than formerly.

Among the Saints visiting at the dedication was Sr. Nellie Bolster, of Renwich, daughter of Bro. and Sr. Proud, of Buchanan, Michigan, who will be glad to know that she abides the faith though striving in isolation. May our Father bless all such faithful ones.

A funeral here, the first in the new church, to-day. On to-morrow I expect to leave for Schaller, Sac county, Iowa, to begin discussion the 8th inst., with Elder Dungan, of Bethany, Nebraska, who writes us, saying, "Your terms [of debate] are accepted." Pray for us, brethren, that our courage fail not in the contest. Yours in hope,

C. SCOTT.

EAGLE GROVE, Io., July 31.

Editors Herald: — Your readers will be pleased to hear from this part of the gospel field. Some few years ago a little band of Saints from the Mission, Illinois, branch settled in this vicinity. To those of the Saints acquainted in that part of Illinois their names will be of interest: Bro. and Sr. C. F. Hayer, Bro. and Sr. Eli Hayer (whose only son was called from his short pilgrimage on earth last fall), Bro. and Sr. Oliver Hayer and family of three children (two of whom have been obedient to the gospel), Sr. Lysinger (whose husband is not as yet in the church but for whose obedience to the faith we hope ere long) with her family, and Bro. John Price (whom Bro. R. M. Elvin baptized here last summer), made up the then unorganized members of the household of faith when the writer made their acquaintance last November.

Bro. J. S. Roth had held a number of meetings here, arousing a lively interest, some two years before. At our first visit a series of meetings was held in the town, and Bro. Peter Christensen, a young man stopping with Bro. Hayer, obeyed the gospel. Only the district conference intervening, a series of meetings was held at Head Grove five miles from the town referred to, resulting in the baptism of Bro. Henry Thomason and Sr. Hattie Harris. This series of meetings was soon followed by a series held at Head Grove schoolhouse, and another at White Fox schoolhouse (some four miles east), conducted by Brn. C. E. Hand and I. N. W Cooper, resulting in the baptism of Brn. S. and H. Hartshorn, Bro. T. Walters and their wives. The interest in all these meetings was very gratifying, manifested as it was not only in these noble accessions, but by the donation to the Saints of a chapel (erected in the interest of another class of believers in Christ) by Mr. Richard Lewis, who had become sole owner of the building. The Saints thankfully accepted the kindness of Bro. (in spirit if not yet in name) Lewis, and at once set to work to remove the edifice from its former site, fitting it up in a manner which does credit to the willing hearts and hands.

This neatly finished chapel, standing on a beautiful, rural spot, sheltered on three sides by trees of God's own planting, was dedicated yesterday, July 30, to the service of the Lord, Bro. C. Scott of Lamoni being the speaker for the occasion. Bro. C. E. Hand occupied the stand in the afternoon, and the writer in the evening. The meetings were all well attended, especially the dedicatory service at the hour of eleven. The Sunday school recently organized held its regular session at ten o'clock with a good attendance and lively interest. Doubtless this new school will be duly listed as a component part of the district association. Brn. Scott and Hand will remain a few days holding meetings as the busy season will permit.

Bro. N. A. Baker, of Des Moines, has repeatedly dispensed the word of life to attentive and interested congregations in both the above-named schoolhouses, as his business has of late brought him here. He had spoken once in the new chapel prior to its dedication, and is expected to occupy the eleven o'clock hour next Sunday. We were all disappointed, expecting him to be with us also at the dedication. The organization of a branch is contemplated to take place to-morrow evening, after which the writer will return to the tent which he left in Montour in charge of Bro. D. M. Rudd. Tama City is the next contemplated place for tent work. The meetings at Montour have been fairly attended, results yet unknown. When I read of the success of tent work in other parts, I feel somewhat discouraged, while our efforts at Boon, Ames, and Montour do not bear comparison, I hardly know why unless it is because tent work is not our forte. It is possible that the bread thus cast upon the waters will return "after many days." Cherishing this hope we shall prosecute this kind of work to the best of our ability through the tent season, leaving the result for the future to reveal. We would like to be remembered with others, in the prayers of the Saints, that our efforts be not fruitless.

Yours in gospel work,

O. B. THOMAS.

JEFFERSONVILLE, Ills., July 31.

Editors Herald:—My father and mother belonged to the church in an early day. We moved from Kentucky, I believe about the year 1835, to Missouri, near Far West. My father was one among the many who were forced to abandon that country. We learned that the mob was coming and was burning houses and other buildings, and spreading destruction as they went. We moved in the night to the little down of Far West, and some time after we had been there the enemy came in solid column and pitched their tents near a little creek in sight of the town. That night or the next night, I believe it was, Joseph Smith and others went to their camp under a flag of truce and surrendered to them to stop the effusion of blood. They all moved into the town and had the Latter Day Saints form a hollow square and they surrounded them, taking all their arms from the Saints, and had them sign a pledge to leave the State or all they had would be confiscated.

Haun's Mill was where we went to mill, where such fiendish outrages were committed on women, and men and boys were shot down like wild beasts, and an old Revolutionary War veteran was inhumanly put to death by being cut to pieces with a corn cutter. After the brutal treatment and the murdering of so many people they cruelly threw them into a well as their resting-place.

Yours fraternally,

JOHN F. THOMAS.

PARIS, Texas, Aug. 2.

Editors Herald:—We have just closed a splendid meeting at Manchester and are on our way to Standley, Indian Territory, Elder A. J. Moore and I. Our meeting at Manchester was the best we have ever had in that country, notwithstanding our church had recently been burned. The Saints prepared a nice arbor up near Manchester at a fine spring of water. People came out who were never known to come before. We preached ten sermons, baptized ten, and left quite an interest among the people. Prejudice seemed to give way. We now number about sixty or sixty-five at Manchester.

Bro. Moore and I also went down on Red River and preached four times, and two times at Blanton. We are now resting at Bro. and Sr. Martin's until train time, *en route* to Standly, to commence meetings. Bro. Moore is a pleasant man to labor with.

JEFFERSON D. ERWIN.

ADAMSTON, W. Va., Aug. 5.

Editors Herald:—Brn. J. S. Parrish and L. D. Ullom were at Glen Easton, West Virginia, from July 18 to the 4th inst. They held six meetings, with large attendance and were blessed in preaching, the Saints and their friends being edified. The Saints there have a promising Sunday school. It was recommended to them that the *Gospel Quarterly* would be a help to their school, and the suggestion was kindly received. In the preaching the tithing law was touched upon, and no doubt the Saints there will see the additional blessings to be had by observing that law.

The brethren mentioned also opened Loudenville, three miles east of Glen Easton, where six sermons were also delivered. The attendance was excellent, the order good, and the Spirit present. No Saints in the audiences; all strangers. Several gave them invitation to return.

They visited and tried to open Cameron, but could get no house. While there they met with one Mr. Roberts, a Disciple minister, who was to have a debate with an elder of our unfortunate "backsliders," the Utah folks, at Littleton, beginning the 2d inst. Mr. Roberts thought all he needed in the debate would be an eight-cent edition of the New Testament, but later during the conversation he intimated he had a copy of the Braden-Kelley debate, and if understood rightly, he further intimated that he had memorized some of Mr. Braden's ideas. He was kindly cautioned to be careful lest he be defeated.

Bro. Brown was at Glen Easton lately. He was at Adamston, Harrison county, the 30th ult. and spoke there. The 6th inst he expected to be at Goose Greek.

One of the Bishop's agents writes: "The treasury is empty, and you traveling elders

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will have to teach the law of tithing, or some of you will have to be sent home." What will the Saints have to do? (Go to the W-o-r-l-d-'-s Fair?)

Eders Shinn, Parrish, and Ullom were to attend a two-days' meeting of the West Virginia district the 5th and 6th at Good Hope, Harrison county. The brethren named will also be at the conference of that district to be held the 26th and 27th of August at Marshall, Jackson county.

The West Virginia *World*, published at Cameron, near Glen Easton, had the following in its issue of August 1, in reference to Brn. Parrish and Ullom's visit in that region:—

A NEW GOSPEL.

Elders John S. Parrish and L. D. Ullom, of the Reorganized Church of Jesus Christ of Latter Day Saints, are in our midst. They are not, as some think, Utah Mormon Elders. The church they represent has no connection whatever with that rotten polygamous progeny in Salt Lake; but are teaching the restored gospel of Christ as found in the New Testament Scriptures, to wit: That it is through the atonement of Christ all who believe and obey shall be saved.

Elder Parrish has spoken several times in the Nauvoo schoolhouse. He is a ready talker, kind, and speaks to the point. He also preached four times last week in Loudenville; the people there giving a ready ear to the sound of primitive Christianity. He intends to hold one or two more meetings there this week.

Bro. Goodby is in Calhoun county.

P. S. J.

NORBORNE, Mo., August 7.

Editors Herald:—My field of labor this year seems to be among the hardest, but I am willing to bear it if good can come to the people. At Sibley the place of worship was closed against us, and feeling that I wished to bear my testimony to the people, I obtained the blacksmith shop and spoke two evenings to the few that came out. At the close of my last meeting, the crowd standing without sent a whiskey drinker to ask me a question, but seeing the man was not able to carry a gospel answer, I quietly walked away. Bro. John Thomas and others have preached there. I spoke twice near here yesterday.

Yours truly,

J. C. FOSS.

GLENWOOD, Io., August 3.

Editors Herald:—I came to Glenwood last Monday and found about twenty Saints but no meetings, and none of the priesthood to hold meetings. About fifteen came together on Tuesday evening for prayer and testimony meeting. The Spirit of God was present to a marked degree. Surely God has a people here. Bro. Fetter was designated to the priesthood. He will yet preach the gospel if he is faithful. Last night I preached at Bro. Fetter's house. I had good liberty. This afternoon the sisters met in prayer union. The Lord ratified that meeting by his Holy Spirit. I shall speak in the Armory to-morrow night and continue over Sunday.

I started here several weeks ago but went back to Muscatine, Iowa. There I had the pleasure of baptizing two precious souls. They were confirmed by Elder C. C. Reynolds. The Holy Spirit was present in power; those not of the church were compelled to shed tears. I shall continue in my field till next conference if the Lord permits.

Your brother,

J. B. HEIDE.

MOUND CITY, Mo., Aug. 3.

Editors Herald:—Our two-days' meeting, July 8 and 9, at Guilford, was not as well attended as we wished. The preaching was done by Brn. John Hawley, W. Woodhead, and myself. The two-days' meeting held at Sweet Home July 22 and 23, I was told, was well attended. Bro. H. A. Stebbins did most of the preaching, which was highly spoken of by our neighbors. The Sweet Home branch is growing in numbers and spiritual strength, which we have long waited for. To God be all the glory. From here I shall go to Forest City, then into Atchison county. Bro. R. K. Ross will go with me.

I was lately assisted by Brn. Arthur Hailey and R. Jeffries in opening up new places in Andrew county, where there is a good interest. Bro. Arthur has long been known as an able defender of the doctrine of Christ. We will hold a two-days' meeting here next Saturday and Sunday.

In bonds,

JAMES THOMAS.

PAPEETE, Tahiti, June 30.

Editors Herald:—We cannot tell positively just when we shall start to California, as the brethren appointed to this field have not yet arrived, but we look for them the last of July or August at the farthest.

I desired to answer a call to go to Vaitutaki, some four hundred miles west, but on learning what the fare was on the steamer found it to be $35 in French money, or nearly $40 in Chilian coin, which was too big a draw on the coffers of the Bishops here, so unless I can get passage on a small sailing vessel for much less I shall not go now. It would be quite a risk to go in my present state of health, but for the work's sake I would try it. If I go, Sr. Devore will remain here at Papeete, as she is not able to go any more from isle to isle. She has recruited up considerably since she came here in April.

I went with my interpreter after April Conference to Rairoa Isle; staid nearly a month, and baptized twelve. From there I went to Tikahaw, remained a month, and baptized eight; then went to Makatea, and remained nearly three weeks, and baptized ten; in all since my report to General Conference, forty-four. I think there is a mistake in the minutes as to the number I had baptized up to that report; it should be one hundred and five instead of one hundred and thirty-five as per *Patriot*.

We were pleased to read of the interest manifested by conference towards this field in appointing three to labor here. We have not learned whether Bro. Mark is coming without his wife or not; and as to the others, they are strangers to us; we do not know whether they are single or married men. May the good Father preserve them from the suffering in body and mind which has been our lot most of the time since here. Inasmuch as "the boat" will likely be put in practical operation soon after their arrival, it will not be like what we have had to contend with. With a boat of our own the elders can come and go as wisdom may demand.

As for us, we must get off the rolling deep as soon as possible, and then we may rally somewhat. We are both thankful that conference permitted us to labor in California on our return, and that we are not limited to one certain locality, and as the climate varies in that State, we can likely find that which may suit our present state of health. For some time I have had a constant misery in my stomach caused by the intense seasickness and vomiting on the voyage from Makatea to Tahiti. In all I have visited twenty islands, and there were a number of others we desired to go to, but there was no boat for us.

Three of the Brighamite elders are going back to America on the vessel that leaves here the 8th of July; the main man, James Brown, and his son, and another. Brown says he is going back to get means to build a church here in the city, also to get a boat for missionary work. Numbers of the trading vessels refuse them passage as well as us. If those three go there will still be ten left. So far their success has not been what they anticipated. The trading vessels are beginning to refuse them passage. It is a mystery to me how they live here unless they have a good supply of money from home. They have no members in Papeete to support them.

Bro. Stafford's vision during conference at Lamoni is comforting to the "foreign" laborers. The past year has been very encourging as far as additions are concerned. Accept our kind regards and remember us to all who make friendly inquiry.

July 4.—This is a high day in America, but there is no unusual demonstration here. I went with two other brethren to see Elder James Brown of the Utah Church to-day. Had a few hours' talk. I expected to meet a giant in intellect, for I had heard much said about him; but I was mistaken. I told him I would like to have a public or private discussion with him on the points of difference between the two churches and ventilate both sides as far as we were able. He said they were counseled to not hold public discussions, but he was willing to have a private interview if he had time, but as he was going to leave on the 8th for California he would not have time for even a private conversation of any great length. He is a genuine polygamist, and his posterity numbers nearly seventy souls; that is, his *own* children. He denied the theory of "Adam-God" worship and "blood atonement;" said the church did not believe such stuff, and pretended to not know that Brigham Young publicly preached it, the former, in Salt Lake City, and that it was published in *Journal of Discourses*. His reasonings in favor of polygamy were clearly fallacious, and if he is one of their strong men, they certainly would be easily routed if they could be held down to face the law. I can find no better name for representatives of

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any church who refuse to openly defend their faith when attacked, than *cowards*. But we can get no open discussion with Brown or any of those with him. I could not tell in a letter all that passed between us, but I thought their missionaries would certainly be better posted than those sent here, some claiming they are not posted in what the church does believe. One thing I feel confident of; they dread to meet the elders of the Reorganization. "Truth" is a stubborn stone to move, and while we stand on that we are safe. May our trust ever be in Him whose work we are engaged in.

L. R. DEVORE.

HONOLULU, H. I., July 26.

Editors Herald: — Our Australian party leaves here to-morrow, after a pleasant, instructive visit of two weeks. At the various stopping places on our route we were entertained and well cared for by true Saints, whose kindness we shall never forget. Our sojourn here with the families of Brn. Clapp, Luther, Waller, and Sr. Emma Nakuina has been such that we leave reluctantly. Tell our friends that we failed to escape seasickness, but it was of only a day's duration.

My estimation of the native Hawaiians has been raised by actual acquaintance. There are few of them who cannot read and write in their own language, and many have a fair education in English. Few object to annexation, if they are allowed the right of franchise. Many are hostile toward the Provisional Government. There is no doubt that there are Americans here who manipulate affairs of city and country in a way favorable to their own private interests. Some are interested in annexation, because of the probable "boom" that will result; and such are ostensibly very patriotic to American interests.

The average Hawaiian looks upon taxation without representation as tyranny, and this they now suffer under the Provisional Government. I have seen hundreds of voters, of both races, in the United States who were not as competent to vote as the average native here.

I have talked with a native girl seventeen years old who knows more than I do about the history of America. It is true that there is a laxity among them regarding the sexual relation, but they were as strict as the ancient Jews before "civilization" came and polluted them. This is not very complimentary to the work of early "orthodox" missionaries here.

Bro. Clapp has been collecting a number of interesting facts regarding the origin of the Hawaiians, which I hope he will furnish your readers at no distant day.

Bro. Kaler and myself have each spoken twice since here, through the interpreter, Sr. Nakuina. It was our first experience of that kind. There is not so good a chance for long discourses as when speaking at home. While somewhat tedious to the typical American, yet it has a fine advantage; viz., the speaker will learn to classify his thoughts and cultivate simplicity of expression.

Although under a tropical sun the climate is pleasant, nevertheless it has a debilitating effect on those from a temperate zone. Our work here is progressing. Bro. Clapp suffers from a numbness in his lower limbs, which I regard as a precursor of paralysis. Sleeping through the night is pleasant, the only menace being the mosquitoes. People take refuge under a bar that covers the whole bed.

We have visited Pearl Harbor, *via* bicycle, and Oahu railroad. It is a fine place for a naval and coaling station. I understand the United States Government now has it under consideration. I find it impracticable to respond to the many requests that my friends have made for photos and correspondence.

In gospel bonds,

GOMER WELLS.

DE SOTO, Neb., Aug. 3.

Editors Herald:—Elder Whitman of Omaha came here last February and opened up the work, baptizing two here and six at Blair, and has held meeting every two weeks since with good interest. In the latter part of June Bro. Davis came and held a series of meetings. He also had good attendance and a great deal of good was done. The next elder who came was Bro. Fyrando, of Magnolia, Iowa, and it seems as if the Lord sent him here for a certain purpose. He came just when my husband was suffering most excruciating pain with neuralgia of the stomach. He does not belong to the Saints, but he was asked if he would like to have the elder administer to him and he said he would; and I think the Lord took that way to convert him for he says now that if his life is spared he is willing to be baptized for he knows of a truth they are good people. Bro. Fyrando preached one sermon to a large audience on Sunday evening. Most every one liked this and quite a number are nearly converted. We are getting a good many to read the *Ensign* and all like it very much. As for myself I can say that this doctrine came to me through prayer. I had been praying for light. Dear Saints, pray for me.

MRS. S. E. HINELINE.

KEOKUK FALLS, Okla., Aug. 5.

Editors Herald:—I am in the southeastern corner of the Territory. Our town has no railroad. We have Indians on the south and east of us, a quarter of a mile east to the line and one half mile south. We have two saloons in our town but neither church nor schoolhouse. It is a very rough little town, and at various times has been stained with men's blood, and still the bloody cloud hangs over it. It is coming to the front for crime and theft, and there must be a change made in some way. All I have is invested in property, and I feel interested here. I believe if we could have a few months good preaching we could have a branch organized and kept moving, but at the present I am the only one belonging to the Saints' church in these parts but my father is coming soon to live with me. If some of the elders will come this way I will care for them as best I can. I can get a house to hold meetings in. I am very poor in this world's goods; have to work by the day for my support, and have not done a day's work in three months that I have got anything for, so you see I have to live very close; but come ahead brethren, if you can and I will do the best I can for you.

Some three years ago, if the *Herald* readers can call to mind, they will remember seeing a note in the *Herald* requesting the prayers of the church at large in behalf of a small boy who had lost his eyesight; the request was made by me while I was in Arkansas. That boy has as sound eyes to-day as anyone I know, and the parents or anyone in that country never knew of my writing to the church asking their prayers. He was not administered to, but about the appointed time he began to gain his sight. There were no doctors treating him; they said it was useless, so none of them claim the honor. I believe God deserves the praise, for I feel that he has assisted me in many ways; and may he ever bless Bro. E. M. Wildermith for helping me to understand the truths of the gospel. It was by his hand that I was baptized. I have never seen the hour since in which I could feel to regret my obligations. I have never yet heard a sermon preached, but I know it is the gospel I have obeyed. I have been in many trying places, but have come safely through so far and I ask the brethren and sisters to pray for me that I may be faithful to the end.

Bro. Thomas J. Smith has been writing about coming here to preach. Come on, Bro. Smith; I will be glad to see you. Come Bro. Smith, or Bro. anyone else, and see if our town can be changed by the pure gospel.

A brother in Christ,

J. N. PERKINS.

WEBB CITY, Mo., July 31.

Editors Herald:—I am young in the work, but desire to be of use in this great cause. We have a young folks' prayer meeting every Friday evening. There are quite a few young Saints here, and I do hope and trust this prayer meeting will be a success. I hope we older ones will set an example before those younger. It seems a great task for me to rise and bear my testimony, but I made up my mind to do all in my power for this prayer meeting. When Bro. White spoke of organizing one here it seemed to me as if nothing was needed more or would be of more use to this branch. I desire to be humble and faithful, and that I may set an example worthy of imitation. Your sister,

MIRTIE JONES.

THE DESTROYING CRICKETS IN IDAHO.

The onward march of the crickets in Idaho is described by the correspondents as something more terrible to the farmers than an army with banners. The little pests made their appearance in Northern Idaho in May and have been moving toward the south and east ever since, eating every blade of grain and grass on the way, and even destroying the foliage and fruit. The farmers have been crushing them with rollers, burning them with sage brush fires, and roasting them as they swim across the rivers and ditches with burning oil, but they still move on by millions, undaunted by the slaughter and undismayed by anything except a lack of verdure. Just how far they are going is a matter of much moment to the farmers of the mountain region. —*Nebraska State Journal.*

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Original Articles.

IMMORTALITY OF MAN, ACQUIRED AND INHERENT.

NO. 3.

BY W. S. PENDER.

REPRESENTATIONS OF CONSCIOUSNESS BETWEEN DEATH AND THE RESURRECTION.

IN the Bible there are numerous representations that both the righteous and the wicked are conscious between death and the resurrection. Before pointing out specific instances, two considerations present themselves: The idea that the spirit or soul is immortal involves; first, a *location* for such spirit between death and the resurrection; second, a *condition* of comparative happiness, or misery. From these two considerations two general objections are formulated, which are supposed to be not only invulnerable, but actually unassailable.

The first objection, with reference to the *abode* of the spirit, compels us to suppose that the Lord in all his vast domains has no appropriate place for it during the period referred to, or else that he has not revealed the location of it to man. The first supposition is absurd; the second is *unessential* and *untrue:* "By faith Enoch was translated that he should not see death; and was not found because God had translated him."—Heb. 11: 5. Did Enoch lose his personality at his translation because "he was not found," because his location was unknown to men?

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52, 53. This is all the account we have of those resurrected saints. Jerusalem, the holy city, was trodden under gentile feet and became polluted, and it is not probable that they remained there. As inspiration does not reveal to us their present location, shall we conclude that they also have lost their personal identity? That Enoch and the saints who have already been resurrected, and the spirits of men between death and the resurrection must have a definite abiding place, is true. That mankind should know the location of this abode, is not necessarily true. Hence, the location of departed spirits is unessential, and yet much is revealed concerning it.

Our heavenly Father, his Son, and the angels now have a dwelling place *in heaven:* "Our Father which art in heaven."—Matt. 6: 9. "And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts 7: 56.

"But of that day and that hour knoweth no man, no, not the angels which are in heaven."—Mark 13: 32. Heaven, therefore, would be a very appropriate place for the spirits of the righteous, and that is where the Bible locates them, as will appear more fully farther on and as the following indicates: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the *spirits* of just men made perfect, and to Jesus the mediator of the new covenant."—Heb. 12: 22–24. Paradise is heaven or a department of it; for Paul gives us to understand that he knew a man caught up into paradise, who heard the inhabitants use language, which, to men, was "unspeakable;" "which it is not lawful for a man to utter." (2 Cor. 12: 4.) If the messengers of light, the dwellers in *paradise*, with whom Paul mingled and whom he heard in wondrous converse, were the Lord and his Son, or the angels, he must have been in *heaven*, for that is where they dwell. If the inhabitants of paradise are none of these, who are they? Let mortal soulists answer.

There is also a place for the consignment of the spirits of the wicked, called "prison," "pit," "the nether parts of the earth," and "hell:" "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the *pit*, and shall be shut up in the prison, and after many days shall they be visited."—Isa. 24: 21, 22.

"I made the nations to shake at the sound of his fall, when I cast him down to *hell* with them that descend into the *pit:* and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. . . . This is Pharoah and all his multitude, saith the Lord God."—Ezek. 31: 16, 18. Pharoah and his hosts were drowned and cast down to "hell," to "the nether parts of the earth," where they were sometime to be *comforted.* They could not be "comforted" in the grave: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest."—Eccles. 9: 10. The Hebrew *sheol* and its Greek equivalent, *hades*, are defined in Doctor Young's Bible Concordance and by other eminent scholars, as meaning the "unseen world," "the unseen state." They are, therefore, sometimes properly translated "grave" and sometimes "hell." They thus represent the place where the inanimate body is deposited, as well as the abode of the conscious spirit.

The manner in which these terms are used shows the fallacy of the claim that they mean "the grave and the grave only:" "The strong among the mighty shall speak to him out of the midst of hell [*sheol*] with them that help him: they are gone down, they lie uncircumcised, slain by the sword."—Ex. 32:21. Here wicked persons are represented as being slain and in *sheol*, hell, not the grave; for they are conscious, capable of hearing "the strong among the mighty" speak to them. It would be as unreasonable to translate *sheol* with the English word *grave*, in this text, as it would to translate it *hell* in the text cited above, (Ecclesiastes 9: 10,) which see. In the first instance *sheol* represents a place where there is no device, nor knowledge, etc.; in the second, it represents a place of consciousness. Both uses are strictly within the meaning of *sheol*, "the unseen world; the unseen state:" "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell [*sheol*] cried I, and thou heardest my voice."—Jonah 2: 1, 2. Jonah was in a place of "conscious suffering," and *sheol* is the word he used to represent it.

The second objection relating to the condition of departed spirits is thus stated by Elder Wm. Sheldon, "Adventism," page 73: "There is no escape from the conclusion, first, that our reward is after the arrival of the judgment, instead of being prior to that point; and, second, that the judgment is connected with Christ's appearing; hence, it follows, that there will be *no* judgment until Christ shall appear, and *no* reward until the judgment arrives."

Because there will be judgment and reward connected with Christ's second coming, does it necessarily "follow" that there is no judgment, and no reward until Jesus comes? To affirm this and insist upon it would destroy the entire Christian system; for God does reward his people in part in this world: "And he said unto them, . . . There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this *present* time, and in the world to come life everlasting."—Luke 18: 29, 30. Bestowing these blessings upon some in this life and withholding them from others, implies a judgment upon both classes, one being adjudged worthy, and the other unworthy of such favors, else the Lord is a "respecter of persons." If it be claimed that the saints may with justice receive divine favor in this world without any judgment whatever, so with equal justice may they continue to receive similar blessings between death and the resurrection without a judgment.

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Did God destroy Sodom and Gomorrah with fire and brimstone, and almost the entire world by water, without passing a judgment upon them? If he did, then with equal justice he may continue their punishment in *sheol, hades,* or hell, and that without judgment also. Confining God's judgments and his distribution of punishment and reward *all* to one great future day, is much like limiting the manifestations of the Holy Spirit all to one great day that is past, —the day of Pentecost. Neither is reasonable nor scriptural.

Representations that the wicked are conscious between death and the resurrection: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."—1 Pet. 3:18–20. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1 Pet. 4:6. From these two texts we may learn, first, that Christ was put to death and quickened; second, that he preached to certain spirits; third, these spirits were not in the flesh; fourth, they were the spirits of persons who, on account of disobedience, had been drowned in the days of Noah.

In "Universalism Against Itself," A. Wilford Hall asks for what purpose the gospel is preached to the dead, as they cannot visit the sick, clothe the naked, feed the hungry, nor do any similar work so prominently connected with the gospel economy. The inquiry is a proper one and important. The Bible and Book of Mormon teach that all men will be responsible in the judgment for that which they have done in this life: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. 5:10.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12:13, 14.

"And we see that death cometh upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man, in which he might repent; therefore, this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state . . . which is after the resurrection of the dead."—B. M. pp. 238, 239.

An important and sufficient reason for preaching the gospel to the dead is to effect their resurrection as shown in article one of this series. The same thought is couched in the Apostle Peter's explanation of it: "For, for this cause was the gospel preached also to them that are dead." For what cause? "That they might be judged according to men in the flesh but live according to God in the spirit." It seems from this statement that the gospel is preached to the dead to bring them to the final judgment. The way to this judgment is through the resurrection.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell [*hades*] he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but *now* he is is comforted and thou art tormented."—Luke 16:19–25. Wherever Lazarus and the rich man may have been they are certainly represented as conscious immediately after death, one being "tormented" and the other "comforted."

In order to throw doubt over this plain teaching, we are assured that one could not have been in heaven and the other in hell, from the fact that they were within hearing and speaking distance of each other, hence must have been close together. The clause designating the distance between the two persons is, "And seeth Abraham *afar off.*" The "afar off" is thus overlooked. With reference to this, Elder William Sheldon says: "Should anyone insist that this is a literal historical narration, let them not shrink from the revolting conclusion that hell is within sight and within speaking distance of heaven." "Revolting conclusion," indeed! Can we be so forgetful of the love and watchcare of our Savior and the redeemed throng as to suppose they will ever lose "sight" of their less fortunate fellows? Our entire race was once lost, but heaven was "within speaking distance," and Christ found our darkened world. So, let us thank the Lord that whenever and wherever there are lost and suffering souls, heaven will ever sympathize and be "within speaking distance." If the assumption that heaven and hell must be within literal speaking distance of each other, if the narrative be literal, were true, would not the darkness and misery of hell be half dissipated by the many messages of cheer to its unhappy inmates? This would be the burden of them all: "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."—Zech. 9:12.

Representations that the righteous are conscious between death and the resurrection: "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."—Luke 23:42, 43.

It is objected that the request, "Remember me *when* thou comest into thy kingdom," and the answer, "*To-day* shalt thou be with me in paradise," are irreconcilable with reference to time as Christ has not yet come "in his kingdom." Had the penitent thief known that it would be hundreds of years before Christ would come "in his kingdom," there would be force in the criticism. He, like the disciples, doubtless expected Jesus would immediately set up his kingdom: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the *times* or the seasons, which the Father hath put in his own power."—Acts 1:6, 7. The penitent thief was as ignorant of the "times and seasons" as the other disciples, and like them looked for the kingdom to be immediately "restored to Israel." Knowing that he had this idea, Jesus' answer was appropriate and consoling: "*To-day* shalt thou be with me in paradise."

But this promise of companionship with Christ immediately after death, does not stand alone. Jesus made a similar promise to the Apostle Peter: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me *now;* but thou shalt follow me afterwards."—John 13:36. Peter was to follow Christ, not Jesus come for Peter, hence the Lord had no reference to his second glorious advent. As the apostle was willing to die to be with Christ, he could see no reason for any separation whatever between him and the Savior; hence he said: "Why cannot I follow thee now? I will lay down *my life* for thy sake." Jesus showed him that he would not die at that time, and therefore would

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follow him "afterward." "Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."—V. 37, 38. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me."—2 Pet. 1:13, 14. *Then* he could and would follow the Master.

Paul expected what the penitent thief and Peter were promised,—the companionship of the Savior at his demise: "For to me to live is Christ, and *to die* is gain. But if I live *in the flesh*, this is the fruit of my labor: yet what I shall *choose* I wot [*know*] not. For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to *abide in the flesh* is more needful for you."—Phil. 1:21-24.

"If to depart and be with Christ includes death as a channel through which to depart, it makes Paul affirm, first, that he did not *choose* this mortal life; second, that he did not *choose* the enemy death; third, that he did *choose* death; thus making Paul contradict himself in the same breath." "Who is this that darkeneth counsel by words without knowledge?"—Adventism, page 132.

Paul plainly tells us he did not choose at all: "What I shall *choose* I wot [know] not." He had a *desire* to depart and be with Christ, and also a desire to remain in the flesh and labor with the people of God. This placed him in a "strait betwixt two" desires. He was unable to *choose* either course.

Stephen's dying prayer indicates that he expected to be ushered into the presence of the Lord at death: "Lord Jesus, receive my spirit."—Acts 7:59.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."—Rev. 6:9-11.

The above narration strongly corroborates the statement of Jesus: "And fear not them which kill the body, but are not able to kill the soul."—Matt. 10:28. The last clause, "but rather fear him which is able to destroy both soul and body in hell," does not modify in the least the question of the consciousness of the race "between death and the resurrection;" for first, it only applies to sinners; second, it does not refer to *their* natural death, but to punishment for transgression, which God only can impose; third, it will not be inflicted until the resurrection, until "soul and body" are reunited.

Paul speaks of the redeemed as a family, part of whom are on earth and part in heaven: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Eph. 3:14, 15. It is certain that the Saints who "depart" before the resurrection constitute a part of the family in heaven, for they all come with Christ, in his second, glorious appearing: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all."—Jude 14:15.

"And the Lord my God shall come, and all the saints with thee."—Zech. 14:5.

The foregoing texts teach, first, that Jesus promised both the penitent thief and Peter that they should be with him between death and the resurrection; second, that Paul and Stephen expected to go to Christ at death; third, John saw in heaven a conscious company who had suffered martyrdom upon the earth; fourth, When Jesus comes from heaven, the "departed" saints will *all* come with him.

Allowing a slight diversion, on page 89, "Mormonism Examined by William Sheldon, there is a severe criticism upon the divine mission of Joseph Smith, because he and some of his coworkers are said to have spoken of John, Moroni, and others as *angels*. Hair-splitting technicality might condemn such use of the word "*angel*", but, we hope it is not an unpardonable breach of etymological etiquette, for Christ's disciples anciently were guilty of the same offense. When Peter was in prison the church prayed for his deliverance. Their prayers were answered by an angel of the Lord, who, after releasing him, departed. Peter went to the place of prayer and knocked at the gate. Rhoda, the damsel who responded, recognized his voice and reported his safety. But the disciples said: "It is his angel."—Acts 12:16. They preferred, rather than to believe it was Peter and that he had been delivered from prison, that he had been slain and that it was his *spirit;* hence the language, "It is his angel." Nor could the term "angel" here refer to some heavenly being who accompanied the apostle for his *voice* was just like Peter's and it was in this way he was recognized.

"And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias, For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they tell no man what things they had seen, till the Son of man were risen from the dead."—Mark 9:2-9. We are at once informed that this was only a vision. True, but it was a vision in which Moses and Elias actually appeared, and were both heard and seen. This is plain from such expressions as: "And they were talking with Jesus;" "they saw no man any more save Jesus with themselves;" "tell no man what things they had seen;" but were eyewitnesses of his majesty. (2 Pet. 1:16.) The Elias who appeared with Moses, was supposed, by the disciples, to be John the Baptist. (See Matt. 17:10-13.) Moses and John were both dead: "So Moses the servant of the Lord died there in the land of Moab."—Deut. 35:5.

"And he sent, and beheaded John in the prison."—Matt 14:10.

There had been no resurrection, hence they were conscious "between death and the resurrection."

ANSWERS TO QUESTIONS.

WE submit the following answers to the questions of Uncle William B. Smith in the HERALD of January 25:—

1. Which one of the three personages, Father, Son, and Holy Ghost, named in the baptismal ceremony is responsible for the command to baptize?

A.—The Son. See Matthew 28:19.

2. Are all three personages named responsible for the command to baptize? or should there be one only who should be considered as responsible?

A.—See 1 John 5:7.

3. In what respect does a three-birth baptism by water prefigure or portray the likeness of Christ's death and resurrection?

A.—We do not find a three-birth baptism taught in the Bible. See John 3:5.

4. Did Christ die three deaths while being crucified on the cross?

A.—No. See Hebrews 9:25, 26, 28; 10:10; 1 Peter 3:18.

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5. Did the burial and resurrection of Christ take place more than once?

A.—No. If he died once for all, he could not have been buried and raised more than once. See Acts 2: 24, 32, and many other passages.

6. If the dead Christ lay in the sepulcher three days and three nights to figure in the case, should not a three-birth baptism by water be applied in a three-days' successive service in order to make the comparison complete?

A.—No; this is not according to the teaching of his word. See Ephesians 4: 5.

7, Would not this require a three-birth baptism each day of the three-days' service until completed to fill the pattern?

A.—No.

8. Did the dead Christ while lying in the sepulcher lie with his face downward?

A.—We do not know, but think not.

9. In the resurrection day will the Saints come forth out of their graves with their faces upwards or downwards?

A.—We have no history on the subject, but it matters but little so that we have part in the first resurrection.

10. In the ceremony of baptism is not God the central truth in the command to baptize?

A.—He is; and God and Christ are one. See John 10: 30.

11. Was Christ as a teacher sent of God anything more than a servant?

A.—Yes. See Isaiah 9: 6; Phil. 2: 6, 7.

12. Are we commanded to worship Christ as God?

A.—Yes. See Hebrews 1: 6.

13. Are Christ and God one and the same personage?

A.—They are. See John 12: 44, 45; 14: 9–11.

14. Does the Bible teach that men should worship the Holy Ghost as a God?

A.—No, but as the third person in the trinity. He leads us into all truth. See John 15: 26; 16: 13.

15. Did the Holy Ghost ever give command to baptize?

A.—As a separate person he did not; as one with the Son he did.

16. Were the names of the Son and Holy Ghost used in the ceremony of baptism anything more than a complimentary sanction from these two principles or personages that the performing this gospel ordinance was just and right?

A.—Very much more, for these two are equal to the Father in power and effect.

17. Does the Bible teach us that there is more than one God?

A.—No; for one means a unit in its fullest sense. See Deuteronomy 6: 4; Ephesians 4: 5, 6; 1 Corinthians 8: 6.

18. Is not one immersion in water a legal baptism?

A.—It depends on the one who officiates. See Acts 19: 1–7 as an example.

19. Is it taught anywhere in the Bible that three immersions in water are necessary to complete one baptism?

A.—It is not.

20. If three immersions in water are not necessary to complete one gospel baptism, are not three immersions for one baptism a work of supererogation, the work of man, something that God never commanded?

A.—Three immersions are unnecessary; it is entirely the work of man.

MRS. CYRUS THURSTON.

THREE OAKS, Mich., Feb. 27.

Conference Minutes.

SOUTHERN NEBRASKA.

Conference held at the Palmyra branch June 25 and 26, 1893. J. W. Waldsmith president, J. L. Diefendorf secretary. Branch reports: Blue River 151, loss 2. Brownville 22, gain 5. Lincoln 43, gain 17. Nebraska City 124, gain 1. Palmyra 50, gain 1. No reports from Hebron, Haigler, or Snowflake branches. Ministry reporting: Elders W. W. Blair, J. W. Waldsmith, R. M. Elvin baptized 5, J. Kemp, C. H. Porter baptized 6, W. E. Peak, C. E. Blodgett, E. T. Bryant baptized 3, J. Armstrong baptized 1, W. Culbertson, P. C. Peterson, D. R. Baldwin baptized 1, W. M. Self. Priest F. L. Tucker, Teacher R. O. Self. Deacons J. L. Tempest and J. H. Drury. Bishop's agent, J. W. Waldsmith, reported: On hand February 27, $182.83; collected $641.30; paid out $556.95; on hand June 20, $267.18. The resolution of last conference was amended to read as follows: Resolved that the Saints and friends of the district are hereby solicited to subscribe to a fund for the purchase of a tent to be used for district and ministerial use, and that they send all means for the same to J. W. Waldsmith, at Nebraska City, and that he be appointed as a committee to raise the required amount. The district officers were sustained for the next four months. Preaching by Elders W. W. Blair and C. H. Porter. Conference adjourned to meet at Nebraska City, Nebraska, October 22 and 23, 1893.

ALABAMA.

Conference convened at Pleasant Hill, Butler county, Alabama, July 22 and 23, at ten a. m.; M. M. Turpen appointed to preside, L. G. Parker secretary. Branch reports: Butler, no change. Pleasant Hill 118, gain 12. Escambia 31, loss 2. Ministry reporting: Elders W. J. Booker, J. G. Vickery, W. S. McPherson, F. Vickery, M. K. Harp, and M. M. Turpen. Priests W. A. Odom, T. W. Vickery. Teachers G. O. Sellers, J. J. Hawkins. Bishop's agent, G. O. Sellers, reported: Received since last report $66; paid out $59.10; on hand $6.90. Audited and found correct. M. K. Harp was elected president of the district, L. G. Parker secretary. G. O. Sellers was sustained as Bishop's agent. General authorities of the church were sustained. Preaching by M. M. Turpen. Congregations large throughout. Adjourned to call of district president.

Richmond *Times:* There are no two countries of the universe so linked together in interests and commercial bonds as England and the United States. It would be no trifle that would satisfy the people of either to see these bonds broken. Such a suggestion is not to be tolerated.

Sunday School Associations.

DECATUR.

Programme for the above association convention to be held August 26 and 27, 1893, at Pleasanton, Iowa, Saturday, ten a.m. Song by congregation; prayer; music; regular business; song by congregation: benediction.

At two p.m., song by congregation; prayer; music; class work; primary grade, Lesson X., August 6, Sr. D. Campbell teacher; intermediate grade, Lesson VIII., July 23, Sr. Anna Stedman teacher; senior grade, Lesson IV., June 25, Bro. J. A. Gunsolley teacher; music; unfinished business; question box; music by congregation; benediction.

Evening session, 7:30 o'clock. Music by congregation; prayer; music; paper, Our duty to the child, by Anna Stedman, followed by discussion in five-minute speeches; exercises by the Pleasanton school; temperance work in the Sabbath school, illustrated with the stereopticon; music, congregation; benediction.

Sunday, 9:30 a.m., prayer service.

Eleven a.m., music by congregation; prayer; music; address, R. S. Salyards; music by congregation.

Three p.m. Regular Sabbath school, Lesson No. XIII., subject, Words of Instruction.

Evening session, 7:30 p.m., music by congregation; prayer; music; the evening hour will be taken up in ten-minute speeches by Sunday school workers, including Supt. J. A. Gunsolley; reading minutes of convention, also programme for annual meeting of the association; doxology; benediction. Bro. F. E. Cochran has been placed in charge of the music for the occasion. A portion of the selections will be rendered by male and mixed quartets, also some instrumental selections. Let all the schools of the district be well represented and a profitable and enjoyable time be had together.

CHAS. F. CHURCH, Pres. of Com.

FREMONT AND ADJOINING DISTRICTS.

We have prepared a partial programme for the Sunday school work at the Thurman camp meeting, August 18–27. It is as yet very incomplete and is subject to any change that it may seem wisdom to make. The order of the convention work, essays, discussions, questions, etc., will be arranged after reaching the grounds. The Fremont district conference in June passed a resolution recommending the presiding officers of the meeting "to grant whatever time may be asked for by the Sunday school association" for Sunday school and convention work. The committee appointed by the Sunday school association has concluded on time as follows: From Monday to Friday inclusive, Sunday school at 10: 30 a. m. Monday, Wednesday, and Friday, convention work at 2: 30 p. m. The organization will be effected Saturday, Aug. 19, at four p.m.; all should be present then and especially those concerned in the work. To secure a unity in the song service the following have been selected from Winnowed Songs for practice among the various schools: 6, 10, 22, 24, 28, 36, 40, 41, 42, 43, 50, 67, 88, 92, 96, 100, 101, 102, 104, 106, 118, 122, 124, 128, 130, 132, 135, 136, 148, 158, 164, 174, 178, 181, 184, 194, 210, 212. The following is the programme: The Bible class and how conducted, by A. Badham and H. F. Durfey; The senior grade and how managed, by Alta Gaylord, H. M. Liles, Dock Gaylord; The intermediate class and how taught, by Mrs. Annie Gaylord and Eliza Moore; The primary class and how taught, by Laurie Gaylord, Ida McClenahan, and Roxie Gaylord; The infant class and how managed, by Addie James and Rachael Leeka; How to interest the parents in the children's lessons, by Ethel Skank and Ella Liles: The model superintendent, by T. A. Hougas; The model teacher, by Emma Hougas; The model class by Blanche I. Andrews; sermons to the children, by J. F. Mintun, D. Hougas; Black-

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board work illustrated by J. F. Mintun, and T. A. Hougas; Sunday school economy, by J. A. Gunsolley. Teaching the children to sing, by Laurie Gaylord; Compendium class, by J. C. Moore and Wm. Gaylord, Sr.; Book of Mormon class, by Miriam Vredenberg. We hope that all will be prepared to do their part promptly. United and persistent efforts produce wonderful results. A portion of the above work is assigned without permission, being unable to wait for reply from some. Let us enter the work earnestly and prayerfully and leave the results with Him "who doeth all things well."

Yours for the good of the work,
T. A. HOUGAS Supt.

TEXAS CENTRAL.

Association met with the Cook's Point Sunday school on Friday night, July 7, at eight p. m.; E. W. Nunley in the chair, W. G. McIntosh secretary. School reports: Cook's Point for four months ending July 7, 1893: Sessions 16; enrollment 25; total attendance 205; average 14 13-16; number of classes: Bible 1, intermediate 1, total 2; officers 4; collections $2; average 12½ cents; total disbursement $2; books in library 14; hour of meeting ten a. m. Texas Central for five months ending July 7, 1893: Sessions 16; enrollment 35; total attendance 432; average 27; number of classes: Bible 1, intermediate 1, primary 2, total 4; officers 4; collection 85 cents; average 28½ cents; balance in treasury $1.40; hour of meeting ten a. m. Bethel for 5 months ending July 7, 1893: Sessions 11; enrollment 19; total attendance 220; average 20; number classes: Bible 1, primary 2, total 3; number officers 4; total collections $1.15; balance in treasury $1.65; hour of meeting ten a. m. E. W. Nunley, district superintendent, F. C. Gough, assistant superintendent, and W. G. McIntosh, secretary and treasurer reported. Treasurer reported 75 cents on hand. Bro. E. W. Nunley was elected district superintendent, F. C. Gough assistant superintendent, W. G. McIntosh secretary and treasurer. Collected for the district association, $1.50. Adjourned to meet on Friday, at two p. m., October 20, 1893.

SOUTHERN CALIFORNIA.

At the recent reunion of this district held at Downey, the afternoon of Wednesday, July 19, was devoted to the consideration of Sunday school work. Bro. A. Carmichael, district superintendent, presided, and after singing and prayer opened the meeting with remarks and suggestions. Brn. G. H. Hilliard, J. F. Burton, and A. E. Jones, and Srs. Abbie VanFleet and Vina H. Goff also spoke. During the meeting, among others, the following thoughts were drawn out. We should follow the methods of conducting schools and classes prescribed by the church Sunday school publications. He who has obtained God's witness to the truth of the Scriptures will teach them with reverence and zeal, and will find the best methods to make them a reality to others. Let those who do not hold the priesthood qualify themselves to take up this work as well as those who do. Primary children should have teachers full of patience and love. Their lessons will be more interesting if put in story form. God's Spirit is needed to enable the teacher to understand his pupils, and he should consider them as his own for the time being. Teachers should be interested in the pupils outside as well as inside of the church. Sunday school work is intended only as a supplement to the regular daily reading of the Scriptures at home, therefore the homes should be set in order. Where there are no Sunday schools the children should be gathered together for the regular lesson on every Sunday. The frivolities of the world should be eschewed that parents may have more time with their children. The Spirit was present and many resolved to be more faithful in this work.

VINA H. GOFF, Sec.

Miscellaneous Department.

TO THE MINISTRY.

I respectfully ask all of you, whether you are traveling or local ministers, to keep an exact and careful record of persons whom you baptize, being particular to have the first name in full, the middle initial (if there be any), and in each case have the full name correctly spelled. This is necessary because there is such a great variety of both Christian and family names. Sometimes there are three or four ways of spelling what was originally the same name; and, in my experience with records, very often an elder or priest writes a name as he understands it, only to find later that the family does not spell it that way. The results are erasures and changes, both on various records and on the indexes thereof, making constant watchfulness necessary, and more or less injuring the books, as well as taking much time to change and correct names and items. *Branch officers please notice this also.*

Besides, there should be sent to me all names and items that are not enrolled upon branch records, with full items, so that all may be placed upon the "Scattering Record," to the credit of the State where the persons reside. It would be well to report these to the Church Recorder about twice per year, the last time being on or before the 1st of March. If any desire blanks I can send them, each containing space for twenty-four names.

Where you have baptized persons in the past, and are not sure they have been recorded, please send me names and items, so that if not anywhere on the Church Record they can be placed there. Or if, in your travels, you find members living away from the branches, those who are not enrolled with any branch, please send me an account of them, that I may look the matter up.

District clerks should keep a record of all such members who reside within the bounds of their districts, if they are not enrolled in some other branch or district. And if they are, and can be placed in a branch where they live they should be advised to send for letters, so that they may be enrolled where they live. Wherever enrolled they count in the representation of that district or branch.

H. A. STEBBINS,
General Church Secretary and Recorder.
LAMONI, Iowa, August 15, 1893.

CONFERENCE NOTICES.

Conference of the Southern Indiana district will be held at the Byrnville branch, September 23, 1893. The prospect bids fair for a large attendance. We trust the eldership will all be there. Let us all meet together in the spirit of love and meekness that we may rejoice together in the Spirit of the Holy One of Israel, is the prayer of your servant in Christ Jesus, G. JENKINS.

All members of Ohio district desiring to attend our conference at Sand Run, Ohio, will please get off at Carbon Hill, Ohio, on C. H. V. & T. Ry., instead of Sand Run Junction, as per my previous notice. Our tent is now in the field and doing good service, but on account of having to purchase one hundred and fifty new chairs to seat it, we are somewhat behind. The money was advanced by the Saints of the Hocking Valley branch. All please come prepared to contribute a mite to discharge our indebtedness. Those who cannot attend the conference and wish to contribute can remit to the treasurer, A. B. Kirkendall, Creola, Ohio.

JAMES MOLER, in charge.

The time for the convening of the conference of the Pittsburg and Kirtland district has been changed from September 2 and 3 to October 14 and 15. Branch officers will please govern themselves accordingly in making their reports and in appointing their delegates. The change is made because of circumstances over which we have no control.

L. W. POWELL, Pres.

Quarterly conference of the Little Sioux district will convene at Woodbine, Iowa, September 2 and 3, and ministry and officials requested to report,—also branches.

A. M. FYRANDO, Sec.

GROVE MEETINGS.

There will be a grove meeting at Meshoppin, Wyoming county, Pennsylvania, on the main line of the Lehigh Valley railroad above Pittsburg, commencing August 17, 1893, and continuing over two Sundays. Elders A. H. Parsons, of Philadelphia, George Potts, of Brooklyn, New York, and H. H. Robinson, of Independence, Missouri, will be there. Any others that can come will be made welcome. We hope all the Saints living near will come and help to make the meeting a success. If you have tents fetch them along and come prepared to stop till the close of the meeting. Meshoppin, Wyoming county, Pennsylvania, is my permanent address.

H. H. ROBINSON.

There will be a grove meeting three and one fourth miles west and one south of Angola, Kansas, beginning the last Friday night in August. All are invited to attend, especially elders and sweet singers of Israel. Any will be met from the west, northwest, or south at Coffeyville, and at Angola from the northeast, or Valeda from the east by notifying William France, Angola, Kansas. A. C. HART.

BISHOP'S AGENT'S NOTICE.

To the Saints of the Southern Missouri district, Greeting:—Inasmuch as our missionary in charge, Elder I. N. White, has seen fit to organize the branches here into a district, we realize that our facilities for more effective and united labor have been greatly increased. This district is composed of the eleven counties over which Eld. H. Sparling has been appointed Bishop's agent. In this district we have fifteen ordained ministers. Of these only three are traveling missionaries, while the rest are branch officers and local ministry. Then let us all, both ministry and laity, with one heart and mind gird up the loins of our strength and press forward to victory. The Lord of the harvest has blessed the Saints with abundant crops, so that those who desire can honor him with their substance, by paying a part if not all of their tithing. Take an invoice of your property now and pay to the Lord the most important debt that you owe, which is one tenth of your real value over and above your ordinary debts to man. If the Saints will do this the poor in our district may be supported without asking the Northern Saints for help. All the ministers should keep a correct report of all their labors to present at the next conference, which is to convene on the first Saturday and Sunday in December at the Burnham branch in Howell county, Missouri.

In gospel bonds,
CHAS. J. SPURLOCK.
FALLING SPRINGS, Missouri, August 6.

BORN.

KUYKENDALL.—At Shenandoah, Iowa, to A. R. and M. Kuykendall, June 24, 1893, a daughter, and named Fern La June; blessed July 13 by H. Kemp and W. Leadingham.

MEREDITH.—Arta Belle, daughter of Bro. James H. and Sr. Bertha F. Meredith, was born February 7, 1890; blessed August 1, 1893, by Elders R. M. Elvin and J. Armstrong.

MEREDITH.—Mary Ester, daughter of Bro. James H. and Sr. Bertha F. Meredith, was born September 12, 1892; blessed July 30, 1893, by Elders W. E. Peak and J. Armstrong.

MEREDITH.—Hazel Evaline, daughter of Bro. James H. and Sr. Bertha F. Meredith,

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was born July 28, 1893; blessed July 30, 1893, by Elders J. Armstrong and W. E. Peak.

MCNAMARA.—At Nebraska City, Nebraska, June 26, 1893, to Mr. Charles and Sr. Ellen G. McNamara, a daughter, and named Eva Gertrude. Blessed at home August 6, 1893, by Elder Robt. M. Elvin.

DIED.

STEEL.—Elder Josiah D. Steel was born in Washington county, Maine, May 22, 1809; baptized March 27, 1872, and died July 10, 1893, at Addison, Maine. Funeral services by Elder Joseph Lakeman.

MASSEY.—Sr. Martha Ann Massey was born August 10, 1840; died July 27, 1893. She came to Camp Creek, Nebraska, with her husband in 1862, where she was baptized in 1867. Her death was caused by being thrown out of a spring wagon on the pavement in Nebraska City. She and her son came in town, the team became frightened and ran down Main street, where the sad accident occurred. She only lived a few hours after being carried to the hospital. Funeral sermon was preached by Elder W. E. Peak.

CLARK.—At Boonesborough, Iowa, July 26, 1893, John, son of Bro. James M. and Sr. Mary Clark. The boy was taken sick about fifteen weeks ago and his illness baffled the skill of the best physicians. He gradually grew worse until death came as a relief for his sufferings. He was aged 10 years, 6 months, and 22 days. Services held at Saints' church, conducted by Elder W. C. Nirk. The remains were laid to rest in Linwood cemetery.

BLAKE.—John Blake was born in Yavil, England, April 10, 1819; joined the Church of Jesus Christ of Latter Day Saints in Llanelly, South Wales, in 1845; left Wales March, 1853, for Utah. He was not satisfied there and left as soon as he was able, and came to California and settled near Petter's station, San Joaquin county. Was baptized into the Reorganization June 19, 1864, at Stockton, California, by Elder Richard Amer. Bro. Blake died February 11, 1893. He leaves a daughter, his wife having gone before him ten months previous.

MORGAN.—At his home in Bevier, Missouri, July 6, 1893, Mr. William Morgan, after hard suffing from a shot wound received in his shoulder, eighteen years ago at Canton, Illinois. His accident disabled him so that he was not as strong as before to follow his occupation as miner. Mr. Morgan was born in Merthyr Tydvil, South Wales. He joined the church in Wales when very young, and suffered much persecution; emigrated to this country early in the sixties, and was rebaptized into the Reorganized Church about twenty-five years ago in Ohio, where he settled till he moved to Canton, Illinois, in 1875, and from thence to Bevier in 1878. Sad to say, he died outside of the church. Cares of the world led him to withdraw himself from the church and kingdom of God. He left behind him four daughters and one son, all married except the youngest daughter, and all in the church. Service was conducted at the house in Welsh by Elder J. T. Williams. A goodly number of relatives and friends followed his remains to the Bevier cemetery.

BRICE.—Bro. George W. Brice was born December 15, 1803, in Clark county, Kentuky; baptized into the Reorganized Church April 28, 1867, at Volcano, California, by Elder J. Howel; died September 21, 1892, at Plymouth, Amador county, California.

MEREDITH.—At Nebraska City, Nebraska, August 4, 1893, Mary E., daughter of James H. and Bertha F. Meredith, aged 1 year, 10 months, and 23 days. Funeral at the residence by Elder Robt. M. Elvin. The attendance was large, as also the cortege out to Wyuka cemetery, where we laid the little one away to await the first resurrection.

THOMASON.—At the home of the parents, at Lebanon, Laclede county, Missouri, July 29, 1893, Miss Lyda, daughter of Bro. and Sr. O. Thomason. Deceased was born October 21, 1874, at Leland, LaSalle county, Illinois. Funeral sermon by Bro. T. R. White, assisted by Rev. Dale of the Christian faith.

COOK.—Harriet Cook, wife of William Cook, and daughter of William and Mary Ward, was born in Cheshire, England, September 26, 1836, died July 27, 1893, at her home in Garner township, Pottawattamie county, Iowa. Interred in Garner cemetery. She united with the first organization when nine years of age, in Poynton, England, joined the Reorganization in 1860. Deceased leaves a devoted husband, three daughters, five sons, a mother, two sisters, and one brother. In youth she took an active part in the cause of Christ, until afflictions of later years prevented her presence where the spirit longed to be. She leaves with her surviving children and friends the memory of all that is contained in the words *home* and *mother*. Service conducted by Elder T. W. Williams.

SMITH.—At the home of Father and Mother Reese, Reese Creek, Montana, July 25, 1893, after a long siege of suffering, Margaret Smith, aged 64 years. Funeral in charge of Thomas Reese; sermon by G. Reese from Hebrews 4: 9.

HOUGHTON,—At the residence of his daughter, Mrs. S. E. Russell, Southeast Grinnell, Iowa, Mr. Moses Houghton. Deceased was born in Lancashire, England, April 7, 1818. In early manhood he came to America. He stopped for awhile in or near Saint Louis, Missouri, where he married Miss Elizabeth Thomas. Soon after that he joined the Church of Jesus Christ of Latter Day Saints in the old organization. When the Reorganization started he joined it. From Saint Louis, Missouri, they moved to Davenport, Iowa, and from Scott county to Jasper county, Iowa. Last January he came to Grinnell, Iowa, to visit with his relatives, and on January 29 he was stricken with the disease that caused his death. Three boys and two girls and a sister are left to mourn their loss. The mother passed away nearly twelve years before the father. He died in full faith and hope of coming forth in the first resurrection.

DAVIS.—At his home in West Newton, Friday, July 14, 1893, Elder John X. Davis. Deceased was born in Camarthanshire, South Wales, March 1, 1821. Two sisters survive him. He was married to Miss Mary Jones. Two children were born to them, who died in their infancy. In 1856 they came to America, and located at Newton, Iowa. On May 10, 1862, he joined the Reorganized Church and was a faithful worker till God called him home to meet the loved ones gone before. His loving wife preceded him some two years. The services were held at the residence in charge of Elder W. C. Nirk, of Rhodes, Iowa. The remains were laid to rest beside his companion in the Newton cemetery. A large assemblage showed the esteem in which our brother was held as a citizen and Christian man.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report	$698 38
Sr. B. Haws, Utah	5 00
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C. B. Moyers, Colo.	1 00
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Mary E. Jamison, Colo.	1 00
Ella Brannan, Colo.	2 00
Celeste Etzenhouser, Colo.	2 00
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ITEMS OF INTEREST.

ROME, Aug. 5.—The American Government's official recognition of Mgr. Satolli is expected soon.

The Nuncio at Paris reports to the Vatican that there is little likelihood of any great number of Republican Catholics being returned in the French elections. This is believed to be the reason why the Pope abstained from sending a recommendation of the Catholic electors to vote for the Republicans.

PARIS, Aug. 7.—Inasmuch as the Behring Sea arbitrators have not asked the agents of either power to furnish additional evidence relating to the question of regulation it is inferred the decision of the court will be against England, as it has been arranged that if evidence was sought at all it would follow a decision on the question of jurisdiction favorable to England.

Russian newspapers show great irritation on account of the tariff action by Germany. They feel convinced of Russia's ability to hold its own in the struggle, but fear that prejudice aroused on both sides may engender a state of excitement likely to create dangerous political antagonism.

ZURICH, Aug. 7.—The International Socialist Congress opened in this city to-day. The morning session was taken up with a discussion of the question of procedure and the appointment of an Executive committee consisting of two delegates from each nation represented. The afternoon was devoted to public demonstration. The delegates, with 12,000 Swiss trades unionists, marched in procession through the principal streets to the Schulplatz, where a mass-meeting was held, addresses being made by several speakers.

ROME, Aug. 7.—It is officially announced that between noon Friday and noon Sunday twenty new cases of cholera and thirteen deaths have been reported in Naples and three new cases and one death in Rome.

BUCHAREST, Aug. 7.—Cholera has broken out in the garrison at Soolina.

LONDON, Aug. 4.—The Paris correspondent of the *Times* says nearly one third of the town of Port Louis, the capital of the Island of Mauritius, was destroyed by fire July 23. Eight streets were burned, including the Rue de la Chausse, the principal commercial thoroughfare, on which were located the offices of the leading French and English merchants. About 200 houses, most of which had withstood the great hurricane of 1892, were consumed. The loss amounts to more than 1,000,000 rupees.

LONDON, Aug, 4.—A dispatch from Bangkok says nothing has been done yet to carry out the presumed instructions to the French officials to raise the blockade. Residents are still anxious. The opinion is that Rear Admiral Humann is receiving orders through Saigon, which the forwarding party is delaying in the hope that events may enable France to increase its demands.

The Bangkok correspondent of the *Times* telegraphs:—

By Admiral Humann's command the Captain of the French gunboat Lion has made an unreserved apology to Capt. McLeod of the British Cruiser Pallas for having steamed down with crew at quarters and guns out upon the Pallas, which was lying outside the blockade line. Capt. McLeod's prudence and coolness alone averted an armed conflict. This and another similar instance of the Lion's conduct justified the Pallas in preparing to prevent being taken at a disadvantage.

SAIGON, Aug. 8.—Two hundred and fifty

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French sharpshooters and marines have left this place en route to Chantibun, the town near the Gulf of Siam which the French are to occupy temporarily in accordance with the terms of the supplementary ultimatum recently accepted by the Siamese Government.

BERLIN, Aug. 3.—In consequence of reports from New York showing an advance in the price of wheat the prices of grains here have generally risen from ¾ to 1 mark.

The Russian *Grashdain* asserts that the government has decided to refuse to the Finnish permission to subscribe for the construction of the Finnish Norwegian railway, as the Foreign Office at St. Petersburg expected a revolution in Norway and the declaration of a republic. The Radicals, says the *Grashdain*, are purchasing and importing arms largely and are preparing for an insurrection.

ST. PETERSBURG, Aug. 3.—At the town of Birsk, in the Government of Orenburg, 180 houses were burned. Seven persons were killed and a large number were injured. Among the buildings destroyed were the city hall and the Catholic church.

Rumor has had it that the great strike of coal miners that began July 28 has been settled. These reports, however, are not true. The price of coal is rising in consequence of the strike and this fact is causing a suspension of work in many factories in Lancashire and Yorkshire. It is estimated that fully 500,000 hands who depend on mining, shipping, and manufacturing for their living have been thrown out of work through the strike.

ROME, Aug 3.—The efforts of the government to stamp out the phylloxera in Northern Italy have led to serious conflicts with the peasants. The Minister of Agriculture with the view of stopping the ravages of the pest, recently ordered the destruction of vineyards covering a large area in the Province of Novara. The peasants, losing employment through these steps, began to riot. Many were injured in conflicts with the police and a large number arrested. Troops have been sent to the scene of the disturbance.

VIENNA, Aug. 9.—Earthquakes were felt in several districts in North Styria yesterday morning. Several buildings in different parts of the affected districts were damaged by the shocks. No loss of life has been reported. Saturday there was a cloudburst in the vicinity of Gratz, the capital of Styria. The mountain streams almost instantly became raging in torrents and the waters swept down into the valleys doing great damage. A large number of people were drowned. Many head of live stock were carried away in the floods and much property was destroyed.

GUTHRIE, Okla., Aug. 9.—A government official, who has just returned from a trip among the boomers along the Kansas line of the Cherokee Strip, reports great destitution and suffering among the people. Even their live stock is dying, some from Texas fever and some from hunger, the hot weather having burned up the Kansas grass. Hay is held at an enormous price and a patrol of soldiers prevents the people from pasturing stock on the abundant grass on the strip.

EL RENO, Okla., Aug. 7.—Great preparations have been made for the entertainment of the Statehood convention here to-morrow. The convention promises to be one of the largest and most enthusiastic ever held in the Territory. The sentiment is overwhelmingly for Statehood at the earliest possible moment. A constitutional convention will doubtless be the outgrowth of the present meeting, at which a resolution will be prepared and presented to Congress. The east side of the Territory is in favor of one State composed of Oklahoma and the Indian Territory, but the great majority of the men of Oklahoma see the impracticability of this, and think the inclusion of the five civilized tribes will prevent early action by Congress.

CITY OF MEXICO, Aug. 3.—There is a project here to unite all Latin-American nations in a monetary league to resist the depreciation of silver. Public opinion here would favor entering into a monetary league with the United States, transferring the trade of Latin-America largely to Americans, only asking on the part of the United States a freer entrance of raw material.

CITY OF MEXICO, Aug. 4.—There is good authority for the statement that the Bleichroeders, the German bankers, have offered to take up the October coupons of the interest on the Mexico foreign debt, amounting to $2,000,000, Mexican money, and that they will probably arrange for the payment of the year's deferred coupons.

NEW ORLEANS, La., Aug. 9.—A private dispatch received here to-day from Pensacola says yellow fever has been officially declared to exist there.

MONTREAL, Aug. 3.—The Hon. Mr. Laurier, Liberal leader in the House, addressed a joint rally of the Liberals of La Prairie and Napierville counties at St. Constant to-day. He declared for reciprocity in everything with the United States and was not afraid of Canada maintaining its own in open competition with the world.

NEW YORK, Aug. 9.—L Von Hoffman & Co.. will ship $500,000 gold on the steamship Lahn, leaving Southampton to-day, and Heidelbach, Ickelheimer & Co., $500,000 on the same vessel. The last named firm will also ship $500,000 on Saturday's steamer. This makes $5,000,000 on the way to this country. Kuhn, Loeb & Co., have secured $500,000 more gold in London, making their shipment to-day $1,000,000.

WICHITA, Kans., Aug. 9.—A disastrous flood prevails in the Canadian River owing to the heavy rains in the Pan Handle country. Two hundred and eighty feet of the Santa Fè railroad bridge at Purcell, I. T., have been washed away and the river is rising. No freight can be transferred either South or North, and all the road's passenger business has been transferred to the 'Frisco from Texas points. It is reported that many settlers in the bottom lands will suffer heavy losses.

NEW YORK, Aug. 8.—Arrangements have been made for a parade next week of the unemployed. Christopher Evans, Secretary of the American Federation of Labor, said tonight that he estimated that 100,000 men were out of work in this city. This included non-union men as well as men in all the various organizations.

ZURICH, Aug. 8.—Yesterday's session of the International Socialist Congress was marked by a great deal of excitement. First there was a heated debate on the question whether Anarchists and Independent Socialists, duly certified as delegates, should be permitted to attend the congress. Mr. Cahn of the United States advocated the exclusion of the French and Duch delegates. Finally a resolution was carried to admit delegates only from societies recognizing the necessity of the organization of labor concurrent with political action. The adoption of this resolution, which was tantamount to the exclusion of the Anarchists, led to a great uproar. The avowed Anarchist delegates positively refused to withdraw. Several of them had to be ejected by force.

NAPLES, via Paris, Aug. 9.—A correspondent to the *American Press* reports the cholera situation as follows: Deaths from cholera here have averaged thirty daily for more than a week. It is impossible to learn the number of sick, because they hide themselves. The number of patients in the hospitals is not published either. This is unfortunate, as those who recover in their houses spread the disease more effectively than those who die.

The authorities do not admit the existence of cholera. The United Kingdom of Italy, from the government of Rome to the small officials at Naples, is engaged in a conspiracy to conceal the truth. The population of Italy this year has shown a greater tendency than ever before to move to America by way of Naples. Forty thousand had gone by June. A thousand have left since the outbreak of cholera in July. They were isolated for five days, bathed, vaccinated, and disinfected. The Massillia, Cashmere, and Weser are now carrying these carefully prepared immigrants to New York. The Hesperia of the Anchor line, with 400 on board, has now commenced its isolation in the harbor, and its passengers will be bathed, vaccinated, etc., Monday. The immigrants have been in a mutinous condition at what they call the outrageous conduct of the American Government in quarantining them in their own country. The Crown Prince of the North German Lloyd line will sail next with about 500 immigrants.

France has just announced that it will not give a clean bill of health to ships from Naples. Greece has established a quarantine.

There have been 6,666 deaths from cholera in Mecca and 2,318 in Jedda since the present epidemic broke out.

ODESSA, Aug. 4.—The government is closing all schools in the south of Russia on account of the prevalence of cholera. Twenty doctors have gone to the Caucasus, fourteen to Kief, and ten to Podolia.

The financial depression throughout the United States continues; many failures are reported daily. Congress is in session and is expected to give the situation early and special attention.

Revolutions have been prevented by arrests in Columbia and Venezuela.

A battle in Samoa on July 8, has put down the rebellion against King Malietoa.

NEW YORK, Aug. 11.—Two more passengers on the Karamania, from Naples, were removed from Hoffman island at noon to-day to the hospital at Swinburne island, both showing choleraic symptoms. They are Antonio Lauriti, aged fifteen years, and Antonio Carlene, aged fifty years. There is no doubt that the cases developed yesterday were Asiatic cholera.

ROME, Aug 11.—A severe earthquake has occurred along the Italian Adriatic coast and it is believed that there has been a large loss of life.

AS IT WAS WRITTEN.

The Scriptures were first written on skins, linen cloth, or papyrus and rolled up as we do engravings. The Old Testament was written in the old Hebrew character—an offshoot of the Phœnician. It was a symbol language, as written, having no vowels. The consonants were only written and the vowel sound supplied by the voice. The words ran together in a continuous line. After the Hebrew became a dead language vowels were supplied to preserve usage, which was passing away. After the Babylonish captivity the written Hebrew was modified by the Aramaic and schools of reading taught the accent and emphasis. Then came the separation of words from each other, then division into verses.—*St. Louis Republic.*

The river of God is full of water; but there is not one drop of it that takes its rise in earthly springs. God will have no strength used in his own battles but the strength which he himself imparts; and I would not have you that are now distressed in the least discouraged by your sorrow; and your emptiness is but the preparation for your being filled, and your casting down is but the making ready for your lifting up.—*Selected.*

Good resolutions are good things to form, provided they "are well lived up to," as Mrs. Partington said of the doctrine of total depravity. But it is not so much in the forming of the resolutions as in living up to them where the benefit comes in. Remember this, friends, when forming your New Year's resolves.

'Tis not the dying for a faith that is so hard, it is the living up to it that is difficult.

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THE INSTRUCTOR.

Elder G. T. Griffiths' book, The Instructor, will be on sale about August 1 next. The work, as announced by him, is a compendium of the Faith and Doctrine of the Church.

Forty-three Scripture subjects are presented with evidences from King James' translation of the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

Historical Evidences

From the writings of the Christian Fathers and from Modern Theologians are also given; the historical matter following the scriptural.

Two chapters, "Items of Interest" and "Memorable Events" of the past and present ages are included, also a good engraving of the author. A book similar in size to the Compendium.

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The revised price list of Tracts will interest all who wish to distribute the printed word where the ministry have not been, or where it is desired to follow up their efforts.

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This readable work presents an interesting narrative of many events connected with the rise of the church. Much important matter not elsewhere recorded is given in the plain unvarnished language of the author, the mother of the Prophet, herself an eyewitness to many of the important occurrences in the history of the trials and persecutions of the early Saints from 1827 to 1844.

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AF

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"Min Sjæl finder Behag i Hjertets Sang: ja, de Retfærdiges Sang er for mig en Bon, og den skal blive besvaret med Velsignelse paa deres Hoveder." Aabenbaring af Juli 1830.

A compilation of three hundred hymns in the Danish language by Elder Peter Anderson, of the Danish mission, formerly editor of *Sandheden's Banner*.
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The poetical works of David H. Smith, youngest son of the prophet, Joseph Smith. It contains upwards of one hundred of the author's best compositions, many of which are excellent poems of a high order of merit; all containing sentiments of exalted type, and of true religious spirit. The author was gifted as a hymn writer and employed his talent in the production of sacred psalms and other sonnets of an elevating, inspiring uature. His sacred numbers are general favorites, and much used in the song services of public worship.

The book contains 194 pages. Elegantly printed, bound in cloth, stamped, gilt edges; price $1.50—an excellent birthday or holiday gift book.

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By Elder Wm. H. Kelley. New, Revised, and Enlarged Edition. It contains 421 pages of closely written matter, with autograph and likeness of the Author, and is printed in good, readable type, with neat binding. The work is a library within itself; a marvel of trenchant criticism and logical deductions from historical facts; a key to the right understanding of the Bible and modern diverse systems of faith and worship. It discusses the issues of theology that are to the front to-day. It treats largely of *Ministerial Authority* as associated with the Melchisedek and Aaronic Priesthoods, and the Ideal Church of New Testament times is conspicuously set forth in striking contrast with the creeds and systems of church building since the days of the Apostles. Also the claims for the Restoration of the Gospel at a later day than the Apostolic age are critically examined in the light of prophecy and history, which is a subject of great moment to men of every faith. A historical *resume* or brief is also inserted of the rise and development of the "apostate church," and an exegesis of the 29th chapter of Isaiah, the revelation of the "sealed book." Also the origin of modern churches and creeds, etc.
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FANATICISM.

M. M. MANGASARIAN lectured before the Society of Ethical Culture on "What Is Fanaticism?" Among other things he said:—

Fanaticism is the wicked daughter of a virtuous mother. Enthusiasm wedded to love gives birth to religion. Enthusiasm wedded to hatred begets fanaticism. It is the same sweet-scented flower becoming honey in the bee and poison in the serpent. When a musical instrument is out of tune and has suffered some internal disarrangement it shrieks whenever any of its keys is touched. That is the way the fanatic expresses himself on any subject—he shrieks. The faculties of his mind are "jangled and out of tune." Fanaticism is an infection of the mind; it spreads like the smallpox. Paradoxical as it may seem, there are fanatics of science, of social reform, of education and charity as well as of religion. The fanatic is a narrow man, whether he be a priest or a philosopher. He has one way of believing, and he denounces every other way; he has one way of thinking, and he has no tolerance for any other; he has one way of doing charity; he has one panacea, and it alone brings cure, it alone is orthodox medicine. Philosophy, too, has its fanatics. The French Revolution passed through a period of philosophical fanaticism, with Robespierre as its high priest. In the name of tolerance he became a tyrant; to maintain freedom he became a fanatic, and on the blood-stained stage of the revolution he masqueraded as the incarnation of liberty, with the hangman's cap on his head. The atheistic fanaticism of Marat, St. Jude, and Robespierre was as frightful as that which inspired the massacre of St. Bartholomew or the hanging of Jean Calas in Toulouse. The so-called liberal thinker, who has nothing but contempt and scorn for anyone who can believe in the thing which he rejects, who scoffs at opinions which others hold sacred, is as far from the true philosophical spirit as the bigot is from the true religious spirit. I hear young men say, "I am an agnostic; I am an infidel." What! so young and you have solved the great problems and penetrated the mysteries of life? Is there no modesty left on earth? It is this conceit which makes the fanatic, strips him of his humanity, dries in him the milk of human kindness; narrows his hospitality and openness to new influences, and inspires him with a devouring vanity. Fanaticism is a rage against which religion, reason, humanity, science have often proved helpless. When a man unsheathes his sword or lets fall the word of sneer and bitterness from his lips, or resorts to force to satisfy the rankling spleen and spite in his spirit, he sinks to the lowest depth of inhumanity.

The ambition to convert the whole world to our mode of thinking, to force our stamp upon all creeds, is the principal source of fanaticism. It is this zeal for proselytism, to make others bend their necks to our idols, to wear our badge, to pronounce our "shibboleth," to keep our "day," which communicates an unhealthy turbulence to the passions. Castel, the Jesuit, hurried to the bedside of Montesquieu; others surrounded Voltaire in his dying hour; others, again peeped through keyholes to see and hear the end of Thomas Paine in order to announce to the world that the unbeliever died in great agony or that he died confessing his mistake and receiving baptism. The fanatic has tasted the pleasure of hating and he makes religion a pretext to carry his venom and vengeance into the next world. The cannibals roast and eat their enemies here on this earth—the fanatic not only persecutes his enemies here but also beyond the grave. He perverts religion to accommodate it to his prejudices. "Turn or burn" is his gospel. Such a belief holds the torch that lights the path to murder. The barbarous doctrine excites the barbarism of the believer.

Pride is another source of fanaticism. Humility is the proof of genuine culture. Socrates, the father of philosophy, said, "I know one thing; I know that I know nothing." How could such a spirit be fanatical? What is fanaticism but "drawing men from extensive surfaces toward some one vortex of delusion?" What is religion but opening every pore of the body and of the mind to the light, until our whole nature becomes infused with the sun? There is nothing so ridiculous as pride. "Every man," says Pope, "has just as much pride as he wants understanding." The smaller a man is the more he thinks of himself; the more he thinks of himself the more he hates others. Pride is a madness. There are men who subject themselves to every form of physical and mental suffering, who mar and mutilate their bodies that they may satisfy their vanity. They boast of their gashes and scars.

I do not know which to consider the greatest evil—fanaticism or indifference. It is true that a great deal of the tolerance of our times is nothing but indolence of disposition. Indifference is almost without exception closely allied to selfishness. The indifferent man is also a hypocrite; he wants his indifference to pass for tolerance. Tolerance is without moral value, if it be born of an indolent heart. But if you have a cause in which you believe with your soul, for the support of which you give of your substance, and if at the same time you are willing to invite competition, to challenge fair comparisons, to weigh different claims, to test all ideas, to listen to new prophets, believing in your inmost heart that truth has nothing to fear from discussion, then you have the spirit of tolerance; you have enthusiasm without fanaticism; then the truth on your lips is not a lie in your heart. The true grandeur of liberalism consists in respecting, for ethical and philosophical reasons, the opinions of others, for every opinion is an expression of that infinite variety in which truth has clothed itself at the various stages of evolution, for every opinion, however crude, expresses the hunger and thirst of man for the truth. True tolerance and brotherhood come with ethics. Fanaticism is a building that tumbles to the ground as we widen its foundations. Theology and philosophy are largely matters of opinion; ethics deals with life. Theology and philosophy are the bark, the branches, the fibers, the foliage; ethics is the fruit. When the spirit triumphs then the lily will not vilify the rose and the violet, because, though they are not white like the lily, they are just as pure. "I believe," says theology; "I think," says philosophy; "I live" says ethics. To those who live out what they know more shall be revealed—this is truth of truths.

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A charge of heresy has been preferred against Dr. John Campbell, Professor of Church History in Montreal Presbyterian College. His heresy is similar to that of Dr. Briggs.

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, August 26, 1893. No. 34.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, August 26, 1893.

CONTENTS:

EDITORIAL:
Confessional Communications.....533
Mediumistic Writing.....533
He Ought to Know.....534
The Eastern Reunion.....534
Questions and Answers.....535
Crisis in Economite Society.....535
MOTHERS' HOME COLUMN:
The Helping Hand.....537
Prayer Union Subjects.....538
LETTER DEPARTMENT:.....539
ORIGINAL ARTICLES:
Those New Societies.....542
Knowledge to Increase.....543
Church History, Conference Resolution Thereon, Obedience to Counsel.545
SUNDAY SCHOOL ASSOCIATION:.....546
MISCELLANEOUS:
Donations for Independence Church and Reserve Fund.....546
Reunion Notice—Western Tennessee.547
Conference Notices.....547
Items of Interest.....547

CONFESSIONAL COMMUNICATIONS.

A JUDGE of the Court in England has of late made a decision in the trial of a case in which the sacredness and inviolability of communications made in the confessional were involved, that such communications must not be withheld in an inquiry before the court but must be divulged upon demand.

This is, of course, an innovation upon the old time theory that any communication made to a clergyman in the confessional must be held sacred and could not be required to be told either in court, or out of it, being held as if such confession were made to God, over whom as a witness earthly courts had no jurisdiction.

The sacredness of the act of confession to a minister in the confessional is, like the confessional itself, a relic of the Jesuit rule in the Romish Church, and doubtless sprang from the claim made by the church that it not only held rule in a spiritual sense, over men; but also held political rule upon the proposition that the spiritual was superior to the temporal and should therefore dominate. It did not suit the idea of complete supremacy that the church claimed, that the knowledge of men and their acts derived by the priests from the secrets of the confessional should be subject to the inquiry and judgment of earthly courts of justice; hence the injunction of secrecy supposed to be put on the clergy.

The supremacy of the church over state has become a thing of the past, and with it must go, sooner or later, the concomitants that made it at any time possible, which necessarily includes what have been known as the secrets of the confessional. The church no longer supreme in human governments must not shelter crime, or that which perpetrates and perpetuates human wrongs, by the claim of sacredness for the secrecy of human confessions made to human confessors alone.

It seems to us that this is one of the most effectual blows that has yet been struck at the alleged evils of the Catholic confessional. The holding up of the horrors of the confessional, the sickening details of its alleged immorality the result of a willful and wicked divergence from the professed purpose of its institution, by dissenting and protesting church disputants, has so much the character of church partisanship and hate in it that the object of those thus attacking it has not yet been reached, nor can it be so accomplished. But, the practical taking from the confessional the sacredness claimed for it; and the opening of the secrets of it to the light of day in the courts will, if such a rule becomes universal, have the effect to shut the doors of the confessional, take from the priest his function of sitting as the conscience of God to hear the penitent and absolve, or pronounce malediction against the evildoer; for few will care to confess to one who may be called and compelled in open court to give up the knowledge won in secret.

One clergyman upon being asked his opinion of the decision said: "I will suffer fine and imprisonment for contempt of court, before I will betray the secrecy of the confessional."

Many years ago the only ones who might in safety betray the sacredness of the confessional were the father confessors themselves, who for the sake of the supremacy of the church, and in pursuit of the heretic in the affairs of either the church or the state, might use before the Inquisition the knowledge gained in the supposed sacred secrecy of the confessional to brand the heretic and insure his conviction and death. There was in this no risk; the Inquisition was the church, the creature of its temporal success, its instrument, the priest gave up his secretly acquired knowledge to the church as a duty; the victim perished and the knowledge of his betrayal perished with him. It is seemingly fitting that the superstructure of church supremacy being down, one of its strong adjuncts should not be left standing.

We have expected that in the lapse of time and the passing of events this particular pillar in church spiritual architecture would be attacked in the way of the courts of the land, as a natural sequence; and we are not now surprised that a judge has been found to give a decision adverse to the church confessional. It remains, however, an open question whether the movement is permanent, or spasmodic. We think that as revolutions are said not to go backward but forward, the hope may be indulged that the reasons which led this individual judge to decide as he has, may become the common understanding of his fellow judges on every bench, and this relic of religious bigotry and consequent tyranny may be added to the legitimate results of church disestablishment.

The fact that clergymen, especially of the Catholic Church, will refuse to testify to what has been told them in the confessional and suffer fine and imprisonment for contempt of court because of this refusal, will not seriously retard the onward sweep of the movement; for the reason, that there will be many whose duty to the State will enforce upon them the necessity of yielding to the compulsion of the courts; and with these as examples others will follow. Besides this, the fear of possible betrayal by a confessor should occasion arise, will put a wholesome restraint on those who go to confessional. Of course, neither the courts, nor the general public could care for the details of the ordinary confessions made to the confessors; but in those cases where the interests of justice and humanity would be conserved by statement openly made of what was secretly confessed, both the courts and the public would have an interest.

MEDIUMISTIC WRITING.

MR. W. T. STEAD, in a new journal called *Borderland*, in writing upon the writing of mediums, or as he is pleased to call it automatic writing, states:—

In publishing the following record of how it was I began to write automatically, with illustrations of the nature of the communications thus written, I do not venture to dogmatize as to the cause of this strange phenomena. The reader can form his own opinion as to how the messages were produced. He may decide that they were the product of my subconscious self. He will not, I am sure, accuse me of writing them

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consciously when I state, as I do, that all these communications were written by my pen, held in the ordinary way by my right hand without any conscious direction by my mind, or without any knowledge on my part of the nature of the message which was written down. Whether my hand was directed by the intelligence of one deceased, or by a living person, or by my subjective self, I did not control it. I rested the point of the pen on the paper, and the mysterious force did all the rest.

HOW THE WRITING COMES.

These communications come to me at all times and places, but their arrival depends almost altogether upon my own volition. That is to say, unless I take a pen or pencil, make my mind passive, and wait for the message, I do not receive any communication any more than I should receive a telephonic message if I never went to the telephone. The analogy between the method of communication and the telephone is very close, but with this difference—in this system it is always the recipient who rings up, so to speak, the transmitter at the other end of the line. Possibly, others may have a different experience. But I am never rung up by the invisibles. They do not seem to have any means of communication with me when I am alone unless I first place my hand at their disposal. They often complain, when I have been too busy to let them write for some time, that I have never given them an opportunity of addressing me.

The modus operandi is of the simplest. As a rule, I write best automatically when I am alone, but I have had many messages when a friend has been with me. My hand writes almost invariably when it is disconnected, so to speak, from my conscious brain. Not that it will always write what is sought. Often it will merely communicate a few words, with an intimation that no more writing will come just then. On one occasion, when I met a small circle in the West End, my hand refused to write anything the first two attempts, and when a third and final attempt was made later it only wrote: "It is time that this seance should cease," the alleged reason given by the invisible being that it did not like the influence of another invisible controlling an automatic writer who was present.

I hold my pen in the ordinary way, but when the writing is beginning I do not rest my wrist or arm upon the paper, so as to avoid the friction, and to give the influence, whatever it may be, more complete control of the pen. At first the pen is apt to wander into mere scrawling, but after a time it writes legibly. Unlike many automatic writers who write as well blindfolded as when they read what they write as they are writing it, I can never write so well as when I see the words as they come.—*Pittsburg Dispatch, August 2, 1893.*

Mr. Stead seems careful to state that he does not exactly determine how the writing is produced; but that he puts himself in the position to be controlled and the writing results. Yet he does state that the communications arrrive almost altogether upon his own volition.

It is this weird uncertainty about the authority of this control that marks its mischievous nature, as we think.

Almost the first requirement made of those who seek for the truth of spiritualistic manifestations, is this one of becoming the passive subject of whatever occult force, the will of other minds living, or dead, the unconscious flesh, or the devil, or spirits who have or have not had earthly existence; nobody knows who, or what. In this there is to us great danger.

Mr. Stead's experience in the paragraph beginning, "the modus operandi," is almost identical with what passed under our own observation at the time manifestations were occurring at and near Nauvoo in the fifties, and the almost absolute unreliability of the things communicated, the strange disregard of place, time, circumstance, and character of the persons making inquiry and seeking tests, gave token that the elements controlling the forces were either carelessly or wickedly mischievous, if they had ever attached to humanity, or were Satanic in fact. It is a dangerous experiment for any sentient, responsible being to put himself voluntarily at the disposal of unseen and unknown powers confessedly at war with the things known and acknowledged by most men to be sacred and of the truth. Personally we do not feel disposed to become the plaything of wicked, mischievous, or ignorant spirits, or possibly the devil, to hunt after the immortality of man, already declared in the revelations of God to man.

As for conversing with the angelic messengers, if God chooses to send them, he knows his children are ready to see and hear them; and does not ask them to become the passive sport or instruments in uncertain and unreliable hands.

HE OUGHT TO KNOW.

THE New York *Herald* credits Rev. Thomas Dixon, Jr., with uttering the following, recently:—

The sad fact is forcing itself on the hearts of many who love the Lord that thousands of the churches in our centers of life are to-day practically dead. Many of them have become mere social clubs or cliques, and others are apostles of the gospel of geography—they believe in moving.

We are convinced of their practical death, from the fact that they are so still. There is no motion, movement, stir, about them. They never have a sensation. In proportion as people are dead, they are free from sensations. Christianity is a sensation. Christ was a sensationalist. He spoke in a sensational way on sensational themes. These churches need a sensation to do them good; any sort of a sensation—for a change.

They show that they are dead by the fact that they have no ear to hear, no heart to pity, no arm to save the struggling, suffering thousands who surge about their doors. Fashion and pride and wealth have corrupted them.

We know that many of our churches are dead, because they have dead preachers. There are fewer Methodists in this city to-day than there were twenty years ago, fewer Baptists than twenty years ago, though in that time the city has practically doubled its population. The brethren have been busy keeping the faith. They have spent their energy in silencing men who do not follow after their sect and manufacturing preachers who wear the collar of certain creeds. When the victim begins to grow, the collar being made of immovable material, he is of necessity choked to death. You can go by some of the churches to-day and hear the preachers wheeze.

It may be just possible that the churches referred to have been plying the "sensation" game till it, too, has become monotonous. Whoever hopes to hold out long on that line, must have infinite variety at his command. For years it has been the rule to put phenomenal men to the front, and even crude eccentricity and vulgar swagger has been drawn upon to patch out the career of much that has been doing service for religion in this generation.

If Christ was "a sensationalist," it might be well for the churches to vary their proceedings a little by offering some of the characteristic features of his sensation to the world. One thing we can safely promise and that is, by so doing they will produce a "sensation" that will last till the world has joined the funeral cortege and chanted the burial refrain over the last creed now known to man.

THE EASTERN REUNION.

NEWS from the Plainville reunion is contained in the following items from some of the eastern press. The following is from the Providence, Rhode Island, *Telegram* of Sunday, August 13:—

PLAINVILLE, Mass., Aug. 12.—A pleasant appearing, elderly man, of average height, rather thick set, with a full gray beard covering a kindly face, marked by evidences of strong individuality, accompanied by another gentleman, walked into the camp of the Latter Day Saints late this forenoon. The elderly gentleman was Joseph Smith, president of the church, or leader of the Mormons, as he is perhaps better known to the public in general. His companion was Bishop E. L. Kelley, of Iowa, the Presiding Bishop and manager of finances.

Mr. Smith started East from his headquarters at Lamoni, Iowa, some time ago, but stopped at various places on the way. He arrived in New York last night and there took a boat for Boston, whence he came to Plainville. He has not been in the best of health, and this trip is mainly for rest. He is expected to remain here in camp all next week and until the meeting closes a week from Sunday. He will preach to-morrow morning at 10:30 and possibly in the afternoon or evening.

A *Telegram* reporter had a pleasant chat with President Smith shortly after his arrival. He is a pleasant man to meet, perhaps as much as anything because of the frankness characteristic of westerners. At the same time a strong individuality and sense of leadership is evident. He is a man about sixty years of age, having been born in Kirtland, Ohio, in 1832. The original prophet, Joseph Smith, founder of the Mormon Church, was his father. The present Joseph was destined by his father to become the leader of the church at his death, but although the father died in 1844, it was not until 1860 that the son came to his leadership, because of the trouble which is historically recorded. Therefore the present Joseph has been preaching and leading the church thirty-three years.

"We number now about 30,000 people, with our stronghold in Iowa, but we have churches in England, Australia, and on the Society and Sandwich Islands. There are over four hundred churches. The church was organized by Joseph Smith and others in 1830 in Western New York, but soon moved to Ohio. Being driven from there the people scattered, only to gather again in 1839 in Illinois, and there they remained until after father's death. Our first conference was held in Illinois in

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1852. In this same year Brigham Young and his followers publicly announced polygamy and moved away to Utah, although a settlement had been made there in 1847.

"The Book of Mormon, which we believed then and now, prohibits polygamy, and Young had to change its teaching to get around it."

This Book of Mormon, Mr. Smith explained, is a history of the original settlers of this continent, the forefathers of the American Indians, a people whom it is claimed populated the country from New York to Peru. "This book is the recording of the revelations of God to these people at the same period Christ was present around Jerusalem," said Mr. Smith. "It does not conflict with the Bible. We found our religion on the Bible with the Book of Mormon in second place."

There are a number of Rhode Island people at the camp. Sunday and next week are expected to be the big times with the presence of the church leaders. A large attendance is expected to-day, which will be specially devoted to Sunday school work, with a concert at 5:30 and services at 10:30, 2:30, and 7:30.

The North Attleboro *Chronicle* of the 12th has this to report of the proceedings:—

Apostle W. H. Kelley, one of the prominent men of the Latter Day Saints, preached a good sermon at the grove last evening taking for his topic "Preach the word." He was listened to by a large audience and given close attention.

The speaker defined preaching the word as identical with preaching the doctrines as laid down in the New Testament. The apostles foreshadowed the time when men would not accept the sound doctrine, said he. The nonacceptance of some of the doctrine preached nowadays is indicated by the disruption in some of the churches just now. There is a dislike to come back to original Christianity as revealed by the word as found in the New Testament.

He argued as to the great demand of our times, and referred to the unsettled condition of the business world. He urged the idea of preaching the pure and acceptable word. He quoted passages from the Book of Mormon that condemned polygamy, and scored Brigham Young very severely, who, he said, was a backslider who had substituted his own ideas for established truths, and laid aside correct ideas and the Book of Mormon like a last year's almanac. He spoke for an hour and a half.

Yesterday afternoon H. J. Davidson took for his topic "God's Revelations through the ages." He is a clever artist and used the blackboard to illustrate as he went along. He is a pleasing speaker.

G. H. Gates and R. Bullard led the meeting this morning, which was a very interesting one.

Bishop E. L. Kelley and Joseph Smith are expected to-day. There will also be some arrivals for Sunday.

The programme to-morrow will be devoted to Sunday school exercises, which will be of an interesting character. In the afternoon and evening there will be preaching with a Sunday school concert at 4:30. It is expected that to-morrow will be the biggest day, and a good many people are expected.

QUESTIONS AND ANSWERS.

Ques. — A man being ordained a priest and elected acting priest of a branch, and after a time the branch wishing to release him or he wishing to be released takes action in this wise: "Resolved that Bro. —— be released from the office of priest." Does he not still hold the priesthood? and should not he be reported as priest of said branch? We have a case of that kind; a brother when he was released as acting priest by the aforesaid resolution thought it meant, by the wording of it, that he ought to report himself as a member only. He being secretary did so report, hence the question.

Ans. — Whether the action of the branch contemplated simply the release of the brother as priest *of the branch*, or a release entire from the office of priest in the church, does not appear. It would remain with the branch to interpret and state its action plainly. However, we understand that priesthood once bestowed remains with the individual who receives ordination accepting its obligations. The church can, for cause, silence one from acting in the priesthood, or refuse to sustain one in an office, but cannot remove priesthood, which God only can bestow. The following action of the Twelve and the Seventy at last General Conference is applicable in this instance:—

Resolved, That in our opinion priesthood is given of God and cannot be removed by any human tribunal or body, but the church may impose silence, for cause, upon its ministry, by which silence the right to officiate for the church is taken away and the one so silenced is restricted from officiating in the office in the priesthood to which he may have been ordained, and can exercise no prerogative except as one of the laity, while this disability remains upon him.

A man might of his own accord resign any office and be reported as a layman. He would still be accountable to God for his priesthood however.

Q.—Why is the commandment of Christ concerning the washing of feet (See John 13: 14) not observed as an ordinance of the Church of Christ now?

A.—The ordinance of washing of feet has been observed in this dispensation, and will be observed again, in proper time. The commandment referred to in John's Gospel is a commandment to the ministry, not to the laity. This will be seen upon a careful reading of the chapter. Read in this connection Doctrine and Covenants 86: 45, 46.

Q.—If Jesus condemned the people for holding festivals, sociables, gymnasiums, tableaus, etc., (John 2: 14–17,) is it right for the Saints to resort to such measures (in the house of the Lord) to gather money?

A.—This question is based upon an "if," and as stated, assumes that Jesus in the passage of Scripture cited condemned the people for holding "festivals, sociables, gymnasiums, [light gymnastic drills, etc., we suppose are meant] tableaus, etc.;" but we suppose the questioner means to ask if such should be held in church buildings, houses of worship. The following from the Quorum of the Twelve was adopted by the General Conference of 1892 as the sense of the body concerning the matters referred to:—

The young, middle-aged, and aged, are alike under obligations to shun the evils of the world, and adhere to the teachings of the word of God. They are not their own, but having been "bought with a price," they belong to Christ. That which is immoral in its tendency, or that which will in anywise interfere with the performance of duty as presented to us in the Sacred Word, or that which tends to prevent us from rising to that high standard of thought and action to which all the Saints of God should aspire, should be excluded from the entertainments held in different branches of the church. And we believe that the enactment of tragedies should be avoided, and that purely frivolous display, or farces which embody no moral, as a prominent feature, are improper.

While in the very nature of the case it is difficult, if not impracticable, for us to denounce in a wholesale manner any class of performances known by a specific name, yet we may safely condemn all that we are unable to harmonize with the teachings of the sacred books of the church; that is, the Holy Scriptures, the Book of Mormon, and Doctrine and Covenants. That which is harmless and pure in its character and tendency may safely be admitted; that which is not should be excluded. The holding of Sunday school and church entertainments for laudable purposes, when of a proper kind, are not only permissable, but commendable. The exercises, however, should be of such a character as will tend to develop the latent powers of mind in the young, and those of riper years, imparting broader views of morality and social enjoyment, thus imparting that innocent pleasure which inspires those who possess it to reach still higher after all that is elevating and instructive. We are further of the opinion that those who are in charge of Sunday schools and branches where these entertainments are to be had, may with proper care, be qualified to choose between that which is innocent and beneficial, and that which is not. All should so live as to enjoy that measure of the Spirit of truth which will prevent them from indulging in that which would lead them away from God.

CRISIS IN ECONOMITE SOCIETY.

PITTSBURG, Pa., Aug. 14.—The employees of the society at Economy were notified Saturday that a serious crisis had arisen in the affairs of the Economite Society. Yesterday Trustee Duss explained that it would be unable to continue the payment of wages to its employees; those that wished to remain might work a month longer for their board, but no further remuneration could be given. This decision affects about 300 persons and is a serious matter for many families. Many people believe the end of the old settlement is approaching fast.

According to the foregoing item a crisis has been reached in the Economite Society, which, though formerly prosperous financially—because of the industry and frugality of its steady-going membership, seems now about to end up in general collapse. But few of the fraternity known as the Economites now survive, as marriage among them was discouraged if not positively prohibited.

The fate of this community, like that of others that have disregarded the law of man's being by discountenancing or neglecting the marriage relation as appointed to man "in the beginning," serves to emphasize the truth and divinity of the appointment of the family relation, which is essential to human happiness, and the basis

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of organized society and progressive civilization. All human experience proves that what God has appointed unto man exalts and blesses society in every way; that failure to heed his appointments has always resulted in corresponding decline in human happiness and general prosperity.

Men are slow to learn that the correction of social and economic ills that have afflicted the world from the days of man's first transgression can only be corrected by a return to the true order of society, based upon the grand and eternal principle that the human bears an indissoluble relationship to the divine; that between the creature and the Creator must exist the bonds that bind earthly children to an allwise Father, without whose care none exist physically and none can fully enjoy the scope of being. God's love has reached out to the world with undying patience through the ages, and it will never cease to be exercised until every soul who can be taught and blessed with its beneficent powers is exalted to all he is willing to receive. As a church we live and labor for the coming day when, under Christ and with him, we shall see the divine order of society. May God speed the day.

We know nothing higher or more ennobling than a true family life; we know nothing purer or more sacred than this divinely appointed relationship. We believe it highly appropriate and opportune to the time, and in harmony with the movings of the Spirit of truth, that a movement has been prompted in the church having in view the dissemination of information that will bring to all a truer and purer conception and cultivation of the spirit of family and home life. We note this feature of church work incidentally and hastily, but hope to write of it more fully in future.

EXTRACTS FROM LETTERS.

Bro. D. M. Rudd wrote the 12th inst. from Tama, Iowa, ordering books for one who is investigating the faith. He says:—

We have been having good attendance and interest at the tent while here. One was baptized last Sunday; some will be baptized to-morrow.

Bro. Heman C. Smith, writing from Kingfisher, Oklahoma, August 17, says:—

Please say to the Saints in Texas that I expect to be at the Western Texas conference convening at San Antonio, September 22, also at the Central Texas conference convening at Elmwood, October 20, and would like to meet as full representations as possible and learn as much concerning the condition of the work in different localities as possible, for time will not permit me to visit all.

Bro. G. M. Whitman, Omaha, Nebraska, August 14:—

Bro. O. H. Brown and I raised the canvas on Prospect Hill, Omaha, some time ago, and have continued with fair liberty, good congregations, and good attention. We have been helped considerably by Mr. N. Stephens and daughter, of St. John's Episcopal Church, he loaning an organ, she furnishing music. They are fine people, not lacking in hospitality, as the writer has good reason to know. Bro. T. W. Williams helped us out grandly on the evenings of the 7th and 8th. May the Lord bless him; we would like his help often. The young people's religio-literary society is in good condition and prospering in the good work.

Bro. William Davis wrote August 16 from Cass City, Michigan:—

The work is moving along in this district; the people are investigating, and some obeying. I had the pleasure of baptizing seven at Shabbona on Monday evening. Others say they will be baptized when I return. I am feeling well in the work; am determined to do all I can for its advancement.

EDITORIAL ITEMS.

THE Iowa State Agricultural Society will hold its Annual State Fair and Exhibit at Des Moines, September 1–8. A long list of attractions is announced. Particulars may be had by addressing the secretary, John R. Shaffer, Des Moines, Iowa.

Bro. Barrett Allen wrote from Vale's Mills, Ohio, the 11th inst., deploring the low condition of a branch of the Saints there, caused by removals, indifference, and other causes. He urges all the membership in that region to rally to the standard and renew their former spiritual life and activity.

Bro. George Jenkins was at Fredericksburg, Indiana, August 7, where he was to preach the word so long as he was given a hearing.

Bro. Thomas Bell baptized three, two adults and a child, near the Green schoolhouse, west of Lamoni, on Sunday, the 13th inst.

Bro. H. A. Stebbins left home on the 17th inst. for Clay Center, Kansas, whence he will proceed to the Northwestern Kansas reunion and labor there and in that vicinity for about ten days.

Brn. W. P. Pickering and A. Haws have a lengthy article in the Santa Cruz, California, *Sentinel*, of Sunday, August 6, in which the faith of the church is well stated. It appears that an Adventist minister challenged all other ministers to discuss the question of soul consciousness, but when the brethren proposed to accept, declined "for the reason that Latter Day Saints have no church in this city." When urged to make his challenge good he admitted that "conference" had instructed him to not meet representatives of our faith in discussion.

Bro. William C. Smith sends for *Gospel Quarterlies* for use at Rosewater, Nebraska, where there is a growing interest in our work. Bro. S. D. Payne had held a discussion with a representative of the United Brethren Church, in which the truth was completely vindicated. Four were baptized afterwards by Bro. Payne, who continues to receive an attentive hearing from the people.

A brother wrote us from one of the cities of Michigan stating that twenty years had elapsed since a sermon was preached there by a Latter Day Saint. The city was one whose population was numbered by thousands, yet among its people aged, middle-aged, and young, no one was standing ready to enlighten them with the truth. There is food for thought in this statement. How many cities throughout the earth, with their thousands of people, have not heard the gospel at all? and in cities where it has been proclaimed how many have heard it sufficiently to believe and obey? The general disposition to give the word a hearing and the friendly reception accorded the elders almost everywhere certainly indicate that the church now has a golden opportunity to present the faith and bless the world by it. Truly it is a day of "sacrifice" and "tithing" of "my people" that more laborers may be sent forth into the already whitened harvest field.

Bro. Joseph Lambert went to Thurman, Iowa, August 16, to attend the annual camp meeting of the Fremont district.

Bro. I. P. Baggerly arrived in from the Southern Indiana field. He is much improved in health. The work in his field is prospering.

Brn. J. S. Parrish and L. D. Ullom have been operating at Tollgate and other points in Ritchie county, West Virginia; one was baptized on the 15th. They found Bro. James Brown, a veteran in the cause, hard at work in the mission field. Though advanced in years, Bro. Brown shows no signs of inactivity in the service. Bro. Shinn was also speeding the plow in the mission.

Bro. George Potts and others of the Brooklyn brethren are holding Sunday grove meetings at "Ozone Park," in Clark's Grove, Long Island. An attractive handbill advertises the services in a way calculated to arrest the attention of the seeker for truth.

The *Literary Digest* is a weekly magazine that we have always perused with pleasure and profit. Its comprehensive summaries of leading articles by prominent thinkers enable its readers to keep in touch with leading movements of the world's progress at a small cost of money and time. Funk and Wagnalls, publishers, 18 and 20 Astor Place, New York. $3 per year.

Press notes of the Plainville reunion are so numerous that we can only note them. The Providence *Journal* of August 14 pays especial attention to the church and its work in a double column article, illustrated with cuts of Brn. Joseph and Alexander Smith. A lengthy interview with Pres. Smith is given in which the faith of the church and a summary of its history is well stated, in friendly spirit. The article is a favorable advertisement

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for the church, one that will commend it to more favorable notice throughout New England.

Bro. R. M. Elvin arrived home from Nebraska on the 7th inst.

Bro. M. R. Scott writes that he cannot respond to one half of the demands for labor met in the Southern Indiana field He preached to an audience of five or six hundred in Madison of late. The condition of the work in that section is improving.

Sr. Clara A. Cochran, assistant in the secretary's office, went to Maysville, Missouri, on the 18th to represent the business department of the Herald Office at the Northern Missouri and Southern Iowa camp meeting. Sr. Nora Gillen, also of the Herald Office force, accompanied her.

Of the Scott–Dungan discussion at Schaller, Iowa, Bro. C. E. Butterworth wrote that Elder Dungan was obliged to quit during the investigation of the second proposition because of illness. It was not probable that he would be able to continue the discussion as arranged. Bro. Butterworth concedes that Elder Dungan is an able man, but thinks he failed to make a good showing for the Christian (Disciple) Church, or against the Book of Mormon.

Bro. E. A. Blakeslee requests us to state that Bro. E. H. Fisher has been appointed to represent General Sunday School Association interests at the Maine reunion. Eastern Saints are requested to coöperate with Bro. Fisher in that department of the church work.

CAUSE OF THE PANIC.

New York *Times:* Nothing could be plainer than that the closing of mines, the shutting down of mills, the running of industries on short time, and all the other incidents that are thowing labor out of employment are due to the prevailing apprehension about the currency. In some cases the check or stoppage of industries is due solely to difficulty in raising money for payments, and such devices as the use of small bank checks or personal duebills are resorted to for relief. In other cases it is attributed to a lack of demand for goods which comes from the stagnation in business that want of confidence has produced. For months the apprehension that causes all this trouble has had one source, and that as unmistakable as the infection that produces fear of pestilence. To attribute it to something else, to a cause not in operation, is as irrational as to ascribe cholera to the appearance of a comet.

A conference has been suggested of Congregationalists, Christians or Disciples, and Free Baptists, to propose a basis for a practical alliance between the three denominations, the proposed basis to be submitted to the representative bodies of each denomination for discussion and possible ratification.

Cyrus W. Field exclaimed on his deathbed, "My life has been a wreck! My fortune gone, my home dishonored. Oh, I was unkind to Edward when I thought I was being kind. If I had only had the firmness to compel my boys to earn their own living, then they would have known the meaning of money."—*Woman's Standard.*

Mothers' Home Column.

EDITED BY "FRANCES."

THE HELPING HAND.

Earth is our workhouse and heaven is or should be our storehouse. Our chief business here is to lay us treasure there.—*Grynoeres.*

MOTHERS: If to-day the choice was given you to endow your children with earthly store, gold, houses, and lands, or that God bestow upon you wisdom which would enable you to train them in such a way as would help them to secure eternal life—that when time with its corruptible things shall have passed away and they too shall have changed this life for another, you might have a well-grounded hope that they had gone to the reward of the just—which would you choose? Need we question? Is there a mother so untrue to the holy principle of motherhood, that she would make choice of the perishable, the corruptible, and reject the better part? We honestly do not believe it.

But it is done daily,—year after year it repeats itself,—and while the world is full of shining examples of good, it is sad to reflect that the picture takes much of its brightness from the contrast of the dark background of evil—of the iniquity which is sweeping like a flood through the land. How then can we reconcile these seemingly contradictory statements? To us it is clear that mother love is the purest fountain flowing from earthly springs, but while mothers love well they do not always love wisely. While they would teach and train their little ones, they do not always know how. While they would choose for them the very highest and best good, they cannot do this unless they know what this good is and where it is to be found. Every mother who feels this need will not only seek to God for wisdom but she will draw upon the store of her neighbors' experience and will endeavor to systematize and apply the knowledge thus obtained. In short, she will be diligent in the workshop of this life, that she may lay up her treasure in the storehouse of the life beyond this.

In a previous article we referred to the radical difference between loving and counseling, and loving and training. But this point is of such vital importance that it cannot be emphasized too strongly. Trumbull says: "It is the mistake of many parents to suppose that their chief duty is in loving and counseling their children, rather than in loving and training them; that they are faithfully to show their children what they *ought* to do, rather than to *make them do it.* The training power of the parent is, as a rule, sadly undervalued." Philips Brooks has enunciated a thought in harmony with this. He says: "There is a certain widespread nervousness and fear of giving force any true place in the world. It seems a horrible intruder, soon (we pray) to be cast out. And yet force is as truly the companion of reason as body is of spirit. Righteous force is the reaction of truth upon opposing matter."

Observe that Bishop Brooks qualifies the kind of force which he is speaking of as "righteous force." A very necessary qualification. So, too, it is necessary that training be qualified as "wise training." In order to do wisely that which should be done for the child, the parent must first know *what* needs to be done. This is not always an easy thing to do, for the parent may make a mistake right here which will be fatal to the child. We are sometimes disturbed by what in reality are the best traits of our children and want to train them out of them, while again we encourage those traits which should be trained out. "How to learn," then, "wherein a child's real self needs stimulating, or where it needs curbing or changing, is a question of questions in child training."

"Many a parent is disturbed by a child's best traits, while he underestimates or overlooks that child's chief failings. For instance, 'That boy's questions will worry my life out. He is always asking questions; and *such* questions. I can't stand it,' is said by many a father or mother whose child is full of promise largely because he is full of questions."

On the other hand, if a boy is bright, industrious, willing to work, but wants at all times to work at such occupation as pleases himself there is danger which the parent may not see that the boy will never attain to the highest usefulness he is capable of unless he is trained to apply himself to that which demands his time, whether it is tasteful or distasteful to him. Turnbull suggests that due account should be taken both of the unfriendly criticism of neighbors, and the friendly suggestions of friends. Parents should study the natural disposition of their children, and by careful reflection and prayer seek to know what needs to be encouraged in them as well as to discover what needs to be pruned. God has placed upon parents the responsibility of training their children, and has laid upon them at the same time the duty of learning what are the child's requirements and how to meet them.

"Man is as much made for education, as the earth for cultivation."

Bear in mind the suggestion made in our last in regard to clippings having a bearing upon this work. Take them into your monthly meetings and after that send them to the Home Column. It is time we began to hear from your meetings, that we may each be encouraged by the progress you are making. Does it seem you are going but slowly? This is no reason for discouragement. Truth is always slow in her movements, but she has strong limbs and makes no steps which have to be retraced. Sisters, do your plain, simple duty, look to God for help, and as surely as he is the Author of Truth his blessing will be with us. Why? Because we are only seeking to do in a quiet, unobtrusive way the duty God has placed upon us. Our organization is solely for the purpose of doing our work more effectually. Our aim is to build up; to save from the destroyer, to help and receive help in bearing the burdens of life. Our work is gospel work and when it is properly understood it will be indorsed by every one who loves mankind—everyone who realizes that the gospel was ordained for the sole purpose of saving men and women from their sins.

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PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.—Ps. 90:17.

Thursday, Sep. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Titus 2: 11–14.

Thursday, Sep. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Col. 3:16, 17; Ps. 127:1.

Thursday, Sep. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 13:1–3; 10:24, 25.

Thursday, Sep. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ps. 67:1–4.

THE following financial report cannot fail to possess great interest for all who are watching hopefully the spread of the gospel abroad. What an object lesson they are! Sisters, if we gave as much according to our means, the coffers of the Bishop would have to be greatly enlarged and then they would soon overflow. Nor is this the only lesson taught. Let us not hesitate to give because we can give but little. Consider how the littles combined soon grow into vast proportions.

Truly our sisters on those far distant islands are teaching us more than one lesson which we need and which will greatly profit us, if we heed them.

TARONA BRANCH, TAHITI ISLE.

Up to July 1, 1893.

Tuane	...$1 50	Faataupu	 40
Tahuri	 50	Mihi	 10
Haua	....1 80	Tekopu	 10
Hina	....1 50	Kaheke	 70
Haura	 40	Vahine ina	 10
Rereao	 10	Teaviu	 10
Aro	....1 60	Omai	 90
Ella R. Devore	....1 20	Ahuura	 40
Tatehau	....1 50	Tahu	 10
Puniava	 10	Vehia	 20
Hio	 10	Temarama	 10
Konea	 10	Gahura	 10
Teumia	 20	Puatua	 10
Teumere	 10	Repeta	 10
Puahi	 10	Tetira	 10
Tini	 10		

AVATORU BRANCH, RAIROA ISLE.

Up to June 1, 1893.

Tahuri	...$ 80	Taruio	 20
Rohorae	 60	Tahua	 20
Tepoe	 80	Tevaea	 20
Tematai	....1 30	Teuru	 50
Maihi Vahine	 20	Tearai	 10
Tehui	 10	Ella R. Devore	 10
Teohu	 60	Tatehau	 10
Teare Vahine	 30	Tetira	 20
Pani	 20	Tepoe reio	 30
Hura	 60	Hinau	 10
Tapere	 20	Temanatu	 10
Korekori	 20	Mahaa	 10
Tepohemanua	 20	Tematai	 10
Mareiura	 10	Tepoeturoro	 30
Teurarea	 50	Temeho	 10
Tutohu	 40		

TIPUTA BRANCH, RAIROA ISLE.

Up to April 6, 1893.

Miniama	...$ 40	Taueva	 60
Roroata	 40	Tufaihau	.. 40
Hauuata	 40	Tearaea	 10
Mani	 40	Tepuna	 10
Topeura	 10		

TIKAHAU ISLE BRANCH.

Up to April 6, 1893.

Tiniatu	...$1 50	Tapinoa	 10
Tapea	 40	Roiti	 10
Tini	 60	Nahia	 20
Tauepa	 80	Tetara	 10
Tehuihui	....1 00	Turereura	 10
Hura	 10	Teupoo	 10
Maui	 20	Tenunu	 10
Terouru	 50	Tepura	 10
Vairaa	 90	Gahura	 10
Terai Vahine	 20	Tepura	 10
Tutohu	 10		

MAKATEA ISLE BRANCH.

Up to April 6, 1893.

Tohoura	...$ 10	Tefau	... 20
Vahine ino	....1 70	Hina	 50
Mihi	....2 50	Tahuri	... 10
Puturua	 70	Hura	 10
Tetauhiti	 10	Tutohua	 10
Tepera	....1 20	Tini	 10
Puhia	.. . 50	Maevatua	 20
Mai	 80	Hiti	 20
Teura	 30	Maio	 20
Meari	. .. 50	Tahiri	 20
Nautua	 20	Bu	.. 20
Tepare	 50	Teiou	 20

TAKAPOTO ISLE BRANCH.

Up to January 30, 1893.

Matahiapo	...$1 20	Terika	....1 20
Tepori	....1 00	Tepoe	....1 20
Teuanui	....1 20	Rahea	 40
Teumia	....1 10	Kanoho	 10
Tafira	....1 00	Tematahia	 50
Tevaha	....1 30	Tepogi	... 60
Hina	....1 20	Ragipuni	....1 20
Tuhigo	....1 10	Kahure	 40
Togi	....1 00	Tohau	 50
Teua	 30	Temarama	....1 00
Teurua	....1 10	Terika	 10
Huirao	...1 20	Togi	 10

TAKAROA ISLE BRANCH.

Up to April 6, 1893.

Kapua	...$1 80	Tutamahine	....1 50
Teatoheui	... 40	Kapua	....1 60
Tehaumaua	 70	Nua	....1 10
Heriata	 20	Teha	 20
Nua	....1 20	Konea	 60
Matahiapo	 20	Tamia	 10
Tearo	 20	Teato	 60
Taurua	 20	Terouru	.. . 20
Pipi	....1 50	Poimata	... 70
Tauoho	 10	Tiraka	. .. 20
Tehonea	....1 60		

NIOU ISLAND BRANCH.

Up to April 6, 1893.

Unu	...$1 80	Tareunu	....1 20
Reitere	....1 80	Teharanui	 60
Teupo	....1 80	Teura-iti-ahotu	 30
Apua	....1 30	Teapehu	 40
Tahuri	....1 00	Maruia	 50
Avearii	....1 40	Terava	 60
Fainau	....1 90	Mere	....1 20
Terai V.	...1 50	Turarea	 50
Ruarau	 90	Mareta	 30
Ieremia	 80	Kapeke	....1 50
Hau	....1 90	Teraha	 30
Taurua	 90	Korikori	....1 00
Putake	 70	Taha	 10
Paore	 30	Ella R. Devore	... 10
Tara	....1 40	Kataka	 10
Tepouri	 90	Tetua	 10
Tahau	 50	Terea	 10

APATUKI ISLE BRANCH.

Up to April 6, 1893.

Tepura	...$ 10	Huauri	 40
Taio	 20	Vahine	 40
Teuini	 30	Tegaha	 10
Viviragi	 50	Ruaragi	 10
Rahiatua	 20	Tericka	 10
Kahupogi	 10		

KAUKURA ISLE, PANAU BRANCH.

Up to April 6, 1893.

Rota	...$1 40	Ruarogi	 10
Maoe	 70	Viviragi	 10
Terea	 30	Tagia	 10
Tahuri	 60	Teumia	 10
Tenini	 90	Kaogo	 10
Vetea	 20	Katouri	. .. 10
Temarama	 20	Manava	 10
Tetua	 50	Mani	 20
Ella R. Devore	 90	Mere	 20
Mahaa	 10	Mahua	 20
Temahau	 50	Tepogi	 10
Huauri	 10	Teua	 10
Matararo	 20	Teio	 10
Kahupogi	 10	Otaha	 10
Urarii	 10	Togi	 10
Tetira	 60	Ragahua	 10
Tepure	 90	Teurua	 10
Gahono	.. . 30	Teouru	 10
Tehuihui	 30	Heru	 10
Faimano	. .. 20	Tohu	 10
Mani	 10	Ue	 10
Tuhiata	 20	Tearo	 10
Terika	 10	Tahiariki	 10
Rahiatua	 10	Paupau	 10
Tegahe	 10	Tuhiata	 10
Huariri	 10		

ANNA ISLAND, TUHORA BRANCH.

Up to April 6, 1893.

Ana	...$ 10	Tetahiapura	 20
Ragahua	 10	Fanautua	 20
Teutaga	 20	Putake	 10
Mahui	 10	Tagia	.. . 10
Manava	 30	Ragahua	 10

ARUTUA ISLAND BRANCH.

Until April 6, 1893.

Tara Vahine	...$1 40	Tauepa	....1 80
Terea	....2 00	Matararo	....2 20
Tetira	 10	Tarouru	....1 20
Fareua	 10	Kaogo	.... 10.
Tehuihui	... 1 20	Fana	....1 60
Mere	 10	Poimata	 40
Teua	....1 20	Pororı	 20
Katouri	 10		

KAUKURA ISLE, MOTURAA BRANCH.

Up to April 6, 1893.

Tepura	...$ 50	Poimata	 10
Vetea	 60	Mahaa	 70
Tetua	 20		

ANAA ISLAND, TAMARII BRANCH.

Up to April 6, 1893.

Miriama	...$ 10	Temehou	 30
Turou	 20	Terouru	 30
Tiraha	.. . 10	Tekahu	 30
Repeta	 20	Taurua	... 30
Rahea	 20	Retere	 20
Mahia	 20	Teutaga	 20

MANIHI ISLE BRANCH.

Up to April 6, 1893.

Puahi	...$ 10	Taurua	 30
Maui	 10	Hoaia	 30
Tena	 60	Tarava	 10
Tehuihui	 10	Tegahe	 30
Punau	 10	Maui	 30
Manava	 10	Hui	 10
Teaua	 10	Gahei	 10
Teio	 30	Tekeu	 30
Teata	 10	Fagu	 20
Gahi tuu	 50	Maruia	 10
Tetope	 80	Puarogi	 10
Hio	 50	Kaiaho	 30
Tutamahine	 10	Manava	 10
Toho	 10	Hinau	 40
Tekonea	 10	Tohu	 50
Teumere	 10	Makiua	 10
Puahi	 50	Kanoho	 10
Mataigo	... 40	Tepogi	... 10
Teanini	 40	Tegi	 10
Teaua	 30	Tuhigo	 10
Teagai	 10	Tekava	 20
Hio rui	 30	Gaki teuu	 20
Teheura	 20	Pokiroa	 20
Faumea	 10	Maaraha	 30
Temahau	 10	Karoariki	... 10
Hiriata	 20		

TIONA BRANCH, TAHITI ISLAND.

Up to July 1, 1893.

Rov V.	...$ 80	Ella R. Devore	 20
Toarere V.	. .. 40	Tuana	 20
Terava	 40	Teroromate	. . 10
Hoaia	 30		

ABERAMAN, near Aberdare, Wales.

Dear Sisters:—I wish to express my thankfulness to the business manager of the Herald Office for sending me the church publications free of charge. I can but poorly express it in words. I was sixty-eight years old the 25th of June. I was baptized in the old church on the 28th of November, 1854, and united with the Reorganization by baptism in 1864, I think, when Bro. John T. Phillips was on a mission in Wales. I have been confined to my bed now fifteen years on the 20th of August. I have received many blessings by the administration of the ordinance in years back, but since I have been troubled with rheumatism I do not obtain that faith necessary to receive the desired relief. What is the reason I do not receive the blessing is hidden from me, but the Lord has given me strength to endure my affliction and I have been comforted by his Holy Spirit.

Dear sisters of the Prayer Union, pray for me and ask the Lord to give me his divine assistance to comfort and uphold me to the last hour, or, if it is his will, that I be raised from my bed. Your sister in Christ,

ELIZABETH EVANS.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God is upon it, commensurate with its capacity; for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—*Bethune.*

There are 143 religious denominations in the United States according to the census of 1890.

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Letter Department.

COALVILLE, Utah, Aug. 8.

Editors Herald:—We are still striving to advance the cause of righteousness and truth among the people here. Though we meet with many things both discouraging and trying, yet we have no desire to give up the conflict, but rather to toil on, trusting in the Lord, who has promised to sustain.

I arrived here a week ago, obtained the use of a schoolhouse, and have been holding meetings every night since. The attendance and attention have been fair, but whether good was done the future must reveal.

Last Sunday and Monday the conference of what is called "the Summit Stake" of the Utah Church was held here. I attended most of the meetings and was amused to hear nearly all their speakers say something about men turning up in their midst now and then trying to tear down their most sacred principles, some alluding directly to the work of the Reorganization. Among them was Apos. F. D. Richards. I asked permission from President Cluff to make a few remarks, which was granted. I briefly told the people that my mission among them was to preach the gospel as found in the Bible, the Book of Mormon, and the revelations given through the latter-day prophet; not to tear down anything that could be sustained by the word of God. President Cluff closed the meeting without saying a word, but I was told he afterward made some remarks in relation to what I had said. The conference adjourned in the afternoon, and the next in order was a dance in the pavilion in the evening.

I intend to leave here in a day or two for Wanship, and from there I go to Kansas. I met with the Bishop of Wanship here during conference, and when I told him I would visit his place shortly, he told me to come on but that he would make it warm for me. Just in what way he did not say, but that I will learn I presume.

I arrived in this mission on the 20th of May and performed some labor in Provo, where I baptized four, among them a man and his wife to whom I preached the gospel on my former mission ten years ago. I also visited Pleasant Grove and Salt Lake City, and preached once at each place. I went to Cache county and did some preaching in Logan, but the attendance was small; but few not of the faith could be persuaded to meet with us. One trouble was, it was the busy time of the year, with long days and short evenings. But I found some warm-hearted Saints at Logan as I have in this place, and throughout the mission. Some of them feel lonely, as it is only once in a great while they are visited by the traveling ministry, owing to their scattered condition.

I was permitted while at Logan to administer the ordinance of baptism to four young persons, children of the Saints, whom I trust will prove faithful and become useful among the people of God. To my mind there is no duty of greater importance to the Saints than to teach their children early the way of life, and I am always glad when I can see the young taking hold of the work. The children of to-day will in a few years be the men and women upon whom the burden of the latter-day work will rest. May God bless the "hopes of Zion" that they may be prepared to perform the great work unto which they will be called. I am glad the Saints are awakening to a realization of the importance of the Sunday school work. It ought to receive the hearty support and encouragement of all. Your brother in bonds,

H. N. HANSEN.

REED, Wis., Aug. 7.

Editors Herald:—In company with Bro. E. M. Wildermuth I left Valley Junction July 14 for our field in the north, stopping at Fairchild, where I preached twice in the M. E. church and baptized one, leaving some investigating, including the M. E. minister, who attended both meetings. We expect to return. We then went to Wildwood, Chetek, and Twin Lakes, where we commenced meetings on the 22d, preaching in two schoolhouses, and left a good interest. We labored in those two places about two weeks and baptized three. There are a great many more near the kingdom who will unite with us in the future. There are now eleven Saints there and a good prospect for a large branch in the future.

Elder E. M. Wildermuth and I organized a branch at Twin Lakes, Minnesota, the Reed branch. We left them rejoicing in the good work. They are all heads of families, and Saints we are not ashamed of. May God bless them. We go from here to Amrey where we have the promise of the Baptist church. We also expect to go to Cumberland. Bro Wildermuth is a good companion, ready for the labor before us. The work is onward in this State. We have not got enough men to fill all the calls, but those we have as missionaries are laboring hard for the triumph of the work, and are doing a good work all along the line.

In bonds,

A. L. WHITEAKER.

LINCOLN, Neb., Aug. 8.

Editors Herald:—By a wise move of Bro. R. M. Elvin some years ago nearly all the church books were placed in our city library and reading room. The collection is not complete, and if we could reach it we would see that a few others such as "What Is Man?" "The Christian Sabbath or Weekly Rest Day," "A Manual of the Priesthood," and "Spiritual Gifts," were added. We hope it may yet be done. Within the past year the *Herald*, *Autumn Leaves*, and *Zion's Ensign* have been placed on the tables of the same institution, a free gift of the publishers.

The Lincoln branch was organized September 13, 1892, with ten charter members; it now numbers forty-six, with four more to be placed on the record next Sunday. Only twelve of these have been baptized since the organization of the branch. Some are from the defunct Plattsmouth and Platt River branches.

Many and various have been the recent efforts to secure a hearing. Brn. Caffall, Waldsmith, Porter, Goldsmith, and others have preached, and we have never been satisfied with the reception given them. On the evening of August 2 Bro. F. T. Chatburn came to our aid as per instructions, and the next day we placed seats, erected a platform, and planted our battery in the city park, and on the 3d inst. at eight o'clock we opened fire on a good-sized and attentive congregation. We kept up the effort each night and over Sunday to increasing numbers. We can but believe that good will result.

Bro. Frank is young in years and in the ministry, but his firmness of purpose, his superb mentality, his good voice, good articulation, good language, his clever, lucid methods of reasoning, qualify him an able minister of the word. We are all glad that he is to return in about two weeks and labor for a time. We shall be disappointed if some honest sheaves are not garnered, but surrounded by numerous pleasure resorts and a superabundance of deception from all sources, it is hard to get people to seek diligently for truth. We trust, however, the Lord's work is permanently "rooted and grounded" in Lincoln soil. May God give the increase.

D. R. BALDWIN.

NEW PARK, Pa., Aug. 12.

Editors Herald:—Brn. Kelley, Robinson, and Potts joined me at Nottingham, Chester county, Pennsylvania, July 29. We were surprised on arrival to find our good Methodist friends still encamped, as they had only intended to hold forth ten days, which would have given the people a week's rest, but, alas! as the saying goes "wise men change their minds, but fools never," they were there, and that to stay as long as the Latter Day Saints. However, our appointments were out and it was impossible to withdraw, hence we commenced work about one hundred and fifty yards from their camp, yet neither party was disturbed. We delivered ten discourses, held one prayer and testimony meeting, and administered the sacrament to the Saints present. Four were baptized and confirmed, and many who hitherto were hard against the work were made friendly to it. People came for miles around to hear what these—as they call them—Mormons had to say.

On Saturday, August 5, we commenced meetings one mile south of this place in a grove. Bro. Potts thought best not to join us in this camp, as business matters demanded his attention, hence we bade him adieu at Nottingham and took our departure. Our meetings have for the most part been largely attended; the first Sunday it was estimated that there were at least two thousand people on the grounds, and many *en route* when a "gust" as it is called here, came up and changed their course.

As Jesus said, "men's hearts shall fail them for fear of the things that are coming on the earth;" so the truth of this was made manifest. It was the only disturbance during the two grove meetings. I have never seen people apparently more interested than here; we could not fill all the invitations extended to visit and talk gospel to this people. The indications are good for a work being done here if some one could be furnished to continue the work. It is not often that the public press gives such a straight report of our faith and

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work as we have had from every quarter. This is largely due to the reporters, Mr. Waters and his associate, who represented the Associated Press. They inserted the epitome of faith in full and set forth the difference between us and the Utah Church; so the good work moves along.

On Sunday the 13th the choir from the Methodist church furnished the music, doing good service. Bro. Kelley having left us on the 7th for Plainville, Massachusetts, reunion, Bro. Robinson and the writer were left to "storm the fort." Altogether there have been sixteen discourses delivered and most every topic discussed. We leave for Meshoppen, Pennsylvania, realizing that the word of prophecy has surely been fulfilled here: "Ye shall find favor in the eyes of the people." The audience was much larger to-day than on last Sunday; the interest was great and the attention was the best I ever witnessed. May the Lord speed the work. In bonds,

A. H. PARSONS.

SAN BERNARDINO, Cal., Aug. 12.

Editors Herald:—I came to California the fore part of July, assisted in the reunion at Downey, from the 14th until the 24th, then went to Garden Grove, in company with Bro. J. F. Burton, where I preached once, then on to Laguna branch and held meeting there, then back to Garden Grove, where we held meetings over Sunday, visiting some among the Saints, and preaching there again August 1. On the 3d I preached in the G. A. R. hall in Santa Ana; had a good audience and good attention. From Santa Ana we went to San Bernardino, held meetings there until the 7th, then went to San Jacinto, then back to San Bernardino the 10th and preached at night.

I go to Los Angeles to-day to hold meetings over next Sunday, and perhaps until Thursday, Bro. Burton remaining here. I have had good liberty generally, in preaching, and all (so far as I know) accept tithing as a part of their duty, in order to help promulgate the gospel and fulfill the law. I believe my efforts here will do some good. I expect to visit all the principal branches in California and attend the reunion of the Northern and Central districts which is to begin September 9, at San Jose, to continue ten days. Then I expect to start East, and would like to visit Chicago in October. More anon.

In bonds,

G. H. HILLIARD.

LAMONI, Iowa, Aug. 10.

Editors Herald:—I will try and answer Sr. Pinkerton's criticism on some of the societies in the church. We are commanded to prove all things and hold fast that which is good. I do not think it is best to judge a matter before we form acquaintance with it. If you will come and join the Mite Society and work with us awhile you will learn how much money it takes to run it. I hope you will remember that when the church was organized it had to fight opposition. Please come and join the Mite Society, and learn for yourself, and help roll on the work of the Lord.

Your sister,

ANN M. WALKER.

STERLING, Colo., Aug. 9.

Editors Herald:—"From what I saw and heard, this region affords ample room for a dozen faithful, qualified ministers to preach the word. There are loud calls coming up from many places, notably from Nebraska City, Lincoln, Wilber, Bennett, Elmwood, Brownville, etc."

The foregoing appeared in *Herald* for July 22. Since last April conference the fact has appeared that the ministerial force would have been increased if the wherewith to supply the necessities of the dependents of those sent had been in sight, but the Bishopric spoke and were heard, and the work of appointment ceased.

Brn. C. H. Porter and F. T. Chatburn were instructed to render ministerial aid to the places named except Bennet and Brownville, Bro. W. E. Peak to aid at Brownville, while the district president could render the needed ministerial aid to Bennet, so I am inclined to think that in proportion to the number of elders sent, the above places were as well provided for as other parts of God's moral vineyard: and under God's blessings I believe the above brethren are competent to represent and defend the faith, and so far as I know their zeal, fidelity, and loyalty reflect credit on the cause they represent. Moreover, the places referred (save Lincoln) have been well canvassed by some of the most worthy and competent elders in past years, and the records will speak as to accessions to the church. I would be glad if a dozen qualified elders were available, to scatter in untried parts of the big State of Nebraska, but I would oppose any one elder consuming time in any given place where there is no more prospect of accessions to the church than there is for the conversion of the Czar of Russia to the latter-day work, while places ten or twelve miles distant have never been visited or gospel labor done within their borders; for I would consider such a procedure a waste of time and money; and some ones are to be accountable in the day of judgment for the use or abuse of money finding its way into the coffers of the church from the sons of toil and widows.

If the ancient apostles were not heard in one city, they were to go to another, for so Christ commanded; thus the necessity for the utilization of time is made to appear. I believe the labors of General Conference appointees should be systematized, and within a given radius; that in a general way thirty sermons at several points will be more beneficial than delivered at one point consecutively; that ministerial labor at several points within a radius of twenty or thirty miles be beneficial by far more than desultory preaching over several counties; that the ostensible purpose in sending out General Conference appointees and their dependents being sustained is to carry the gospel into new localities, and not to spend time in branches unless so instructed; that if trouble or sickness is in the families of the elders in the mission field, they should go to their assistance with all speed; but I also believe, there has been far too much time spent in branch visiting, going to and from quarterly conferences, taking time to rest up after a conference, making monthly or quarterly home visits, etc. When Christ told his disciples to leave their nets, he doubtless intended that the great harvest field should be their workshop the residue of their days. If after entering the harvest field we meet with that we cannot or will not endure, we ought to halt and quit, ever remembering the sacredness of the gifts that replenish the church coffers, and that the givers have a right to expect that their money be used economically to the very best advantage. I believe districts are brought into being for the more effectual spread of the gospel, and that the presidents thereof should be untiring in their efforts to open up new places, not failing, however, to coöperate with branches when necessity exists; and that many of the old beaten tracks should be left for awhile and new ones tried.

These, in brevity, are some of my proclivities relative to ministerial labor. If they disqualify to hold the given charge, I am ready to come to a halt. If any of my colaborers suffer through my arrangement, I stand ready to hear and act. Complaints when necessary are manly and proper, but whispering to everybody about ill treatment, save the one who is charged with inflicting it, whether the whispering is done in the glare of the noonday sun or the flickering light of the lamp would be despicable, unmanly, and devilish. Elders are wanted for the sandhills of Nebraska and to travel the valleys and climb the mountains of New Mexico in quest of the twos of families and the ones of cities. Who are the most competent elders for these places? Who among the staunch, invincibles, whose hearts are brimful and running over with love for the latter-day work and dying humanity will offer their services for the above points? Who? In bonds,

JAMES CAFFALL.

BIRDS EYE, Ind., Aug. 9.

Editors Herald:—I have just closed a series of services at Taswell, where some Utah elders have been operating for some time and where they have been successful in proselyting some fifteen or more to that faith—some of the best families, but when showed the disruption of the church in 1844 their faith was shaken in their claims, so some told me; they were deceived, and will come to the true church. I saw the elders at our meeting last night. They took offense at me for presenting Paul on the latter-day apostasy, and called it persecution. I offered to meet them in discussion if they would debate the question, but they would not come to time. I told them to offer a proposition and I would entertain it, but they declined. I felt well in the presentation of God's truth. To him be glory.

I rejoice in the promises of God given through the Seer, that we should find grace and favor with the people. I have prayed for the time to come when our kindred and friends where we were raised would know that the Reorganization did not affiliate with Utahism. The time has come when the true church is known and now they see the difference. I had crowded houses at all the meetings at Taswell. I think good was done; friends were made for the cause. Baptized

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one there, William S. Evans, a very intelligent man. I think that if he is faithful he will be of use to the church; also Bro. Paul Reasor who lives at Taswell, making two Saints at that place, and I think many friends. I will go back the third Sunday in September. I go from here to Bro. Barmore's; then I go home.

Bro. James Ferguson is postmaster at this place. Twenty-two years ago last June we were baptized here; then we were everything but good men, now everything is different. It was a hard struggle, but it is worth living for to live down prejudice. It is hard, but it pays. May all God's children so live that no one can truthfully say harm of them. It did my heart good to-day to hear the people of Birds Eye say Bro. Ferguson is an honest and good man. May the Saints of Southern Indiana live more faithful to God that souls may be won to the Redeemer to rejoice with us in his glorious gospel.

Yours in the conflict,

V. D. BAGGERLY.

LAMONI, Iowa, Aug. 11.

Editors Herald:—When last I wrote, I was at Brownville, Nebraska, at the close of a long and fairly successful series of meetings, which I closed to come home and to take part in the General Conference. I took a deep and earnest interest in all that was done and said during the session, and unlike some of my brethren I am not able to say, "It was the best conference I ever attended," for as I see and understand the situation, the good that will come out of some of the measures adopted and attempted will be like the good obtained by an individual who suffers the pain and agony of several of "Job's comforters." Haste and zeal in things of God, especially pertaining to the government of the church is an unwise policy. One great need is moderation, after much prayer, research, and consideration. One brother writes: "Even when the history 'is of extremely doubtful character,' it frequently contains that which enables us to meet one class of our opponents on their own ground, and all this can be done without any indorsement of the history on our part." That smacks strongly of *Jesuitism*, as illustrated in Cardinal Gibbon's "Faith of our Fathers," wherein he seeks to exculpate his church from the acts of "Bloody Queen Mary," by pointing to those of Queen Elizabeth. I had always thought that the new covenant lifted us above the practice of the crafty, double-dealing Jew: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien; for thou art an holy people unto the Lord thy God."

What a humiliating aspect it would be to see one of our elders standing before an audience in a public discussion, and saying to his opponent after reading from our history "of extremely doubtful character," There sir: you are "vanquished;" while to his brethren, who "art an holy people unto the Lord thy God" he would say, in a *falsetto* voice: "I neither believe nor indorse the history I have read." I am loath to believe that any of our eldership would so degrade himself under any circumstances as to be such a consummate hypocrite. "The apostle and high priest of our profession, Christ Jesus," taught: "But let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

After conference I visited Davis City and preached eight times. The attendance was fair considering; attention and interest were excellent. I next went to Lone Rock, Missouri, and preached there several times, also lectured by request on the Book of Mormon. Have preached at the Green schoolhouse, and at Lamoni. On June 9, by request of President Smith, I went to Newton, Iowa, and preached four times at the opening of their hall. It is a neat and pleasant place of worship, but storm and excessive heat prevented the people turning out. I was favorably impressed with the beauty, quietness, and order of the town, as well as with the Saints and people, and think it would be to the advantage of church interests, if an elder could visit there monthly.

I spent a month in Nebraska, in connection with Bro. Warren E. Peak; held twenty-two meetings at Brownville, most of which were well attended considering that it was the busy season of the year, short evenings, excessive heat, and several severe rainstorms. I was somewhat disappointed that none united with the church, for there are several there who acknowledge that the gospel as we teach it is true. I found one man there who is kind-hearted and hospitable, but his religion has so blinded his eyes and prejudiced his mind against the truth that he will not permit his wife to take the *Herald*, notwithstanding she is a faithful Saint.

I spent a week at Nebraska City. Never did I feel so lonesome on going to that place, or miss my sainted mother so. While there I assisted Bro. Peak in holding meetings. On Friday evening he received a telegram announcing the sad news of the death of his father. God blessed the ordinance appointed for the afflicted and sick in a signal manner. I preached the funeral sermon of a child. There was present a member of the Catholic Church who had lost twins some two years ago, and the first words of comfort or consolation she obtained to reconcile her to the loss or speak peace to her soul was while I was speaking, so she expressed herself. O what good there is in the gospel when the Holy Spirit attends its telling! The work at Nebraska City seems to be revived, at least I felt that there was a better spirit with the Saints, and the interest manifested and attendance were much better than I have seen for some time past. God kindly bestowed his Spirit in blessing me with liberty while declaring the "glad tidings."

There is always an incentive and pleasure in writing of the good and the cheerful events of life, but many pens rust on account of a disinclination of their owners to write in regard to the realities and difficulties of life. My experience has been, as the rose has its thorn, so the joys of this mortal life are beset with trials and tears. The ever alternating day and night, sunshine and cloud, the hill and dale, all testify that the journey of life will be undulating. We should therefore be as trustful in the storm as in the calm of nature; in the vigor of health, and in the throes of death.

Hundreds of people are flocking eastward on account of the failure of crops in Western Nebraska and Kansas, and the closing of the silver mines of Colorado. Hard times have come again; even those whose waving fields promise an abundant harvest have taken up the doleful cry and are fearful of not obtaining high prices for what they have to sell. We certainly see fulfilled in part the words of Christ: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." We are past the budding time of the fig tree, and also past the blooming time; the summer is here, and the fruit begins to appear, but the end is not yet.

Happy will those be who will be able to endure all trials, and abide steadfast unto the weary end, trusting in God under all circumstances. The wonderful goodness of God in the past, inspires me with hope to obtain grace sufficient that I may run the race to the close of earthly life, and the receiving of eternal life in the kingdom of God's dear Son. To the many kind Saints in Nebraska who desired me to visit them, I would say, that duty in my present field, the want of time, and the "sinews of war" forbade me the pleasure of a short companionship with those among whom I have labored so long. My advice to all with whom I have associated is, Seek to be diligent and faithful in all things, and your reward will be sure.

In bonds,

ROBT. M. ELVIN.

WHITNEY, Tex., Aug. 12.

Editors Herald:—I have just closed a meeting in Stinia Valley, near Fowler, in Hill county, where I had a very good turnout and attention day and night. They were a mixed multitude in regard to religious views; some Baptists, some Methodists, some of the Christian Church, and some of the world's people; but they treated me well throughout. We hope for good results there. Among them were two Christian preachers; they, too, gave me a fair hearing. I hope they will examine what they heard in the light of God's word. I am to commence preaching near Whitney to-morrow and will continue as long as the interest demands. I aim to go then to Falls county, near Rosebud. In bonds,

E. W. NUNLEY.

SANTA CRUZ, Cal., Aug. 7.

Editors Herald:—Bro. W. P. Pickering and I are still holding the fort, and at one of the hardest places to reach the people that I have been in; but we are having a small attendance, with some interested. There have been several hindrances; the Christian State Meeting, a free show and other amusements, which have drawn the people away; but some of those meetings have subsided and I hope we shall have a better attendance. We will probably continue here during the balance of the month. We are doing well under the circumstances, and the Saints here are assisting us in the singing and with the necessaries of life. We are both as well as usual. We have succeeded in reaching the people

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through two city papers with two articles.

We have held eighty-five meetings in eighty-seven days. We have had two thousand nine hundred and seventy-five hearers making an average of thirty-five to each meeting; this is more than our people reach in any two cities in this State in a year. We have also reached many people who come to our tent to talk; so the tent proves a success, and we should be sustained better than we have been so far. In gospel bonds,

A. HAWS.

MONTOUR, Iowa, Aug. 16.

Editors Herald:—Bro. O. B. Thomas and I have just closed a very successful series of tent meetings in Tama, the first ever held in the city. Before going there we held forth for twelve days at this place with a small attendance but good interest. Two have been baptized at Tama as the result of our labors, and more are sure to follow before a great while. As a result of the meetings in Tama only one has been baptized, but a goodly number—at least six—have signified their intention of obeying when the tent returns, which will be early in September. Among those who want baptism when we return is a United Brethren minister. He told me he had always believed all the Bible, and now he wanted to obey it all. He has only heard two or three sermons.

Bro. Thomas has gone with the tent into the Eastern Iowa district, and I will labor as best I can where opportunity offers until the conference of September 1–3. In bonds,

D. M. RUDD.

PLEW, Mo., Aug. 8.

Editors Herald: — The monotony of this quiet neighborhood was broken by the arrival of two elders from Webb City, in the latter part of July, who preached alternately at nights for nearly two weeks; and notwithstanding the heat of the weather they had good congregations and respectful attention. On Sundays they preached in the morning and at night. On the 6th inst. Elder Macrae preached on the apostasy, an able effort, attended by the power and demonstration of the Spirit. The members of the Methodist, Baptist, and Campbellite Churches in attendance were each treated to a history of their own respective church, and it was done so cleverly and quietly that no one could take offense. In the afternoon, however, a Methodist of the clerical order essayed to reply to the brother who had spoken on the previous Sunday. It was prophesied some time ago that the power of the evil one would move side by side with the power of God's Spirit, and so it proved in this case. Instead of attacking the doctrines presented by the elders, he made an unprovoked attack on the church, its prophets, and all connected with it. A tirade of abuse was directed against the people of God, and so vehement was he in his expressions that some outsiders present said they could hardly wait for him to close.

In the evening he was replied to by Elder Macrae, when the crowd in the house was so dense that all could not find seats. In this effort Elder Macrae not only refuted the slanders and calumnies resorted to by his opponent, but closed his mouth effectually. The cause of truth has not suffered, but gained friends, while many are investigating our claims.

Elders Maloney and Macrae are young men just started in the ministry, but I never saw such untiring zeal as they manifested. Elder Maloney in one of his discourses, brought in the name of Joseph Smith in connection with the establishment of this church, when the Spirit of God moved upon him in power. If this brother is humble and faithful he will become an instrument of power for good in the hands of God. It seems that the set time to favor Zion has come, for the people are anxious to hear the restored gospel preached; they invite our elders to their homes and treat them with respect. While the light of the gospel shines in its effulgence and the hastening time has come, how necessary that we as a people be up and doing, helping to spread the glad tidings of salvation that we may walk with Christ in white when he comes to claim his ready bride.

Whenever Elders Maloney and Macrae return to this neighborhood they will find a welcome not only among the brethren here, but from outsiders. According to the report of those elders, there has been more baptisms in Missouri since the last General Conference than in any other State.

Bro. I. N. White, we would like to see you here and hear your voice proclaim the gospel. As this is part of your field we claim your attention also. The field is white and ready for the sickle, but the laborers are few. Let us pray the Lord of the harvest to send more laborers into this field to reap the ripened grain ere it falls to the ground.

EMILY B. FARRAR.

Every day is a little life, and our whole life is but a day repeated. Those, therefore, that dare lose a day, are dangerously prodigal; those that dare misspend it, desperate.—*Bishop Hall.*

Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected.—*Froude.*

As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the spring-tide, so God feels it his joy to give liberally, and to give above all we can ask or think or desire for Christ's sake.—*Cumming.*

We are all obliged to love heaven for Christ's sake. He graceth heaven and all his Father's house with his presence. He is a rose that beautifieth all the upper garden of God—a leaf of that rose of God for smell is worth a world.—*The Christian Standard.*

A bill providing for freedom of public worship has been introduced in the Hungarian Parliament. It concedes the right of everyone to choose the form of religion each may prefer. Its practice, within the requirements of public order and morality, is guaranteed.

The Rev. Henry A. Adams, formerly rector of St. Paul's Episcopal Church of Buffalo, and later of the Church of the Redeemer of New York, has joined the Roman Catholic Church.

The Rev. Dr. A. J. McGraw has offered his resignation as pastor of the First Presbyterian Church, Toledo, Ohio. He is a hearty supporter of Prof. Briggs.

The alcoholic liquor consumed in New York State is said to exceed in cost fifteen times that paid for the support of its public schools.

Original Articles.

THOSE NEW SOCIETIES.

IN the *Herald* of July 15 appears an article of depreciation or criticism in regard to what, in the mind of the writer, seemed to be unnecessary if not unwarranted and perhaps unlawful interference with the regular and authorized work of the ministry and of accepted methods in the past concerning our gospel work and church success.

I had thought when I first read it that it would have elicited reply upon the part of some one ere this. I am glad, however, that Sr. Anderson has written, for the sooner a halt is called, if moving in the wrong direction, the better.

Circumstances just now will not permit me to say what or all that I would like to say, but will remark first, that my interest in the progress of the work committed to our hands has led me to reflect somewhat as to the cause or causes of our slow growth and the largely unsuccessful attempts in this world in various stages of its history to establish upon it the kingdom of God and the rule of his perfect law. And my observation has led me to the conclusion that the inferior position assumed for and maintained concerning the privileges, place, and sphere of women—all women—has not been the least among the causes that have hindered the establishment of a perfect government and order of living among men. To reply seriatim to statements of Sr. Anderson is not, however, altogether the design of this writing. We may notice principal points, however.

I cannot say whether or not this thought of lay organization and work, woman's societies, etc., are or were suggested from anything found in the three standard church references by those foremost in this movement I think they might, had they have wanted to, detailed reference to which I do not now deem necessary; but an answer to both of which may be found in statements first, in which we or the church in as early as 1831 were told that men should be anxiously engaged in a good cause and do many things of their own free will and "bring to pass *much righteousness*, for the power is in them," and in thus doing good "they shall in nowise lose their reward;" "but he that doeth not anything until he is commanded . . . is damned." And again: "If my servants and *handmaidens*, of the different organizations for good among my people, shall continue in righteousness" the promise of his blessing follows, as given in a late revelation to this church; and if this was not anticipating, indorsement, and possible preparation against the law of prejudice and

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unwise conservatism likely to arise, will Sr. Anderson or some one else tell us what *was* referred to in this revelation?

The general statements in the article referred to, included in and up to paragraph 4, if correct, would render the dissolution of our Sunday school organizations, local and general, a duty upon our part.

The "holy priesthood," "the three books of the church," and "the powerful search-light, the Holy Spirit, which is able to light up and reveal the very deepest and most hidden recesses of the glorious treasure mines" of God are referred to. Just so. The difference between myself and Sr. A. may be in the deduction as seen by myself which I am inclined to believe is, that the "search-light of the Holy Spirit" may now be suggesting to earnest and thoughtful minds and moving upon the hearts of men and women to assist in practical ways the work of a practical salvation for young and old. That is the way I feel about it anyway.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments," etc. True, but by what law of logic are we to infer that that is *all* that might be needed or permitted, or what might Paul have meant by "helps, governments," etc? We have not passed the need of them in the church and what besides those of the characters specified to are referred to by Paul?

God gave some apostles, some prophets, etc.,—to do it all, or all that there is to be done? I think not. And although I do not think it necessary to think St. Paul or any other apostle infallible in his acts, speech, or writing; yet we quote Philippians 4: 3: "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life."

That some other order or society than that which Jesus Christ gave in the organization of the church proper eighteen hundred years ago is more than hinted at by Paul in 1 Timothy 5: 9–11, etc, and in other New Testament references, is quite clear to my mind.

I am a believer in legitimate and profitable "helps" that may be furnished by laymen or women with or without organization. Great and good men are born only of great and good women, and a thirst for knowledge concerning the practical affairs of the kingdom of God upon the part of the mothers of the church is to be the guarantee of better things for the next-born generations.

The slaves of the South thirty years ago were in a majority contented, and the "old paths" of human bondage and slavery by one man over another found sanction in their Bible reading, and the fear of new and untried ways; but a great principle looking further than the present generation toward results was involved in the war and proclamation of Lincoln of freedom for the black man. The black man is yet largely what slavery and oppression have made him. Women or men, in the new departure of societies formed outside of regular church organizations will have to battle not only against the chronic prejudices which new ideas and progressive or reformatory movements have always had to encounter; but divisions, jealousies, incompetency, unlawful and unwise ambitions, "cranky spirits," etc., will make the lawful end sought tiresome and laborious to obtain. Nevertheless I believe we should push on and out.

God gave the world "apostles," "prophets," etc. in and since 1826–30. The "ark of God" was steadied by no Uzzah in the shape of laymember societies, but it went into the ditch just the same.

No one, I think, proposes to interfere with regular church work—the preaching, prayer, or business services of the regular and necessary to be attended to order of things; but it is my opinion that organization and regular membership enrollment of laymembership in the church with intelligent and God-fearing leadership, may enlarge our social life and possibly do for us what prophets or apostles have failed alone to do in the past, and may yet in the future, unaided by the talent and power to do for God and humanity latent in the laymembership, fail to do.

The call is to "come up higher." By what stairs shall we ascend? and how will it look after we get up there?

What temples are we making of our bodies for the indwelling of God? what "habitation of God through the Spirit" are we helping to prepare for the generation yet to be born?

O mothers, daughters of Zion! let the sins of ignorance and the awful terrors of results in children unloved and unwelcome, handicapped at once in the race of life and for a heavenly attainment, by or through a vicious, quarrelsome, peevish, imperfect organization or disposition, be considered by you. Let the right of the coming generation to be well born have its imperative and just demand upon your intelligent thought and conscience. Let young men think of these things. Let husbands, wives, fathers, mothers rise up higher and higher out of the realm of passion into the realm of the law of love and of reason. Let the "helps" of an organized society and in the dissemination of a practical knowledge of *all* the laws that govern our being render not only an apostasy general but individual next to an impossibility in the future, and give to us not only an enlightened apostleship but a mass and body of laymembers whose practical intelligence and example can only make possible the long prayed for, longed for, and looked for kingdom of God upon earth.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

M. H. BOND.

PROVIDENCE, Rhode Island, August 4, 1893.

KNOWLEDGE TO INCREASE.

NEARLY twenty-five centuries ago, an Israelitish captive wrote, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."—Dan. 12: 4.

In regard to the word *seal*, Dr. Adam Clark says: "Among the ancients, those were said to seal who in the course of their reading stamped the places of which they were yet doubtful, in order to keep them in memory, that they might refer to them again, as not yet fully understood."

Many of the prophecies of ancient times were in relation to events of the last days, therefore it was nothing strange that the prophecies were not fully understood in those olden times, and it would be quite natural that those desirous of understanding, would in some particular manner mark, stamp, or seal that portion that was in doubt. When the time for the fulfillment of those prophecies draws nigh, God will grant to the faithful his Spirit, and knowledge will increase, not only in them, but through their teaching will the true knowledge radiate out into all the world,—

"For the pebble has dropped in the water
And the waves circle round with the shock."

Thomas Williams says: "Many shall run to and fro, hither and thither, like couriers in the time of war, and knowledge shall be increased: knowledge of the most important kind, the knowledge of God's salvation. Then those who are wise themselves shall endeavor to enlighten others."—Cottage Bible.

The Son of God while here taught thus: "No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light."—Luke 11: 33. The spirit and letter of the gospel restored is in harmony with the foregoing. All those who accept the gospel and obtain the promised Spirit,

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are immediately moved upon to communicate to others the knowledge received. All who come in touch with truth, whether male or female, black or white, layman or minister, in their lot and station can comply with the following: "Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor; therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken."—D. C. 85: 22. Thus will the knowledge of God grow and increase in the earth, and I would have no aversion or apprehension if God should move upon those outside of the church to circulate and advocate the truth.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matt. 12: 30. Those who love truth will seek to spread abroad the knowledge of the same, and no one can be justified who will lock up in his own brain any fact or evidence that would prove an auxiliary in establishing saving truth, and giving knowledge of the same to those who sit in nature's darkness. But the will of God seems to be expressed in his instruction to certain ministers: "They are, however, to warn, expound, exhort and teach, and invite all to come unto Christ."—D. C. 17: 11.

Dr. Duffield, a Presbyterian minister, says: "The word translated 'run to and fro' is metaphorically used to denote investigation, close, diligent, accurate observation, just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially the sealed book of prophecy."—On Prophecy, p. 373.

Many men of deep thought, and wide investigation have been concerned about the sealed things of God. Michaelis has it: "Many shall give their sedulous attention to the understanding of these things." Sir Isaac Newton says: "It is a part of this prophecy that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. . . . But in the very end, the prophecy shall be so far interpreted as to convince many; 'for then,' says Daniel, 'many shall run to and fro, and knowledge shall be increased.' Among the interpreters of the last age, there is scarcely one of note who has not made some discovery worth knowing; whence I seem to gather that God is about opening these mysteries."—Observation on the Prophecies.

That which has made possible the increase of knowledge, and aided wonderfully, has been the societies organized to send abroad the Bible. Let us give credit to whom credit is due. "The American Bible Society was organized in New York, May 8, 1816, and it is a most interesting fact in our national history that the very first Congress of the United States performed the duties of a Bible society long before such an institution had an existence in the world. One year after the Declaration of American Independence, 1777, Congress appointed a committee on the subject of printing an edition of thirty thousand Bibles for the use of the people, our entire population then amounting to only three millions. Finding it difficult to procure the necessary material, paper, type, etc., this committee recommended the importation of twenty thousand Bibles; to copy their own language, 'The use of the Bible being so universal, and its importance so great,' Congress was advised 'to direct the committee on commerce to import at its expense, twenty thousand English Bibles from Holland, Scotland, or elsewhere, into the different parts of the States of the union.' This report was adopted and the importation ordered. In 1781, when an English Bible could not be imported in consequence of the war with Great Britain, the subject of printing the Bible again was considered by Congress. Robert Aitken of Philadelphia, had published an edition, and that body passed the following resolution: 'That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken as subservient to the interests of religion; and being satisfied of the care and accuracy of the execution of the work, recommend this edition to the inhabitants of the United States.' These are notable pages in our national records, fair as unshaded light and bright as the morning sun. Who dare deny that this is a Bible nation, or affirm that the precious volume should be excluded from the schools of our land."—*National Magazine*, October, 1854.

After reading the above, the following is quite significant: "And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood."—D. C. 98: 10. God having established the constitution of America, he will utilize her unlimited resources in increasing knowledge.

"The American Bible Society has, since its organization, issued 29,982,000 volumes in thirty-nine languages, representing about sixty different languages and dialects. These Bibles have penetrated everywhere, China and Japan not excepted." Add this: "The American Tract Society was established in 1814, and in thirty-one years it reported having issued 185,000,000 publications." The Mother Country has also done nobly in spreading knowledge in the earth: "The Religious Tract Society was organized in London, May 9, 1779, and its fifty-ninth annual report shows a total circulation of 34,638,470 copies." And "The British and Foreign Bible Society has issued about 68,000,000 volumes since its first establishment, and it was stated at the sixty-ninth anniversary of this Society (May 7, 1873) that no less than two hundred and four versions of the Bible are now issued." All of these agencies are but pioneers preparing the way for the perfect knowledge promised: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2: 14. See also Isa. 11: 9. These words of inspiration have been incentives that have prompted and are prompting many to search after divine knowledge.

"A new and important translation of the Bible is being made under the editorship of Prof. Paul Haupt, of the oriental department of Johns Hopkins' University, and leading oriental scholars from all parts of the world are engaged upon it. The American workers are Prof. William Hayes Ward, editor of *The Independent*, who is preparing the prophecy of Habakkuk; Prof. G. F. Moore, of Andover, Judges; Prof. Toy, of Cambridge, Ezekiel; Prof. Francis Brown, of New York, Joel; Prof. E. L. Curtis, of New Haven, Zephaniah; Rev. C. A. Briggs, of New York, Ruth; and Prof. Haupt, Ecclesiastes. It is promised that the translation will surpass anything ever before accomplished. The book of Job will be the first presented to the public."

I clipped the above from the St. Louis, Missouri, *Globe Democrat*, of April 20, 1893, and in common with others anxiously await the new issue. When I accepted the gospel I partook of the Spirit that prompted Paul to say "Prove all things; hold fast that which is good."—1 Thess. 5: 21. And I am hopeful to continue, so that I may obtain and retain a portion of that knowledge that shall increase in the earth and reveal the glory of God unto his people.

ROBERT M. ELVIN.

In the Congo region there are three Catholic missions and eight Protestant, among which is that founded by Bishop Taylor. There are twenty-eight stations and ninety-five missionaries.

The largest religious sect in this country is the Roman Catholic, with 6,250,045 members. The smallest is the Adonai Shomo, with twenty followers.

There are now thirty-one synods and 221 presbyteries in the Presbyterian Church in this country.

Miss Blanche A. Wright of Lewiston, Maine, has been ordained pastor of the Newport, New York, Universalist Church.

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CHURCH HISTORY.

CONFERENCE RESOLUTION THEREON, OBEDIENCE TO COUNSEL, ETC.—NO. 1.

WHEN I wrote my former article on Church History, as published in *Herald* for July 8, I had two objects in view: To correct a misunderstanding which had obtained concerning the action of the conference on this question, and to subserve the best interests of the work, the responsibility of which, in a degree, devolves upon me. I endeavored to write carefully and guardedly, placing the resolution of the conference and Bro. Blair's article from the *Advocate* in juxtaposition so that the reader might compare and decide in an independent and nonpartisan manner. I purposely avoided pointing out a number of things which are favorable to the conference resolution and my positions thereon. But it seems that this kind of an article does not suit some, and for reasons best known to themselves. Special pleading must be had in order, it would seem, to bring the Saints into certain lines of thought, whether or not, and at *all hazards*, as we shall see before we are through.

If there are any who think I wrote simply for the sake of controversy, or that I quoted the article from the *Advocate* for the purpose, if possible, of injuring an individual, they are laboring under a terrible delusion. I am not anxious for controversy under the most favorable surroundings; and when superior position and the claim of superior qualifications, are set forth as a meritorious argument, it is still less desirable. But the words of the Master come to me with peculiar force just now: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. 10: 37, 38.

This covers the whole ground, and I proceed without ill feeling to any.

It is always better, in case of controversy, to narrow the issue as much as the facts will justify. The conference resolution on Church History says nothing against the history contained in the Bible, Book of Mormon, and Doctrine and Covenants. It only speaks with reference to that contained in the *Times and Seasons* and the *Millennial Star*. As to what the editors of the *Herald* have done, or not done, on this question, it is all in print and speaks for itself.

However, the history contained in these sacred books may be used for more than it is worth. The brother, in seeking to justify his position on the use of church history, and his practice of making it more than a collateral witness, refers to water baptism and says: "And it is left for history to explain *how*, in what *mode*, and in what *way* this command was observed; also with *whom*, and for what *purpose* that rite was administered."

It might do for one who believes that the Bible contains all that God ever said or intended to say concerning the gospel, to use this argument; but it will hardly do for a Latter Day Saint. Was it history, or the word of God through Jesus Christ to the apostles, which enabled them to know "how," "in what mode," "also with whom and for what purpose," the rite was to be administered? Again: Is it history, in the sense in which we are using that term, or is it the word of God given to the church through Joseph Smith, which enables us to know the mode and purpose of baptism, who may administer, and who are proper candidates?

"Again: Christ required his disciples to teach their converts 'to observe all things whatsoever I have commanded you,' (Matt. 28: 20,) and it remained, largely, for history to show what many of these 'all things' were."

These statements are surely misleading. It was by virtue of the instructions and commandments of Christ, given directly to the apostles, and not by virtue of any history, that they (the apostles) knew how to carry out this commandment, or what was meant by "all things." It is by virtue of the instructions and commandments of Christ to us, and not by virtue of any history, that *we* know what things to teach to all the converts made by preaching the gospel. It is, therefore, not the people of God who need church history as a leading witness, but, rather, those who are in possession of little more than a traditionary faith.

If it be said, "How, then, shall we meet those who have no confidence in any purported revelation outside of the Bible?" We answer, Meet them with what we have in the Bible; that is, meet them on their own ground. The *Times and Seasons* and *Millennial Star* are no better authority to this class of individuals than is the Book of Mormon or the Doctrine and Covenants.

According to the resolution so strongly objected to, there is but one thing mentioned for which the history contained in *Times and Seasons* and *Millennial Star* should not be used, viz., "the government of the church." And even this prohibition, is based upon the declaration that much of said history "is of extremely doubtful character, and cannot be safely relied upon."

Now let us, for the sake of the illustration, accept history, even the history in the Bible, for a principal witness, and see what the result will be. The early disciples dwelt together and "had all things common:" "And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."—Acts 2: 44, 45. (See also Acts 4: 32–37; 5: 1–11.)

At this particular time the church was greatly united. The favor of God was upon her. She was at the zenith of her purity and glory. Why does not the brother insist upon the "all things common" practice in the church to-day? If the early practice of these disciples to whom the work of God was committed, and who are therefore supposed to have known what was required to fulfill the law of temporalities, has never been abrogated according to any history found in the New Testament, why was it not kept up in the primitive church? and why is it not the order in the church to-day?

The New Testament fails to show, except by inference, that Christ placed any other order of apostles in the church than those placed in the Quorum of Twelve. And to the apostles, according to the New Testament history, was given leading control and supervision of the entire church. Neither Peter, James, nor John claimed the right to exercise any prerogative by virtue of the office of First President, or counselor to the First President, but simply and only by virtue of their apostleship; and that apostleship so far as New Testament history reveals it, was held in the Quorum of the Twelve. Would our brother be willing to concede that apostles of the Quorum of Twelve held, and should hold, the first supervision and control over the church of God?

James and John were guided by history as the *leading witness* when they desired the privilege of calling down fire from heaven to consume all who did not receive the Master, (see Luke 9: 53–55; 2 Kings 1: 10–12,) but Jesus said to these apostles, who should have been guided in a leading manner by that which is far superior to the light of history, "Ye know not what manner of spirit ye are of."

So far as the resolution adopted by the Conference is concerned, nothing is said about editorials which appeared "from 1885 to 1893." However, it is evident that in the opinion of the Twelve and Seventy, many statements of church history were made to do duty for more than they are worth. That by using certain statements and putting a certain interpretation upon others, the plain statements of revelation have been made secondary; and in some cases, entirely ignored. These revelations have been accepted by the church, and, as I understand it, are the highest authority by which we are to be governed. These quorums certainly had the right to express their opinion in quorum capacity; and in justification of the opinions expressed,

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it is only necessary to cite the fact that the duties of the Twelve have been treated upon; the duties of the First Presidency, High Council, and Bishopric, in relation to the law of temporalities, while at the same time, the last revelation given to the church on this subject, containing direct and positive statements, was not even quoted! I mean, of course, the revelation of 1861.

In the third paragraph of the brother's reply, which appears in the *Herald* for July 22, are propounded a number of questions which are declared to be "pertinent and timely;" such as, "Were these editors competent and qualified for their work? Were they sufficiently well acquainted with church history by thorough and long continued study to understand, interpret, and apply it correctly? Did they occupy such positions and callings in the church as entitled them to the enlightenment and guidance of the Spirit of God in such matters? Were they not far more likely to be right and correct in their work than those who oppose and criticise them, especially when these critics have been neither called of God nor appointed by the church to be censors of the press?"

This phase of the controversy, because of the duty it is made to perform, is important, whether the questions asked are "pertinent" or impertinent.

Why not discuss these questions on their merit, without dragging in, again and again, the supposed superior knowledge, inspiration, and general qualifications of the one who is so strongly in favor of the "more history part?" Is this anything less than begging the question? Should not superior knowledge, inspiration, and general qualifications, leave their results in the work done, so that the people of God who are honestly seeking for truth and light, may recognize the merit found therein, and *for this reason*, be prepared to support the doers of the work, intelligently and with confidence, in the high positions to which God has called them? Have not all others, though subordinate to the First Presidency, the same claim upon God for the Spirit of truth to enable them to properly *receive* that which is of God, as the superior officer has claim upon that same God for the same Spirit, in order that he may properly instruct? If not, how shall we render our account to God in the day of judgment? Does the brother want the ministry and membership of the church to "open their mouths and shut their eyes" and see what he will give them? Have we not been informed by the chief editor of the *Herald* himself, that unless editorials are officially signed by the First Presidency, they must be regarded as expressing the views held by the editors of the *Herald*, and not necessarily those entertained by the First Presidency? Does not the highest type of controversy require a man to consider his opponent as his equal, in talent, knowledge of the subject matter in dispute, desire for truth, etc.? Is it "pertinent" to set aside the expressed opinions of the Twelve and Seventy, in quorum capacity, together with the expressed opinion of the whole church in conference assembled, on matters which had already been published in the church organ, and which expressed the views held by the editor who wrote them, with the claim that these men had never been "called of God nor appointed by the church to be censors of the press?" "These are pertinent questions—and timely."

While the action of any human tribunal may be wrong, it must be conceded by all who are acquainted with the facts in the case, that the proper use of church history, and the validity of that contained in *Times and Seasons* and *Millennial Star*, are questions which have occupied the minds of leading ministers among the Twelve and Seventy for years. And that previous to the adoption of the resolutions which have given such grave offense, earnest prayer was had; the guidance of God's Holy Spirit was sought, and, it is believed, its helpful influences were enjoyed in a marked degree. The conference, of which the brother was a part being entirely free to amend, substitute, and exercise voice and vote, takes the matter up and finally decides contrary to his views. Now after all this I can but regard the statements made by the brother concerning these men and the conference, as unnecessary and impertinent. I do not present the statements of this paragraph as an argument in favor of the conference resolution, but, rather, as an argument against the serious reflections indulged in by the brother.

J. R. LAMBERT.

Arnold Morley, British Postmaster-General says the Postoffice Department has decided to abandon as too costly the experiment of forwarding the American mails to London by special train.

Floods, cyclones, and waterspouts are reported from points in Kansas, Nebraska, Wisconsin, and Missouri, August 10–16, causing considerable damage to property; no loss of life is reported.

A peculiar disease is destroying large numbers of hogs and cattle in Southern Illinois. The State Veterinary Surgeon is making an investigation of it.

In 1888 the United States produced 160,000 tons of lead; the world, 297,000.

A dispatch from Brisbane says England has annexed the Solomon Islands.

For of the soule the bodie form doth take,
For soule is forme and doth the bodie make.
—*Spenser.*

England has 557 Christian Endeavor Societies.

Sunday School Associations.

INDEPENDENCE.

The next semiannual convention of the Independence district will be held at Independence on Friday, September 8. There will be a business session at two p. m., and an entertainment in the evening. In the afternoon, the reports of schools, officers, and committees will be read and acted upon, also such new business as may be presented will be transacted. After a short intermission, there will be given a devotional and social half hour to delegates. The evening programme will consist of music, essays upon the needs and requirements of the Sunday school in order to make it an interesting place to the young, a review of the last six months' lessons in the *Quarterlies*, and time will be given to the superintendents to exemplify how lessons on temperance, good morals, etc., may be imparted. Before the close there will be an address, also a five-minute discussion by the delegates. We hope to meet a full representation and to receive reports from all the schools in the district

RODERICK MAY, Asst. Sup.,
ABBIE A. HORTON, Sec.

It is my pleasure to announce to the Sunday school workers who have in charge the work at the Thurman Reunion, that Bro. J. A. Gunsolley, of Lamoni, Iowa, will represent the General Association at that reunion. It will be well for you to communicate with him regarding the work you expect to do.

In bonds,
E. A. BLAKESLEE.

GALIEN, Michigan, August 6.

Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report	$741	38
E. C. Lindsey, Sioux City, Iowa	1	20
George Kemp, Iowa	1	00
Annie Kemp, Iowa	1	00
Sr. S. S. Wilcox, Iowa	1	00
Sr. Mary Pace, Iowa	1	00
Lizzie Kelley, Tenn.		25
Gracie Kelley, Tenn.		25
Kerney Kelley, Tenn.		25
Arlie Kelley, Tenn.		25
William Sutton, Tenn.		25
By Bro. Charles A. Parkin, agent.		
H. Davis, Irvington, Cal.	20	00
S. Stivers, " "	10	00
G. W. Harlow, Sacramento, Cal.		40
J. T. Lawn " "	1	00
Sr. C. W. Blair, " "	1	00
H. M. Williams, " "		25
By R. Bullard, agent.		
Dr. John S. Lawton, Boston, Mass.	25	00
Boston Mite Society	10	00
Matthias and Ellen Gondolf, Providence, R. I.	5	00
H. D. Simpson, Boston, Mass.	1	00
Sarah J. Mortimer " "	1	00
Mary E. Mortimer, " "	1	00
Clara Gerrish, " "	1	00
R. and E. A. Bullard, " "	2	00
H. G. Cole, " "		50
Frederick Bartlesen, " "	1	00
Clara and John Bradt, " "	1	00
John C. Hoxie, " "	1	00
George H. and Minnie Gates, Providence, R. I.	5	00
Tames Talbut, New Bedford, Mass.		25
Mary McGee, Fall River, Mass.	1	00
Annie Leather, " "	1	00
Amy A. Chace, " "	2	00
Myron C. Fisher, Boston, Mass.	1	00

The Methodist Episcopal Church, North and South, contains 3,450,330 communicants.

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REUNION NOTICE.

The first reunion of the Western Tennessee and Kentucky district will be held at Foundry Hill, Henry county, Tennessee, commencing September 16. We expect quite a number of good speakers to be present. Everything will be made as comfortable for Saints and friends as possible. Those coming by rail please stop off at Whitlock on the P. T. and A. Railroad, which will be three miles from the grounds and one fourth of a mile from Bro. Roberts', who will be glad to meet you all. Everybody is invited to attend this reunion as it is the first attempt of this kind that has ever been made in this district. For this reason we are more anxious to see as many of the traveling ministers present as possible. Please come, all who can.

W. H. GRIFFIN,
W. J. SEATON,
P. B. SEATON,
J. H. WINN, } Com.

NOTICES.

On Sunday, August 27, an effort will be made to organize a branch of the church at Janesville, Wisconsin. We trust that all the Saints living in that vicinity will make an effort to be present.

F. G. PITT, Dist. Pres.

CONFERENCE NOTICES.

Conference of the Independence, Missouri, district will be held at Independence, Missouri, September 9, at ten a. m. All concerned please take notice.

R. MAY, Pres.

BORN.

STANDLEY.—At Kewanee, Illinois, August 17, 1888, to Mr. John and Sr. Jane Standley, a son, and named Edwin. Blessed at the home of Bro. A. M. Chase, Lamoni, Iowa, August 14, 1893, by Elder Robt. M. Elvin.

STANDLEY.—At Andover, Missouri, July 26, 1891, to Mr. John and Sister Jane Standley, a daughter, and named Lillian. Blessed at the home of Bro. A. M. Chase, August 14, 1893, by Elder Robt. M. Elvin.

DIED.

ELLIOTT.—At St. Louis, Missouri, July 27, 1893, of old age, William Elliott. He was born at Faversham, England, in 1806. He accepted the gospel in his native land. Was blessed with the gift of healing, and many were relieved of their afflictions under his hands. He came to America to gather to Zion, went to Salt Lake, became disgusted, and returned to St. Louis, and lived with his son until called to his rest. Father Elliott was zealous for the cause of Christ and was always at his post, if he was able to be there. Funeral services at the Saints' chapel by Elder C. H. Jones, assisted by Elder W. T. Bozarth.

PETERSON.—Chris Peter Peterson, son of Nels and Mary Peterson, was born June 13, 1883. Was quite delicate all his life, and when attacked with malaria typhoid fever his constitution could not stand the strain and after a few weeks' illness he died. He expressed great faith in the ordinance of the church, requesting his parents to send for the elders, stating that when they administered to him he would get better. That he is better none question, but not in the way he anticipated. His sister who was ill at the same time was restored to health. Funeral services by T. W. Williams; text, Isaiah 65:17-23.

HAILY.—Near Avenue City, Missouri, August 12, 1893, Luzine, daughter of Bro. Arthur and Sr. Amanda Haily. Deceased was born January 18, 1887, near Avenue City. Services were held at the Saints' church, near Avenue City; sermon by Elder Russel Archibald, of St. Joseph, Missouri.

GALLUP.—At his residence, near Hancock, Iowa, August 8, 1893, Elder John Gallup. Deceased was born in Cattaraugus county, New York, March 25, 1811; was married to Henrietta Dilley, February 25, 1836, in Akron, New York. To them were born four sons and one daughter, who now mourn their loss, their mother having died January 1, 1890. Himself and wife joined the church just previous to the martyrdom of Joseph Smith. In 1849 he moved to St. Joseph, Missouri; crossed the plains in 1851, but retraced his steps in 1854, settling at Council Bluffs, Iowa. He joined the Reorganization in 1864, and was faithful until death.

DAILEY.—At the home of his only daughter, Sr. Ellen M. Evans (lately widowed), near Visalia, Tulare county, California, July 25, 1893, Bro. P. C. Dailey, aged 74 years, 4 months, and 8 days. Deceased was baptized twenty-seven or twenty-eight years ago by Elder E. H. Webb. He lived an exemplary life and died strong in the faith. He leaves an aged and infirm companion, two sons, and one daughter. This makes three funerals at the home of Sr. Evans within the last eight months. First her husband; soon after her brother, Samuel Dailey, who leaves a wife and five small children; and now her father.

PEAK. — Bird Peak was born in Scott county, Illinois, December 19, 1838; died August 4, 1893. He graduated with his class in the high school of Winchester, Illinois, and entered the Jacksonville, Illinois, college in his eighteenth year. Refusing to promise his father that he would enter the ministry he was taken from college and began teaching school and farming. He came to Kansas in 1872, where he remained till his death. He was baptized by his son, Warren E., in November, 1884.

COTTY.—Nancy Jane Cotty died July 30, 1893, at her home in Persia, Iowa, after a lingering illness from consumption. She was born November 9, 1872, in Harrison county, Iowa; married to Frank C. Cotty, December 16, 1890. She was a member of the Latter Day Saints Church, having united with the same June 19, 1887. She bore with patience her long illness, fully trusting in God. She leaves a husband, parents, brothers, and sisters to mourn. Funeral discourse by Elder Joseph Seddon at the Saints' church.

RHOADES.—Mabel D. Rhoades died June 20, 1893, at the home of her parents in Frankfort, Indiana, after an illness of several weeks from consumption. She was born January 12, 1872, in Canton, Fulton county, Illinois. She was a member of the Latter Day Saints Church uniting with same May 23, 1893, at Persia, Iowa. Her trust was fully reposed in God. Funeral discourse by V. A. Canada, Christian minister. The remains were interred in Burnell's cemetery, near Frankfort. She leaves a father, mother, brother, and sister to mourn.

BRENNAN.—At Coalfield, Iowa, August 13, 1893, Philip, only son of Bro. John and Sr. Mary Louisa Brennan. Deceased was born February 7, 1893. Funeral sermon preached by Elder William Waterman to a large assembly of sympathizing friends; text, John 11:25: "I am the resurrection and the life."

ITEMS OF INTEREST.

WASHINGTON, D. C., Aug. 15.—An important discovery of coal is authentically reported from the United States of Columbia at a point near the Atlantic coast. A report has just been completed by C. F. Z. Caradisti, civil engineer of this city, which is about to be issued by the Bureau of American Republics. In his report he estimates the coal deposits adjacent to the Gulf of Uraba in the departments of Cauca and Bolivar at 8,000 square miles, and the coal beds of the department of Magdalena at 2,000 square miles.

CITY OF MEXICO, Aug. 15.—Railway earnings on the Mexican road (Vera Cruz) for the thirtieth week of the current year are $57,321.71, against $50,240.67 for the corresponding period of 1892. The general tone here among business men is more hopeful. The banks continue to do well and all the large houses sustain the financial shock without apparent difficulty. All eyes are turned to the United States in the matter of silver.

VIENNA, Aug. 10.—The waterspout of Saturday committed terrible ravages in Austria. The town of Hotziens was nearly ruined and many were killed. Hundreds narrowly escaped with their lives. Nineteen villages were inundated and the whole country was devastated. Many sheep perished and the crops were ruined. At Lieb nine persons were drowned.

BUDAPEST, Aug. 15.—The damage caused by the floods in Galicia and Northern Hungary amounts to many millions of florins. In many districts the peasantry has been beggared. Many have been killed by lightning and hail. At Vorasco a workshop was swept away and fourteen employees were drowned. Sixty persons are said to have been drowned at Rymanow, Galicia.

FRANKFORT-ON-THE-MAIN, Aug. 10.—The ministers of finance of the different states of the German federation, assembled here in conference to-day and decided to favor a new tax on manufactured tobacco articles, but at the same time reduced the customs duty. It is expected that by these measures 60,000,000 marks required by the increase in the army may be raised and that also 20,000,000 for the redemption of the imperial debt can be secured; the rest of the new tobacco tax, which is limited at 20,000,000, is to be transferred from the empire to the several states.

BOMBAY, Aug 12.—All the available troops and volunteers were called out this evening to battle with the rioters in the Chinchpoogly district. The troops charged and fired upon the mob, killing eight and wounding about 100. Two hundred rioters were taken prisoners. The Hindoo mill workers, who are well armed, continue to attack Moslems wherever they meet them. The hospitals are filled with wounded natives.

BOMBAY, Aug. 14.—The riots between the Hindoos and Mohammedans which broke out in this city a few days ago are extending. Up to the present time more than fifty persons are known to have been killed, and fully 1,200 have been arrested. Burial parties Sunday were accompanied by strong pickets, in spite of which they were frequently attacked by religious opponents. Further reinforcements of cavalry and infantry have arrived from Poona and are bivouacking in the streets.

BOMBAY, Aug. 16.—The religious race-rioting was resumed in this city to-day and for several hours the streets were the scenes of desperate conflicts. The fighting was of the most sanguinary nature and a large number of persons were killed and injured. To-day being a Hindoo holiday the authorities anticipated a renewal of the recent disturbances and were, in a measure, prepared to suppress an outbreak, but the police and the force of troops in the garrison were inadequate to cover the whole city, and before quiet had been restored in one district fresh outbreaks would occur in other parts of the city. The rage of the mob was directed especially against the mosques, several of which were sacked and burned. All the public buildings are now guarded by troops and the gunboats in the harbor have been cleared for action and brought into position to cover the native quarters. The local authorities are confident of being able ultimately to quell the rising.

LONDON, Aug. 16.—In the lobbies of the House of Commons the reports that the European residents of Bombay were in jeopardy were ridiculed, as it is known the military authorities could at short notice flood the city with troops from Poonah and other cantonments.

ROME, Aug. 12.—The Pope has written a letter to M. de Curtius, chief of the Swiss Catholics and organizer of the International Catholic Workingmen's Congress, stating that his Holinesss approves of international legislation to protect working women and

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children. The letter is designed to be a preparatory step toward the holding of an international workingmen's congress.

CAIRO, Aug. 12.—The difficulty between the Khedive and Riaz Pasha, his Prime Minister, has been satisfactorily settled, and the ministerial crisis is over.

ROME, Aug. 13.—Repeated shocks of earthquake have destroyed one half of the town of Mattinata, on the Adriatic coast. Three persons were killed and four injured. The Stromboli Volcano is in violent eruption. The inhabitants of Mattinata are camping in the open air.

LONDON, Aug. 10.—In the House of Commons yesterday Wm. MacCartney, Conservative, moved the adoption of an amendment to the home rule bill, providing in effect that the Irish members who shall be retained in the Imperial Parliament shall vote on no motion, bill, or amendment except motions that shall be made amendatory to the home rule bill. It was defeated by a vote of 221 to 181.

ZANZIBAR, Aug. 14.—Information was received here from Witu to the effect that owing to the hostility of Fumo Omani, the deposed Sultan, a landing party from the British warships recently attacked captured the town, and then set fire to it. The date of the capture is not given. Lieut. Fitzmauerice and Gervis were wounded and one man was killed. The natives fled.

ZURICH, Aug. 10.—The international socialist congress to-day rejected a resolution offered by Norwegian delegates that a universal strike be started immediately after a war is declared. The resolution was supported by representatives of only four nations, while the representatives of fourteen nations voted against it.

PARIS, Aug. 10.—Seventy of the leading members of the labor exchange, which was closed during the recent troubles, were to-day fined fifty francs each and costs for refusing to comply with the law for the regulation of trade syndicates. The court ordered the dissolution of all the syndicates concerned in the violations of the law, including the executive committee of the labor exchange. Several of the defendants declared that they would go to prison rather than pay the fines imposed upon them.

BERLIN, Aug. 10.—The anarchists and independent socialists held a special meeting to-day to protest against the action of the Zurich labor congress, which dared to expel the members of the extreme party and exclude them from deliberation.

STRASSBOURG, Aug. 10.—The Swiss socialist Bernasco was to-day expelled from lower Alsace, where he had made propaganda.

BUCHAREST, Aug. 12.—Four new cases of cholera and six deaths were reported in Brahilov to-day. In Zu Zoolina, twenty-four new cases and eleven deaths were reported.

LONDON, Aug. 12.—Another death from cholera was certified at Grimsby, Friday.

ROME, Aug. 14.—Official statistics as to the cholera in Italy show that during the week ending August 10 there were in Naples 258 cases of the disease and 121 deaths. On the Island of Capri, twenty miles from Naples, there were during the same period fourteen cases and eight deaths. The disease is spreading to other coast towns.

LONDON, Aug. 14.—Official returns show a great increase of cholera in Russia during the last week. The figures given for the provinces are as follows: Podolia, 484 cases, 175 deaths; Orel, 327 cases, 110 deaths; Don region, 354 cases, 147 deaths; Kieff, 290 cases, 91 deaths; Grondo, 110 cases, 27 deaths; Nijni Novgorod, 259 cases, 102 deaths; Kherson, 50 cases, 18 deaths; Yaroslav, 38 cases, 15 deaths; Kazyn, 39 cases, 13 deaths; Moscow, not including Moscow City, 27 cases, 9 deaths.

In Moscow City there was an average of thirty cases and fifteen deaths daily.

ROME, Aug. 14.—In the twenty-four hours ending at noon Sunday five new cases of cholera and two deaths were recorded in Naples, according to the official report.

BERLIN, Aug. 14.—Strict precautions have been adopted on the East Prussian frontier to prevent the importation of cholera. The whole frontier has been closed except at two places, where all arrivals are examined and suspicious cases are subjected to a week's quarantine.

BERLIN, Aug. 16.—Three Polish laborers died of cholera in the Eastern quarter of the city yesterday.

NEW YORK, Aug. 15.—There are no new cholera cases or deaths to report. All the patients are improving. The outlook is more encouraging than at any time since the arrival of the Karamania and everything is under perfect control. The bulletin shows: Patients, 4; patients convalescing, 11; patients not having cholera also convalescing, 3; suspects, 2. The Karamania was released from quarantine this morning and proceeded to her dock.

PARIS, Aug. 15.—The decision of the Behring Sea tribunal of arbitration was handed down at 11:07 o'clock this morning. The five points of Art. 6 are against the United States. A close season is established, to begin May 1, and to continue until July 31. This close season shall be observed both in the North Pacific Ocean and Behring Sea. A protected zone is established extending for sixty miles around the islands. Pelagic sealing is allowed outside the zone in Behring Sea from August 1.

The American arbitrators have expressed their satisfaction with the text of the decision. Baron de Courcel, the President of the tribunal, delivered to the agents of the United States and Great Britain original copies of it, signed by all the arbitrators. He also addressed the the arbitrators, saying that he recognized the great value of arbitration as a cause of peace between nations. He expressed the opinion that every international arbitration renders war less possible, and said he looked forward to the time in the near future when it would be the rule and not the exception to settle international difficulties in this way.

Joseph Ullmann, a prominent fur importer and dealer at New York, said in reference to the Behring Sea decision:—

The decision means that our seal life will be protected. The increased revenues to our government will much more than offset any damages which it may be called upon to pay. The market value of sealskins will be benefited, inasmuch as the quantity of skins poachers may secure is now reduced from 75,000 or 100,000 to 10,000 or 15,000. The annual destruction of 200,000 seals, which have been lost to the trade—for out of every five animals killed the poachers killed but two—will be prevented and the seal herd will multiply.

World: The decision seems to be against the United States, but really it gives to the government and to its lessees, the fur com pany, all that was rightfully asked.

Sun: So far as the position taken by the United States in the Behring Sea affair was the outcome of a humane purpose it has been sustained by the tribunal of arbitration. So far as it may have originally been prompted by a desire to secure a monopoly of the seal fur trade for a company it has been pronounced untenable.

Pall Mall Gazette: The award is satisfactory to England and need not be regretted by the United States. It ratifies the inalienable right of vessels to sail the high seas free and undisturbed. The decision which will result in the preservation of the seals, is wise, humane, and far-reaching. It may cause a present falling off in the income of sealers, but will secure to the world a regular supply of a precious luxury.

The *St. James Gazette* ridicules the idea that the award is a triumph for Great Britain or for international arbitration. What the award has done is to give the sanction of the tribunal to a set of regulations that would probably have been better framed by a commission of British, Canadian, and American representatives.

RICHMOND, Ind., Aug. 10.—A black beetle has made its appearance in Wayne county. It is of about the same shape but far more destructive than the Colorado potato bug, from the fact that it attacks almost every species of vegetation.

VALPARAISO, Chile, Aug. 16.—Martial law, which was yesterday proclaimed in the city of Buenos Ayres, has been extended to all parts of the Argentine Republic. A correspondent in Buenos Ayres telegraphs that a state of siege has been declared for sixty days. The national guard is to be mobilized and made ready for use wherever armed intervention is needed. Many persons were killed and wounded last night during the fighting in La Plata between the federal troops and the radical revolutionists. An artillery company and a troop of cavalry were sent there to aid in preserving order. The federal forces now control the entire city of La Plata. Notwithstanding the fact that the troops control the city it is in a state of confusion bordering on anarchy. Murders and robberies were frequent last night and the military authorities seemed unable to prevent them. More trouble is feared. In Corrientes the situation is constantly growing worse. Citizens have attacked the police and sacked the barracks. The governor has asked the federal authorities for aid. Many believe quiet will not be restored until President Pena has resigned.

From trustworthy sources it is learned affairs in Brazil are becoming quiet. The resignation of Castilhos as Governor of the State of Rio Grande do Sul, against whom war had been going on for nearly two years, has done much to pacify the people. Peace now prevails in the Northern States, and President Peixoto has regained public confidence since the failure of ex-Admiral Wandenkolk's schemes.

BUENOS AYRES, Aug. 15.—The present Cabinet crisis has caused general uneasiness. The repeated changes of ministry have upset public confidence and the political situation in this city is especially alarming. Menacing crowds gathered to-day in the public squares and at several points in the suburbs. Troops were brought to the city this afternoon and evening in anticipation of popular disturbances. Public buildings are doubly guarded.

PANAMA, Colombia, Aug. 16.—The semi-official newspapers of Quito have revived the boundary disdute between Peru and Ecuador. They charge citizens of Peru with having violated the treaty and with committing outrages upon Ecuadoreans who live near the boundary line. A popular demonstration was held in Quito, in which threats were made against the Peruvian legation. The President was urged to take energetic diplomatic measures against Peru and if these did not bring about a satisfactory result to take more forcible measures for preserving Ecuador's right to the Napo territory.

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Vol. 40. Lamoni, Iowa, September 2, 1893. No. 35.

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THE IMMORTALITY OF THE SOUL IN THE INSCRIPTION OF PANUMMU I.

WILLIAM HAYES WARD, D. D.

THE extraordinary reticence of the Old Testament on the subject of the immortality of the soul and its condition after death contrasts so strongly with the emphasis put on the doctrine of a future life, not only in the New Testament, but also among the ancient Egyptians and Persians, and even among the Greeks and Romans, as to have given rise to much conjecture as to its cause.

It has often been said that the Jews borrowed their doctrine of a future state from the Persians, under whose dominion they passed in Babylon, and this may be in part true. It was only a small portion of the Jewish people that came back with Ezra and Nehemiah, and a close communication was kept up with those who remained; and even those who returned may well have borrowed something from the people to whom they felt so much indebted. The Avestas, or scriptures of Persian Zoroastrianism, are almost Christian in their doctrine of a future judgment and a future life. This can be illustrated by a single quotation from the Avestas in praise of the prayer which shall at last raise the dead, and bind all the powers of evil:—

"Ahriman shall hide in the earth. The demons shall hide in the earth; the dead shall rise up again, and incorporate life shall be restored in their lifeless bodies."

It is in the later books of the Old Testament that we find what may be called the clearest reference to a future life. This faith in future life had become very pronounced among the Jewish zealots in the time of Antiochus Epiphanes about 170 B. C., and finds its best expression in the story of the woman and her seven sons who were put to death by the tyrant for refusing to give up their faith. One of them said in his last breath:—

"Thou O prosecutor, destroyest us out of the present life, but the King of the world will *raise* us who die for his laws to an eternal revival of life." (2 Macc. 7: 9.)

Another, when brought to die, said:—

"It is better to exchange the things of men for the things of God, awaiting the hope to be *raised up again* by him, but for you there shall be no *resurrection* (*anastasis*) unto life."

As I have said, it is very strange that we find no clear doctrine of the future life among the Jews until after their subjection to Persian influences, and nothing positive and unmistakable until after the Maccabean period. Egyptian literature and religion are permeated with the future life, and were from the beginning. The same is true of Babylonian, two of the sources that might have seemed most likely to influence the Hebrews. The Egytian Book of the Dead is but a record of the passage of the soul to its new abode; and the one Babylonian epic which has come down to us from remote antiquity, turns on the visit of its hero to the nether world, where he meets the Babylonian patriarch of the flood; and a chief episode is the story of the descent of Ishtar into Hades. We have not, however, had any definite knowledge as to the doctrine of the other Hebrew-speaking nations which surrounded Canaan except in so far as the worship of gods and heroes may be held to imply a belief in a future life.

That lack is now removed in an extraordinary way, and from an early period, if we may trust the translation made by M. Halevy of the oldest of the monuments in Phœnician writings lately discovered by the Germans at Zinjirli, near Aintab in Northern Syria. I have already described, in part, these monuments, especially referring to one which was on a statue of King Panammu II., and the inscription on which has been published by Professor Sachan. Professor Sachan has not yet published the text and translation of an inscription of an older King Panammu of the ninth century, found on a statue of the god Hadad, the chief god of Damascus, and whose name appears in *Hadadrimmon*. In this inscription, according to M. Halevy, is one passage of great interest, inasmuch as it furnishes a decisive proof of the belief in the immortality of the soul among the Semites of Syria in the ninth century before our era. King Panammu I. adjures each of his successors to make, at the time of their coronation, special libations in his behalf, in addition to the usual sacrifices in honor of the god Hadad, and says: "When anyone shall pronounce my name and recite the formula, 'May the soul of Panammu drink with thee,' then the soul of Panammu shall drink with thee. But whosoever shall neglect this funeral ceremony shall see his sacrifice rejected by Hadad, and the soul of Panammu shall drink with Hadad alone."

If we may trust this translation, and M. Halevy is a very competent scholar, the proof is as complete as could be asked of the belief in the immortality of the soul among a neighboring people who were very closely allied in language to the Jews, and who in fact may be said to have spoken the same tongue. Their language was Phœnician and not Aramaic at this early period of the earlier Hebrew kings. We have evidence, then, that not only the Egyptians and Babylonians on each side of them, but the very nations among whom they lived and whose language they spoke, held the doctrine of a future life; and it almost passes belief that the Hebrews did not also hold the doctrine, even though their Scriptures happen to give so little definite evidence of it, and although it seems certain that they cannot have laid any great stress upon it as a motive to conduct.—*Literary Digest.*

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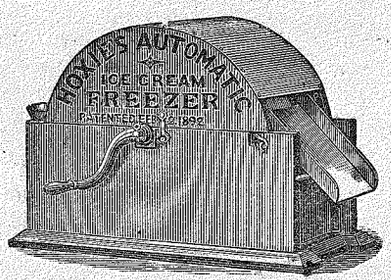

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 2, 1893.

CONTENTS:

EDITORIAL:
Responsibility.....549
Mahammedanism in America.....551
Lieut. Totten Again.....552
MOTHERS' HOME COLUMN:
The Helping Hand.....553
Prayer Union Subjects.....555
LETTER DEPARTMENT:.....556
ORIGINAL ARTICLES:
Church History, Conference Resolution Thereon, Obedience to Counsel.558
CONFERENCES:
Kentucky and Tennessee.....561
Idaho.....561
Texas Central.....561
MISCELLANEOUS:
Request from Michigan.....561
Southwestern Wisconsin Reunion....561
Thurman Reunion.....562
Donations for Independence Church and Reserve Fund.....562
An Appeal from Utah.....562
Items of Interest.....563

RESPONSIBILITY.

THE term "responsibility" is one that at a glance suggests a sense of dread to almost all persons. There is connected with even an ordinary glance at this word a consciousness that something is attached to it that must at some time be accounted for. This is true of all, not excepting the careless, indifferent, or wrongdoing person; beneath the seeming total disregard of the moral proprieties that he may be constantly violating there lies concealed the stifled consciousness that in a future time there will be a righteous retribution and summary punishment meted out to him because of his misconduct. No one evades or fully escapes the scrutiny of his better nature. Much as it may be repressed, crushed, or violated, it cannot be wholly suppressed; it is not possible to exterminate it; it is a living principle having a vitality that gives it eternal existence. It is eternal in itself, by its very nature and entity. This is not true of the true man, this unwillingness to heed the promptings of his higher nature. He is first willing, then anxious to listen to the suggestions of his inner consciousness, of his better self; he takes up thoughtfully its directions; upon his part there is a desire to see himself as others may see him, which, encouraged and brought out, brings him to see himself as God sees him; his latent powers for good, warped or misdirected by improper surroundings and influences, perhaps weighted down by hindrances that have attached themselves to him through evil, bigoted, or ignorant associates, who like himself have been truants or have not had competent instructors in childhood and youth of the great school of life. Hence to life and mind there is a consciousness of responsibility which all its associations, general and specific, serve to make apparent and bring out. The man of ordinary perception must necessarily be in a degree conscious of some measure of responsibility attaching to his existence.

To awaken and perfect this sense of responsibility is to place an individual as before a mirror which reveals all his mental and moral lights and shades. It is placing before him a measure by which he shall indicate, not only to God but to others, the human and the divine sides of his character; what he is in reality, and what he will make of himself. True, he cannot at first fully measure himself, but if willing to place the measure of his personality in his own hand, no one ought to become more competent in making the right estimate.

This we understand is the privilege and duty of the child of God, the gospel being the measuring line, the rod, or test, by which our defects may be manifested, our weak points strengthened, and our strong ones—if we have them—rightly directed and modified—all set in the proper course of action by the indwelling power of the Spirit of truth, which seeks to give expression of itself to the world through the lives of God's people, they thus pointing to Christ, the light of the world, made visible, constantly apparent to men in the excellent characters of the people of God as the revealed possibilities of his power within them. The Apostle Paul taught the early Saints that the mystery of life, the explanation of its purpose and ultimate was made manifest to the gentile world by Christ being in them "the hope of glory." "Christ in you" are his words. The Gentiles had at that time exhausted the stores of their knowledge in trying to understand the purposes and future of life. Human conceptions of philosophy and science had been studied and digested in vain. Man by his own wisdom could not find out God. It remained for the light of truth—the gospel—in which immortality and eternal life were then brought to light, to give to the world "the light of the knowledge of salvation in the face of Jesus Christ."

The world is to-day practically in the same condition as when Paul wrote and when the early saints were commissioned to lighten the way of the Gentiles. We are confronted by a similar spectacle; creeds have been found wanting and declared "wrong;" history has repeated itself; like causes have produced similar effects; science and philosophy, so called, fail to solve the problem, and unless truth is sufficiently manifest among the Gentiles in this age every man will evidently do that which is right in his own eyes: "When the Son of Man cometh shall he find faith on the earth?" In the face of this condition of society we may well consider the responsibility attaching to us as a body, as official members of that body, and as the laity. Our responsibility is repeated in this dispensation in these as in many other declarations, in which the Lord has placed before us the character of his Son as revealed in the law of the spirit of life—the mirror in which as a church "collectively" and "as individuals" we may measure ourselves:—

"My people . . . were set unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor." "The ax is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire. I, the Lord, have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice; yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit."

It is scarcely possible that responsibility is fully understood at baptism, nor is it probable that it is fully comprehended in a short time. Our experiences, our successes, and failures are necessary to teach us the nature of responsibility.

Responsibility should not be lightly assumed. He who accepts a trust has committed unto him that which affects not only his own welfare—present and eternal if it be a spiritual responsibility—but the welfare of others. Indeed, we may say this of temporal responsibilities, for it is a mistake to

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separate the temporal from the eternal. Both are one with God and with us; the temporal is part of, is complementary to the spiritual. The one, then, who accepts any responsibility should do so in the spirit of him who is the true type in everything, Jesus, the Christ, the "anointed of God," who sought not his own glory but to glorify the Father: "Thy will be done, and the glory be thine forever." How grand the thought, how true the realization that we can turn to him for the expression of every true principle. In him is comprehended all things; he is "the *light* of truth."

It was fitting to the nature of the transaction and to the scene, that before the eyes of the lowly fishermen of Galilee in the transfiguration the raiment of Jesus became bright and glittering as the glory of his character was witnessed on earth and acknowledged from above! With the consciousness of his exalted character he assumed and exercised responsibility with the object of glorifying God and ministering to his brethren. He is the true type, the example for us in this; we should therefore not lightly assume responsibility, knowing that the motive prompting us to accept it, if called of God, must be a pure one; that there must not be the semblance of personal ambition, love of place or power, or the display of self. He who has the greater responsibility should be the more like the Christ in nature, otherwise he lacks in the principal qualification essential to a proper response to the demands of his responsibilities. He must increase, too, in this spirit. Nothing is of more practical demand than this meekness of spirit and simplicity in men in these days when the personality and the rights of men are being made apparent, conserved, and emphasized. These are not the times of the rule of the rod of iron, of tyranny and despotic sway. God has decreed that such shall fail, and such are failing in the kingdoms of men. He who would free himself from the spirit of self-consciousness in discharging the responsibilities of his office as a minister for Christ must exercise the functions of his office in meekness, otherwise he represents not Christ but himself. Our responsibilities as ministers demand that Christ find expression in us in all the phases of our lives and work. The faithful servant will be too true to the Master to take to himself the credit for work well done by the help and grace of God. He will be too true to the welfare of the people to seek to call attention to himself. The Pharisee had his reward because he prayed to be "seen of men."

Responsibility has no terrors for the true in heart, because they seek in their sphere to do all that is asked of them to do. They do it cheerfully and in faith, knowing that God sustains and acknowledges them in so doing. Are they men and women of means, great or small, the law of tithing is to them not a nightmare nor a bugbear. To them the Almighty is so much above the god of this world, the dollar, that they find a pleasure and a joy in ministering to the Master "of their substance," as did the faithful in the day when Jesus was with them traveling and preaching the gospel in his power. They remember that Jesus sent his servants with the commission, the statement, "whoso receiveth you, receiveth me; and whoso receiveth me, receiveth him that sent me." To them this is a present responsibility to manifest a practical faith in and love for God. Responsibility devolves upon the possessor of temporal things to use all with an eye single to the glory of God. We are not our own; we have been "bought with a price;" we must sow if we would reap. Responsibility must be divided if rewards are to be shared. God is "just and true." He does not expect the ministry to perform all the sacrifice more than he designs for them all the rewards. His ways are equal: "Gather my *saints* together unto me; those that have made a covenant with me by sacrifice." The Lord performs all his duties toward his children; he fully meets all his responsibilities in every respect. If we love our means more than we do him we are not unselfish and broad-minded enough for salvation, "not worthy" of him. No better corrective of selfish narrowness and worldly-mindedness can be found than the law of giving. It is a stretching out of the hand in helpfulness to others. Let us meet this requirement like true men and women. The Lord rebuked one of the early elders for his "littleness of spirit." We must be great-hearted to be saved. God loves the big-hearted men and women. How must he pity those who lack this cardinal feature of the Divine nature.

Responsibility and conscientiousness are closely related. The former brings out the other and harmonizes the individual with the truth. God shows us our duty, but does not do it for us. "He calls, persuades, directs," etc., but never forces the individual to do. How much better the thought that as the scope of duty is widened to our observation we should plead with him for understanding and power to meet the many demands, than that we wait to be commanded or compelled in anything! While we have had the call to come up to a higher plane, shall we not consider the need, the responsibility of applying ourselves to observe wherein we can and should improve in our spheres of action? Shall there not be in us the divinity that shall shape our course to that end? As we understand it, the possibilities of the Spirit of truth stated in the promise that it should lead and guide into "all truth" are to find their expression, manifest their real meaning in an actual product—in men and women whose deeds express the Christlike character. It is a truth being made apparent to-day, that between the material and the spiritual there is no real distinction; in other words, that both are part of a great whole. The analogy of this in the present statement is that principles of truth do not find their full expression or existence in the abstract as laws upon spiritual statute books, but in the concrete, in their *living* manifestations. Christ is the exemplification of this. He came "to bear witness of the truth." His life is a complete manifestation of truth. He is to us the representative of God who *is* "all in all," who fills the measure of all things by subduing or perfecting all things unto himself. God loves the world eternally. His love moves him to extend his love toward and bless it. We must work in that spirit as those called to work with him: "Ye see your calling brethren" has this meaning, this practical application to us.

Responsibility with its duties has its inspiration, necessarily so. Our work is a divine one; we require and are promised help. The exercise of faith in God will bring this to us. The constantly cultivated desire to do well our work will bring the approval of the Lord upon us. As he looked upon the "young man" and loved him because of what good he had done, so loves the Lord those who are reliable, faithful, and true. Does God love beauty and faithfulness in character? While he loves the sinner can he fully love the unwilling, unresponsive one who disregards him? The magnetic needle seeks the pole by the law of attraction; God manifests his favor upon those who love and labor with him.

In organization there are necessarily degrees of responsibility, bestowed for the good of the whole. Each must therefore consider his responsibility to God to respect and actively support the work of every other. Neither foot, head, nor any part can say, "I have no need of thee." All are interdependent. The responsibilities of the ministry to the world and to the church (and there is no such thing in the law of God as ministerial responsibility to the world without responsibility and watchcare of the church), the responsibility of members to the world, of parents to children, etc., etc., are all retroactive. The convert of to-day, the child of the present may be the minister or teacher of the future. The specific sermon, the book or class teaching does not make up the sum of his religious

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educational life nor complete the influences for good that mold his character; the atmosphere of home, the associations of all phases of life enter into and form the main portion of the warp and woof in his makeup, and he in turn influences others. Like the waves of the pebble dropped in water are the influences of human life. We are in a sense partially made up for good or ill of what others have been, but behind all extraneous influences that have affected us lies our individuality. By it we may and should measure ourselves, learn to understand ourselves—our mental and physical temperaments, etc.—and practice what the Spirit, "that discerner of the thoughts and intents of the heart," "makes manifest." God knows us better than we know ourselves. "All things are naked and opened unto the eyes of him with whom we have to do."

We are responsible for our part of the work, for the character of that portion of the building upon which we work. If the mortar we use is untempered it will not hold; and carelessness may cause loss to ourselves and others: our perversity may make more and difficult work for others. How are we building?

We are also responsible to each other and to our children to cultivate contentment and a happy disposition. The social features of our being must be developed—but not upon worldly lines. We must keep the great end in view, eternal life; we are responsible that we do not make more important things submissive to mere social life—there must be a recognition of present conditions, of our responsibilities in meeting them; first things of first importance, secondary things secondarily.

For the use of time—its wise use—the character of our reading and thinking we are responsible. To make the most of life is to do all the good one can; the law of right living is self helpful in all its workings. We bring to ourselves reward when we make sacrifice for others. Whether done without such thought or not, such is the result to us in the blessing of God.

There are responsibilities too various to mention or bring out. Among them, however, is the responsibility of being prudent, frugal, energetic, and of paying our debts. God may pity the lazy man; he is certainly an object of pity to the industrious one. There is no reward in temporal or in spiritual things for him who fails to discern the responsible character of the life powers with which the Creator has endowed him. It is written of the Lord that he works; that his works will never cease; that there is neither beginning nor ending to his works. Talents must not be buried in napkins.

Responsibility increases with years and service. If good service is rendered by one, he is expected to maintain his standard, to increase in attainment. Searching, critical eyes, open, attentive ears see and note the pulpit orator and public worker to-day as in olden time: "To whom much is given of him will men exact the more." The minister, the Sunday school teacher, the worker in every line must therefore be studious and thoughtful to fill his mission correctly, to be true to his responsibilities.

The responsibility of exercising authority in meekness, in the consciousness that the higher one goes the more is he the servant of all, the more required to consider the best interests of the people, and to conserve them by careful observation, by thought, by prayer, and by study, is apparent.

The Saint is responsible to the church and to Christ, to the community in which he resides to be careful lest his example repel those who would in time accept the faith. How often have men in an unguarded moment become heedless or reckless of consequences by using intoxicants or otherwise setting a bad example that caused loss to them and required years to live down. In early days the Lord instructed the church that carelessness and unfaithfulness among them had given Satan a measure of power, the cause being thereby hindered. All the hindrances of the past are traceable to like causes. Israel of old retarded and obstructed the purposes of God by unfaithfulness. There is an underlying principle stated here that should be given thought. It requires greatness of mind to be a Saint in truth. The petty trifles and murmurings, the causes of disputation that have arisen in some branches and fields have often been too small for the attention and time of well-balanced minds. When such arise and are fanned into flame by the unwise, the true Saint must bear them patiently for the work's sake. This is one of his responsibilities. He is under the responsibility of exhibiting the high order of manliness or nobleness worthy of and essential to his profession. Those who love God out of a pure heart will surrender self and reject every unhallowed, vain desire. They recognize the responsibility of doing all things with an eye single to the glory of God and the good of his people. They are not above saying, "I am wrong" when a mistake is made. They have intelligence enough to admit and respect the rights of others, the responsibility of conceding the exercise of such rights. That inspires confidence in the motives and in the fitness of persons.

All are responsible that they be systematic in work; that they think and act for themselves, and without haughtiness, arrogance, or an overbearing disposition. In our personal spheres we have personal freedom of action, and privileges, and duties, for which there is unwritten law, based upon the underlying foundational principles, which, understood, readily determine the proper course in all emergencies and duties. These principles are to be perceived individually, otherwise there is no development. All these things call attention to responsibility.

In the light of whatever difficulties that may arise, however great, let us renew our trust in God and be strong in him, however heavily may lie the weight of responsibility. There will always be points in our progress where the exercise of special faith will be necessary. In the darkest hour and for the heaviest task we must learn to seek the help, the direction of the Lord. Our work is a work of faith; it is inseparably connected always with the exercise of faith. We are responsible to God that we live so as to meet the demands of all temporal and spiritual responsibilities. As one learns to bear and honor responsibilities the capacity for work is increased and his mental and physical fiber becomes more adapted to meet its demands. He performes tasks once difficult without undue wear and friction. We should not shrink from proper responsibilities.

MOHAMMEDANISM IN AMERICA.

ALEXANDER RUSSELL WEBB, the American who recently became a convert to Mohammedanism and afterwards returned to the United States as an Islam missionary has gotten fairly to work and promises to surprise the host of shallow critics who have been making him and his work the butt of their ridicule and sarcasm. A ripple of disdainful laughter was noticeable on the face of pulpit and press when the fact of Mr. Webb's undertaking was first announced; but since the first Islamic gun was planted and a salute fired, quite a perceptible change has taken place, and some are adjusting their nose-glasses and proposing to inspect the ammunition wagons of the new arrival with a view to deciding on future attitudes towards it.

"*The Moslem World*," a monthly journal "devoted to a faithful reflection of the Islamic religious propaganda" has been started, and is a model publication in many respects. From the same publishing house in New York a number of works are being issued, which aim to educate Americans in regard to the religious and political career of the Arabian prophet.

Mr. Webb is encountering a kind of opposition with which Latter Day Saints have been made familiar for many years. He finds the country

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flooded with misrepresentations of his faith and, that some of the crowning excellencies of the social life of Mohammedanism are not only unknown here but the very opposites of the truth are the bases upon which public opinion is founded. He finds that the main prejudice of the Christians against Islam is born of ignorance, and he appears as an educator, asking and contending for the right (which no sensible person should deny) of Mohammedanism to represent itself through its own agents or messengers.

Contrary to common opinion Mr. Webb declares drunkenness to be a thing unknown among his people—that a saloon of intoxicants cannot be seen in a Moslem community. While Mohammed is esteemed as a greater prophet than Jesus, yet it is claimed that no conflict between their teachings can anywhere be found in the accredited publications. They deny the popular doctrine of the Trinity and the fact of Christ being the literal Son of God; but contend earnestly for the moral excellencies of the Christian philosophy. History is introduced in evidence that Mohammedan wars were defensive, never aggressive, and that the prophet never sought to propagate his religion at the point of the sword as is commonly believed. The record of a week in a few of our American cities is presented in contrast with that of the land whose religion he represents to the decided disadvantage of America, and with admirable consistency Mr. Webb refuses to have the character of Mohammedanism judged by the moral lapses or unholy conduct of some who bear its name.

While we can find in Islam very much that would keep us forever from affiliation with it, yet we are of opinion that its 135,000,000 of believers can be better understood in America through such authorized representation as it may provide, than through the distorted pictures painted by antagonistic religionists.

Experience has taught us to expect but little justice from the pens or lips of those whose religious views are at war with our own, for even those who are at heart disposed to be fair are blinded by the misrepresentations of others whom they look to as spiritual leaders. This condition has prevailed till many have felt themselves under need of penance for consenting to our claimed right to speak for ourselves. The friends of Jesus and his work, however, were the only ones capable of doing him justice in presenting his claims to the world; the friends of Joseph Smith and his mission are best calculated to furnish information as to his claims and life purpose. The avowed enemies of either of these cannot be counted on for anything but misrepresentation; and we see no reason why more should be expected at the hands of the enemies of Mohammed. Islam may be far from the right in its teachings and some features of its social life; but it is manifestly unchristian and un-American to pass judgment upon it unheard, hence we venture to hope that Mr. Webb will succed, at least so far as to furnish the Christian world with a knowledge of the claims of his faith that whatever war may be made thereon hereafter, may be made with the facts before us.

The Waco (Texas) *Evening News* recently contained a word of welcome to the American Mohammedan and among other things the editor says:—

Mr. Webb, whose journal will endeavor to remove the prejudices and dense ignorance regarding the religion, manners, and characteristics of the people of his faith, and with which he will try to convert his countrymen and women to his way of believing, will have a number of wise men from the East to assist him and render into the vernacular the historical, doctrinal, and traditional literature of the Arabs, Persians, and Turks. And this is where Mr. Webb's publication will be interesting. How many Americans are even slightly acquainted with the true Islamic faith as taught by the believers? or with the rich, profound literature of the East, teeming with logic, epigrammatic thought, keen analysis, and the most gorgeous imagery? Not one in ten thousand. Mr. Webb claims that this literature is as a fountain sealed except to those who are proficient in oriental languages. For this reason the young American Mohammedan puts us under obligations to him. Whoever adds to our knowledge in any reputable way is our benefactor and a precise, genuine account of the religion, manners, customs, and literature of the interesting people who introduced astronomy, the exact sciences, a picturesque philosophy, many of the most useful arts and inventions into Europe, is certainly worthy of careful study and approval. Mr. Webb is certainly entitled to a respectful hearing, which he will undoubtedly have from broad-minded, cultured people, who are not afraid of strange religious bugaboos.

The editor of the Colusa (California) *Sun*, in commenting on the same man and his work, and the unfair opposition it was encountering, says:—

How all the world is given to misrepresentation! Good, zealous, honest men do it. It is not enough for us to establish the excellence of our own position, but we must overthrow all other things. Sects misrepresent each other, not for the purpose of lying, but because of a want of knowledge of the other's motives, purposes, and aspirations. We will not walk squarely up to the adversary for fear we might see something good. All mankind might get together on a common platform if every man would allow himself to be honest with himself. Each man is willing that all men shall occupy one platform so it is his platform; each one thinks that *his* Islam will become the universal religion.

Did you ever think how prejudice stood in the way of progress?—in the way of acquiring knowledge? When we get enlisted on one side we don't want to look at the other side. What political editor is there, who does not read more of the oppositition than of his own side; and he is not hunting the strong points as he goes along, but the weak ones. He is hunting for a place where he can punch his pen between the mail. We are not telling tales out of school, for it is universal. We don't care to fool away time reading what a Democrat writes. We know what he ought to say; and if he says it well, it is all right, and if he says it badly we don't want to feel badly by seeing how badly he puts it. But just let the other fellow say it badly and he is our meat. Religious controversialists beat political writers at that, all hollow, and because they are more zealous. They *know* the other fellow is wrong.

How much better it would be for the world if we could all recognize the fact that there is good in everything; and, mayhap, bad in everything. If we could strive to see the good wherever it rested, and eliminate the bad in ourselves, instead of trying to cover it up or paint it and brush it to make it seem good, how much better the world could be. The Lord hardened the heart of Pharaoh, so that he could see no good in the Children of Israel. That is, He filled him up with prejudice; and we are all Pharaohs, and without any special hardening process either. The bees make some honey out of tar weed. Why aren't we wise as the bees and hunt for the sweet among the bitter, instead of the bitter among the sweet?

There are some plain, homely truths in the above as the Saints will readily discover. We should be glad to have the world profit by the suggestions to be gathered from it and would gladly take the risk of our "Islam" suffering in consequence.

LIEUT. TOTTEN AGAIN.

WE have made it a point to keep track of the modern astrologers, soothsayers, and others who are making predictions concerning the specific signs of the times antedating the second coming of Christ or the end of the world. We have another and later statement from Lieut. Totten in a recent press dispatch:—

NEW HAVEN, Conn., July 21.—Lieutent C. L. A. Totten, in an interview, gives the following as his opinion of the recent financial crisis:—

"It seems inconceivable to me that, amid all this rapidly increasing epidemic of disaster, misnamed accident, no one dares, in spilling a myriad editorials all through the press, to assign the real cause and to add a sober comment to the warnings I have so persistently uttered during the last four years. We are nearing the sound of the eleventh stroke of the midnight hour. Its nature is apparently financial, but in reality the confusion of affairs enters into every order of human policy. The human race has sown to the wind, and is now about to reap the whirlwind. We are at the termination of the times of the Gentiles, and the period of judgment has actually begun. Things will not get better, but rather worse."

THE TENTH STROKE OF MIDNIGHT.

"In March I pointed out the sounding of the tenth stroke of the midnight hour, and announced the June Solstice for the eleventh. I now reiterate the statement that was made, to-wit; That the autumnal equinox will mark the twelfth stroke. Thereafter it is "low 12" fully come, and the consequences will follow in an orderly and chronological manner. I would that every man and woman, at least of my own race, Israel, would re-read, and that right carefully, the parable of the Wise and Foolish Virgins in this connection. It would then be seen that it is by no means the end of the world that is at hand that I am so often misrepresented as expecting, but far different matters.

"We are approaching the crisis which must precede the millennium. The optimists' day is over, and the scene of fact drowns the whistle wherewith he seeks to keep his courage up. These troubles which are matters of common conversation nowadays are world-wide. They will not down. Their center is everywhere, their circumference nowhere.

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They mean disaster to rotten institutions, the bursting of all inflated enterprises, the exposure of deceits of every description and the trial as by fire of every man's work."

A PERIOD OF JUDGMENT AT HAND.

"You may call it what you will, I call it by its proper name as written by the prophets of Jehovah. It is judgment. Its duration is as it were a week of years, and for that matter all the years that follow, even to the millennium, a duration of one thousand years, or a day of the Lord, as St. Peter calls it, will be a period of judgment to all who do unrighteousness therein. But enough—a word to the wise is sufficient. My time is all occupied in close chronological study. I would gladly write the manuscript detailing these unanswerable vindications of the Scripture in my life's blood, if that would insure their speedy examination at the hands of those for whom they are published.

"But all this is idle. It seems impossible to reach those whom I long with unutterable anxiety to bring into a knowledge of what now must shortly come to pass. It is a case of *fiat justitia ruat cœlum* for as in the days of Noah, 'so shall it be in the days of the Son of Man.' There are signs enough to awake the dead, and I believe, as it is written, that sign itself shall not be wanting."

EXTRACTS FROM LETTERS.

Bro. J. W. Peterson, Bloomington, Wisconsin, August 19:—

Am alone here; Bro. Pender went to Readstown to act as moderator for Bro. Burr in a discussion with a Disciple minister. I have poor success here, and go to Lancaster. Expect quite a turnout at our reunion in October.

Bro. R. J. Anthony was at Malta, Idaho, August 5, whence he wrote of some changes to be made in the efforts of the missionaries in the Rocky Mountain mission. He says:—

In this I send you an appeal to the Saints for help. Please publish it in *Herald*. I am determined with God's help to open up new places from this on. For the last ten years we have not been able to branch out. The balance of this year we shall try the experiment if it takes all our force to do it. I find Bro. H. O. Smith a very agreeable companion; we have been together for the last three weeks. Prospects are not brilliant, but we shall push the work the best we can. Because of the hard times we are able to get but little means, not indeed sufficient to prosecute the work. I will leave Bro. Smith here next week. I return to Utah and will spend next month in Castle Valley; it is new ground. I shall work Southern Utah for all there is in it this winter. I have not heard from the Hunter, nor Bro. Robinson. If they come out we can branch out considerably. I intend to go south with one of the brethren as far as St. George, or have two of them go. I am determined to seek for new pastures. Bro. H. O. Smith will leave here next week for Salmon Falls, Mountain Home, and other points where we have done no work. We held some good meetings in Malad and are holding forth here nightly. Interest is not much. Hard times is the wail that is coming up from all parts of the land.

EDITORIAL ITEMS.

THE Five Lakes, Michigan, two-day's meeting will be held Saturday and Sunday, September 9, and 10, instead of the dates formerly announced; So writes Bro. R. W. Hugill.

Bro. E. Delong was at Wallaceburg, Ontario, August 21. He had preached two weeks, baptizing two. The interest was very good; he was to make openings near by; the Saints were rejoicing.

Sr. Mary A. Richards orders the Leaflet issued by the Daughters of Zion, the first order by mail for that timely and useful pamphlet. May it meet the general reception it deserves and accomplish the object designed in its preparation. The fact that the sisters are studying and understanding their work, making an intelligent application of their powers, is one of the evidences that the call to higher conditions for the church is being heeded. We commend the leaflets to the attention of the mothers in Israel and Daughters of Zion everywhere. Their merits will insure their stay after an introduction. They are issued at cost and are within the reach of all; two cents each, twenty cents per dozen; on sale at Herald Office. Try them and be convinced.

Bro. William Lisenbee, at Mount Sterling, Illinois, is ill with fever and located where there are no elders that he may receive their ministrations. Pray for him; he needs help, as do all who are afflicted and prostrate. Such need our sympathy and support. There is much sickness throughout the land this summer. The sick and helpless should not be forgotten. God over all is rich, and willing to open his treasure mines to all whose minds are "stayed" upon him. The effectual, fervent prayer of a righteous man or woman is something he does not disregard.

Sr. Tena Martin, of Walnut Hill, Massachusetts, writes again of comfort of heart she receives from the Spirit of the work, by its manifestations in dream and in thought, showing and teaching the good things of the kingdom of God. She seems anxious to encourage and help others, a good indication of true conversion.

Bro. C. W. Bray requests announcement of a grove meeting at Syracuse, Nebraska, August 29 to September 4. There has been no preaching of the faith there. He asks the aid of "some who can wake up the people."

Bro. E. A. Erwin, living at Manchester, Texas, describes the late meetings held by Brn. A. J. Moore and J. D. Erwin. Sixty members are now enrolled with prospects of others being added.

Sr. Nannie Bird writes of labor done by Brn. Richards, Macrae, Maloney, and Peak, at Opolis, Kansas, where there are now fourteen of the faith; two baptized of late.

Bro. G. M. L. Whitman baptized one at Desoto, Nebraska, on the 23d.

Bro. W. W. Blair was in the Ohio district, whence he wrote under date of the 23d. His letter will appear in our next number.

Bishop E. L. Kelley arrived home Saturday, August 26, from his tour in the Eastern mission. He is well.

THE HIGH ATMOSPHERE.

Beyond 29,000 feet above sea level, the height reached by Glaisher, in 1862, man has never been able to navigate the air. Various problems concerning the region farther away—such as the temperature, the pressure, the quantity of moisture, the composition of the air, etc.—have attracted the attention of physicists, and have at last led to the experiments of M. Hermite, who, during the last few months, has been sending up pilot balloons, carrying registering apparatus. These balloons are very light, with a capacity of about 100 to 200 cubic feet. Falling at distances from Paris ranging up to 200 miles, the balloons have nearly all been returned by their finders, as requested on a card attached to each, and one has brought down records from a height of 30,000 feet. The instruments used are very light and simple. With larger balloons and systematic exploration, it is hoped that the secrets of the air up to at least 40,000 feet may be made as familiar to us as those of the deepest and darkest depths of the sea are gradually becoming.—*Scientific American, July 15.*

Mothers' Home Column.

EDITED BY "FRANCES."

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

THE HELPING HAND.

"The strength of a nation is in the intelligent and well-ordered homes of the people."—*Mrs. Sigourney.*

TRAINING THE WILL.

"WITH an adult as with a child the measure of will power is the measure of personal power. The possession or the lack of will power is the possession or the lack of personal power, in every individual's sphere of life. The right or the wrong use of will power is the right or wrong exercise of an individual's truest personality. Hence the careful guarding and the wise guiding of a child's will should be counted among the foremost duties of one who is responsible for a child's training."

"Will-training is an important element in child training; but will-breaking has no part or place in the training of a child. A broken will is worth as much in its sphere as a broken bow; just that, and no more. A child with a broken will is not so well furnished for the struggle of life as a child with only one arm, or one leg, or one eye. Every child ought to be taught to conform his will to the demands of duty; but that is bending his will, not breaking it."

Underlying this question is the vital one of man's responsibility to God for the good or evil which he does while on earth. Break the child's will and he has no choice, he is simply a machine in your hands, and may be operated upon by yourself or by others at pleasure. Train his will properly and he becomes strong to resist evil and stand firm for the defense of right. The personality of a child should be held sacred, even as God holds sacred the personality of each individual, always allowing each to choose. Before each one is placed the way of life and the way of death, but God never says to any man,

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woman, or child, You shall walk therein. The consequences of each are set before us. The unrest, pain, and final misery of the one; the peace, self-approval, and ultimate triumph of the other. Life or death is placed before us and we are permitted to choose.

But, if the child wills to do wrong, is he to be allowed the exercise of his will without restraint? Certainly not without restraint—not without the use of that righteous force which Bishop Brooks defines as the "reaction of truth upon opposing matter."

We do not believe that we can help you upon this point so well in any other way as by republishing an article which we used in the first volume of *Autumn Leaves*.

BREAKING THE WILL.

This phrase is going out of use. It is high time it did. If the thing it represents would also cease, there would be stronger and freer men and women. But the phrase is still sometimes heard; and there are still conscientious fathers and mothers who believe they do God service in setting about the thing.

I have more than once said to a parent who used these words, "Will you tell me just what you mean by that? Of course you do not mean exactly what you say."

"Yes, I do. I mean that the child's will is to be once for all broken!—that he is to learn that my will is to be his law. The sooner he learns this the better"

"But is it to your will simply as will that he is to yield? simply as the weaker yields to the stronger,—almost as matter yields to force? For what reason is he to do this?"

"Why, because I know what is best for him, and what is right; and he does not."

"Ah! that is a very different thing. He is, then, to do the thing that you tell him to do, because that thing is right and needful for him; you are his guide on a road over which you have gone, and he has not; you are an interpreter, a helper; you know better than he does about all things, and your knowledge is to teach his ignorance."

"Certainly, that is what I mean. A pretty state of things it would be if children were to be allowed to think they know as much as their parents. There is no way except to break their wills in the beginning."

"But you have just said that it is not to your will as will that he is to yield, but to your superior knowledge and experience. That surely is not 'breaking his will.' It is of all things furthest removed from it. It is educating his will. It is teaching him how to will."

I read once in a book intended for the guidance of mothers, a story of a little child who, in repeating his letters one day, suddenly refused to say A. All the other letters he repeated again and again, unhesitatingly; but A he would not, and persisted in declaring that he could not say. He was severely whipped, but still persisted. It now became a contest of wills. He was whipped again and again and again. In the intervals between the whippings, the primer was presented to him, and he was told that he would be whipped again if he did not mind his mother and say A. I forget how many times he was whipped; but it was almost too many times to be believed. The fight was a terrible one. At last in a paroxysm of his crying under the blows, the mother thought she heard him sob out "A," and the victory was considered to be won.

A little boy whom I know, once had a similar contest over a letter of the alphabet; but the contest was with himself, and his mother was the faithful Greatheart who helped him through. The story is so remarkable that I have long wanted all mothers to know it. It is as perfect an illustration of what I mean by "educating" the will as the other one is of what is called "breaking" it.

Willy was about four years old. He had a large, active brain, sensitive temperament, and indomitable spirit. He was and is an uncommon child. Common methods of what is commonly supposed to be "discipline," would, if he had survived them, have made a very bad boy of him. He had great difficulty in pronouncing the letter G—so much that he had formed almost a habit of omitting it. One day his mother said, not dreaming of any special contest, "This time you must say G."

"It is an ugly old letter, and I ain't ever going to try to say it again," said Willy, repeating the alphabet very rapidly from beginning to end, without the G. Like a wise mother, she did not open at once a struggle, but said pleasantly: "Ah! you did not get it in that time. Try again; go more slowly, and we will have it." It was all in vain; and it soon began to look more like real obstinacy on Willy's part than anything she had ever seen in him. She has often told me how she hesitated before entering on the campaign. "I always knew," she said, "that Willy's first real fight with himself would be no matter of a few hours; and it was a particularly inconvenient time for me just then to give up a day to it. But it seemed, on the whole, best not to put it off."

So she said, "Now, Willy, you can't get along without the letter G. The longer you put off saying it, the harder it will be for you to say it at last; and we will have it settled now once for all. You are never going to let a little bit of a letter like that, be stronger than Willy. We will not go out of this room till you have said it."

Unfortunately, Willy's will had already taken its stand. However, the mother made no authoritative demand that he should pronounce the letter as a matter of obedience to her. Because it was a thing intrinsically necessary for him to do, she would see, at any cost to herself or to him, that he did it; but he must do it voluntarily, and she would wait till he did.

The morning wore on. She busied herself with other matters, and left Willy to himself; now and then asking, with a smile, "Well, isn't my little boy stronger than that ugly old letter yet?"

Willy was sulky. He understood in that early stage all that was involved. Dinner-time came.

"Aren't you going to dinner, mamma?"

"Oh! no, dear; not unless you say G, so that you can go too. Mamma, will stay by her little boy until he is out of this trouble."

The dinner was brought up and they ate it together. She was cheerful and kind, but so serious that he felt the constant pressure of her pain.

The afternoon dragged slowly on to night. Willy cried now and then, and she took him in her lap and said, "Dear, you will be happy as soon as you say that letter, and mamma will be happy too; and we can't either of us be happy until you do."

"O mamma! why don't you make me say it?" (This he said several times before the affair was over.)

"Because, dear, you must make yourself say it. I am helping you make yourself say it, for I shall not let you go out of this room nor go out myself till you say it, but that is all I shall do to help you. I am listening, listening all the time, and if you say it, in ever so little a whisper, I shall hear you. That is all mamma can do for you."

Bedtime came. Willy went to bed unkissed and sad. The next morning, when Willy's mother opened her eyes, she saw Willy sitting up in his crib, and looking at her steadfastly. As soon as he saw that she was awake, he exclaimed, "Mamma, I can't say it; and you know I can't say it. You're a naughty mamma, and you don't love me." Her heart sank within her; but she patiently went again and again over yesterday's ground. Willy cried. He ate very little breakfast. He stood at the window in a listless attitude of discouraged misery, which she said cut her to the heart. Once in a while he would ask for some plaything which he did not usually have. She gave him whatever he asked for; but he could not play. She kept up an appearance of being busy with her sewing, but she was far more unhappy than Willy.

Dinner was brought up to them. Willy said, "Mamma, this ain't a bit good dinner."

She replied, "Yes, it is, darling; just as good as we ever have. It is only because we are eating it alone. And poor papa is sad too; taking his all alone down stairs."

At this Willy burst out into a hysterical fit of crying and sobbing.

"I shall never see my papa again in this world."

Then his mother broke down, too, and cried as hard as he did; but she said, "Oh! yes, you will, dear. I think you will say that letter before tea time, and we will have a nice evening down stairs together."

"I can't say it. I try all the time, and I can't say it; and, if you keep me here till I die, I shan't ever say it."

"The second night settled down dark and gloomy, and Willy cried himself to sleep. His mother was ill from anxiety and confinement; but she never faltered. She told me she resolved that night that, if it were necessary, she would stay in that room with Willy a month. The next morning she said to him, more seriously than before, "Now, Willy, you are not only a foolish little boy, you are unkind, you are making everybody unhappy. Mamma is very sorry for you, but she is also very much displeased with you. Mamma will stay here with you till you say that letter, if it is for the rest of your life, but mamma will not talk with you, as she did yesterday. She tried all day to help you, and you would not help yourself; to-day you must do it all alone."

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"Mamma, are you sure I shall ever say it?" asked Willy."

"Yes, dear; perfectly sure. You will say it some day or other."

"Do you think I shall say it to-day?"

"I can't tell. You are not so strong a little boy as I thought. I believed you would say it yesterday. I am afraid you have some hard work before you."

Willy begged her to go down and leave him alone. Then he begged her to shut him up in the closet, and "see if that wouldn't make him good." Every few minutes he would come and stand before her, and say very earnestly, "Are you sure I shall say it?"

He looked very pale, almost as if he had had a fit of illness. No wonder. It was the whole battle of life fought at the age of four.

It was late in the afternoon of the third day. Willy had been sitting in his little chair, looking steadily at the floor, for so long a time that his mother was almost frightened. But she hesitated to speak to him; for she felt the crisis had come. Suddenly he sprang up, and walked toward her with all the deliberate firmness of a man in his whole bearing. She says there was something in his face which she has never seen since, and does not expect to see till he is thirty years old.

"Mamma!" said he.

"Well, dear," said his mother, trembling so that she could hardly speak.

"Mamma," he repeated, in a loud, sharp tone; "G! G! G! G!" and then he burst into a fit of crying, which she had hard work to stop. It was over.

Willy is now ten years old. From that day to this his mother has never had a contest with him; she has always been able to leave all practical questions affecting his behavior to his own decision, merely saying, "Willy, I think this or that will be better."

His self-control and gentleness are wonderful to see; and the blending in his face of childlike simplicity and purity, with manly strength, is something which I have only once seen equaled.

For a few days he went about the house shouting, "G! G! G!" at the top of his voice. He was heard asking playmates if they could "say 'G,'" and "who showed them how." For several years he used often to allude to the affair, saying, "Do you remember, mamma, that dreadful time when I wouldn't say 'G?'" He always used the verb "wouldn't," in speaking of it. Once, when he was sick, he said: "Mamma, do you think I could have said 'G' any sooner than I did?"

"I have never felt certain about that, Willy," she said. "What do you think?"

"I think I could have said it a few minutes sooner. I was saying it to myself as long as that," said Willy.

It was singular that, although up to that time he had never been able to pronounce the letter with any distinctness, when he first made up his mind in this instance to say it, he enunciated it with perfect clearness, and never again went back to the old, imperfect pronunciation.

Few mothers, perhaps, would be able to give up two whole days to such a battle as this; other children, other duties, would interfere. But the same principle could be carried out, without the mother's remaining herself by the child's side all the time. Moreover, not one child in a thousand would hold out as Willy did. In all ordinary cases a few hours would suffice. And after all, what would the sacrifice of even two days be, in comparison with the time saved in years to come? If there were no stronger motive than one of policy, of desire to take the course easiest to themselves, mothers might well resolve that their first aim should be to educate their children's wills, and make them strong, instead of to conquer and "break" them.

—H. H. in Bits of Talk About Home Matters.

EXTRACTS FROM LETTERS.

Sr. Allie Thornburn writes from Higbee, Missouri:—

"We organized last evening, and though we are but few, with God's help we can do a great deal of good. I feel that this step which the mothers have taken is a grand one. It recalls to my mind the prophecy of last General Conference, 'O ye daughters of Zion, there is a great work for you to do,' and truly I feel that if each one of us will be faithful and do our duty this will be a great work. I feel to rejoice that the Lord through his loving kindness has brought us out of darkness into the marvelous light of his gospel and that even his handmaidens can do something for the advancement of his work."

Sr. Albert Page, of San Benito, California, writes us most cordially and encouragingly in reference to the work contemplated by the Daughters of Zion. Like many others who are isolated from the church she feels her inability to help forward the cause as she would like to do. But to her as to others situated as she is we say, There is much you can do. First, if you indorse the work we are trying to do, send us your names for publication that the church may know in heart you are with us. Having done this read carefully all you find in print which you take to be in harmony with our work and if you find what you think may be beneficial send it to us that we may have an abundance from which to select. In addition to this as God has placed or shall place it in your power to help with your means in starting the publication of leaflets, send what you may be able to spare for this purpose to Sr. C. B. Stebbins, recording secretary, and she will acknowledge receipt of the same. Above all, pray for the blessing of God to go with your offering and ask him *in faith* to bestow wisdom upon those who are laboring to establish this work. We need your faith and prayers that God will enlighten our minds and give us the guiding influence of his Holy Spirit. The work is barely in its infancy—if indeed it be so far advanced—but let us say to you that it has the approval of God and that in many ways he is preparing the minds of the Saints to see, feel, and acknowledge the great need there is of it. Be patient. We have nothing to conceal. There is nothing but sin which shuns the light. In time this work will be declared from the rostrum and the sacred desk as well, for if there be one sin great and towering above another sin, it is the crime of silence and the ignorance which has so long prevailed in relation to the laws governing our physical being. The commandment "Declare nothing but *repentance* to this generation," points to the fact that whatever this generation is doing that is wrong the minister of the gospel is called upon to declare repentance of, hence we say that it will be done. In the meantime let us prepare ourselves that we may be such vessels as God will be able to use. Looking back upon all the work which has had its rise in the Home Column from its first inception to the present hour we can trace its gradual, but none the less certain leading to this final one. May God in mercy grant to bestow wisdom and grace as the day demands.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Caroline Shearer, of New Springfield, Ohio, requests your faith and prayers that God may grant her the desires of her heart in reference to her family. She desires to acknowledge her obligations for past favors which she feels were conferred in answer to your prayers. God knows her special need and she has faith in prayer.

We are requested by a sister (whose name for many reasons it seems best not to mention) to ask your faith and prayers that God will save her from the terrible affliction with which she is threatened. She loves his work, is laboring to establish it with all the power he has given her and has faith that if it is his righteous will he will heal her. Sisters, pray for her.

Sr. Eliza Brackenbury, of Canboro, Michigan, requests your faith and prayers in behalf of Sr. McCollum, an aged sister, badly afflicted with sore eyes.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.—Ps. 90:17.

Thursday, Sep. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Col. 3:16, 17; Ps. 127:1.

Thursday, Sep. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 13:1-3; 10:24, 25.

Thursday, Sep. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ps. 67:1-4.

New York *World:* It is a sad record that the *World* has to present to-day. There are no less than 36,177 men reported idle in fifty-seven trades in this city, and these figures do not adequately represent the rapidly increasing army of the unemployed. These are the victims upon whom the evils of financial disturbance fall with most terrible weight. To them the situation means hunger and homelessness for wives and little ones, a dread prospect of poverty from which no industry can shield them.

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Letter Department.

SCHALLER, Io., Aug. 21.

Editors Herald:—On August 8, a debate opened here between Prof. D. R. Dugan, M. A., LL. D., of the Christian (Disciple) Church and Elder C. Scott; the propositions under dispute being the same as had in the Braden-Kelley debate, and in the same order. Six sessions were held on the first and three on each of the others. On account of the serious illness of the Professor the course of debate was interfered with, but it closes to-morrow, Tuesday evening. The claims of our church have received no "fatal" nor "stunning" blows as yet. Mr. Dungan is quite a fair disputant; he has used a few pet phrases: "blunderhead," "bunkum," "senselessness," "silly stuff," "blasphemy;" and of course these are ladened with *argument*. Never once has he named "Spalding" or the famous romance. We credit it to the possession of good sense upon his part. His method of attack was, in a degree, refreshing, because out of the line ordinarily employed by our friends the anti's.

Clear matter, forcibly presented by Elder Scott, received no fair criticism, and many points remain *un*answered; and many people recognize it. Several of Professor Dungan's own class confess their disapproval of the use of such phrases as he expressed. This community (and be it said to its honor) would *not* tolerate a tenth part of such brilliant epithets and exegetical terms as used by Mr. Braden; and no doubt many who "endured" his fancy play with words did it with a sense of shame in the several localities where employed. Prof. Dungan, we believe, is a man who has a higher regard for his reputation. He no doubt has used his best logic, but it has not, as we see it, weakened the basis of position occupied by this church. We are inclined to believe some good has been done. Several Voices of Warning and Books of Mormon have been sold.

Schaller is a beautiful town, pleasantly located; good residences, wide streets; everything looks substantial and indicates enterprise and business stability.

For the cause of truth,

J. F. MCDOWELL.

PRINCETON, Ind., Aug. 18.

Editors Herald:—I joined the church about two years ago, and rejoice daily that I did so. I regret that I did not learn of the truth sooner, though I was baptized into the Baptist Church four years before I obeyed the gospel of Christ; and as to belief, was just as honest then as I am to-day. But honesty and belief will not take us to heaven unless we are in the right way; we can be ever so honest and yet be honestly wrong. When we were married my husband belonged to the Methodist Church, I to the Baptist Church; and both were very sincere in our belief, harping on the old story that if one was only honest he would be saved all right, no matter what his profession of faith. But we heard Bro. Henson preach a sermon that knocked out all those old props from under us, so we began to read for ourselves, and more carefully. Soon afterward we heard Bro. I. M. Smith preach a few sermons that tore up all our old doctrine, and we saw we had nothing solid to stand upon. I began to read the Bible earnestly and prayerfully, and learned that I was not in condition to be saved because I had not complied with the law of the gospel, which requires us to come up step by step. Dear readers, I know the Lord fulfilled his promise to give liberally to those who ask in faith, for he has made known to me that this is his church.

When convinced of the truth I earnestly prayed that my husband might also be given an understanding of the gospel, as I really believed he would. He was away, and when he returned I was so overjoyed over the glorious news that I could not tell him for some time; but I finally did so, expressing a wish to be baptized at the next meeting. His answer was, "Well, I am ready at any time." The Saints can realize my feelings better than I can describe them! My constant prayer is that we may live worthily, also that the Lord may heal my husband of an affliction in his eyes. Dear Saints, remember us in prayer.

Your sister,

ELIZA MILLER.

CORMORANT, Minn., Aug. 9.

Editors Herald:—The results of our late conference were good, as all can testify. Brn. Roberts, Swensen, Martin, and Whiting did the preaching, which was well received. Four were baptized. Bro. Roberts continued the preaching after conference and baptized three more. He is now laboring about forty miles south, using the district tent. We hear good reports from his labors; three have been added, and others are about ready.

Elder William Sparling, of Guilford, North Dakota, was with us and preached an edifying discourse during the conference. Bro. Swenson accompanied him to his home, where new places were opened and good impressions made for the work. He baptized two at Silver Lake; also preached north of this place. As a result of this latter effort Mrs. Erickson and her Daughter Emma were baptized, the first of the Scandinavian people to unite here. Later on John and Marcus Erickson, also John P. Nelson, a Swede were added to the number. The Erickson boys are all well posted in the latter-day work. I understand that others are ready and will unite with the church when Bro. Swenson returns. He began labor at Pelican Rapids, but circumstances discouraged further labor for the present. Stones and other missiles were thrown through the schoolhouse windows. A gentleman wishing to preserve order scared away the young men who caused the disturbance, when a young man, running rapidly, threw himself against a barb wire fence with such force as to tear his mouth from ear to ear, and also tear his his leg badly.

On August 5 Bro. Swenson and I went to Atlantia, where he preached four times to a mixed congregation. We were splendidly cared for by friends of mine. He then went to Minneapolis by request of the missionary in charge.

The Saints are all well except Bro. Tabbutt, who improves slowly. As a general thing we are poor in this world's goods. I wish it otherwise, for means are necessary to carry on the work, but sometimes I am ashamed when I think how little we have done for the support of the cause. Dear Saints, let us not forget our duties, and our indebtedness to the cause we love so much.

W. W. MCLEOD.

LLANELLY, Wales, Aug. 11.

Editors Herald:—We are enjoying good health, for which we feel very grateful to our heavenly Father. From Manchester, whence I wrote to you last I went to Birmingham where I remained over three Sabbaths, preaching and attending to such other duties as come within the callings of a minister of the gospel. Brn. Taylor, Caton, and Meredith with others are alive in the work. We had very fair meetings considering everything. The weather was very dry and hot during my sojourn in this city. I was domiciled at the house of Bro. and Sr. Sneed, whose kindness will not soon be forgotten. My next stop where I performed ministerial labor was at Leeds. Bro. William Seekins is the president of this branch, and is assisted by Bro. Rushton and others. The branch was in a fair condition, with bright prospects for the future. The writer was kindly cared for by Bro. Seekins and wife and Bro. Rushton and wife. Thanks.

On the 29th and 30th ult. in response to a request made of me I summoned the members of the Sheffield and Clay Cross branches together and organized them into a district. The following brethren were made officers of said district: John Austin president, Samuel Platts vice president, Bro. Beauman secretary, Bro. S. Holmes financial clerk. The district was christened "Sheffield." Everything passed off pleasantly and it is to be hoped that every officer and member of this new district will strive to live together in peace, and work with a will to make the organization a success. Bro. and Sr. Gell gave me a kind reception at their home. On the 5th I arrived here and expect to remain until after our district conference on the 3d and 4th prox.

The work is not growing so rapidly in this land as we would like to see it; however, we are gaining a little. Four have been added to our number by baptism during the last two weeks, and there are others who seem to be much interested in the doctrine. The present financial distress in this country will affect us to some extent. The "miner's strike" which began on the 1st, is causing much uneasiness on account of its affecting the tin plate trade and other public works. A great many have stopped working here, thus throwing thousands of men out of employment and many of the brethren are among the number. I trust the time is not far distant when there will be a change for the better. There is a good deal of sickness in the land, and much anxiety is felt on account of the dreaded and unwelcome disease, the cholera, which is lurking about. Truly these are perilous times, and ought to stimulate the Saints to live up to their religion, if they desire God's protection; therefore, dear Saints, let us strive to live humbly and prayerfully and to

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do the Master's bidding in all things. Let us also remember that the Lord has said that "he who waiteth to be commanded in all things is a slothful servant."

I had the pleasure not long since of passing through the town of Llandovery, where my mother was born and raised. This town is situated in one of the finest valleys in Wales. It would be difficult to find a more picturesque landscape. My grandfather was the owner of one of the largest woollen factories in Carmarthenshire in his day. I have met with a number of my mother's relatives all of whom have given me a kind welcome, but do not seem to be very favorable to the church. They seem to cling very tenaciously to their early traditions. All belong to the various creeds or denominations. I am supplying some of them with reading matter with the hope that the scales will fall from their eyes and they be able to see the light of the pure gospel of Christ. I have also called upon some of my father's relatives, but they do not take an interest in religion of any form. Wales is a hard country to preach the gospel in. It is a difficult task to get a hearing. If we have two or three outsiders in our preaching meetings we are doing remarkably well. Prejudice is very strong; Utahism has almost killed Latter Day Saintism in this land. It will take a number of years of faithful and patient labor to remove the stain and disgrace that has been brought on the work here through Brighamism.

We are glad to hear of the progress the church is making in America. We see by the numbers of the *Herald* and *Ensign* that many have been added to the church by baptism. I hope the church is growing in spirituality as well as in numbers. I think Bro. Bond's letter to the *Herald* on the 29th ult. is timely. Some of the elders are under the impression that if they are not successful in baptizing their mission has been a failure, and seem to lose sight of the Scriptural statement, "he that planteth and he that watereth are one." It is a consolation to us that the Lord does not propose to reward men according to the numbers they have baptized, but according to their faithfulness in carrying out his will in all things will they be judged or rewarded in the end. Kind regards to all.

Hastily yours,

GOMER T. GRIFFITHS.

SANTA CRUZ, Cal., Aug. 14.

Editors Herald:—Elder A. Haws and myself are doing what we can to sound the gospel trump in this place, having erected our tent and opened up July 18. We have held thirty meetings in the tent, one at private house. Six were baptized yesterday, one a man of some ability, the head of a nice family, and who if faithful will make a useful man in the church. The attendance and interest are good, several more are investigating, and we look for more additions soon. Much prejudice is being removed, and the cause is making friends.

Our Advent friends have done some talking and bragging but refuse to come before the public and stand by their statements. If the interest continues, we will remain until about September 1, and then go to San Jose to the reunion of Northern and Central districts. Times are hard and we have been delayed some by lack of means to properly carry on the work, but the Saints where we have labored have done nobly in sustaining us; some others have also done well. We consider the fact demonstrated that the tent is the cheapest and most successful way of reaching the people. Bro. J. M. Putney and Bro. Lytle and their families have been with us the past week; they assisted us very much in preaching and in singing.

In bonds,

W. P. PICKERING.

ECHO, I. T., Aug. 14.

Editors Herald:—I came here from near Hudson and announced meetings to begin on the 6th, then crossed the river to see about other openings, and got the promise of Bethany church. Returning on Sunday to Ballard I found quite a crowd assembled for Sunday school and meeting. I was invited to take charge of the school by the superintendent, who assisted in my meeting by leading the singing and offering prayer. He kindly invited me home with him, requesting me to attend his meeting at four o'clock. When that hour arrived to my surprise he asked me to take charge as I felt led, at the same time handing me his Bible. I did so, and at the close was taken to his home; he assisted me again at night. My audience was composed of old and young who gave excellent attention. I made announcement of meetings at Bethany and left, leaving several desiring to hear more, with a kind request from the superintendent and others to return, and a promise to search deeper into the points of difference in belief. We were offered the use of a new organ at our meetings.

Arriving at Bethany I found my appointment had not been announced. The next morning I started out to give notice of it, and upon reaching Mr. Johnson's, the home of the party who had promised to open the house for me, he almost trembling told me their fear of the resident elder's anathema or censure, stating that I must get the consent of the latter. I saw him, but could not obtain his permission to hold services in the church. He made all kinds of excuses, until I finally told him the time was about past when the people could be kept away from us by their elders crying "bugbear," "bad people," etc., thus keeping them in ignorance: that we were making friends by thousands all over the civilized world, making converts, too; that I was a boy in gospel experience and knowledge, while he was in the prime of life in it all, and that I therefore wanted him to be present and expose any error I might teach. But even that would not satisfy him. I then informed him that I intended to preach within a half mile of his church; I did not know where, but would find some place; and sure enough, I did find several places within a radius of less than that distance, for as the crowd gathered and learned the decision of the elder, houses and groves stretching from there to beyond Grand River were offered me. Some came to attend meeting and were disappointed, one lady aged about seventy years crossing the river several times with her two daughters.

At Mr. Kelley's where I first preached I have been kindly cared for the past week. He soon found me four places for preaching; two within a stone's throw of the church, one a nice grove with good spring, etc. Mr. Evans, a well-to-do gentleman, formerly a Quaker, whose place joins the church, opened his beautiful grove, also his large two-story house, one of the best in this country. Through the generosity of these men we held forth longer than we had promised had we got the church, to attentive and increasing audiences. The trustee who held the keys attended every night.

I am thankful to the flock of Elder Davis for their kindness; they treated me well throughout, and I heard not a word of opposition. The result has been as usual, friends made to the cause. Two have asked baptism; they feel sure more will follow. I trust the elder will see the error of his way.

In bonds,

ALEX. C. HART.

KINGFISHER, Ok., Aug. 18.

Editors Herald:—Bro. Heman C. Smith arrived here July 29 and was billed to preach in the courthouse on the evening of the 30th, but through the influence of a Christian divine with those who controlled the house, was debarred from the use of it. This pious Christian had come to preach a trial sermon and of course must do some big preaching and cut a wide swath. This was his opportunity and he gave his hearers to understand that the primitive order of things was no longer needed, and that anyone claiming the power to work miracles should be tried and sent to States prison. We will state here that this pious fraud was not hired by the Christian Church, but another was while he was in town. On Monday the house was obtained for five evenings, and Bro. Smith had a full house the first evening and a fair audience the balance of the time. In commenting on what was said he told the people he did not believe the person lived who had power to work miracles; that that power rested with God; but that if a person was so good that he was able to prevail with God in behalf of the sick and afflicted he ought not to be prosecuted; that was the spirit that piled the fagots about the martyrs, and he prayed God to protect this nation from that spirit. His effort was well liked.

On the 5th, Brn. Heman and T. J. Smith drove out to the Head settlement here, where Bro. Heman preached four sermons on the 9th. They returned, and he preached two sermons at our schoolhouse. On the 17th he started south. May the Spirit and blessing of the Most High attend him.

STEPHEN BUTLER.

SCHALLER, Iowa, Aug. 18.

Editors Herald:—The C. Scott and D. R. Dungan debate progressed nicely until Tuesday evening the 15th inst., the second session on the second proposition, when it was apparent that Elder Dungan was ill. On Wednesday and Thursday evenings he was too ill to be out. Last night Bro. Scott and the writer called on Elder Dungan and found him a little better. He thought it might be possible for

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him to resume his part of the discussion by to-night, but to us it seemed very doubtful, but we trust such may be the case. The physician stated that the elder was threatened with inflammation of the bowels.

While we are willing to admit that Elder Dungan is a very able man in many ways, yet the writer and some few others have been disappointed that he did not present a stronger argument against the Book of Mormon, also in defense of his own church; though of course the last session on the second proposition remains unfilled as yet.

C. E. BUTTERWORTH.

BURLINGTON, Iowa, Aug. 18.

Editors Herald:—Brn. Hilliard, Crabb, and McKiernan have rendered valuable service here this summer. We also enjoyed a short visit with Bro. Heide. Our meetings are quite well attended at present. We had the privilege of leading three into the waters of baptism this summer, and there are others who have asked to be baptized soon. Five have been added to the church since General Conference. The branch here is improving nicely, and although not as it should be, it is in fair condition. We hope to be able soon to report everything just as it should be. The Sunday school is doing well under the superintendency of Bro. Charles Craig. The sisters are talking of organizing a prayer union, sewing society, and United Daughters of Zion. We hope success may crown their efforts.

Burlington is a large field to labor in, and in our judgment needs more house-to-house work than preaching; but both in connection would be profitable. The members of the old German branch have handed me their letters to unite with the English branch. This is as it should be. The writer had a discussion in our church recently with a Swedenborgian on the subject of the resurrection. A large number of strangers were present, among them three preachers. Judging from remarks dropped by all present the truth did not suffer. At the close we invited him to continue for several more evenings, or to take some other question, but he politely declined. We offered to examine the divine commission of Emanuel Swedenborg, but he refused, saying he could not prove from the Bible that he was sent of God. Yours, etc.,

GEORGE ESSIG.

WALDO, Ark., Aug. 15.

Editors Herald:—I am in the field, laboring for the cause of the Master, with good interest. I baptized six last week, and more are almost ready. The learned preachers back down and won't meet me in debate, and the people say something is wrong with the preachers or they would not let the cornfield boy back them down. I try to be bold, and humble, and harmless. I have more calls than I can fill, and need help. There are some threats of eggs, but I have lots of friends here. I am praying and working for the cause dear to all. In bonds,

J. W. JACKSON.

The pleasure of doing good is the only one that never wears out.

Original Articles.

CHURCH HISTORY.

CONFERENCE RESOLUTION THEREON, OBEDIENCE TO COUNSEL, ETC.—NO. 2.

LET us glance at some of the reflective statements made against the ministers whom we send into all the world, and against the church in conference assembled. The conference is said to have been guilty of "immoderate haste," "one fourth of whom had never read that history, and many of whom never saw one half, if any, of the *Times and Seasons* and *Millennial Stars*."

The good brother has repeatedly informed us that it was his good fortune to come into possession of the church history at an early day; how studiously and diligently he has applied himself to its pages, all of which we do not deny. But now he goes a step farther and undertakes to tell us how little others know about this same history! We may accept in good faith his claims of knowledge in that direction, but we are very skeptical about his either being called of God or inspired to tell the church and the world *how little we know about it!* This reminds one of many of the attacks made upon the "poor, ignorant Latter Day Saints," by the wise and learned ministers of other churches. The brethren who had been unable to procure the *Times and Seasons* and *Millennial Star* had evidently read such portions of the history as were within their reach, and especially the copious extracts furnished in the *Herald* for the last eight years by one of the editors. These extracts too, it should be borne in mind, were carefully selected with a view to sustain and prove what the writer regarded as correct principle and practice in the government of the church. Thus we see that they had the opportunity of being well informed on all the most important parts of the history favoring the views entertained by the brother, while they labored at the disadvantage of not being permitted to examine the history, as a whole, and thus, possibly, of receiving larger and more correct views. And yet these brethren voted in favor of the resolution which strikes directly at the root of that which the brother had so diligently sought to establish in the minds of the Saints! This speaks well for the resolution, unless indeed we are to regard the conference as composed of a lot of ignoramuses or rogues.

I quote again from "Counsel," No. 2:—

"This being true of the 'second elder of the church,' it is also certain that no other minister has the right to command the President of the Church in respect to his official duties, neither has any or many the right to hinder, thwart, or circumvent his official counsels and directions by way of preambles and resolutions adopted by conferences composed largely of inexperienced, uninformed ministers, and lay delegates (men and women), whom God has never called to teach him nor discipline him."

Who has ever claimed "the right to command the" present "President of the Church in respect to his official duties," etc.? Who has attempted to so command? If any are guilty, why not proceed against them according to law instead of filling the *Herald* with these everlasting innuendoes? I have labored under the impression that it was the priviledge of every member of the conference to prepare preambles and resolutions and submit them to the body; not indeed for the purpose of hindering, thwarting, or circumventing the official counsels of President Joseph Smith, but for the purpose of obtaining light and learning the will of the body which includes all the parts of which that body is composed, and is, therefore, superior to any one of them.

These "inexperienced and uninformed ministers" are composed largely of the ones we send into all the world to preach the gospel, and who are expected to defend the work against all opposition when necessary. More than this, it is made the duty of many of them, by law, "to build up the church and regulate all the affairs of the same, in all nations." (See D. and C. 104: 12, 13.)

This same conference, "composed largely of inexperienced and uninformed ministers, and lay delegates (men and women,") is the one that transacted all the important business of the church, last spring. It is the same body which voted down a certain substitute, near the close of the conference, which vote seemed to highly please the brother. Were they right by accident when they voted down that substitute? or did they suddenly become transformed into intelligent and well-informed ministers? Suppose after that substitute was voted down, we had gone to work charging the conference with lack of intelligence, information, etc. What would the brother have thought about us? What would he have *said* about us? Perhaps nothing less than that such an effort is unchristian and unmanly. That when we are honorably beaten, we ought to submit like men.

In the minutes of the April Conference for 1876, as published in *Herald* for May 1, of that year, the brother who is now so strenuously opposing the action of the conference, introduced the the following resolution, which was adopted, and is still in force: "Whereas the conferences in the past have affirmed that there is at

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present no place of gathering, therefore, be it Resolved, that any elder teaching contrary to the resolutions of General Conference is censurable."

In the same *Herald* which contains the article from which I am quoting, is found a leading editorial under the caption of "I TOLD YOU SO," in which the editor shows the necessity of a fair and manly compliance with the decisions of the General Conferences. He says:—

"When by action of the general body an introduced measure becomes law, common honor demands that those sent out by that body shall at least refrain from any effort to obstruct the enforcement of that law. Suspicious reference and innuendoes are unmanly."

Action upon any matter by the General Conference, is the "common consent" of the body. God said to Joseph, the Seer, in 1830, "And *all things* shall be done by common consent in the church, by much prayer and faith; for *all things* you shall receive by faith. Amen."—D. C. 25: 1.

"Neither shall anything be appointed unto any of this church contrary to the church covenants, for *all things* must be done in order and by common consent in the church, by the prayer of faith."—D. C. 27: 4.

For years there had been a growing dissatisfaction with this brother's views of church history, and the use he made of it, as appeared from *Herald* editorials. Finally, and without any collusion, the Twelve and Seventy framed resolutions in quorum capacity and reported their proceedings to the body. The body takes the matter up and adopts the resolution referred to, not being willing to consent to the views held by the brother. Was not all this in order? Was it not in striking harmony with the law of "common consent?" My position is and has been that each man holding priesthood authority, and being duly chosen and appointed to act in his own office and calling, for the church, is a *leader* in the work which belongs to his office and appointment; but that all his leading acts may be taken up by the body for whom he labors to be approved or disapproved as it may see fit.

The brother says, in his article on church history: "Let us honor the authentic history of the church even if it does not harmonize with some of our personal theories and opinions and private interpretations."

If we were ignoring plain and important statements of law on account of what the history is supposed to teach, there might be room for the above innuendoes, but so long as we continue to point all to the law of God, and are willing to be committed by its statements ourselves, they are certainly out of place. It is for the express purpose of guarding against the introduction of personal theories, private opinions and interpretations, which may be subversive of the law of God, that the action on church history was had. Looking directly to the law, all the while, is no evidence of a disposition to fasten personal theories and private interpretations on the body. Indeed, which is the better and safer way for the ministry and church, to look directly to the law given of God for the express purpose of governing the church till Jesus comes in glory, receiving such help from one another and the history as we can properly appropriate, or to look directly to the history and the interpretations of two or three men, appropriating such portions of the law as we can use in harmony with the history, while we either greatly distort or ignore entirely the balance?

"God's well-authenticated law—his properly attested commandments—are the rule of evidence by which to prove the teaching and practice of all men, let them be prophets, priests, or the common people." "The law of the Lord is greater than priest or prophet, and will either justify or condemn the priesthood, as well as the people. How foolish, how dangerous, to follow the counsel of church leaders, irrespective of God's law! It is a clear evidence of blindness; and only a blind or corrupt priesthood would either exact, advise, or even accept of such a following. An enlightened and righteous ministry would prove and rebuke it."

These extracts are taken from the *Saints' Advocate* for March, 1881. They form part of much valuable instruction furnished us by the brother. We were able to receive and appropriate such instruction. It had much to do with forming and strengthening the sentiments we now advocate. The interests of truth never require us to assume positions in meeting one error that we have to reverse in order to meet another. Even Jesus did not ask the people to receive him only so far as his works and teachings gave evidence that he was the Christ: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him."—John 10: 37, 38.

"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."—John 8: 45–47.

The above sentiments are grand, and full of meaning: "For he whom God hath sent speaketh the words of God" (John 3: 34); and, "he that is of God believeth God's words."

Paul taught in harmony with Jesus: "Prove all things; hold fast that which is good."—1 Thes. 5: 21.

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Cor. 2: 12, 13.

"I speak as to wise men; judge ye what I say."—1 Cor. 9: 15.

These texts will indicate to every intelligent reader where we stand. We do not ask the world, nor the church, to receive Joseph the Seer, because he was a prophet; but to accept his prophetic claims *because* his official work proves him to have been a prophet of God. See?

"When the church holds the law supreme, and superior to all priestly offices and callings, then the encroachments and corruptions of ambitious or ignorant priests can be prevented, and priestcraft becomes impossible. But when the priesthood is made superior to the law, then blindness, iniquity, bondage, and all kinds of corruption may prevail. Then the people are left to the craft of their leaders; justice and mercy flee away; truth and righteousness are no longer but empty names. When the church of Christ shall fully keep his law as given in the standard works of the church, then the glory of the Lord will be seen upon her. Until then, she will be under condemnation of the law of Christ, and her enemies will prevail against her, and the powers of the heavens will not be given her."—The *Saints' Advocate* for November, 1880, Art., "The Law Supreme."

The brother undertakes to show that there are "radical differences" between the conference resolution and the article published in the *Advocate*. That there are differences between the two, we do not deny. Who could reasonably expect a single resolution to enter into "detail," "specification, "and "definition," equal to that found in an article which occupies three and one half columns in the *Herald?* And yet, in one of the most essential particulars, it is more definite than said article. It says that the history contained in the *Millennial Star* and also in the *Times and Seasons*, . . . "should not be employed as authority in matters affecting the government of the church."

The brother admits that the *Advocate* article says that that part of the history published by the Brighamites is of "doubtful character," and claims that what it says is true; and that if the resolution had only said the same thing "it would have been true" also. But he fails to say how, or for what purposes, or to what extent, we are to rely upon and use this history of

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"doubtful character." Who is to inform us specifically what part of said "corrupted history" is a Brighamite innovation? Is it the editor of the *Herald?* or is it the President of the Church? or is it his counselor? Or is each one left to brand those statements which do not agree with his views as "Brighamite innovations?" And then when we are defending the work against the attacks of "Braden, Woodruff, and Company," and they quote history which is against us, as they surely will, what shall we say to them? We must either have all the necessary books at hand to prove that the history has been changed, or we must simply rely upon what somebody says about it! The first would always be difficult; often impracticable; and with much of the history, impossible, as it was not published at all in the lifetime of Joseph Smith. The second would be a poor way to save the work from ruin before an intelligent congregation.

Here are some of the brother's statements as published in the *Advocate* article: "If the Utah leaders have had the unblushing audacity to change and corrupt the original documents of the church as they were published in the accredited organs of the church in the lifetime of the Seer, what assurance have we that they have published anything correctly that purports to have been designed for the church by the Seer, or that is claimed by them to be church history, or doctrine. If they are convicted of having corrupted matters published before the great apostasy in 1844, is it not probable, highly probable, that they have corrupted other church documents since?"

Now, are we to use this "dimmed," "changed," "corrupted history;" which is therefore of "extremely doubtful character," as *authority* in matters pertaining to the government of the church? The church itself has said, "No."

The brother says: "If it [the conference resolution] had said, as does the article quoted from the *Advocate*, that that part of the history published by the Brighamites was of 'doubtful character,' it would have been true, and quite enough for all practical purposes."

If the above is correct, why did not the brother, who was not in the chair at the time, or some other one unfriendly to the resolution as it was worded, move to amend, at once, makit define what part of the history is of "doubtful character," as does the article in the *Advocate?* But the facts will show that if the position of the *Advocate* is true, so is the conference resolution. Let us see.

The history written by Joseph Smith and published in his lifetime in the *Times and Seasons*, commenced with volume 3, No. 10, p. 726, printed in March, 1842, and ended with volume 5, No. 9, printed on May 1, 1844. So, instead of this history running through "volumes 1, 2, 4, and much of volume 5," it only ran through two volumes less one number! The time covered by this publication was two years and two months, and the history was carried up to date of November, 1831, or about one year and six months from the time the church was organized!

As for the *Millennial Star*, volume 14 contains a supplement in which the history is published from the first up to November, 1831, the same date on which it ended in the *Times and Seasons*. This volume was published in 1852; and in the editor's preface, we have the following statement: "The cheering transformation of the *Star* from a semi-monthly. to a weekly periodical—the resumption of the *History of Joseph Smith*, in connection with which we may mention the *Supplement* containing that portion of the *History* which has appeared in former volumes," etc. These statements show that the *Millennial Star* up to volume 14, published in 1852, only contained that portion of the history published in the *Times and Seasons* before the death of Joseph Smith. Not more than one ninth, or to be more exact, nine eighty-fifths of the fourteen years of the church's existence as an organization, was covered by this record! All the balance of the history, covering about twelve and one half years of the church's existence during the lifetime of Joseph Smith, was published by the Brighamites!

In the light of the above facts is the conference resolution too strong? In the light of the position assumed by the *Advocate*, that the history published by the Brighamites is unreliable, and of "doubtful character," is not the conference resolution strictly true? As to what part of the history the word "much" applies, we clearly have the right to define our own resolution. And so far as the attacks of "Clark Braden and his like" are concerned, that which has given him the best success has been a free use of said history, so long as it was seemingly indorsed by the *Herald, in its entirety.* It is not very likely that Wilford Woodruff would say, "Don't quote evidence against us, or in defense of yourselves, from your church history," etc., when that history is much more theirs than it is ours, and as such, whatever testimony it contains against them may be properly used by us as soon as they place the witness on the stand. But if they confine themselves to the three books, would the brother be willing to admit that we would necessarily be worsted? So long as we use this defective, corrupted history as one of our leading witnesses, we are committed by its statements; and to attempt to impeach whatever is found to be against us, is what the brother terms "impeaching an essential witness." For my part I do not acknowledge it as "an essential witness;" and I may safely and properly make this statement now, for the church has so declared.

I agree with the brother in that "we should treat the authentic history of the church established in this dispensation with as much respect and confidence as that connected with the dispensations of the past."

We are told that God commanded a history to be written. (D. C. 19:1; 47:1, 2.) Granted. But we ask, first, Did the Brighamites publish that history as God commanded it to be written? and, second, Is not the command to write a church record, or history, one thing, and the proper use to be made of that record, or history, altogether another thing? Did God command that the history that should be written, most of which was published by the apostate church, should be used as a leading witness in the government of the church?

But, it is said: "Where shall we find that history if we reject what is published in the *Times and Seasons* and *Millennial Star?*" My answer is, If such history cannot be found whose fault is it? Shall we berate the conference for announcing and standing squarely on the facts? Let it be borne in mind that it has been admitted by the brother that it was found to be necessary for the *Herald* editors to "studiously" and "vigilantly" point out "what appeared to be real, or probable, or possible defects in said history, giving reasons and explanations as best they could, that all might be duly instructed in matters partaining to the building and government of the church." Now if the Brighamite corruptions can be detected and expunged, let it be done, in order that we may have a reliable history. Until this work can be done, and the revised history is indorsed by the body, let us not use what we have for more than it is worth.

But what are the facts in the case with respect to pointing out these errors? Notwithstanding the strong statements found in the *Advocate* article, the history published by the Brighamites has been copiously presented to us "from 1885 to 1893," in the *Herald*, as valid and authentic history. It is true, however, (and right here there may be serious danger) that we sometimes find a word or two inclosed in brackets which changes the leading historical statement and makes it conform to the view held by the writer. To illustrate: In *Herald* for April 15, 1893, article, "The Twelve and Seventy," page 227, the

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writer presents the official decision which Joseph Smith gave concerning the Quorum of the Twelve. But by introducing the little (?) word "*no*," in brackets, he makes him to say that the Twelve "are to preside over all the churches of the Saints among the Gentiles, where there is a [no] presidency established." In the revised Tullidge History, page 159, this word "no" does not occur, though, I believe, the brother was one of the revision committee!

In the *Advocate* article referred to so many times, reference is had to *Millennial Star*, 15: 710, as given in *Saints' Advocate*, page 51, wherein Joseph Smith is represented as calling upon the congregation of Saints to acknowledge the Twelve as "prophets, seers, and revelators," etc. This the brother rejects as spurious on the ground that it is not contained in the history written by John Whitmer and published in the *Messenger and Advocate*. It appears, then, that the *Millennial Star* does not contain the history which God commanded John Whitmer to write, or that John Whitmer did not keep the commandment. Which is it? But in *Herald* for May 20, 1893, page 314, article, "The Twelve and Seventy," we are furnished with the account as published in the *Star*, without a word to intimate that it is anything less than valid and "authentic" history! It is presented thus: "It is recorded in the history of Joseph Smith, the Seer, that at the dedication of the Kirtland Temple, March 27, 1836, he said of the Twelve and Seventy: I then called upon the quorums and congregation of Saints to acknowledge the Twelve Apostles, who were present, as prophets, seers, and revelators, and special witnesses to all the nations of the earth," etc.

In conclusion, I too believe that every man should be respected in his own place and in his own work, and that this applies to every officer in the church from the First Presidency to the deacons. I believe that as all must be guided by the word of God and the "Spirit of truth," in teaching, in order to teach aright, so must all be guided by the same word and Spirit, in receiving, in order to receive aright. In this manner alone can all, intelligently and properly, answer to God in the day of judgment. When a conflict arises wherein no moral principle is involved the decision of the superior officer should be observed till the matter is passed upon by higher authority. Until such official decision is rendered, all should be permitted the free exercise of liberty to favor or oppose, and this without ill feeling on either side and without any insinuations against the subordinates that they are "inexperienced and uninformed."

Paul once withstood Peter face to face, because he thought he was to be blamed (Gal. 2: 11–13), notwithstanding the fact that Peter was one of the three apostles who stood at the head, holding the first keys of the kingdom. (D. C. 26: 3; 80: 1.) Paul nowhere instructed the Saints to receive his teachings because of the position he held in the church which enabled him to know what the word meant; but being assured that he had the truth, he commended it to the judgment and consciences of those who also had claim upon God for the "Spirit of truth." "I speak as to wise men; judge ye what I say;" "Though we, or an angel from heaven, preach any other gospel," etc.

John teaches in the same way: "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not," etc. No true teacher desires a lot of blind followers, running after him simply because they think he knows, or ought to know how to lead. It is an important thing to know how to lead; it is an important thing to know how to follow. But I am content with the assurance that the right will prevail, in the end, and that "every plant, which my heavenly Father hath not planted, shall be rooted up."

J. R. LAMBERT.

Conference Minutes.

KENTUCKY AND TENNESSEE.

Conference convened with the Farmington branch at Brush Creek, July 29 and 30; T. C. Kelley was chosen to preside; A. S. Snow clerk, T. H. Blalock, assistant. Branch reports: Farmington 65, Eagle Creek 28, Foundry Hill 28, Haley Creek 18. Memphis returned for correction. Elders reported: W. H. Griffin, J. H. Scott, S. Reed, C. L. Snow, P. B. Seaton, J. H. Adair, T. C. Kelley, M. M. Turpen. Teacher A. S. Snow reported. Bishop's agent reported: On hand last report $21.40; received since $96.65: paid out $74.45; on hand $43.60. Audited and found correct. The committee appointed to raise funds for the purchasing of a tent was released. Moved that the district president select the time and place for the reunion. Preaching by W. H. Griffin, T. C. Kelley, and J. H. Scott. Adjourned to meet at call of district president.

IDAHO.

Conference convened at Malad City, Idaho, July 29 and 30, 1893. Bro. R. J. Anthony was called to preside, J. H. Condit secretary. After an address by Pres. Anthony, Brn. Lewis, Thomas, Jones, Richards, and Condit spoke. A vote of thanks was tendered Pres. Lewis for services rendered as president of the district. The report (verbal) of J. R. Price, president of the Elk Horn branch, was made, stating among other things they held no meetings, when it was resolved to disorganize said branch until members could be seen. Bro. Jno. Lewis tendered his resignation as president, which was accepted, Bro. H. O. Smith being chosen his successor. Branch reports: Malad 26; 3 scattered, 4 received, 1 removed. Samaria 7. A letter was read from Bro. Layland stating that the condition of Dingle Dell branch was quite satisfactory, but asking for help in his county. The preaching was quite interesting during the session. The attendance was quite meagre at the beginning, but kept improving. Preaching by Brn. Condit, Anthony, and Smith.

TEXAS CENTRAL.

Conference convened with the Cook's Point branch, Burleson county, Texas, July 8, 1893, at ten a. m.; E. W. Nunley president, F. C. Gough secretary. Branch reports: Elmwood 48, Texas Central 45, Cook's Point 32, total membership 158; elders 8, priests 7, teachers 7, deacons 2. Ministry reporting: Elders W. W. Squires, J. W. Bryan, A. J. Moore, S. R. Hay, B. F. Renfroe, E. W. Nunley, Bro. Allen. Priests E. D. Thompson, C. A. Schuster, T. L. Veale, F. C. Gough. Teachers, W. G. McIntosh, Bro. Wilson. Bishop's agent's report read and adopted. A petition was read from New Hope branch to be admitted into the district. Requested granted. Brn. E. W. Nunley and F. C. Gough were sustained president and secretary. Bro. E. Bates was sustained as Bishop's agent. Sunday school association report read and adopted. Preaching by Elders S. R. Hay, A. J. Moore, J. W. Bryan, and E. W. Nunley. Adjourned to Elmwood branch, Bell county, Texas, Friday, October 20, at eight p. m.

Miscellaneous Department.

REQUEST.

To all the brethren and sisters who will, please give us a helping hand, as we are few here and are poor, and we lost our finishing lumber by fire last spring, but I bought logs and have it cut again, and now we want to complete our church as far as possible before winter. Please help us as far as you are able and God will bless you all. A few pennies from each would help us to accomplish our work for God and his truth. All come to the front with your help and God will bless you.

I received, in reply to my call for help on our church last February, from Sr. E. Case, Ashland, Nebraska, $1; from A. H. Adams, Jasper, Minnesota, outsider, $1; from F. T. Haynes, Aurora, Illinois, 25c.; from George W. Clark, Santa Ana, California, $1; from Sr. Schuble, Forestville, Michigan, $1; total $4.25, for which may God bless them.

Yours truly,

A. H. WILTSIE.

WHITTEMORE, Michigan, August 11.

SOUTHWESTERN WISCONSIN REUNION.

To the Saints and ministry in general and especially in Iowa, Illinois, Michigan, Wisconsin, and Minnesota:—You are hereby most cordially invited to attend the Saints' reunion at Bradtville, Wisconsin, October 1–8, and enjoy with us the blessings of God we hope to obtain at that time. We have secured the use of a suitable grove in which we will pitch our district tent. A nice cool spring of water is situated near the grounds which will furnish abundant water for both man and beast. Fuel and tent poles will be abundantly free. We especially request all who can to bring their tents and remain throughout the week. A cooking stove will be supplied for the use of all who desire to use it. Arrangements are made for pasture and horse feed at customary prices. We have also secured board and lodging for a hundred people at the various farm houses in the vicinity at $1.50 per week. *Directions.* Bradtville is but a small country village situated in the northwestern part of Grant county, about ten miles southeast of Prairie du Chien, and is not a railroad station, though it is not far from three main lines. There will be two landings, one at Bridgeport on the Chicago, Milwaukee, and St. Paul, running west from Madison to Prairie du Chien. The other at Bagley on the

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Chicago, Burlington, and Northern, running north from Galesburg, Illinois, to Prairie du Chien. It is also situated on the east bank of the Mississippi River opposite Clayton, Iowa. Those coming from Eastern Iowa above Dubuque and below McGregor may cross from Clayton to Bagley either by ferry or row boat. Parties coming from Eastern and Central Wisconsin will make Bridgeport their landing place. Those coming from Northwestern Wisconsin, also from Minnesota, Iowa, and Illinois, will make Bagley theirs. Michigan Saints coming by way of Milwaukee will come to Bridgeport. Those coming by way of Chicago will come to Bagley. From each place of landing to the camp grounds will be free delivery of persons and goods for two days before and two days after the beginning of the reunion. Also persons and goods will be returned free to their respective landings at the close. Better accommodations can be had by writing the "camp committee" at Bradtville stating when you will arrive and what you have to be transferred. Those who desire to board would do well to write the committee to that effect. If you do not decide to come until too late to notify us, come anyway and you will be provided for. Come! we extend a hearty welcome to all.

H. H. SUTTON,
Citizens' Committee.
J. W. PETERSON,
W. S. PENDER,
F. HACKETT,
Conference Com.

THURMAN REUNION.—NO. 1.

Camp meeting convened at 2: 30 p.m.; called to order by H. Kemp, Sr. H. Kemp and D. Hougas chosen presidents, H. F. Durfey secretary. Committee authorized to select special police. T. A. Hougas chosen chorister, Stella Benner organist. Matter of Sunday school work on camp ground taken up. Resolved that we request the presiding authorities of this meeting to grant the Sunday school association the time of prayer service on four days and the time of preaching service two afternoons. Camp meeting rules of last year adopted. At 7: 30 p.m., an eloquent and forcible sermon was delivered by Elder J. R. Lambert from Mark 11: 22, "Have faith in God," and was well received by the audience.

August 19, nine a. m., prayer service in charge of H. Kemp. A measure of the Spirit was enjoyed, but not to the extent desired, owing to so much stir in camp occasioned by putting up tents. Thirty-five are up and more coming. Eleven a. m., preaching by Bro. Carlyle, of Underwood, Iowa. Text, Mark 10: 23–26, "Who then can be saved?" Bro. Carlyle is a quiet, humble appearing man, but a forcible and pointed speaker. His effort exceeded the most sanguine expectations of the audience. At 2: 30 p.m. Bro. J. B. Heide spoke from John 3: 16, "For God so loved the world that he gave his only begotten son," etc. At 7: 30 p.m.. preaching by Bro. Lambert.

Sunday, August 20. All well and seem to be enjoying themselves in camp. Prayer service at nine a.m. Saints felt strengthened and encouraged. At eleven a.m., Bro. Joseph Luff delivered an eloquent and forcible sermon to a large and orderly assembly estimated at from three to four thousand. At 2: 30 p.m., Bro. Lambert preached from 1 John 3: 1–3 inclusive. The secretary was called away, hence no report of the sermon. At 7: 30 p.m., Bro. Joseph Luff again spoke from Matthew 16: 26, James 2: 26, and John 10: 10. His effort was excellent and was well received. Audience large but quite orderly.

August 21. Morning dawned clear and bright. All well in camp so far as we have heard. Sunday school in session in care of

H. F. DURFEY, Sec. of Meeting.

T. A. Hougas. Eleven a. m. Preaching by Bro. H. Kemp from 1 Corinthians 1: 30 and 2: 6. The sermon was very interesting, pointed, and instructive. At 2: 30 p. m. Bro. D. Hougas delivered a very comforting discourse from John 17: 17: "Sanctify them through thy truth, thy word is truth," showing clearly that it took a compliance with the whole law to insure an individual salvation. At 7: 30 Bro. J. F. Mintun delivered an able sermon from John 14: 6: "I am the way, the truth, and the life: no man cometh unto the Father but by me."

August 22. Sunday school this morning in charge of T. A. Hougas. At eleven a. m. Bro. Carlyle spoke from 2 Thessalonians 2: 3; John 14: 6: "I am the way," etc. A more beautiful and impressive picture of the love of God and the duties of man, and better established by Scriptural evidence we think it never was our good fortune to listen to. The words, "Let no man deceive you by any means," were frequently called to the minds of the hearers. At 2: 30 p. m. Sunday school association met. A short talk to the children by D. Hougas was full of good thoughts and instruction. Suggestions on infant class teaching by Addie James and Rachael Leeka. Intermediate class, Eva and Laura Gaylord. Bible class, H. F. Durfey. Sunday school economy, J. A. Gunsolley. Many good thoughts and suggestions were made throughout. At 7: 30 p. m. Bro. Luff spoke from Matthew 27: 22: "What shall I do then with Jesus which is called Christ?" The sermon was one of the best of the series.

August 23, eight a. m., Sunday school in charge of T. Hougas. Review by J. F. Mintun. At 9: 20 a. m. prayer service in charge of H. Kemp and D. Hougas. The presence of the Spirit was manifest and the Saints felt cheered and at the close one lady expressed herself as ready for baptism. Eleven a. m. preaching by J. F. Mintun from the words, "It doth not yet appear what we shall be," etc. At 2: 30 preaching by Joseph Lambert. Scripture reading, Matthew 5: 1–16, inclusive; text, Revelation 2: 10. At 7: 30 p. m. Bro. Luff again addressed the audience from Luke 13: 6; Proverbs 16: 32; Ephesians 6: 10; Ecclesiastes 10: 10.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report.....	$840 23
H. J. Hudson, Neb.....	5 00
J. N. Ames, Jonesport, Me.....	1 00
L. M. Ames, " "	1 00
Sent by J. S. Roth,	
Bro. O. E. Green, Onslow, Iowa...	1 00
Sr. Ella J. Green, " " ...	1 00
Sr. Susie Green, " " ...	1 00
Sr. Reuben Green, " " ...	1 00
Sr. Lizzie Haller, Canton, Iowa...	25

AN APPEAL.

To the Saints in the Rocky Mountain mission, Greeting:—Under the present condition of things as they are to-day I feel constrained to call upon you and appeal to your generosity for such aid as you can consistently give to help prosecute the work. A small sacrifice on the part of each will greatly aid us at this time. I know times are hard and money is hard to get, and all we ask is that you may share with the elders in the field. They must have clothing and traveling expenses and we do not want to call on the Bishop. We want to open up new places and have arranged to operate in new fields from this on, and without your coöperation we will be crippled. Bro. H. O. Smith is pushing out into new places in Idaho, and we shall strike out into new places in Utah now, and our faith is that you will respond to our call. Bro. E. T. Dobson is the Bishop's agent for Utah, and his address is 1605 Washington avenue, Ogden, Utah. H. R. Evans is agent for Idaho. His address is Malad, Idaho. John E. Reese is agent for Montana, and his address is Belgrade, Montana. These brethren will receipt you for all money sent to them and see that it is wisely used or expended in getting the gospel before the people. Now brethren, as the Lord has prospered you so minister of the good that has come to you for the blessing of your fellows. If you have but little to give, send it in. A small amount from each one will amount to much and God will bless the cheerful giver. I appeal to your kind and generous hearts to aid the work now as you have done in the past, and pray the Lord to abundantly bless and prosper you and fill your hearts with joy and gladness. Remember your agents and remit soon. Without your assistance we will fail; with it the work will prosper.

R. J. ANTHONY.

DIED.

FISHER.—At Providence, Rhode Island, July 20, 1893, Frederick, son of Bro. and Sr. Thomas Fisher, aged 2 years and 5 days. Funeral services by Elder E. O. Toombs.

BROOKS.—At Tilbury, Ontario, Canada, July 20, 1893, after a long and painful illness from cancer, Bro. Thomas Brooks. Deceased was born August 10, 1836, at Morchiford, Herefordshire, England; baptized at St. Thomas, November 8, 1886, by Elder R. C. Evans. The funeral services were conducted at the house and grave by the members of the Ancient Order of United Workmen, of which order he was a member. Funeral sermon preached by Elder R. C. Evans in Saints' church at St. Thomas.

BECKMAN.—At Bevier, Missouri, August 18, 1893, Arthur Beckman, aged 9 months. A large gathering of people assembled in and around the house of Bro. and Sr. Beckman, Sunday, the 20th, and hymns were announced by Elder Tucker, and nine little girls and eight adults sung them. Funeral services by Elder J. C. Foss; text 2 Sam. 12: 15–23.

BATES.—At Fontanelle, Iowa, August 17, 1893, Sr. Charity Bates. Deceased was born October 4, 1811; baptized in 1840; came to Nauvoo in 1842; married to Dr. Bates in 1846. They went to Utah, but returned East and finally settled in Fontanelle. The Doctor died in 1885. After his death she was received into the Reorganization on her original baptism, and died a firm believer in the restored gospel. She suffered intensely, being confined to her bed seven months, but bore her suffering with patience. Funeral services at the Christian church the 18th, Elder Senterlow Butler preaching the sermon.

C. B. & Q. R. R.

Excursion rates to county and district fairs: Leon, September 20–23; Mt. Ayr, September 12–15; Ridgeway, September 5–8. One and one third fare for round trip.

For harvest excursion rates, dates, etc., apply to local agent C. B. & Q.

Republican State convention at Des Moines, August 14–16. Democratic State convention, August 21–23. One and one third fare for the round trip.

A WISE SELFISHNESS.

A mother does spend herself too freely for her children when she gives up her own rights to them, effaces herself so that they do not recognize her superior claims, makes it difficult for them to "honor" her, as the Fifth Commandment demands that they shall do, writes Elisabeth Robinson Scovil in her helpful department in the September *Ladies' Home Journal.*

It is a wise selfishness that makes the mother insist upon keeping her proper place in the family as the crown and center of home, tenderly loving her children, serving them in all legitimate ways, but seeing that they take their fair share of the burdens of life, instead of weakly bearing them herself.

ADDRESSES.

Charles Baly, Garden Grove, Orange county, California.
E. L. Kelley, Lamoni, Decatur County, Iowa.

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ITEMS OF INTEREST.

ST. PETERSBURG, Aug. 23.—The official cholera report from the affected governments for the last week is as follows: Kieff, 529 new cases, 184 deaths; Nijni Novgorod, 468 new cases, 191 deaths; Don province, 245 new cases, 109 deaths; Samara, 188 new cases, 75 deaths; Kazan, 75 new cases, 28 deaths; Kalisco, 97 new cases, 33 deaths; Minsk, 32 new cases, 15 deaths; Simbirisk, 31 new cases, 11 deaths; Kershon, 54 new cases, 22 deaths.

In the city of Moscow the daily averages for the week were ninety cases and thirty-eight deaths. Owing to the quarantine regulations established by Bulgaria, Turkey, and Servia the express train service of the Eastern railway between those countries and Russia has been entirely suspended. The express trains now run between Belgrade and Paris only.

Cholera is present in St. Petersberg in an epidemic form. There is no emigration from St. Petersburg.

The threatened invasion of Ebb Vale, Wales, by an army of 30,000 striking coal-miners from the Rhonda Valley, whose intention was to force the non-miners to quit work, has not yet occurred. Every preparation had been made to receive the strikers and at the slightest attempt at rioting they have found themselves under the guns of the military.

VIENNA, Aug. 23.—Thousands of roughs came in collision with the police last evening. The police made two charges without drawing swords. They were repulsed and several policemen were injured with stones. Eventually the police charged with drawn swords. The roughs held their ground until many had been cut and several arrested. Several fights and small riots had been reported at ten o'clock and the police were still charging the crowds.

The King of Siam yesterday gave an audience to M. Le Myre de Vilers, the Special Envoy of France, and renewed his assurances of friendship for France and expressed the hope that the present amicable relations would continue.

VIENNA, Aug. 18.—A gang of men has been arrested in Biskupitz, Croatia, because they have mutilated young children. These men have for years made a trade of crippling children and then sending them out to beg or sell them to others for the same purpose. Children were stolen or were misled with promises to visit the house kept by the gang on the outskirts of the town. Once there they were bound and tortured. When the police forced their way into the house yesterday they found two girls of twelve or fourteen years with their limbs broken. Another girl of about the same age lay on a bed with her right arm broken and both eyes gouged out. Two other children hardly less horribly mutilated were found on cots in the cellar. Many instruments which had been used in producing physical deformities were uncovered in the cellar and were seized for evidence.

PARIS, Aug. 18.—A gang of French and Italian workmen fought desperately in Aigues-Mortes, Department of Card, yesterday. The fight began in the street at noon and was carried on intermittently for nearly two hours. The police made repeated efforts to restrain the men but were not strong enough to restore peace. Ten men were killed and forty wounded severely. After the fight the French workingmen who had beaten the Italians, started a man-hunt for the ostensible purpose of exterminating the foreign workingmen in the town. They attacked with knives and clubs every Italian they caught. Italians fled from the town and most of those who had been in the fight took possession of farm buildings and barricaded the doors. The troops summoned to restore order, rescued them, drove away the French workingmen, escorted the Italians to the railway station, where the most of the men took a train for Marseilles.

BERLIN, Aug. 20.—The massacre of Italians by Frenchmen at Aigues-Mortes, Thursday came as sudden thunder from the clear international sky. Already it has become the subject of voluminous correspondence among the foreign offices of the Triple Alliance and during the next few days probably will be made the most important incident in this dull season among the continental powers. The crucial question is: Will France give Italy prompt satisfaction for this unprovoked slaughter of Italian subjects? Should France decline or even hesitate to do so it will be likely to find itself in serious complication with the peace triangle.

First reports of the affair were from French sources, and misleading. The real facts increase German and Italian indignation, which is becoming thoroughly aroused. The attacking Frenchmen numbered nearly 1,000, while there were but 150 Italians. About 400 of the former were well armed, The Italians retreated to a farmhouse where they were besieged, until advised by the police authorities, they ran for the town, near the works where they had been employed. This was the opportunity of the man-hunters. They started in pursuit, unrestrained by the police, and beat down with clubs or shot the Italians wherever captured. The hunt was continued through the streets of the town. Italians were beaten to death within a hundred yards of the police station. Two men were shot dead in front of the Mayor's office. Hardly a dozen of the 150 Italians are believed to have escaped injury. Yet during all this not even a company of infantry was called out. Only after the slaughter was complete did the troops appear. From the roads and marshes between Aigues-Mortes and the farmhouse and from the streets of the town forty-five dead bodies of Italians have been collected. Sixty-five Italians, all severely and a few mortally wounded, have been taken to hospitals. Some twenty-five or thirty Italians are missing. Some of them are supposed to lie dead in the marshes or underbrush, others to have fled the country.

GERMANY DEEPLY INTERESTED.—The intensity of the feeling excited at the court as well as throughout the empire by the narrative of these events is revealed in the bitter leaders of the German press. The consensus of opinion among the German editors is that the massacre was the result of barbarous French nativism and Chauvinism. The plea of a workingmen's quarrel over Italian competition is dismissed as a worthless excuse by the German press, which professes to find the true cause of the French outbreak against the Italians in France's hatred of Italy as an ally of Germany. The presence of Prince Henry of Prussia at the Italian naval maneuvers, following closely the enthusiastic reception of the Emperor and empress in Rome, has caused the Paris press to denounce Italy without measure. The plan of the Italian Crown Prince to attend the Metz maneuvers, has revived on the boulevards all the old storm of denunciation which raged when the Italian king proposed to visit Strassburg with Emperor William and thus by implication recognize the finality of the annexation of Alsace and Lorraine.

ROME, Aug. 21.—The troubles growing out of the fighting between French and Italian workingmen employed at the salt works in Aigues-Mortes, France, threaten to involve grave international complications. It is not in Rome alone that the popular indignation at what the Italians consider a gross breach of international comity is finding vent in demonstrations evidently intended to coerce the government into demanding an apology from France for the attack upon Italians and the payment of an indemnity to compensate the families of those Italians who were killed. Riots directed against Frenchmen have occurred in many of the provincial towns, and the situation is considered exceedingly grave. The most serious outbreak of popular feeling against the French occured in this city late last night, when a hooting mob attempted to burn the French Embassy. Some of the rioters carried cans of petroleum and did not hesitate openly to declare that it was their intention to use it in destroying the Embassy. The authorities, however, had anticipated that an attack might be attempted, and a strong force of troops was detailed to guard the building. The rioters, however, attempted to carry out their threats to burn the Embassy notwithstanding the presence of the soldiers. They were ordered to disperse, but refused to do so, whereupon the soldiers charged upon them. The mob held their grounds for a time and fought stubbornly. It was not until several charges upon them were made that they began to retreat, fighting all the time. Forty-five of the rioters were arrested. Many of the mob who were at the fore front of the fighting were wounded by the sabers that the soldiers used unsparingly.

The rioting in the provincial towns was only quelled by the use of troops, the police being utterly powerless to handle the mob. Further developments are anxiously awaited.

LONDON, Aug. 23.—The Paris correspondent of the *Standard* says: The consequences of the Aigues-Mortes affair are making themselves felt in every town where bodies of Italian workingmen are employed. The excitement is growing intense in the Italian colony of Marseilles.

WASHINGTON, D. C., Aug 20.—It transpires that some days ago the State Department received a message from Li Hung Chang, the Chinese Viceroy, addressed to the President, to the effect that for the present no retaliatory measures will be initiated as regards the citizens of the United States resident in China, and further that every effort would be made to protect them and their interests in peace and safety till the assembling of Congress in regular session.

SACRAMENTO, Cal., Aug. 20.—Sheriff Bower, of Bakersfield, has telegraphed the Governor, asking that Company G, Sixth Infantry, stationed at Bakersfield, be called out to suppress a rising against the Chinese, which is expected to-night. The Governor is at Pasadena and Bower's telegram has been repeated to him there.

SAN FRANCISCO, Cal., Aug. 22.—An anti-Chinese convention to be held in this city some time next month, has been called to make an appeal for the enforcement of the Geary law.

NEW YORK, Aug. 21.—Nothing like the electric storm and rainfall which swept over this city and vicinity Saturday night and Sunday morning has been seen in years. Several deaths resulted and severe damage was done to property by the flooding of buildings. The sewers could not carry off the volume of water, and many prominent thoroughfares were impassable. Street car and electric light service was for a time suspended in portions of the city.

The thousands of unemployed are making demonstrations in leading cities throughout the country and at other points. In some places public relief has been provided. Riots have occurred in New York, Milwaukee, and minor points. At New York the demonstrations have been controlled, in a measure, by the anarchistic element. In the coke regions of Pennsylvania the situation is very serious. Robberies are increasing as decreasing food supplies increase the desperation of workmen.

Yellow fever caused a stampede of citizens from Brunswick, Georgia. Government officials took charge of the case. The patient died; no other cases have developed.

SALT LAKE CITY, Utah, Aug. 23.—The Union Pacific railroad has closed a contract for a special train of Pullman cars to convey 400 prominent Mormons to Chicago to celebrate Utah day, September 9. Accompanying the party will be the First Presidency of the Mormon Church, Messrs. Woodruff, Cannon, Smith, and the Tabernacle choir of 250

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voices which will compete for the $5,000 prize at the Fair. They will leave Tuesday next.

ST. PAUL, Minn., Aug. 17.—A storm came on Buffalo, Minneapolis, this afternoon from the southwest. Heavy wind was accompanied by hail. Hail fell as large as apples. Every exposed pane of glass on the west of every building was riddled and one third of those facing south. After the storm the roofs were covered with snow as in winter. Many trees were blown down. The storm was felt most farther south. Corn is badly damaged.

TOPEKA, Kan., Aug. 17.—Representatives of eastern loan, investment, and land companies here are greatly agitated over the plans of Colorado capitalists who contemplate constructing an irrigation canal 100 miles long, from Canon City to Colorado Springs and other points, to be fed by the Arkansas River. Information was received here to-day that this canal would require all the flow of the Arkansas River, and as several million acres in Kansas are watered by the Arkansas, requiring all the surplus flow even in favorable seasons, there is fear of the Colorado ditch laying waste several million acres of land along that stream. At the inter-state irrigation convention at Salina, September 28, an appeal will be made to Congress to protect the millions invested along the Arkansas in this State.

OMAHA, Neb., Aug. 22.—The weekly crop bulletin of the Nebraska weather service is as follows: Seasonable showers in all portions of the State. Corn shows a marked improvement, also pastures and meadows. The potato crop yield will be much larger than was expected. Wheat thrashing is nearly completed. The crop will undoubtedly be under the average. Fall plowing is well under way, the ground being in excellent condition. In some localities crops were slightly damaged by high winds and hail. Rains fell in the northern and central part of the State.

ST. PAUL, Minn., Aug. 22.—In his weekly report the director of the State Weather Bureau says: Wheat will average 11½ bushels. There has been but little rainfall during the week except in the south and southwest section. Harvesting is now well under way. In Stevens county the wheat is ripening very slowly. Hail did considerable damage in scattered localities. Thrashing is general. Corn still promises an excellent yield.

BOMBAY, Aug. 18.—This was a Mohammedan prayer day, and there was a general expectation that further troubles would occur between the members of that sect and the Hindoos. In the early part of the day symptoms began to be plainly manifested that the religious animosity would again lead to rioting, and the authorities at once took steps to prevent an outbreak. It was feared the Hindoos would attack the great Juma Musjeed mosque, and a detachment of artillery was placed in front of the building, from which direction only an attack could be made with any hope of success. The cannon commanded the main approach to the mosque, and the street could easily have been kept clear had events warranted firing. The other Mosques resorted to by the Mohammedans were equally well guarded by troops, and all the leading thoroughfares were patrolled by soldiery. Shops and markets were not opened until the troops appeared.

CONSTANTINOPLE, Aug. 23.—Owing to the prevalence of cholera in Russia the Turkish Government has ordered a five days' quarantine against all vessels arriving from Russian ports. An exception is made, however, in the cases of vessels from Batoum and Sebastopol, which will not be subjected to any quarantine delay. Odessa is included because of the arrival here to-day of the steamer Russia, from Odessa, with five cholera cases on board.

ROTTERDAM, Aug. 23. — Two cases of cholera and one death from the disease have occurred.

WASHINGTON, D. C., Aug. 23.—Surgeon-General Wyman of the Marine Hospital service to-day received a cablegram from the bureau officer at Antwerp stating that new cholera cases there average two daily.

SAN FRANCISCO, Cal., Aug. 51.—Letters from Dutch Harbor, Alaska, dated July 24, contain news about the Government Reindeer Station. The Rev. Sheldon Jackson has just returned from Fort Clarence. Of the herd of 180 reindeer brought from Siberia last year, none died during the winter. They easily obtained food, though the winter was exceptionally severe. Eighty fawns were born, and only two died. Capt. Healy of the Bear brought thirty-seven reindeer from Siberia in June and added them to the herd. About 150 more will be brought this fall. In a few years these reindeer will furnish abundant food for all the coast Esquimaux.

LIBERTAD, San Salvador, Aug. 18.—The triumph of the Liberals in Nicaragua is complete. The leaders of that party claim they have ample power to maintain order despite the many reports to the contrary. Elections will be held Aug. 27 for delegates to a constitutional convention September 15. The relations between Nicaragua and Honduras are greatly strained.

Insurgents have possession of important Argentine cities.

Cholera has appeared in Brazil, according to a press correspondent's statement.

SPRINGFIELD, O., Aug. 21—From each of twenty-five members of the Red Cross Society a small piece of cuticle will be taken to-morrow. A member of that order, was seriously burned two weeks ago by a gasoline explosion. Her lower limbs from her waist down are entirely raw, every particle of the skin having peeled off. The operation of skin grafting will be performed, and the Red Cross members have volunteered to furnish the necessary material.

SAN FRANCISCO, Cal., Aug. 18.—By the departure of Frank S. Pratt for Honolulu to-day, Charles T. Wilder, appointee of the provisional government, is left in charge of the consular office in this city. Wilder has been recognized by the State Department and by President Cleveland, and friends of the provisional government feel that this is a point scored in its favor.

TOPEKA, Kan., Aug. 22.—At Osborne yesterday 1,000 people celebrated the conviction of Tim McCarthy for violating the prohibitory liquor law by publicly breaking 2,400 bottles of beer taken from his saloon by the Sheriff and spilling the contents into a ravine.

Pastor Stoecker, formerly Court Chaplain at Berlin, who is celebrated for the animosity he entertains for the Hebrews, will sail from Hamburg for New York. He is to make a lecturing tour of the United States.

His Royal Highness the Maharajah of Kapurthala will sail for England from New York, accompanied by his better one-fortieth.

Twenty-five acres of the best portion of South Chicago were destroyed by fire on the 24th. Hundreds of homes were burned leaving 1,000 people homeless. A child's bonfire caused the calamity. Plans have been formed to relieve the destitute.

New cases of yellow fever are reported from Brunswick, Georgia, August 25.

Rioting against the French occurred at Naples, Italy, August 24.

SLEEP AS A MEDICINE.

A physician says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, and uneasiness. It will cure a headache. It will cure a broken spirit. It will cure a sorrow. Indeed, we may make a long list of nervous and other maladies that sleep will cure.

The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm a room; a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep, otherwise life will be short, and what there is of it sadly imperfect.

THE DAY'S DEMAND.

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie:
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.—*Dr. J. G. Holland.*

TELL YOUR WIFE.

A correspondent, who says he is getting into serious pecuniary difficulties, wants to know whether it would be best to tell his wife about it at once, or hide his trouble from her until he weathers the storm or finally goes under, as the case may be. Tell your wife, of course, and tell her at once. The effort which a man makes to keep his troubles from his wife under such circumstances is a heavy addition to his burdens. Any wife worthy of the name would be drawn closer to her husband by the confiding of his troubles to her. And what a source of strength her sympathy would be to him! And not only her sympathy but her advice—her mental and moral help. For a wife's intellect, when aroused by sympathy for her husband whose fortunes are imperiled, is intuitional and prophetic. She sees straight into the very heart of complications which her husband's harassed mind cannot penetrate. His own mind is warmed and quickened and strengthened by communion with hers. When a husband confides in and counsels with his wife in his days of trouble, she is then in very truth what God made her to be—"a helpmeet for him!"—*N. Y. Ledger.*

WHY WOMEN LIVE LONGER THAN MEN.

In the forty-ninth registration report of Massachusetts (1890) the compiler presents the statistics of 203 persons who were reported as having died during the ten years (1881–'90) at the age of 100 and over. Of this number 153, or 75.4 per cent, were females. (By the State census of 1885 the number of females living over 80 years of age was nearly double that of males.) The greater exposure of men to accidents, to weather agencies, to the constant strain of business life, to the anxiety of providing for the family, all tend to shorten the life of men. The deaths by accident among men are more than three-fold greater than among women, and men commit suicide in about a three-fold ratio as compared with women.—*Medical Journal.*

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THE SALOONKEEPERS' DEBT TO THE UNEMPLOYED.

A New York dispatch states that one of the most impressive features of Sunday last was the feeding of 1,000 hungry men, women, and children by one Maurice Klinkowstein, a Broadway saloonkeeper. And again feeding 1,600 Monday. The impressiveness of Mr. Klinkowstein's free lunch was not its only characteristic. From one point of view it was generous, to be sure, but from another point of view it was a prominent display of re-reciprocal gratitude. The men who sat down to the Klinkowstein dinner were mostly the saloonkeepers's clientele. They had done the liberal thing by him when they had money; when they were out of money he did the first installment of the liberal thing by them. It was a thrifty piece of business, also, for when his friends get money again they will not forget Mr. Klinkowstein.

The Klinkowstein free dinner has its lesson for Chicago. There are about 7,000 saloonkeepers here, who since the World's Fair boom began have received from men now out of work, or likely to be out of work by the time the snow flies, about $12,000,000 of their wages. Two-thirds of this amount represents clear profit. It has not cost them more than $4,000,000 for the beer and whisky they have served to their thirsty customers. The remaining $8,000,000 has gone into their coffers and they have lived upon the money and had a good time. Each one of these 7,000 saloonkeepers has his own special customers. Each one of them has been liberally patronized. He has got the most of their surplus earnings, and all they have had in return is exhilaration, and many of them intoxication, poverty, and misery. This is not a fair exchange. The saloonkeeper has taken more than he has given to his customer. Now why should not these 7,000 saloonists undertake to support at least a part of their patrons who are unemployed until they can get a job? If each one of them would feed an average of five this would prevent 35,000 unemployed men from going hungry. This relief would help wonderfully to carry the unemployed over the coming winter.

The workingmen through their trades and labor assemblies and other industrial organizations are laying the blame for their troubles upon capital, and are loudly clamoring that it shall give them work. Another portion of them, that element which is led by anarchistic demagogues, is howling for the destruction of capital, which would mean the destruction of work altogether. It is useless, however, at present to call upon capital for enough donations. Capital has been furnishing labor and paying wages to all the workingmen until it is unable to do so any longer under existing circumstances. Capital itself has succumbed and had to close its shops and factories because it has no work to give out, and having no work it cannot pay wages. It is in a bad condition to furnish large aid contributions. Now here is a splendid opportunity for these 7,000 saloonkeepers, whose places are not closed, to utilize something of their $8,000,000 profits for liquor sold these unemployed men in reciprocating favors. There is not a class in this community so well able or so thoroughly equipped for this work as the saloonkeepers. There is not an organization in the city which is susceptible of extending so much relief. They can contribute more assistance to the unemployed than the Drainage Commissioners, the park boards, the Relief and Aid Society, and Carter Harrison acting for the city, all put together. It would also be the quickest and surest way of extending relief, for the saloonkeepers know who the unemployed are, where they live, what are their circumstances, and just how much of their wages they have banked with them. They can also discriminate between really unemployed workingmen and professional tramps, vagrants, and loafers. —*Tribune.*

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Time works wonders. Wait till you speak calmly, and then you will not need to speak, may be. Silence is the most massive thing conceiveable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Dr. Burton's Lectures,*

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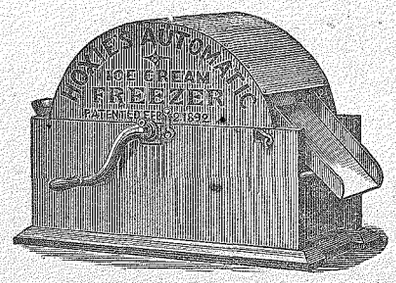

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
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Lamoni, Iowa, Sept. 9, 1893.

CONTENTS:

EDITORIAL:
Church Publications, Herald Sermons, etc....565
The Instructor....565
"Sister of a Prophet"....565
To Protect Free Speech....566
"Jews are the First"....566
Gladstone and Freedom....566
Swedish Tracts....567
MOTHERS' HOME COLUMN:
The Helping Hand....567
LETTER DEPARTMENT:....569
The Eastern Reunion....569
ORIGINAL ARTICLES:
Forgiveness....573
Tithing....574
The Higher Criticism....574
SUNDAY SCHOOL ASSOCIATION:....575
Massachusetts....575
Northern and Eastern Michigan....576
MISCELLANEOUS:
Northwestern Kansas Reunion....576
Southwestern Reunion....576
Thurman Reunion....578
Donations for Independence Church and Reserve Fund....578
General Church Reunion....579
Invitation, St. Louis Branch....579
Conference Notices....579
Items of Interest....579

CHURCH PUBLICATIONS, HERALD SERMONS, ETC.

THE ministry will find the sermons published in the HERALD Supplement Sermon Series an invaluable aid in ministerial work when distributed among inquirers and friends.

The Herald Office publishes extra numbers of each sermon. They can be obtained by the ministry at the low price of twenty cents per dozen, and can be sold at near cost, say from three to five cents each. The matter of the Supplement Sermons is revised by the authors, besides being prepared in good form by the publishing department.

They supplement or introduce other publications. These sermons, and all other printed matter essential to the ministry's demands, will be supplied promptly on receipt of orders.

Let the Herald Office know your wants, and they will be met promptly, and at lowest prices.

The publishing department was established to supply the literary needs of the church, ministry and laity.

It asks their coöperation in building up this department of regular church work and care.

Its interests are the interests of the church; its property belongs to the church. All should be interested in its success.

All should encourage its prosperity and growth.

Its publications will be cheapened, increased in size, and other necessary features be added to the list of books and pamphlets just as soon as the patronage of the Saints, the prompt payment of subscriptions and book accounts, and expediency permit.

Those in arrears should square their accounts as soon as possible. Where the indebtedness cannot be met now, but can be paid later, notify the office, and your name will not be taken from the list.

All Saints and friends ought to take the church publications. Ministers should encourage and work for their general circulation everywhere.

The members of the body need to keep pace with the thought and movements of the whole. The progress of the church and the general movements of the religious world, the social and political phases of society, are reflected in the columns of the HERALD. Thoughtful men and women everywhere are in terested in the present conditions of the religious world and the trend of its thought and growth.

The book and tract supplies of the Board of Publication present a useful and inviting list.

Besides its own list, any obtainable book published in America or Europe can be purchased through the Herald Office. Send it your book orders.

The Sermons of the Supplement Series are kept in stock; price 20 cts. per dozen!

Bishop's agents, the traveling ministry, and presidents of branches, will take your orders and make remittances for books, HERALD subscriptions, tracts, sermons, etc.

Remember the interests of the Herald Office at the camp meetings, and reunions, and conferences.

THE INSTRUCTOR.

THE INSTRUCTOR, Bro. G. T. Griffiths' synopsis or compendium of the faith and doctrines of the church is now bound and on sale; prices, flexible morocco binding, $1.50; sheep, or library leather $1.00; cloth 75c. This work contains proof texts entire—word for word quotations from King James' translation of the Bible—in support of doctrinal subjects, each subject being subdivided into departments, with evidences also from the Book of Mormon and Book of Doctrine and Covenants. Historical and general evidences from leading theologians past and present are added, a valuable feature of the book. Other important matter is also included. Bro. Griffiths has given the subject arrangement much thought and time. The book is a product of his ministerial studies and experience in pulpit work. In addition to its value as a ministerial aid, it is useful as a statement of the faith of the church in such form that the investigator may read without constantly referring to books of reference. A good work that will please and do good.

"SISTER OF A PROPHET."

THE Chicago *Record* for August 25 contained the following kindly telegraphic notice of Aunt Katharine Salisbury and her descendants, under the title given above. She is, as the Saints doubtless all know, the only surviving sister of the Martyrs:—

FOUNTAIN GREEN, Ill., Aug. 25.—Mrs. Katharine Salisbury, the eldest sister of Joseph Smith, the Mormon Prophet, resides three miles from this village on her own farm. With her are her youngest son, Frederick Salisbury, and his wife Josephine.

"Aunt Katharine," as so many call the venerable Mrs. Salisbury, was eighty years of age on July 28, but she bears her years remarkably well, and her health is good. She is a tall woman, with one of those clear, pink and white complexions so charming in an old lady. Her eyes are blue and her face is a pleasant one. She wears her gray hair, in which there are yet traces of gold, in a coil. She is a woman who would be noticed anywhere, and in her earlier years she was of a commanding presence.

DOESN'T BELIEVE IN POLYGAMY.

She was born in Lebanon, New Hampshire, July 28, 1813, and was married to the late Wilkins J. Salisbury, who died forty years ago. Her husband was a blacksmith by trade. They came to Illinois in 1839. Mrs. Salisbury is a member of the Church of Latter Day Saints, which does not believe in polygamy.

She has three children living, all sons—Solomon, Don, and Frederick. Don is a minister in the Church of Latter Day Saints.

The old lady is beloved by all her relatives, of whom there are many, and she is highly esteemed by all who know her. On each anniversary of her birth her sons, with their wives and children and grandchildren, assemble at her home and spend the day in honor of the event. Fifty relatives were present at the celebration last month. Mr. and Mrs. Frederick Salisbury are the most genial of hosts. There was a bounteous, well-served dinner and in the evening abundance of light refreshments. With instrumental and vocal music, general conversation and interesting reminiscences by "Aunt" Katharine, the guests passed a delightful day. The charming old lady is a bright conversationalist, has an excellent memory and a rich store of historical facts.

Brethren Solomon, Don, and Frederick are all ministers.

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TO PROTECT FREE SPEECH.

JUSTIN RICE, a cowboy preacher, was assaulted by a "brutal and disgusting mob of ruffians" while holding open air services in Chicago. We give the following from the *Tribune's* account of the case, and what has so far resulted from the action of both police and citizens. We have an especial interest both in the preservation of the right of free speech, and in its exercise, at proper times and under proper conditions, in open, public places:—

Indignant west siders, who have been watching the case of Justin Rice, the cowboy preacher, and the brutal and disgusting assaults on him by a mob of ruffians, met Wednesday night and formed a Free Speech League. Thirty citizens of the west side responded to the impromptu call and denounced in vigorous terms the action of the police in persecuting a man for preaching the gospel and worshiping God according to the dictates of his conscience. But one sentiment pervaded the meeting, and that was to act quickly and effectively for the preservation of the right of free speech. To that end a temporary organization was effected, of which the following are officers: R. C. Lord chairman, F. L. Tedd secretary, G. W. Russey treasurer.

A cash collection of one hundred and eighty dollars was taken up and deposited with the treasurer. The law firm of Stedman and Melville was retained and instructed to use vigorous measures toward subduing the hoodlum element which seems to have control of portions of the west side. G. W. Russey, treasurer of the society, issued a call through the newspapers for all lovers of free speech to send their addresses or call on him at Room 10, 199 Clark Street. When seen at his office yesterday afternoon Mr. Russey said: "Citizens who live in the vicinity of Peoria and West Madison streets have been stirred up to a high state of indignation over the outrages perpetrated on the inoffensive Mr. Rice and his wife. We have stood by and seen roughs and thugs of every discription use obscene language and sing ribald songs while the gospel was being preached. Not content with that these same thugs and criminals have mobbed the preacher and his wife. Officers stood by and enjoyed the unlawful proceedings until a riot was precipitated and then stepped in and arrested the victims of the assault, while the assailants turned elsewhere to continue their depredations. The arrest and trial of Rice was a farce. The idea of an American citizen being convicted by such a judge and such a jury with characterless police officers as complaining witnesses was an outrage on justice."

A meeting of the Free Speech League was held yesterday afternoon at three o'clock at No. 199 South Clark Street. Dr. McAllister presided and S. W. Porter acted as secretary. The meeting was called to protest against the action of the police authorities in interfering with Justin Rice, the cowboy preacher, in his attempts to hold open air services. The following resolution was adopted:—

Whereas, We are now confronted with the question of personal liberty, liberty of speech, and all that is dear to American citizenship, brought about by the exercise of misinterpreted law by the ignorant minions of our city government; and

Whereas, American citizenship has been insulted and denied the rights guaranteed by the Constitution of the United States; be it

Resolved, By the Free Speech League in convention assembled that we denounce the action of the Police Department in arresting, assaulting, and incarcerating Justin Rice and his wife while exercising their prerogative by preaching the gospel at open air meetings, and we call upon all liberty-loving citizens to join us in restoring to these people the rights given to them by our forefathers.

The league proposes to hold further meetings and to agitate the question until the police shall be compelled to desist from the acts complained of. The next meeting will be held at eight p. m., Wednesday, at the Sherman House.

The Free Speech League held a meeting at the Sherman House Wednesday and perfected an organization, G. B. Collins being elected President. Patriotic feeling ran high. Evangelist Rice related his experiences with the police and General A. C. Hawley said it should be the purpose of the organization to uphold the right of free speech of every Americen citizen. The President was empowered to elect an Advisory Board of twenty members, and the roll of membership was increased to ninety-eight. The headquarters of the American Free Speech League will be at Room 607 Royal Insurance Building.

"JEWS ARE THE FIRST."

A REPRESENTATIVE gathering of leading Hebrews began the series of religious congresses of the World's Fair. We give herewith a newspaper report of proceedings at the opening session of August 28:—

A large audience of representative Jews gathered in Columbus Hall at the Art Palace yesterday to assist in the programme of the Jewish Denominational Congress, the first of a series of religious congresses to be held here under the auspices of the World's Congress Auxiliary. Mr. C. C. Bonney as President of the auxiliary occupied the chair of honor, while Dr. Emil G. Hirsch presided as chairman and introduced the speakers. The divine blessing was invoked by Rabbi I. L. Leucht of New Orleans.

C. C. Bonney in making the address of welcome said:—

The providence of the God of Abraham, Isaac, and Jacob, who created man in his own image, and gave him from Sinai's glory-crowned summit the law of a righteous life, has so ordered the arrangements for the Religious Congresses to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition that without any plan to that end this congress of the Jewish Church is the first of the series. Thus the mother church, from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the religious congresses of 1893. The highest liberty is the freedom to worship God according to the dictates of conscience, and this is the right of all men. I desire respect for my religious convictions and must give the same to you as Jews. Our differences are between ourselves and God, the judge and father of us all. The supreme significance of this congress and all the others is that they herald the death of persecution throughout the world and proclaim the coming reign of civil and religious liberty.

Rabbi Hirsch, as chairman, in an eloquent address acknowledged the welcome. He indicated that the accident of the Jewish Church being the first to open the meetings was but the carrying out of religious tradition and history, and this compliment was received by the Jewish audience with manifestations of approval.

Rabbi Isaac M. Wise of Cincinnati was introduced and emphasized the grand idea of calling together the different religions of the world in congresses. He spoke at length and was applauded at the close.

Rabbi K. Kohler of New York made an address on the "Synagogue and the Church," and their mutual relations with reference to their ethical teachings, which was an exhaustive paper on the relations of the Jewish church to humanity and Christianity, and many of his statements were liberally applauded.

Rabbi L. Mayer of Pittsburg opened the evening session with an invocation. Then Rabbi Isaac M. Wise of Cincinnati delivered an address upon the fundamental doctrines of Judaism, which was a profound paper.

Rabbi Joseph Silverman of New York read a paper on the "Popular Errors About the Jews." He said:—

There is scarcely any truth save the false, or any right but the wrong. One of the keenest evils to befall a man or a people is to be misunderstood. To be robbed of our own identity, one's own words misquoted, was to suffer all the pangs of mortification. Those were not the greatest martyrs who died for any cause, but those who had lived and struggled against misrepresentation. The vilest vices and crimes have been credited to the Jews, while by a few they have at the same time been accredited with the highest virtues. The Shakspeare story of Shylock was untrue in every detail. The Jew in all history had never been known to exact his pound of flesh, and yet the entire world had accepted this Shakspearean idea as a true portrayal and had applauded this abortion of character rather than that portrayed in "Nathan the Wise." All sorts of stories have been told about the Jews and the general public has accepted an erroneous idea of them. Speaking of the Jews as a particular race was an error. The Hebrew race from which they descended had been impregnated with the people of every race and every clime, until now they had no country, no flag, and nothing but their religion left. The land of their nativity or their adoption was their country. Its laws they obeyed, its government they loved, and its judicial decisions they observed, and they pledged their lives and honor to do so. If there was a remnant of exclusiveness in the Jew of today was he to blame? He did not create it. The isolation from without had now come to seem the law of their being. Fraternity was desired by the Jews, but they would not accept it as a matter of patronage, but only on the ground of equality. The ostracism of the Jew had not been on account of any fault, but from false logic, which imputed the sins of a few to the many and gave no credit at all to virtues like those of Montefiore or Baron Hirsch.

He predicted that the Jews would be able, in spite of all this, to live down all misrepresentation, but said they would never abandon their religion.

GLADSTONE AND FREEDOM.

A LONDON cablegram dated August 30 gives the account that follows from Mr. Gladstone's speech on the final reading of the Home Rule bill. The Grand Old Man becomes grander as the determined opposition of Unionists and Conservatives asserts itself in vain endeavor to defeat the grant of just and popular rights to the Irish people. Gladstone is strong because he is right. He voices a sentiment too potent to be successfully resisted, and which already shows unmistakable signs of prevailing universally. These are the days that try and find wanting all that is in opposition to popular sovereignty. It is the shaking time, when autocratic kingdoms, untrue principles, and consequent unjust and imperfect conditions of society must everywhere retire in defeat before the gathering strength of the right, impelled steadily and surely by inspiration and power from the Almighty,

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the author and sustainer of truth, the antagonist of error:—

Before Mr. Gladstone rose to move the third reading a few amendments were added to the bill at the instance of Mr. Morley, Chief Secretary for Ireland. After they had been disposed of without debate Mr. Gladstone rose amid a storm of cheers. He began his speech with references to the criticisms made by Unionist leaders on the historical precedents he had cited on former occasions for home rule in Ireland. The opposition, he said, had contended that in no other countries could analogies be found for changing the union between Great Britain and Ireland. Their contention could not be supported by historical facts. In Austria-Hungary, in Norway and Sweden, in the United States, and in the British colonies were to be found the abundant proofs that it was altogether desirable to separate local from imperial affairs. Throughout European and American literature it was not possible to find a writer entitled to consideration who approved of the conduct of England towards Ireland or attempted to apologize for the grievous and shameful history which, since the union, they had felt compelled to deplore.

SWEDISH TRACTS.

THE following tracts, as described, have been sent us by Bro. John Wahlstrom of the Swedish mission and will be on sale at the Herald Office at prices named: "Kristi Lärdom," the Epitome; 3c per dozen, 15c per hundred. Den gode Herdens rost. Utgifvet af den aterupprättade Jesu Kristi kyrka af de sista dagars helige," an eight page pamphlet in explanation of the faith and organization of the church; price 10c per dozen, 50c per hundred. European orders may be sent to Bro. Wahlstrom at Malmo, Sweden.

EXTRACTS FROM LETTERS.

Bro. J. D. Erwin, Coal Hill, Arkansas, August 25:—

This leaves me engaged in the work. I arrived here on Tuesday morning, just in time to witness the death of Bro. B. H. Case. I am to commence a debate to-morrow with a Holiness man. Some will be baptized I think before I leave.

Bro. C. H. Luther, of Honolulu, H. I., under date of August 16, writes thus to local brethren:—

The work here is moving slowly onward. Two were baptized last Sunday. We are all well or nearly so, and things are looking better. The political situation is about the same. This government is getting stronger and stronger, and we look forward to a protectorate very soon, and then business will be good here. Remember us in your prayers.

Bro. George S. Lincoln wrote of the work in San Francisco, California, under date of August 21:—

All is going nicely with us as a branch; we are having good meetings and considerable interest is manifest. Bro. Gordon E. Deuel baptized three for us here last week and we have more almost ready to follow. The good work is slowly but surely advancing. Our spiritual condition is good, and we are striving to have it better. Hard times prevail here as elsewhere, and men's hearts are failing them for fear, as the Scriptures predict. Surely the end is drawing near.

Bro. C. H. Porter, Syracuse, Nebraska, August 27:—

We have just commenced a grove meeting here. It is a new opening. Prospects are favorable; about one hundred and fifty persons are on the grounds to-day.

Bro. E. F. Shupe wrote thus of the work in Denver, Colorado, the 27th ult.:—

We are getting along nicely; the Saints are generally well. We are anticipating changing our place of worship; we have the promise of the use of a church centrally located. I hope we may secure it. Times are fearfully hard here; money very scarce. Bro. Fred Westland met with quite an accident a few days ago; he was riding his bicycle and had a collision with another man on a wheel, and was violently thrown to the ground and came very near fracturing his skull. He was unconscious for half an hour.

EDITORIAL ITEMS.

WE have received a number of letters, some of which we summarize. Others will appear next week if space permits.

Bro. David Scott wrote the 15th ult. from New Albany, Indiana; he has been laboring in that field with success. He hopes to renew his labors and extend them into Kentucky.

Bro. T. W. Williams was to commence tent work at Council Bluffs, Iowa, August 29.

Sr. Clara Sherman of Carsonville, Michigan, writes of her faith in the work, which she loves, though persecuted for its sake. Bro. David Smith was preaching in that section of country and had baptized one.

The Iowa State Agricultural Society, operating the State Fair at Des Moines, announces "one fare for the round trip on all Iowa railway lines. Tickets on sale August 31, good for return on September 9."

Bro. F. E. Cochran of the Herald Office force, also Bro. and Sr. A. L. Ackerley, of Lamoni, went to Chicago to visit the Exposition, on the 29th.

Bro. Oscar Anderson, formerly engaged in the Herald Office, also Srs. Mamie Allen, Clara Mader, and Martha Robinson, left for Des Moines, Iowa, to attend the Highland Park Normal College. The Des Moines Saints will do well to enlist them actively in the Sunday school service. We hope to soon have a college at Lamoni. The demand for such an institution here is steadily growing.

Bro. D. M. and Sr. Dora Foreman of Ingraham, Illinois, are doing what they can to bring the truth to the attention of their fellow townsmen. They will send for an elder at an opportune time.

Bro. J. R. Lambert reports the Thurman reunion a success throughout.

Bro. John Scott, superintendent of the mechanical department of the Herald Office, went to Chicago on the 2d, accompanied by Sr. Scott and his sister, Mrs. M. A. Pembroke, of Oakland, California.

Bro. B. M. Anderson, assistant in the composing department, came in from Chicago on the 30th ult.

Bro. M. Madison, father-in-law of President Joseph Smith, died at the residence of President Smith on the evening of Thursday, August 31, after a three-weeks' illness, in his eightieth year.

A card from Bro. Joseph Squires, Sr., of Brooklyn, announces the arrival of Bro. J. W. Gillen from England on the evening of August 26.

Seven were baptized into the Lamoni branch on Sunday the 27th ult. by Bro. F. M. Weld. Others are to be baptized on the 3d inst.

No minutes of the Maysville, Missouri, reunion have yet reached us.

Bro. R. M. Elvin is in the field at Hiteman, Iowa.

Bro. T. J. Bell baptized two at Lone Rock branch, near Lamoni, on Sunday, August 27.

Bro. H. A. Stebbins arrived in from the Northwestern Kansas reunion on Saturday, the 2d inst., in good health; pleased with the results of the meeting.

THE EARTH'S SURFACE.

A geographical expert estimates the fertile portion of the earth's surface at 28,269,200 square miles. The barren region is estimated by the same authority as 22,969,000 square miles, divided as follows: steppe, 13,901,000; desert, 4,180,000, and polar region, 4,888,000 square miles.

Mothers' Home Column.

EDITED BY "FRANCES."

"We have no time to waste
In critic's sneer, or cynic's bark,
Quarrel or reprimand;
'Twill soon be dark,
Then choose thine aim,
And may God speed the mark."

THE HELPING HAND.

"FOR a web begun God sends the thread," and sometimes, as in the present instance, he sends an abler hand to weave it in. Sr. C. B. Stebbins will from this time furnish the synopsis of our readings, and because they are more complete and perfect than those previously published, we give them from the beginning.

SYNOPSIS OF READINGS, CHAPTERS ONE TO SIX, HINTS ON CHILD-TRAINING.

THE ground passed over in our former readings, which includes the first four chapters of "Hints on Child-Training," we will briefly sketch before taking up chapter five.

Teaching is causing another to know; training is causing another to do. Teaching fills the mind; training shapes the habits. To rightly bring up a child requires both. Training is possible long before teaching. Babies can be trained in habits before they can be reasoned with in regard to those habits. A child's training begins at birth, and goes on while childhood lasts. Training does not change nature, but a child's character may be so modified by encouraging certain charac-

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teristics and keeping back others as to make it seem like a different character.

A parent's power to train is as a rule sadly undervalued. Too many parents take it for granted that because their children are inclined wrongly in any trait or quality, therefore they must remain so, however much it may be to their disadvantage or the annoyance of other people. Natural tendencies can be so curbed and guided that they will no longer be disagreeably prominent. The parent who does not see that it is possible to train his children as well as to instruct them misses one of his highest privileges and fails of his most important work for his children. There is no perfect child, but every child may be helped toward a rightly proportioned character by wise Christian training.

Child-training can accomplish much, but cannot reach with one child what it may with another. A blind child can be trained to make good use of his other senses, but not of sight. But we are more likely to see what cannot be done than what may be done, and to suppose impossible that which really is not so. If a child have the natural powers of his race he may be trained to the best and fullest use of them in spite of all the hindrances found in the perversion or imperfect development of these powers at his start in life. It is therefore largely his training which settles what his course will be.

Every child is under training continually, and it is quite as likely that a child may be changed from his best self to a poorer self as that what is best in him will be perfected. The important question in child-training is to learn wherein a child's real self needs stimulating and where it needs curbing and changing. A parent must understand what are a child's faults before he can use the right training for their cure. It is not an easy matter to say what is a child's special need of training. One parent is disturbed by his child's best traits. Another may know his child is full of faults but may consider some of them the worst, while others really have greater power for evil. Every parent should question himself concerning the faults of his child, and learn all about him, in every way he can, from friends, neighbors, teachers; thus being helped to judge of him rightly. God has laid upon the parent the responsibility not alone of training that child, but also of learning by all proper means what are that child's requirements and how to meet them.

Chapter five treats of "Will-training rather than will-breaking." The power within one's self to do or to be is his will power. Exercise this power rightly or wrongly and we see the right or wrong showing forth of the person's real self. Hence a child's will should be carefully guarded and guided. Will-training is an important element in child-training, but will-breaking has no place or part in it. To break a child's will is to rob him of his power to be and to do what he might in the world. Every child ought to be trained to conform his will to the demands of duty; but that is bending his will, not breaking it.

The term *will* as here used applies to the child's power to choose between two courses of action. Breaking the will is to bring outside pressure upon it and cause it to give way under the force of it. Training the will is to influence the child to choose the right course. To break the will is to crush out for the time and so far to destroy the privilege of free choice; to force an action against choice, instead of inducing choice in the right direction.

God never says to any human being, "You shall walk in the way which I know is best for you;" but he says, "See, I have set before thee this day life and good and death and evil." God has foreordained that every man shall have the freedom of his will and take the consequences. He holds out as an inducement in the choosing the certain results of his choice—life with good, death with evil. The rewards and punishments are declared in advance; but after all the choice is man's own. And every soul shall have eternally the destiny of its own choosing.

Is not the plan God takes with his children a safe one for earthly parents to follow?

This power of the individual which is expressed in the word *personality*, should be respected in the child as God respects the personality of every human being. A child's privilege of free choice should be sacredly guarded, and every proper means be used to induce him to choose aright, rather than to force his choice even in the direction of what is known to be best for him.

Trumbull says that "The final responsibility of a choice and of its consequences rests with the child and not with the parent." Latter Day Saints have received instruction showing that up to a certain time the parent is held responsible and not the child; wholly before the child begins to become accountable, and after that just in proportion as he has been taught and can understand what is right. Even in infancy the parent should have the child do what is right. But this principle of causing a child to will to do right is the true one, and while the parent should be unswerving in his determination to bring the child to do the right, this is the only sure way of causing him to choose the right after he shall have passed from under the parent's control. The principle should be applied with every child capable of choosing. And how much earlier is this the case than many parents realize!

If a child's will be not strong for rightdoing, it ought to be trained to be so. But to break or crush the will is inconsistent with educating or training it.

A conflict of wills where the only question is, Whose will shall yield to the other, is merely a conflict of brute force. If a parent wills to have his child do right, his whole effort should be to have the child will in the same direction. Merely to force one will into subjection to another is an injury to both. In a case of breaking the will the father is determined not to yield his will to the child's will; the child is determined not to yield to his father's will. Brute force may compel the child to do that which he choose not to do, but as the tortures of the Inquisition were a harm to the victim, so the child will be harmed and the cause of right and truth will be in no sense the gainer. While on the other hand, if the child be led to see where he is wrong and to turn his will to do that which is right, he is strengthened for another choice of right, and the parent benefited, as working for right principle will always benefit one.

When the will of the child is set in opposition to that of the parent, he should be reasoned with in loving gentleness and urged to choose the better way. In most cases the very absence of any show of anger will prompt the child to obedience. But if this will not suffice, then set the choice before him to do what is required or to receive punishment. A new choice is before him and his will is free to meet it. If the punishment be a whipping and he choose the whipping, let the parent accept the result so far and begin again for the next time. It is not right to say "I will whip you until you do as I say," for that is to deprive the child of the right of choice. If his dread of the whipping be not enough to keep him from choosing to be punished in this way, another time place before him something which he will be less ready to accept. Of course there must be no undue severity in a child's punishment. Even the civil law forbids that.

Many times it is better to avoid a direct issue with a child. But when it seems a proper time for teaching him to use his own will aright, let the parent give himself to firm, patient endeavors toward that end, and it may sometimes be best to continue this, not offering any other punishment, if necessary without eating or sleeping, until that child, under the forceful pressure of wise counsel and affectionate entreaty has willed to do what he ought to do—to be an obedient child.

There is a place for punishment in a child's training, but it should be a penalty attached to a choice, not applied to compel choice. A child ought to be given to know what to expect if he chooses the wrong, and not to be punished unless he understood when he chose to do wrong that that punishment would be the penalty.

In training a child's will there is often a gain in giving or withholding something desirable. For instance, a mother may require something of her child just as she is giving him a piece of candy which he prizes. He refuses to obey. "Then," she says, "I cannot give you this candy." He goes away without it, and perhaps returns in an hour to say, "Mamma, I think you can give me that candy now, for I have made up my mind to do what you told me to." A few words from the mother at this time will help to confirm in him the habit of obedience.

There are occasions where there is not time to train a child's will, as in case of fire or danger, or in some other cases. At such times a child's will may be ignored and he be removed bodily if need be; but that is not breaking his will, it is simply deferring the training of it. In an effort to break the will a child's life may go out before his will be broken. Such cases have been. But if it be broken it is an injury. Both parent and child have gained wrong ideas of parental authority and filial obedience, and of the plan and method of the Lord's government.

Even in dealing with the lower animals the old idea of breaking instead of training is found erroneous. Much is indicated in the

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title of a work on dog-training, "Training versus Breaking;" and the whole plan of the work is to gain the confidence of the dog, show him that he is loved, and cause him to be willing to do as the trainer wills.

Surely that which is best for a trainer of dogs on the one hand, and on the other hand is God's way with his children, may be accepted as practical and best for a human parent dealing with intelligent little ones.

C. B. S.

EXTRACTS FROM LETTERS.

Sr. E. E. Smith, of Independence, Missouri, writes that the prospects of the work in that place are encouraging. Twenty were in attendance at the last meeting and all seemed much interested. "As to myself" she adds "I think I am more and more anxious that the good work should go on."

Sr. Allie Thorburn, of Higbee, Missouri, writes: "We have met twice and have enjoyed the meetings and think in the future it will be very interesting, and I feel to do all that lies in my power to roll on the work. Certainly, we will want the leaflets, and pray that all who are seeking wisdom and help in the battle of life, may organize and unitedly strive to obtain it.

Sister Kate C. Ward, of Economy, Pennsylvania, in writing us, says:—

"Please enroll my name among the Daughters of Zion. In my opinion it was not a day too soon that God moved upon the hearts of some to consider the organization of the Mothers' Society. I am a mother, with two bright boys of about five and three years of age. I know from long experience in the schoolroom the need of the utmost vigilance and wise counsel on the part of parents and teachers in order to ward off evil influences and keep children pure. Prayer, too, daily, —yes, hourly, for the wisdom to guide their minds aright, check wrong impulses, and keep minds and bodies usefully employed is a part of a Christian mother's duty. I am very glad the *Herald* allows space for the discussion of such vital questions as those now being urged upon the attention of fathers and mothers in Zion. It think it high time the sisters of the church should begin to occupy the high position God evidently intends them to worthily fill. First motherhood, blessed of God. Then a higher, purer conception of its duties and responsibilities, with correspondingly greater blessings if we worthily fulfill our mission. Then a wider range for our efforts, taking in other people's children, other people, other peoples—nations—till the whole world shall finally feel the influence for good emanating from the various orders of the Daughters of Zion. Dear sister, if others grow faint-hearted or allow their enthusiasm to grow cold in this work of lifting up the drooping heads of Zion's ofttimes weary mothers, do not you be discouraged, cheer us on our way. It is often a path of thorns for the most patient feet; and sometimes those who make no complaint need a loving word the most. To all the sisters in the church everywhere in all the world I send affectionate greeting, and hope the day of our redemption draweth near. Shall we 'be able to stand at his coming?'"

LET us trust that *each one* who feels the need of the work we have undertaken to do, will also feel the great need there is of our putting energy into it. Breathe into it, as it were, the breath of life and that too, an energetic, earnest life.

Forenoon and afternoon and night,
Forenoon and afternoon and night,—
Forenoon, and—what?

The empty song repeats itself. No more! Yea that is life; make this forenoon sublime. This afternoon a psalm, this night a prayer, And time is conquered, and thy crown is won. "When shall we win? Why, when we fire Straight to the mark and never tire; When we hold fast, as we've begun, And still work on till all is done,

writes the poet. With some of us the forenoon and the afternoon too, in part at least, is gone. What then? Shall we spend the time yet left us in vain regrets? Nay, but rather let us consecrate every energy of our souls anew to God's work and pray him to open the way—to go before us in it and to "establish the work of our hands." The power of the press we must have. Our leaflets should go into the home of every Saint and should be by them passed on into the homes of neighbors and friends. Who will consecrate for this purpose—just a few dollars—if they have dollars and with them their prayers just a few pennies if they have only pennies and their prayers too, and if neither dollars nor pennies, then your prayers that God will provide the means for this work.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Mary Huffman, of Nashburn, Virginia, requests your saith and prayers in behalf of her daughter, who is afflicted with lung trouble, that she may be healed and brought more fully to a knowledge of the truth.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.—Ps. 90:17.

Thursday, Sep. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Heb. 13:1-3; 10:24, 25.

Thursday, Sep. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ps. 67:1-4.

PUBLIC OPINION.

In no country in the world," says Mr. Bryce in his "American Commonwealth," "is public opinion so powerful as in the United States. . . . Towering over Presidents and State Governors, over Congress and State Legislatures, over conventions and the vast machinery of party, public opinion stands out, in the United States, as the great source of power, the master of servants who tremble before it. . . . In America opinion is not made, but grows; . . . does not originate in a particular class, but grows up in the Nation at large."

In three hundred and twenty years the silver mines of Potosi, in Bolivia, have yielded $3,000,000,000.

Letter Department.

THE EASTERN REUNION.

Thirty miles from Boston, in the manufacturing town of Plainville, the Saints living in the New England states met together on the 5th of August, for prayer and song and to hear instruction from the word of the Lord, and to be refreshed and strengthened for the coming duties of life through the pure breezes of the camp and forest home.

On the morning of the 11th when President Smith and the writer arrived we found them in the midst of the morning prayer and testimony service, which lasted from nine a.m. to twelve m. all seemingly at least devoted to the interests of the truth and the work of the Master. After attending a number of these services I am sure that I may justly bear witness that they were very marked for intelligence and spirituality manifest on the part of those engaged. And while the gathering was not nearly so large as we have in the west, the reflection of true religion and high spiritual devotion was equal if not greater.

From this time until the 21st each day and evening was fully occupied in the social meeting of the Saints, or in the preaching of the word.

Rev. Haskell, pastor of the M. E. Church in Plainville, was present occasionally, and took part in the social meetings, and on Wednesday evening the 16th preached to the camp a discourse upon the subject, "What is truth?" It was listened to with interest, and at the conclusion Bro. Joseph Smith, who was in charge of the service, expressed the thanks of the body to Mr. Haskell for his kindly effort. He attended a number of the preaching services and expressed himself unreservedly to the writer that he believed the Saints were "moved by the Spirit of God."

The last evening of our camp he preached from his pulpit upon the "Book of Mormon," having been compelled to do this because his congregation had driven him to it. Brn. Bond and Sheehy and a few others were present, however, and gave him and his audience a kindly invitation to consider and weigh the claims of this book upon fair and rational ground, but Mr. Haskell had to make a hasty visit down to Deer Isle, Maine, and the trustees objected to the use of the church to set forth the Book of Mormon in its true light. In the language of Reverend Whitsell (a Baptist clergyman) to me, when I made a proposition to him to go with him and interview any and all who knew anything about the Mormon question at Kirtland, Ohio, and let both sides be known, they "were not looking after anything favorable to the Latter Day Saints."

How many there are in the world who are anxious and zealous for the truth, providing that it does not interfere with their traditions and dogmas?

The following brethren of the ministry dispensed the word during the meetings: Alexander H. Smith, F. M. Sheehy, U. W. Green, M. H. Bond, M. F. Gowell, Holmes J. Davidson, William H. Kelley, Richard Bullard, George W. Robley, W. W. Blanchard, Joseph Smith, and the writer. If there were any

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others, their sermons were so good as to enwrap my mind to that high order that I have forgotten the names.

The sermons that I listened to were very good indeed and greatly appreciated by Saints and those not of the faith. A number were baptized, and taking it altogether the Reunion was fully a success.

Bro. Joseph Smith was feeling quite well when he got to the grounds and his good nature led him under the persuasions of the Saints to undertake too much, and his old neuralgic trouble was brought upon him again with renewed claims, and the result was five or six days extreme suffering.

We hope that he will not attempt preaching or any other severe mental work again, until he has fully recovered from this, and that if any Latter Day Saint is made aware of his attempting to do so he will then and there protest.

Bro. Smith needs rest and relief from all such work; he has worked for thirty years incessantly, not asking a vacation even. It is for the good of the cause that he gets this rest and renewed vigor for great duties ahead; let us all see to it that he has it, and I believe the Lord will be pleased with the efforts.

One thing is encouraging to me, and ever should be to the Saints,—the cause we represent, whether it falls upon the mind of the New Englander, the rough, hard sense of the westerner, or the fiery and impetuous representative of the South, fully commends itself as the work of God.

It is only those who will not listen, that it cannot affect. This is as the work of God ever has been, however. Jesus says, "Ye will not come to me that ye might have life." This shows that our faith is in fact the true gospel,—the old, old story. It is applicable to all conditions and circumstances; nothing short of God's plan is. Let us move forward, then, with hope, and let "every kindred tongue, and people" hear.

For the faith,

E. L. KELLEY.

LAMONI, Iowa, Aug. 30, 1893.

FREMONT, Neb., Aug. 18.

Editors Herald:—I have just finished perusing your columns laden with spiritual food that is so nourishing and strengthening to me. I so much enjoy reading the letters of my brethren and sisters from almost all parts of the world; I love to know how the good work is rolling on.

I have been traveling over the Northern Nebraska district since May with my husband, Bro. E. A. Davis. We found the work generally at a low ebb. Some branches of the district are living in peace and harmony and are spiritually alive, while others are in a sad state. There are many good Saints in this country, and there are those of an aspiring disposition, who seem to desire to rule or ruin. Surely the net cast into the sea gathers all kinds of fishes. Let us each strive to not be of those peculiar kinds that are to be cast out.

Dear Saints, let us make our bodies fit temples for the indwelling of the Holy Spirit, that there may be less disunion, contention, and strife among us. If we are in possession of that Spirit at all times, when we enter the house of worship for prayer and testimony a portion of it will enter with us, and we will never fail to receive a blessing from above. When we enter the house of God for business meetings, the same Spirit will reign supreme, and such a thing as partyisms, division, and ill feeling will not be known among us.

We visited Omaha, Fremont Valley, Waterloo, Washington, De Soto, Decatur, and a number of country schoolhouses. Bro. Davis preached several discourses at each of those places to good, attentive congregations, with excellent liberty. There are many good, honest, and intelligent people of the world in these parts who attend and lend listening ears to the truth. There are many open doors and free pulpits and a limited degree of prejudice in this district, but few to enter, occupy, and administer the bread of life to hungry souls.

There is one General Conference appointee in this vast field, and he has many duties imposed upon him, as he is Bishop's agent and district president, so we do not expect a great amount of work by him in the field, as it seems improbable that a man can do justice to every feature of all these offices. There is some available local talent, but there seems to be no special system for them to work by, consequently very little work is contributed by them outside of their respective branches.

The same feature is noticeable here as in many other places; the natural ability of our local ministry is generally good, but apparently they do not study as they should to become efficient workers. We sometimes invite our friends to church with us to hear the gospel, and when the hour for service arrives some one of our brethren takes the stand who perhaps has not looked into the Bible since he last preached, nor given the subject in mind little if any thought. The result is there is no gospel sermon delivered; no, not even an intelligent oration. His effort is disgusting to the stranger and embarrassing to the Saints. Some of our brethren seem to think "the Lord will provide." The Lord has provided far enough to give natural ability to study and prove worthy of the influence and power of his Spirit in preaching, but I do not think God will open the mouth and fill it with words when one does not try to become so he can utter those words intelligently. Dear brethren, let us not forget the admonition of the great Apostle Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Dear Saints, let us who are embarrassed by our indolent brother's effort not forget to look closely to ourselves, and let us not expect that the coming of the kingdom of God depends upon preaching the word alone. The lives of the Saints are the loudest preachers to the world we have in the field. We cannot expect the world to investigate our claims if we do not show by our every day walk and conversation that we are indeed the happy recipients of the blessings flowing through the gospel to us from our heavenly Father, and by expressing humbleness and thankfulness to him by letting the light of his glorious truth shine through our lives. If we live in peace and harmony with each other and our neighbors at all times, we will attract the attention of the honest in heart, and they will seek refuge with us from the uneasy and restless world, and there will soon be a people prepared to meet our Savior.

Bro. Davis has moved westward into the Central Nebraska district, as instructed by Bro. Caffall. I am located at Fremont and left a war-widow while he is battling for truth and the establishment of the kingdom, and seeking to find, if possible, the honest ones of the sand hills of Nebraska. He reports a hard struggle so far. It is a great sacrifice for us to be deprived of each other's company; only the hope of a reward in the future life could induce us to make it. We rejoice in the thought that we are worthy to be allowed to offer our sacrifices to God for the forwarding of his holy work, and the privilege of laying up for ourselves treasures in heaven. Many times we become discouraged and feel to cry out, "O my Father, if it be possible, let this cup pass from me;" but with prayer to God and by the comforting influence of his Holy Spirit we are led to say, "Nevertheless, not as I will, but as thou wilt." Pray for us that we may endure to the end and prove faithful to the trust committed to our care.

There is a flourishing little branch at this place presided over by our worthy brother, James Ogard. The Saints here are living in harmony and sweet accord, all endeavoring to hold up the hands of their president, who is indeed worthy their support. We have two preaching services and Sunday school each Sunday, and prayer and testimony meeting on Wednesday evening. God's promise is truly verified to us, Where two or three are met together in my name, there I will be in their midst, and that to bless. I pray that God may call more laborers into the field and prepare the Saints to support them that his kingdom may soon come.

Your sister,

MOLLIE DAVIS.

LOS ANGELES, Cal., Aug. 20.

Editors Herald:—Bro. George H. Hilliard has come and gone. He reached here about the time of our Southern California reunion, and the success, together with the excellent and enjoyable meetings during the whole ten days of the reunion, were largely due to his preaching. The able manner in which he handled or discussed the different topics of the gospel, both temporal and spiritual, were listened to with marked attention by nonmembers as well as members of the church. The masterly manner in which he applied the Scriptures, coupled with his own experience, impressed all with the assurance that the gospel is fully competent to elevate mankind to that higher plane, if they will yield themselves willingly and obediently to its requirements. I also attended his meetings at Garden Grove, San Bernardino, and this place, and all were equally enjoyable. His instruction to the Saints was plain, plausible, and to the point, as he hews to the line. All acknowledged the necessity for just such teaching, therefore none were offended.

We felt sad at being compelled to extend

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the parting hand, but realized that others need the benefit of his presence and teachings as well as ourselves. I pray that the Lord may by his Spirit attend the word spoken everywhere and that the Saints be made ready for his coming.

Yours in bonds,

R. R. DANA.

TAMA, Io., Aug. 7.

Editors Herald:—Having read with deep interest the most excellent letter of Bro. C. E. Butterworth in your last issue, in which he gives such good counsel to the Saints on the subject of dancing, and having such anxiety that all called to be Saints would forsake this fascinating evil, I feel constrained to give a little personal experience of years gone by.

I received my early religious culture in the Presbyterian Church, and my mother had guarded well the various avenues to sin lest my unwary feet should step aside. Not until I was sixteen years old had I ever been on the floor to "shake the fantastic toe." At this time I was a short distance from home for a summer's work, and being invited to parties among new acquaintances, I was prevailed upon on four occasions to participate in the harmless (?) "social dance," as a learner of course. My surroundings did not again bring the temptation before me till after I had set out in married life and by this time I had learned of my jewel wife, messenger of life to me, the glorious light of the everlasting gospel. We settled in the northern part of Hopkins township, Allegan county, Michigan. I was now past twenty-five, and had left the Presbyterian Church of which I had been a member since the age of fourteen; rather, however, the Congregational Church the latter part of the time, there being none of the former where my parents (mother and stepfather) had settled in Illinois, in May, 1856.

To our neighbors in Hopkins we said nothing of our religion, not knowing that the church was reorganized, and were quietly waiting the Lord's time. Meanwhile for the sake of social intercourse with those among whom we lived, a singing school was started, the writer offering gratuitous instruction. The weekly lesson was not enough, and social song entertainments became quite frequent. These entertainments soon assumed the name and form of parties; plays were introduced, and ere long the dance in a "social" way succeeded, and wife and I were on the floor; and as *every member* of that singing class were examples of good moral character and stood above reproach in society, both the young and the middle aged, no wife in the company thought it wrong to accept an invitation "for this set," from others than her husband; no husband there thought he was slighting his wife by asking another to dance with him. It was that same winter when my wife's sister was wooed and won by a member of that class. He too, was learning of the truths of this latter-day work from her and others. I speak alone for myself and that dear wife, who has long since gone to the spirit world where the faithful ones in Christ "do rest from their labors, and their works do follow them;" although we did not yet belong to the church, we had no business on those floors. What follows is evidence that our heavenly Father thought so too. We believed then what I believe now, and held as a treasure the faith in which she died; observed *every* day both morning and evening song and prayer. "Savior breathe an evening blessing" was our favorite evening hymn. God had given us a darling little boy and he was nearing a year old when this revelry was indulged in.

Our home was four miles west of a little town called Wayland. One mile west of town a road led to the north, and passing this road homeward was a nice farm residence on either side, and a little distance from the cross-road, on a gentle rise of ground, stood each house, a beautiful meadow on either side extending from the road going north to the dwellings.

I dreamed I had been to town, and that returning as I ascended the gentle hill west of the road spoken of I heard behind me a noise, and turned and looking, I saw a man sitting on a white pony driving before him a span of bay horses hitched to a set of "bob-sleds." As he came to the road leading north he turned the team to take that road. The pony on which he sat refused to cross the little sluice bridge put there to carry the water as it came down the gentle slope from the west, neither could the rider move him by any blows he could give. Suddenly the meadow on that side was a pond, and the fences gone, the low and level bank of the pond was skirted with low scattering bushes, and one of these caught the left line, turning the team with harness and sleds into the pond. The team was swimming at once. I looked to see the man, still trying to move the pony, alight and make an effort to save the team, but there he sat, powerless. After asking "Why don't that man get off that pony and save that team?" I started to the nearest edge of the pond, and reaching it, found the team had floundered till they were now close by that side. I took my pocket-knife, plunged into the water, cut the harness and let the team out alive.

In the morning I told the dream to my wife and gave the interpretation; that our little boy would be sick nigh unto death, but we would not lose him, for I had let the team out alive; but for this, the *white pony* meant *death*, to a *child*. The man was our family physician who could not move the disease. Remember that we were not in the church, did not even know it was reorganized, and there were no elders in our part of the country. My wife was warned the same night by three signals given her, of which she spoke.

Three days after these warnings our little darling was suddenly and severely taken with erysipelas in his head. The family physician was called, who doctored him for five days, became discouraged, and called a council. It was now time for me to act. I dispatched messengers for two others of the same practice. The first of the two coming said all had been done that could be done; the second changed two remedies and doubled all the doses, but declared (to others) that the child could not live and would have spasms before morning.

All went their way. The next day as wife and I sat watching for the last breath, thinking now that there was no hope, and wondering what the last part of my dream could mean, to which we had clung with unwavering faith from the first, we watched till mortification set in on one little cheek, a spot as large as a twenty-five cent piece. Up to this moment we had not once yielded, to say, "thy will be done," but had plead all the time for his life. At this instant, yielding at once, I silently breathed, "Father, thy will be done," at the same instant that fond mother silently exclaimed so God could hear, "Father, if nothing else will bring me back to thee, take my child." Our merciful Father heard those silent pleadings and accepted that deep repentance and sweet submission. Instantly, his breath, almost gone, was longer, and in one short hour he was riding all over the house, upstairs and down on my shoulder, his happy little chatter the sweetest sound we had ever heard. Do any of my readers think that the pleasure of those merry dances was one hundredth part as great as the joy that filled our hearts with "praise to His holy name" at this time? If you do, it will only be necessary for God to call you to pass through a similar ordeal to fully realize the infinite difference. I do not think that our four precious children, who were eager to obey the gospel as soon as their years would permit, were ever left to the allurements of the dance. I have never asked them, but I am trusting that when I do, (as I certainly shall after writing such a letter as this,) the answer will be, "No father, I never did." God has given me another loving wife, and to us three darling little treasures, and I do earnestly pray that we shall be able to so teach them the evil tendency of this fascinating sin as to create in their youthful hearts a horror sufficient to keep them from within the ballroom, or even the "social dance." Why, O why will Saints encourage it! I wish it might be forever forgotten among the Saints.

Your brother,

O. B. THOMAS.

PLANO, Ill., Aug. 21.

Editors Herald:—My cessation from active ministerial labor seems to puzzle some of the Saints, and I admit the paradoxical appearance of my action in retiring from ministerial activity on account of ill health, and forthwith applying myself to hard physical labor. A little explanation is necessary. Catarrh of the stomach (as indeed all forms of disease of that organ) affects the brain and nervous system, and it is that effect rather than any physical weakness that has forced me from the field. I find, also, that while performing manual labor my health improves, and I hope by pursuing the course I have chosen to recover sufficiently to engage actively in gospel preaching by next spring.

I greatly regret the necessity of thus retiring as I fully realize the need of laborers, and the especial necessities of this district. My action has been taken after due consideration and counsel with those wiser than myself. I am well aware of the fact that God is abundantly able to heal me, instantly, but some reasons why it is better that he should not

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do so are equally clear to my mind. Should I by miracle be restored to health, my body would be profited indeed; but perhaps an abuse of myself in the way of taking improper food, both in kind and quantity, would bring a speedy return of the affliction. If I by careful course of treatment of myself, by diet and exercise, recover proper vigor of my organs, I will then be healed, with small probability of a return of the malady. Moreover, I will have gained valuable experience in the way of self-government that would amply repay for the discomfort of the affliction. Much more might be said as to why God does not heal us all, but I trust this may set some to thinking why he does not heal them. Please excuse my trespass on your space as I do not often intrude.

Your brother,

ADAM J. KECK.

SINKING SPRINGS, O., Aug. 23.

Editors Herald:—On the 17th inst. I went from Chicago, *via* Cincinnati to Greenfield, and thence by carriage twenty miles with Mr. Isaac Rhoads to his hospitable home in this vicinity, reaching there the 18th inst., at about nine p. m., wearied and worn with my long journey. Here I met Brn. James Moler and Thomas Wren, preached to a large congregation Saturday night, the 19th; and on Sunday, the 20th at eleven a. m., as previously arranged for, we proceeded to dedicate the Saints' neat commodious church, in the presence of assembled hundreds. All passed off in excellent order under the management of Bro. Moler, assisted by Bro. Wren. The afternoon and evening meetings that day were overflowing with interested listeners, and so also have been our evening meetings since. Brn. Moler, West, and Wren are now gone to administer baptism. To-night we hold our last service and then go to-morrow twenty miles to Greenfield by carriage, and then by railway near sixty miles for service at eight p. m., going thence the 25th inst. to Sand Run for conference.

In this region the Saints have had to preach down and live down a large amount of prejudice, similar to what has occurred in many other places. Patient effort has done its work, and now the church is respected and honored equally with other denominations, thus realizing the promise, "I will give unto you grace and favor." It is very encouraging to find this condition of things prominent here. For the information of the scattered Saints, and for their mutual encouragement, we may say to the *Herald* readers that, in no part of the world is this condition more prominent than in Iowa, Missouri, and Illinois, where there are the largest bodies of the church, and where they have been longest known. Notwithstanding the persistent efforts put forth by bitter persecutors in the persons of ministers and their fellows, the members and ministry have now many and prominent friends. Not long ago we called on Governor Boies of Iowa for an official letter of introduction to Hon. Walter Q. Gresham, Secretary of State, at Washington, D. C., on matters pertaining to legal recognition of our ministry in foreign lands, and by due course of mail we received it in due time and found it full and very cordial. We also called on Hon. Thomas Bowman, ex-member of Congress, of Council Bluffs, Iowa, and he furnished us a similar letter to Hon. J. Sterling Morton, Secretary of Agriculture, Washington. These are unmistakable evidences in respect to the standing of the Saints, as citizens, in the estimation of these prominent officers in our government. Instances of this sort can be multiplied if needed. And we were pleased on our first visit to Highland county and vicinity, to find the Saints were steadily conquering error and prejudice and winning golden opinions.

After the conference at Sand Run we intend to spend September 3 in Middletown, Ohio, and then move on to Chicago to attend the Parliament of the World's Religions.

W. W. BLAIR.

MILTON, Fla., Aug. 24.

Editors Herald:—Seven more were added to the church by baptism before we left Memphis. We arrived at Garland, Alabama, in time for the district conference that convened with the Pleasant Hill branch on the 22d ult. After laboring in that neighborhood a few days we went to Santa Rosa county, Florida, and for two weeks we labored in connection with Bro. G. T. Chute. As the result of our labors ten were added to the church by baptism; five at Santa Rosa branch, and five at Coldwater. We parted at Coldwater, Brn. Greer and Chute going to Theodore, Alabama, and I to Milton, Florida.

I have been busy preaching in Milton and vicinity for over a week and last Monday I had the pleasure of baptizing three others into the true fold. From every direction come calls for preaching, and we need more laborers.

I will stay here until near the second Sunday in September, then go to Bay Minette in order to attend a two-days' meeting at that place, and then on west to Mississippi in time for the conference at Three Rivers.

In gospel bonds,

M. M. TURPEN.

FRENCHTOWN, Mich., Aug. 21.

Editors Herald:—Our grove meetings at Buel Center and Frenchtown were successes from beginning to end. There were large crowds and good attention; sometimes nearly a thousand people would come together to hear the great latter-day work explained from a scriptural standpoint. One year ago we could scarcely get a hearing at Frenchtown; now they come by hundreds. To the Disciples is due some of the credit for the large crowds, although they did that part ignorantly. Last spring when I commenced meetings there they sent and got their leading preacher to drive us out, but when he came he remembered from past experience that it was not good for Disciple doctrine to meet Latter Day Saints in public debate, so he gave out a number of lectures, telling the people he would expose Mormonism. He accordingly began his abuse, but I always made it a point to be there, and just as soon as he closed his meeting I would call the people to order and tell them the truth about the matter. This continued for nearly two weeks until professed Disciples got the people nearly wild to go to our meetings, when they began to learn that Latter Day Saints were not such bad people after all. At the close of this state of affairs I lectured on Disciple doctrine. I gave them credit for all the truth they had, but did not spare the errors. Since that time we have baptized some of their members.

In the last week twenty-one precious souls have been led into the waters of baptism at Buel and Frenchtown; others have given their names for baptism. The outlook is for a larger ingathering in the near future. Bro. E. C. Briggs is with us helping to hoist the banner of King Immanuel. It floats far above all others in these parts; so goes the good work. About fifty have been baptized in our district since June, Brn. David Smith and J. J. Cornish helping to officiate in the ordinance of baptism. In bonds,

R. E. GRANT.

JANESVILLE, Wis., Aug. 28.

Editors Herald:—A branch was organized in Janesville on the 27th to be known as the Janesville branch. Bro. Charles Hoague was chosen president, Bro. Willard Woodstock teacher, Bro. Jasper Dutton deacon, Bro. Alma Woodstock secretary, and Bro. Henry Woodstock treasurer. The members are distributed over rather a large territory, which makes it rather inconvenient for them all to meet as often as they desire. An excellent spirit of unity prevailed in organizing which speaks well for their future prosperity.

Bro. Henry Southwick will meet with the Janesville Saints on Sunday, September 10.

F. G. PITT.

PIPE CREEK, Tex., Aug. 24, 1893.

Editors Herald:—I have just visited Bexar, Wilson, and Gonzales counties, preached thirty-seven times and baptized two; made two new openings. Bro. Moore had interesting meetings in San Antonio on Sunday. I preached there Tuesday night with more than ordinary liberty for me.

The work is not progressing here as I would like to see it, but hope that many will be brought into the kingdom ere long. I visited Oakwood last Sunday and found the branch there greatly in need of spiritual life. However, there are few Saints living near the branch: but some of the few seem very cold. May God abundantly bless the three or four who have met from time to time, and are still meeting and pleading with their Father; and visit them ere long in mighty power. Cheering promises were given them by prophecy through a sister last Sunday.

I desire to ever continue in the work. Sometimes I feel very sad and weak, but God in due time gives me sufficient strength. He promised through prophecy, if I would "go forth," that he would uphold me. In him I am trusting through the established means.

J. A. CURRIE, JR.

A celebrated aeronaut asserts, after patient investigation, that the ninth day of the moon is the most rainy of the whole twenty-eight, and four o'clock in the afternoon the rainiest hour of the day.

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Original Articles.

FORGIVENESS.

MANY there are both in and out of the church who take the ground that because Christ commanded Peter to forgive his brother seventy times seven times that that means that the church is bound to forgive offenders that often. They seem to forget that Jesus had reference to personal offenses only, and that Peter did not ask how often should the church forgive offenders against its laws or the laws of God. Peter asked, "How oft shall my brother sin against me, and I forgive him?"

We hold that God is unchangeable, and Christ "the same yesterday, to-day, and forever;" and if so, his commandments to-day will not clash with those of eighteen hundred years ago. His commandment to the church to-day is, that a certain offense if committed the second time, or as we understand, a second offense charged and proven against an offender, is not to be forgiven by the church. And if that is true, then a person cannot commit that offense seventy times seven and say, "I repent" and he or she be forgiven; but if committed the second time, and it be so proven, even if committed the same week, or month, or year, or in his or her lifetime, the transgressor (if a member of the church) cannot be forgiven but must be cast out. The church cannot forgive other crimes such as theft, murder, etc., but must deliver the guilty member up to the laws of the land.

The saying of the words, "I repent," is meaningless unless repentance is indicated by reformation, which is a cessation of evil doing. It is well enough to be genuinely sorry for sin, but true repentance means reformation; and this is a true and unmistakable evidence of repentance. "Godly sorrow" works this kind of repentance.

In regard to the offense alluded to as not being forgiven by the church, and it being proven, surmising or suspicion is not evidence of guilt. It is a duty, however, but sometimes one that is forgotten and that is to avoid the "appearance of evil." Failure to do this has led to untold sorrow of heart. But the main idea of this present article is to disabuse the mind of the thought that Christ's advice to Peter concerning his being all the time in a state of mind that would lead him to forgive his brother as often as that brother would wrong him and ask for forgiveness is to be a rule to govern the church.

Personal offenses we are to forgive as often as our brother wrongs us and asks forgiveness, but a steady persistence in the wrongdoing would soon convince us that the evil was not repented of. The principle that Jesus evidently meant to convey to Peter's mind (and, of course, to us all) was that revenge or the spirit of retaliation or hardness of heart must not be indulged in, even if we are sensible that wrong in some form has been done to us.

We all have need of being forgiven of God daily, if not hourly; but we perhaps forget that we continually ask God to forgive us "as" we forgive those who offend us. But how do we forgive? How often do we hear professed Christians say, "Well, I'll get even with him (or her). I'll pay them back in their own coin," etc., etc. If the Almighty would hold against us as we do against those who offend us, how would we fare? Christ requires us to "forgive from the heart" our brother his trespass. Yes, "but," say some, "revenge is sweet." So are some of the most deadly poisons, while some of the best medicines, those which do the system the most good, are extremely bitter. It is said that to return good for good is humanlike, and "to return evil for evil is beastlike, and to return good for evil is Godlike, but to return evil for good is Devillike."

There are some who like "dumb brutes are made" "to be taken and destroyed," and some are "like the beasts that perish." Jesus teaches that there are no thanks due us when we do good to them who do good to us, for that is humanlike. The true Christian, the real Saint, will do good to those who do evil to him, whether the evil is done ignorantly or intentionally; and of course there is more Godlikeness where we overlook injury and do good to those who intentionally harm us. Revenge may be sweet, but it is beastly to say the least, and the more of the Spirit of Christ we possess the less retaliation or revenge we will feel. Forgiveness is sweeter than revenge because it has divinity about it and is Godlike. God demands it of us not because it is a duty, but because it will add to our happiness. The happiest moment the writer has ever seen was when a grievous wrong committed against him, by a brother was forgiven, and that, too, without any confession, or seeking for forgiveness by the offender.

One of the sweetest of the teachings of Christ is found in the lines, "Blessed are the merciful: for they shall obtain mercy." One of the noblest traits in Pres. Joseph Smith's character is seen in the fact that he is merciful and forgiving. It is noble, because it is Godlike. It is better to err, if erring be done, on the side of mercy than on the side of strict justice. We do not know all the circumstances connected with a case of wrongdoing, and sometimes a person may willingly bear unjust blame rather than throw it upon others, or criminate others to screen himself.

But, "to forgive is divine;" so it has been written. It is proper to condemn or censure wrongdoing in anyone; but at the same time, there may be extenuating circumstances connected with nearly every case, yet there are willful, premeditated wrongs done with a purpose to do harm or injure another. When Jesus forgave the erring woman it was unconditional; he did not say, "I will see how you get along the next six months and if you repeat the offense my forgiveness will be null and void," but he said, "I forgive you," or "neither do I condemn thee"; that is, "sentence thee to punishment;" "go, and sin no more." He trusted that her sense of shame, self-condemnation, and inward sorrow would deter her from sinning again in like manner.

Sometimes the Lord may suffer us to fall into temptation in order to give us an understanding of the "true inwardness" of sin, of the nature of which we perhaps had only a theoretical idea. Sin is not only transgression of declared or revealed law, but a knowledge of the way and manner of doing good, and then not doing it. To leave undone a good work is therefore sin. If so, will we not remain under condemnation so long as that "good work" remains unperformed and we have time and opportunity to perform it? The question is, Will God forgive us of such a sin? If we owe the church, or one another a good deed, and do not do it, do we not sin by not doing it? My mind has been led to this query by the fact that there are many who keep back from the church tithes and offerings, and because of which fact there is not meat in the Lord's storehouse with which to feed the poor and needy. Therefore those who depend upon the storehouse for the supply of their temporal necessities will have to suffer if those who know to do good in this matter do not furnish the storehouse with "meat," food, or means to buy food with. As this is a sin which is not only a transgression of law, but also a neglect to do good, it may not be amiss for us to thus call attention to it. Beside this is the fact that the "promulgation of the gospel" is to be carried on by these means, and this means the salvation of perhaps, thousands of souls, so that gospel food is kept out of the mouths of perishing thousands because the law of tithing is not observed as it should be by those who know to do good in this way but do it not, as well as disregarding the positive commandment to bring their tithes and offerings into the storehouse of the Lord.

Thus do some commit sin both in not doing good when and where they

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can, for James says, He who "knoweth to do good, and doeth it not to him it is sin;" and John says that "sin is the transgression of the law;" and yet some who thus sin, praise themselves and are praised by others, because they imagine that God loves them because they prosper, whereas poverty, afflictions, and a general hard, uphill condition in this life may be a better proof of God's love, especially if it is true as written by Paul to the Hebrews, that God "scourgeth every son whom he receiveth." Job was a perfect man, yet he did not escape; so it is no proof that those who escape are sinless, but more of a proof that they are bastards and not sons. But the main point under consideration, is that neither God nor the church are required to forgive every time a person transgresses because that Christ required Peter to forgive personal trespass four hundred and ninety times a day.

T. W. SMITH.

TITHING.

"IN order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone be he whomsoever he may be. As I live saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."—D. C. 114.

This being the first revelation given to the Reorganized Church through its President, ought to satisfy every Saint that it is a present necessity and must be complied with in order to carry on the promulgation of the gospel and fulfill the law. "Execute" is to teach, carry into effect; so the Twelve and Bishop, have been under obligations ever since that was given, and will be until Christ comes, (see D. C. 64: 5,) to teach tithing as a part of the "perfect law" in order to accomplish the work that Christ said (Matthew 24: 14) should be done before the end should come.

That all might know where their offerings should be placed, the Lord says (D. C. 42: 8) they shall be laid before the Bishop of the church. "Tithe" meaning a tenth, we learn from the foregoing that one tenth of what the Lord has blessed us with he claims as his. This is the same that he required of ancient Israel, as shown in Leviticus 27: 30, 32. After the Lord had given them this law, and they failed to carry it out, he charged them with robbing him. (Mal. 3.)

That this principle might be taught to future generations, Christ taught it to the church on this continent, after his resurrection (B. M. pp. 468, 469), and Alma taught (B. M. p. 178) that each one should give "according to that which he had," whether he had much or little. This proves that tithing is binding upon every member of the church who has anything; and those who have not to them shall be given, "according to their needs and their wants." "And this he said unto them, having been commanded of God." Who that believes in this latter-day work, can treat this part of the law with indifference? The church in 1832 came under condemnation for treating lightly that which the Lord gave them (see D. C. 83: 8), and in Sec. 41 it is said: "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple." (By this rule each one claiming to be a disciple can try himself.) Section 83: 7 says that we shall live by every word that proceedeth from the mouth of God (to us). This law was taught by Melchisedec and complied with by Abraham (see Genesis 14: 20), and from the revelations given seems always to have been a part of God's perfect law, and binding upon his people.

Some are troubled over section 106, —about how they should begin. I understand that the surplus spoken of there was required in Zion or her stakes, for the purposes therein named. But giving the tenth has *always* been a law to God's people, and those required to "execute" this law have decided that one tenth of what we have is our beginning of tithing, and after that, one tenth of our interest or increase annually. This seems easy. If we had begun to pay tithing when we began to do for ourselves, and paid one tenth of our increase annually, we would be always in harmony with the law; but if we do for ourselves a number of years, and are blessed of the Lord and accumulate property or money, and then enter into this covenant, one tenth of what we have belongs to him, it being what we have accumulated over a living.

I hope all may understand that their tithes should be placed in the hands of the Bishop, or his agents, and not try to become a law to themselves. After we have tithed ourselves, we then have the right to make offerings for any purpose we think best, but not so with our tithing; it must go to the Bishop. If it had been otherwise the Lord would have so directed.

I have only found a few in my travels so far but what so understand the law, and whether we all see it in this way or not, it is more likely that the ones the Lord puts this responsibility upon, and the majority of the church would be more correct in their views than a single individual. Now as it was said to us through the President of the church in April, 1891, that the hastening time had come, let us all work harmoniously together that we may accomplish the work intrusted to us. This can only be done by complying with the law; for "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom" (D. C. 102: 2), "and my people must needs be chastened until they learn obedience, if it needs be, by the things they suffer."

Praying that God may bless all, I hope to labor to that end.

G. H. HILLIARD.

THE HIGHER CRITICISM.—No. 2.

BY T. W. WILLIAMS.

PROPOSITION sixth:—

"God is omnipresent, sees and knows all things: 'The eyes of the Lord are in every place.' — Prov. 15: 3."

" 'Whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.'—Ps. 139: 7–10."

" 'There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For his eyes are upon the ways of man, and he seeth all his goings.'—Job. 34: 22, 21."

"God is not omnipresent, neither sees and knows all things: 'And the Lord came down to see the city and the tower.'—Gen. 11: 5.

" 'And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.'—Gen. 18: 20, 21.

" 'And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.' —Gen. 3: 8."

If you mean by the term *omnipresent* that God is personally present, then we aver that he is not omnipresent; but if you mean that by his Spirit and through his various mediums he is present, then we do not object to the term. We still hold to our first claim that God is in heaven, and we concur in the statement that God knows all things. As to the first quotation we expressed ourselves relative to similar language under proposition second.

The English language admits of this statement when speaking of vision. We often hear the expression, "That

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man's eyes [sight] followed me from place to place," and everybody understands what is meant; so when we say, "the eyes of the Lord are in every place," it immediately conveys the thought that God's vision is not obstructed, that he is able to see all things. In the next, why did you not quote all of verse seven, Mr. Critic? Was it not because if you did it would destroy your argument? It is as follows: "Whither shall I go from *thy Spirit?*" This explains all that follows. David there portrays the impossibility of fleeing from the presence of the Spirit, as he knew that by this medium God ruled everywhere; all created life is made and upheld by God's life-giving force, the Holy Ghost, and the Psalmist knew it was impossible to get away from or beyond its limit. What think you of a man who will cut a verse in two in order to carry his point? There is not a particle of principle in such a policy. It was not an accident, but a malicious perversion of a scriptural text. The next passage is used to accomplish some purpose we know not what. Instead of quoting the language as found, they have seen fit to transpose the verses. This passage states that the workers of iniquity could not hide themselves, for God was able to see and know their doings wherever they were.

The next (Genesis 11: 5) is a mistranslation and a contradiction of other scriptures, so we present it as rendered in the Inspired Translation: "And the Lord came down, beholding the city and the tower which the children of men were building; and the Lord said, Behold, the people are the same, and they all have the same language; and this tower they begin to build, and now, nothing will be restrained from them, which they have imagined, except I, the Lord, confound their language that they may not understand one another's speech." Here God knew what was transpiring. He saw the tower in heaven, and as the writer renders it, he "came beholding." If God knew nothing of what was occurring, how was he able to disclose the imaginations of their hearts?

The next is a mistranslation. We quote verse ninteen. (I. T):—

"And the angel of the Lord said unto Abraham, The Lord said unto us, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will destroy them. And I *will send you, and ye shall go down now*, and see that their iniquities are rewarded unto them. And ye shall have all things done altogether according to the cry of it, which is come unto me. And if ye do it not, it shall be upon your heads; for I will destroy them, and ye shall know that I will do it; for it shall be before your eyes. And the angels which were holy men, and were sent forth after the order of God, turned their faces from thence and went towards Sodom." Here we observe that the Lord did not have to come down to see Sodom. He knew their condition and sent men to execute his will.

The next (Genesis 3: 14) is rendered, "And Adam and his wife went to hide themselves from the presence of the Lord God, amongst the trees of the garden. And I, the Lord God, called unto Adam, and said unto him, Where goest thou? And he said, I heard thy voice, in the garden, and I was afraid, because I beheld that I was naked, and I hid myself." Adam thought he could conceal his person but he was unable.

Proposition seven:—

"God knows the hearts of men: 'Thou, Lord, which knowest the hearts of all men.'—Acts 1: 24." (Ps. 139: 2,3; and 44: 2 are also quoted.)

"God tries men to find out what is in their hearts:—

'The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.'—Deut. 13: 3.

'The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart.'—Deut. 8: 2.

'For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.'—Gen. 22: 12."

We argue that God knows the hearts, yea the secret thoughts of men's hearts, even before they execute them, but having given man his agency he allows him to proceed and thus prove his thoughts by demonstrated action. We have no objection to the first part of the proposition. The quotation from Deuteronomy is all right; God proves men. While God knows the thoughts and intents of men's hearts, he allows them to bring them into execution before he rewards or punishes them therefor. Does this not elevate God even in infidel minds to know that although he knows men's thoughts, still he awaits their action before dealing with them?

He gives man his agency; does not influence, but allows him to go according to his own bent. He proves men that the result may become a demonstrated reality. He tries men that he may know both in the sense of foreknowledge and afterknowledge or experience. There are two kinds of knowledge; one that affords its possessor the privilege of knowing what shall transpire in the future, another that qualifies a man to testify as to what is and has occurred. God was willing to give man every opportunity possible. Although God knew what man would do, he was not justified in judging that man until he gave him a chance. God will not judge a man unless he gave him the exercise of his agency, so he says: "The Lord *proveth* you to know [that knowledge born of experience] what is in thy heart."

Dealing with the next passage as found in King James' Version where it says, "Abraham offered up Isaac." Before this God knew that he would, although he did not know that he had. Don't you see? Abraham having done it, God knew actually in the sense of afterknowledge or experience. This point alone settles the question of a contradiction and proves that there is none. Here God's knowledge of a thing before its occurrence is foreknowledge; that after its occurrence is afterknowledge. The Inspired Translation says: "And the angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! And Abraham said, Here am I. And the angel said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son."—Gen. 22: 13–15. The last translation presents this as the language of the angel but in either case I see no contradiction. Agency implies right of action, and had God judged man before his action it would destroy his agency. A man of straw Mr. Infidel!

(To be Continued.

Sunday School Associations.

MASSACHUSETTS.

Association convened at Fall River, July 8. G. H. Gates superintendent, in the chair. Reports: Boston, Fall River, Plainville, Dennisport, North Plymouth, New Bedford, Attleboro, Providence, Greenville. Superintendent Gates reported condition of schools and his labors among them. Had visited Plainville, Attleboro, Boston, Fall River, New Bedford, Massachusetts, and Greenville, Rhode Island, schools. Have organized a school at Woodville, near Providence. Assistant superintendent Myron Fisher reported; his time had been devoted to Boston school. Report of the secretary read and referred to auditing committee. Delegates present; R. Bullard, M. Fisher, Boston; Kate Blood, Mary Arnold, Ora H. Bishop, Providence; A. B. Pierce, Plainville Bro. and Sr. Talbot, New Bedford; D. Shaw, T. McGuire, Fall River; Elder G. W. Robley, delegate to General Sunday School Convention reported. G. H. Gates was elected superintendent, M. Fisher assistant superintendent, Sr. Ora H. Bishop secretary and treasurer for the ensuing year.

A committee was appointed to select hymns to be used for Sunday school work at the reunion, to notify the different schools at once; Brn. R. Bullard, G. A. Yerrington, Srs. Livina Ashton and Ora Bishop. Voted that we suggest to the reunion committee, that the second Sunday be given for Sunday school work. Voted the next convention meet in Boston the second Saturday in January at seven p. m. A vote of thanks was tendered the Fall River school for beautiful display of flowers and potted plants. Benediction by Elder Bullard.

Sunday, July 9, M. Fisher gave senior class drill from lesson 5, July 2, for the purpose of bringing out the best methods. G. W. Robley conducted the primary class. The two classes

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were very instructive. At 2:45 J. Gilbert spoke on the subject, "The most successful way of teaching, or the most successful teacher; G. W. Robley, on "Methods of teaching." At 7:15 there was a very enjoyable and creditable concert given by the Fall River school.

The reunion granted the Sunday school association, the morning from nine to 10:30 and from 5:30 to 7 p. m. of the 13th for Sunday school work. The morning hour was devoted to class exercises. Two classes were formed; the senior in charge of Bro. E. H. Fisher, primary and intermediate in charge of Sr. Mary Rogers. The lesson of the day (The Lord's Prayer) was used. Sr. Rogers class gave some excellent work showing adaptability, and good methods for reaching young minds, occupying about twenty minutes. The senior class followed. Bro. Fisher giving special attention to the Study of Words and Phrases, as given in *Quarterlies*. He also conducted the superintendent's review of both classes, calling out and emphasizing the important points in the lesson. This closed the morning exercises. Benediction by Supt. G. H. Gates. At 5:30 a concert was given by schools of the district.

ORA HOLMES BISHOP, Sec.

SOUTHWESTERN REUNION.

The Latter Day Saints' reunion camp meeting will be held at Lowry City, Missouri, in St Clair county, opening on Friday, October 13, and continuing till Monday the 23d. Everybody is invited to come, "pitch their tents," and enjoy a religious, social time together. Able and prominent ministers from the Northern, Eastern, and Southwestern missions will be in attendance to dispense the word. Good hotel accommodations at reduced rates for those who prefer it to tent life. Provisions and feed, fuel, straw, etc., furnished on the grounds at reasonable rates.

Everything will be done (in reason) for the comfort and accommodation of all who will attend.

Tents to rent at low figures by addressing B. Freel, Lowry City, Missouri. If possible, have your order in for tents at least ten days before the meeting commences.

For further information address the "Reunion Committee," Independence, Missouri, Box 744. By order of committee,

I. N. WHITE,
J. A. ROBINSON,
O. P. SUTHERLAND.

To superintendents and members of schools of the Northern and Eastern Michigan districts; greeting:—

Having been sustained as treasurer, and as many were not present at conference at Hersey, in June, and that all may know where to forward money raised for the association, and as the treasury is very low, I hope all will be prompt in sending in amount on hand, that I may be able to meet the requirements. Address me at Farwell, Clare county, Michigan.

Yours for truth.

R. B. CAMPBELL.

A REVOLUTION AFFECTING READERS THROUGHOUT THE WORLD.

A SUBJECT which has received much discussion in all parts of the country during the past month has been the possibility of *The Cosmopolitan's* succeeding in its new move of selling the magazine, unchanged in size and even bettered in quality, at the price of twelve and one half cents, instead of twenty-five cents as formerly. The August *Cosmopolitan*, for instance, was illustrated by a long list of famous artists, including Rochegrosse, Hamilton Gibson, Guillonnet, Kemble, Schwabe, Saunier, Goodhue, Meaulle, Alice Barber Stephens, and the late Wilson de Meza. The publishers in part explain how it is possible to keep up a pace of this kind by their announcement that the Christmas edition will exceed 200,000 copies, and that, in consequence of these large editions, they are obliged to raise the advertising rates from $200 to $300 per page—fifty dollars per page more than has ever been charged by any of the leading magazines in this country. This move of *The Cosmopolitan* would look as if the American people had been quick to appreciate the effort to furnish them a magazine of the highest class, at a price so unusual and so small as to be almost nominal.

Miscellaneous Department.

NORTHWESTERN KANSAS REUNION.

The second annual reunion of Northwestern Kansas district met with the Goshen branch, Saturday, August 19. The district is well represented; a number are present from Missouri. Elders present: H. A. Stebbins, J. T. Davis, A. Kent, G. W. Beebe, G. W. Shute, C. R. Duncan, R. W. Davis.

Friday the 18th; preaching by G. W. Shute; subject, We must be like Christ. It was necessary to observe strictly the gospel law; not a part of it, but the law in its entirety; this we can do only by adding some virtue to our lives each day.

Saturday was occupied in transacting business of the district. Preaching eight p. m. by G. W. Beebe; subject, The new birth. The speaker adapted his discourse to the children. He presented the necessity of baptism by immersion; the sermon was spiritual and interesting.

Sunday, the 20th; prayer meeting in charge of Brn. G. W. Shute and H. Hart. The sick were administered to; a number of prayers were offered; an enjoyable time was had. Preaching at 10:45 by A. Kent. The speaker dwelt on the subject of Prohibition, giving much good advice. Sacrament services at 2:30 in charge of Brn. M. Smith and V. F. Rogers. Testimonies of healing were related, showing the marvelous power and mercy of God. Preaching at eight by H. A. Stebbins from the Lord's prayer, "Thy kingdom come, thy will be done," with Isaiah 9:6, 7. We have at this time all kinds of governments, and in them all their dissensions and dissatisfaction. This line of argument was extended; the condition of the earth at present was compared with the beauties and grandeur of the reign of Christ. The sermon was very effective.

Monday the 21st, nine a. m., meeting in charge of A. Kent and H. P. Curtis. A number of spiritual prayers were offered; testimonies were given bearing witness of the goodness of God and the harmony and grandeur of the gospel. The young Saints took a very active part. At 10:45 Bro. H. Resch spoke from 2 Timothy 4:2, 3. Our foreparents were placed in the garden as free, moral agents; so we are placed here with the law of the gospel, free agents to accept or reject. When we entered the work did we do it for popularity or for gain? Did we sit down and count the cost? We do not want to be frivolous with religion. Paul said his preaching was not with enticing words of man's wisdom, but in power and demonstration of the Spirit, and to let nothing be done in vain glory, but in holiness of heart. If we are not able to accomplish great things let us do the smaller ones. The discourse was an excellent one, and well received. The afternoon sermon by H. A. Stebbins was from Romans 5:8: "But God commendeth his love toward us in that while we were yet sinners. Christ died for us." The atonement is a subject that is not generally understood. Michael Servetus and John Calvin did not agree upon this subject. Some believe Christ came to reconcile God to the world, but the Scriptures teach that he came to reconcile the world to God. If God has paid the debt, why shall we die? The Latter Day Saints do not believe Christ paid the debt, but that he made possible a way of escape. Evening preaching by R. W. Davis; The latter-day messenger;—Text, Malachi 3:1-6. The speaker showed that God in all ages was represented by his servants, the prophets; that they were called by direct revelation. A popular objection was answered, that we do not find the name of Joseph Smith in the New Testament. Neither do we find the names of John or others of the apostles in the Old Testament, the prophet speaks concerning them; they fulfilled prophecy to the very letter. In Zechariah 2:4; the prophet does not speak of John, Jesus, or any of the apostles: they did not fulfill the prophecy. Who did? One may search history from the days of Christ to the present and not find the fulfillment until the life of Joseph Smith is reached. He fulfilled this prophecy; he declared that Jerusalem should be inhabited again, while the world with one accord raised their voices against him.

Tuesday; prayer meeting was hindered by rain; however the clouds cleared away in time for our preaching service, the hour being occupied by Elder Henry Hart: subject, Experience of life. This was a splendid exhortation. All were well pleased. In the afternoon Bro. J. T. Davis delivered the sermon. We were not present, but were told it was an excellent discourse. G. W. Shute preached at night. We were told this afternoon that we should know the truth, and that it would make us free. John 3:5: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." We understand this lesson is for earth and earthly things; Jesus came to this earth to make known the truth; he obeyed all we are asked to conform to.

Wednesday, the 23d; prayer meeting Brn. A. Kent and H. Resch in charge. The congregation was small but the promise of the Lord to bless was realized. Preaching followed, 10:45 a. m. by H. P. Curtis; text, Romans 6:23. I feel it no small matter for a youth to stand up to declare the word of God. There is a law that comes through the world, and there is another called the perfect law. There are wages, says the apostle; these we receive according to our works. Adam sinned, and received the penalty of transgression—separation from God; "all have sinned and come short of the glory of God." Those who do not come forth in the first resurrection are the second time cast from the presence of the Lord. "The gift of God is eternal life;" this gift is a reinstating, a giving of eternal life to all who serve God. The millennium is a period of education; when we come to think of our limited knowledge, we are apt to comprehend to some extent the design of God in allotting us a thousand years that we become truly educated in this law. At 2:30 the sermon was by H. A. Stebbins; text, Matthew 19: The first resurrection. I must speak in accordance with the word or I will not enjoy the witness of the Spirit. It is understood by us that everyone shall be rewarded according to his deeds. We also believe there are different glories typified by the lights in the firmament; that everyone shall have a place, and not that the murderer shall be with the moral man, etc. The young man said "All these have I kept from my youth up." Jesus did not condemn the young man for that, no; but he must become more perfect. I do not believe the Lord intended him to give away everything, but to make a sacrifice of something he loved dearly that he could not follow him and retain it. Daniel 7; the kingdom shall be given unto the Saints of the Most High. We believe, then, that there shall be a resurrection. When Christ comes he will have a people who will reign with him on the earth. Who is this composed of? Who shall come up in the first resurrection? We must know in order to prepare ourselves to be with them. Romans 8: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also

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quicken your mortal bodies." Some laugh to scorn the doctrine of the resurrection of the body because of the various parts being separated Men have discovered fifty-six elementary substances. Do you not suppose God has unknown power and material? If that Spirit dwell in them can it not enter into you and form a new, undying body? What about our lives? Is the Spirit in us? I want to call attention to immersion of the body in water; some think we are strenuous in that, but it is a type of the resurrection; "buried with him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." I wonder that man cannot see the virtue in this ordinance, and the loss ensuing in not being buried with him. Our sins are washed away and we rise to newness of life to dwell with Christ a thousand years. (Revelation 20.) We did not invent that, neither shall we apologize for it. At the close of this service Srs. Berringer and Wilson were baptized by Bro. H. P. Curtis. Preaching at eight o'clock by A. Kent from Ephesians 4: 5. The speaker's object was to show the oneness that should exist among us by being born into one body; there are two influences in the world; one leads to do good, the other to evil. God created man and pronounced him "very good," but man fell from grace. Some say there is no devil, but the word proves the contrary. Satan worked then and is working now, some shall say, there is no devil. Now if he could accomplish this, then he could do his work.

Thursday; C. R. Duncan and V. F. Rogers had charge of the prayer service. It was an interesting meeting; the full time was occupied; over half were obliged to retire without opportunity of taking part. A motion prevailed to continue the service from nine to twelve to-morrow. Preaching at 2: 30 by J. T. Davis, from Matthew 18: 1–11. We have heard the other day of the Savior's coming. Here we have the same thing. We know that Jesus called the foolish, but that is no reason why they should remain so. The first thing he does is to make men wise unto salvation. Suppose one of my limbs should become offensive; a council is called, and it is decided that amputation is the only means to preserve the body; so it must be with erroneous doctrines or impurities in the theological atmosphere. The word *save* we understand means to take care of, preserve. My brethren have been going back to Adam; they say he lost something; we never were children of paradise; Adam had no children before he was cast out. Our foreparents fell; they begat children, and children partake of their surroundings. Adam was baptized for remission of sins. I have two sons who can never become presidents of the United States. Why? They were born in a foreign land. It was not their fault, but mine. I believe there was one kingdom in the beginning: there was a split in the kingdom; one party got after the other, as it was in our union. When the chief officer of that movement was captured that ended the conflict; so it will be with the kingdom of God. This was an excellent sermon delivered in his peculiar style. The evening preaching was by H. A. Stebbins; subject, Laying on of hands; 2 Timothy 3: 14. There are a great many who believe this should read, "in this century." We believe this passage of scripture includes all people. Persons seem to believe the extraordinary gifts should continue with the apostles, but should then cease. The Lord promised the Comforter, to continue to the end of the world. I believe all admit the minister should have some authority: "Ye have not chosen me, but I have chosen you, and ordained you." We find by history that each one baptized was sealed by the Spirit. Genesis 4: 8, Deuteronomy 4: 9, and Hebrews 3: 4, show the ancient order of things. Acts 6: 6, 13: 2, 3: here some were ordained by command of the Holy Ghost by the laying on of hands. Other passages were cited and expounded.

Friday, nine a. m.; experience meeting, H. A. Stebbins in charge. The proceedings were much the same as on the day previous. Many interesting experiences were related, especially that of J. T. Davis. Preaching by R. W. Davis, assisted by Alma Kent; subject, The more excellent way; text, 1 Corinthians 12: 31. This text is used against us in support of the theory that the world at large are more enlightened on religion than they were eighteen hundred years ago, hence have gained the more excellent way. They use this text, not seeing where it leads them if they follow their own theory. Where is the excellent way? O, it is done away with. No longer needed? No. What is the more excellent way? It is here, see it; we have no apostles, no prophets to bother us with a word from the Lord. However the excellent way was necessary in the days of Jesus, Peter, James, John, and Paul; and they were in it. Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Are we any better than the ancient worthies? A child at school is obliged to enter the lower grades first, he then advances as he becomes qualified for the higher. Like the child, we are obliged to enter the excellent before we can the more excellent way. Two were baptized after the service. Eight p. m., preaching by C. R. Duncan from Malachi 3: 6; subject, Continued revelation. If we could get men to believe God is unchangeable, we would have no trouble in getting them to believe the gospel. I find by the Scriptures that the gospel was always in existence. No man can be saved without the Holy Ghost. To reject any principle is to reject salvation. I have no desire to abridge the commandments of God. The Holy Ghost is as a well of water, springing up unto eternal life. Man does not fully receive eternal life when he enters the kingdom. (Eph. 1: 13.) The Holy Ghost is as necessary now as anciently. John taught a twofold baptism; so did Jesus. The church is founded on the reception of the Holy Ghost and its manifestation. (Matt. 16: 18; 1 Cor. 12: 3.) "He shall know of the doctrine."—John 7: 17; this is the rock on which Christ built his church. John 14; he would send the Comforter and he would abide. (See Revelation 19: 10.) I have met people who say there is no revelation now, yet they say, "I know my sins are forgiven." How can they truly say that? How do they know? They say it was revealed to them, virtually admitting revelation now. Revelation 22: 18; the Bible compiled 300 A.D. The Gospel of John was written A.D. 97, after the writing of the Revelation. The other three books by John were written about the same time. If we admit of the interpretation given on Revelation we cause John to contradict himself. The subject was plainly and logically presented.

Saturday, the 26th; prayer service in charge of G. W. Shute and H. Resch; a spiritual service. Morning preaching by H. A. Stebbins; subject, Tithing. The speaker invited attention to Doctrine and Covenants, section 50. Those who have received the gospel of Christ will receive greater blessings if they obey this law. We are commanded to keep ourselves unspotted from the world that the Lord may bless us. It is the duty of the ministry to teach the law of tithing. This is a law by which the families of the ministry are to be cared for during the absence of the elders. We do not believe in a salaried ministry. Some means must be provided for the care of the families of the elders while they are out in the field. Luke 12: 33. We must provide for their families that they may be able to teach the Saints. The Saints should do all they can. 1 Corinthians 9: 8, 9. Paul commended the forwardness of their minds in regard to freewill offerings. We are commanded to keep the law of tithing and freewill offerings. 1 Timothy 5: 18; 2 Timothy 2: 4–6. God has designed that those who labor in the ministry must partake of such things as are provided for them. Galatians 6: 6. The elders are to teach, the Saints are to provide for him that he may teach. Psalms 50: 5. The Lord wants us to gather together the Saints who have made a covenant with him by sacrifice. How can a man say he has made the sacrifice if he has not paid his tithing? The Lord does not require more than we have, but one tenth. From 1 Corinthians 9: 7–14; 2 Corinthians 9: 6–10. The Lord has ordained that those who preach the gospel should live of the gospel. Doctrine and Covenants page 209; there should be a source of supply for the families of the ministry from the storehouse of the Lord. See page 229. If we say sacrifice brings the blessing of the Lord, let us make the sacrifice. Afternoon preaching by J. T. Davis, from Matthew 21: 41. We are told to seek first the kingdom of God. This morning we had a discourse on tithing. This is also one thing that pertains to the kingdom. Is there any way to transport our goods from this world to the next? I know of but one: and that is, to convert them into good deeds. The kingdom is the all-important thing. Some think the kingdom will come when Christ comes. Christ overthrows this idea: the kingdom is like a mustard seed, etc. To illustrate; the United States purchased Alaska. Did the kingdom go there? No they simply sent a delegation to enforce the laws. "The kingdom is within you." Some do not believe a man must be born of water and of the Spirit to enter the kingdom. There would be considerable difference in a man entering this tent and the tent entering into the man. This kingdom was never given to the Gentiles for they were nations, in plural. In the text we do not find the plural in the word "nation." The Gentiles were admitted unto the kingdom, but the Jews held the keys of that kingdom. Look at the antagonisms in the nations; the children of the kingdom are to be one, cemented together in the bond of brotherly love. 1 Corinthians 12: 13; we are all in one body, hence a part of that new kingdom that shall be made up of all nations. Ten were baptized after this service. Evening preaching by A. Kent from Isaiah 29: 29, giving some excellent thoughts on the marvelous work and a wonder.

Sunday, the 27th; prayer service, H. P. Curtis and V. F. Rogers in charge. Preaching at 10: 45 by R. W. Davis; subject, Perpetuity of the gospel. The speaker based his remarks on Romans 1: 16, 17, showing the goodness of God in extending the gospel unto all nations. He also answered an objection urged by infidels that God is not just; all have a chance, even the dead shall hear the gospel. Preaching at 2: 30 by G. W. Shute; subject, Restoration. Our brethren have read many passages of Scripture that are quoted in opposition to us. Rev. 22: 18; Deut. 4: 2. Moses teaches as did John. As interpreted by sectarians we would not have the New Testament, nor Jesus Christ. The speaker dwelt on the seven dispensations. Ephesians 1: 10; this is is the last day in the week, or the dispensation of the fullness of times. A lengthy, well-directed sermon. The evening preaching was by H. A. Stebbins; subject, The abode and condition of the spirit of man after death. There is a great deal of inquiry in the world as to where man shall be hereafter. They shall come into close alliance with the angels, as the apostle says: "The spirits of just men made perfect." They surely are angels. If they prepare themselves by obeying the gospel they shall enter into association with the spirits of the just. Revelation 14: 12: they rest from their labors and their works follow them. Ecclesiastes 12: 7; the spirit could not return if it had not come from God. Romans 8: 23; waiting the adoption, the redemption of the body. We groan within ourselves. The apostle here speaks of the inner man. John 17: 11: "I am no more in the world." The spirits of the wicked; if they have served Satan; he will claim them and will have a right to them; see Romans 6: 16.

The sisters organized a society to be known as the Northwestern Kansas Reunion Asso-

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ciation Society; Zelona Smith president, Lillie Baker secretary. A committee was appointed to locate the reunion for 1894; Zelona Smith, J. W. Berringer, and Henry Resch. This reunion was a grand success; fourteen were baptized; a large crowd was present throughout, except at some of the day services. A splendid spirit was maintained. All the Saints depart feeling a regret that the feast did not continue longer. May God bless the efforts put forth.

—Reported by William.

THURMAN REUNION.—NO. 2.

Thursday, August 24. Nine a. m., prayer service in charge of Brn. H. Kemp and J. B. Heide. Preaching at eleven, from 1 Thess. 1:5. [Name of speaker not given.] At two p. m. seven were baptized by Bro. Kemp: at 2:30 p. m. confirmation meeting at Bro. D. Hougas' tent. Sunday school convention in the large tent, where many good thoughts were advanced and quite an interest manifested by the workers. At 7:30 p. m. Bro. Mintun spoke from Rev. 14:6, 7.

Friday, August 25. Morning clear and bright; some slight sickness among the little ones; nothing serious; there are forty-eight tents up at present writing. At eight a. m. prayer service in charge of H. Kemp. Many excellent testimonies were borne; a very enjoyable time was had. At eleven a. m. Bro. Carlyle spoke from Matthew 22: 41, 42, making use of the words: "What think ye of Christ? whose Son is he?" Proving the divinity of Christ in a very clear and forcible manner, that he is the Son of God, the Redeemer of the world; that all men through him shall eventually be saved (except the sons of perdition), and that there is a special salvation offered to them on the terms of the gospel. At 2:30 p. m. Bro. Porter of Wilbur, Nebraska, spoke from Matthew 16:18. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." The speaker showed that the church consisted not in organization only, but in authority and power, and that the man child, authority, was taken up to God and there remained until the angel spoken of by John had flown through the midst of heaven. That event had transpired, the church was again established upon the earth, and men were commissioned to proclaim the gospel in its purity, therefore the gates of hell had never as yet prevailed against it in its fullest sense. At 7:45 p. m., Elder Lambert spoke from Acts 5:32; John 15:5. This sermon like all Bro Lambert's efforts was a masterly one in favor of the truth. We have to regret that the brother shows unmistakable evidence of being worn with his efforts. Our prayer is that God may grant him strength to discharge the duties assigned him.

Saturday, August 26. Again we are greeted with a morning clear and bright. Some slight cases of sickness in camp, nothing serious we hope; the little ones spoken of in last report are better. 8:30 a. m., prayer service in charge of D. Hougas, after which the matter of where we shall hold our next camp meeting was taken up and after some discussion decided in favor of Wheelers Grove; time and arrangements left to Farm Creek and Wheelers Grove branches. 11 a. m., preaching by H. Kemp from the words: "And without controversy great is the mystery of godliness; God was manifest in the flesh," etc. The speaker showed clearly how that the will and purposes of God were manifest through the man Christ Jesus, the mind of the Father being revealed to man by him (Christ) through the inspiration of the Holy Ghost. The discourse was both instructive and edifying. 2:30 p. m., the audience was addressed by T. A. Hougas from Proverbs 4: 13-23. The time was principally occupied on the subject, Narcotics and their effects upon the human system; at the close eight were baptized by Bro. Heide. 7:15 p. m. Met for confirmation in the large tent. At 7:45 p. m., Bro. Mintun addressed the congregation from John 17:16. The speaker showed clearly that the unity spoken of by Christ did not now exist; but it should in order that man might know that Christ was really sent of God. Who commissioned those who spent so much time in apologizing for things taught in the word of God? The speaker showed that these precious truths were a bequest left to us, and that it was our right to enjoy all and not a part.

Sunday, August 27. A refreshing shower fell during the previous night, the weather has been all that could be asked for all through the past week; about two hundred and thirty people have remained on the ground most all through the meeting. Two were baptized by Bro. Heide during the early morning. At nine a. m. Sunday school met in the tent in charge of T. A. Hougas. At 10:45 the two baptized in the morning were confirmed by Brn. Mintun and Lambert. At eleven a. m. Bro. C. Scott of Lamoni, addressed the congregation on the difference between the way God carried on his work and the way religion had been carried on for about sixteen hundred years, from the time the "man child" (spoken of by John the Revelator) was taken up to God and his throne and the time when the angel was to fly in the midst of heaven, having the everlasting gospel to preach to men on the earth. If the various forms of religion were all authorized of God, then Christ prayed for one thing and God had authorized another. Can we conceive of such a state of affairs, when we take into consideration the fact that Christ taught only what he received of his Father and that God is ever the same? The obedient child finds no nonessentials in the last will and testament left on record. Christ always answers an honest inquirer. The speaker made many other points which we are unable to mention in our short report. At 2:30 p.m., Bro. Lambert again spoke to the people on the unchangeableness of God, making the point clear and forcible; also that it was impossible for man to be saved by any one principle alone. Whoever preaches Christ preaches the gospel as they are inseparable. At the close three were baptized by D. Hougas. Saints and friends repaired to the large tent where confirmation was attended to by H. Kemp and D. Hougas. About the close of the day, two more were led into the waters of baptism by Bro. Kemp, making in all twenty-two baptized during the series of meetings. At 7:45 p. m., confirmation by H. Kemp and J. R. Lambert. Bro. Scott then addressed the audience from 1 Corinthians 15: 20, "For since by man came death, by man came also the resurrection of the dead." The speaker handled the subject of the resurrection and judgment in an able and eloquent manner; so much so that we were led to exclaim, Is it possible that there is one that cannot see and comprehend the truths of the gospel.

Monday, August 28, camp is breaking up, Saints taking leave of each other with feelings of regret; yet happy and thankful that we has been so favored and so much good has been done, though but few (comparatively) have united, many are investigating. The crowd on Sunday (27) was estimated at over four thousand. In all we think the meeting has been a grand success.

H. F. DURFEY, Sec.

DIRECTORY OF CHURCHES.

Council Bluffs, Iowa; near corner Pierce and Glen Avenues; T. W. Williams pastor. Services: Sunday 10:30 a.m., 8 p.m. Prayer meeting every Wednesday evening.

ADDRESSES.

T. W. Williams, No. 286 Benton Street, Council Bluffs, Iowa.
E. L. Kelley, Lamoni, Decatur County, Iowa.

Subscribe for the Saints' Herald, official publication of the church.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report	$851 48
Misses Alice and Jessie Dancer, Lamoni, Iowa	5 00
R. R. Dana, Cal., per G. H. Hilliard	10 00
Sr. A. E. Scott, Cal., " "	2 00
By C. A. Parkin, agent.	
Sr. Chrilla Cooper, Santa Rosa, Cal.	10 00
Sr. Ida May Cooper, " "	1 00
C. A. Parkin, San Francisco, Cal.	5 00
Sr. M. Calhoun, " "	1 00
By T. Hougas, agent, Norway, Ill.	
M. J. Danielson, Ill.	5 00
Horace Drake, Ill.	5 00
J. Midgorden, Ill.	5 00
Lorenzo Hayer, Ill.	5 00
Hans Hayer, Ill.	5 00
C. Danielson, Ill.	5 00
Elias Hayer, Ill.	1 00
G. L. Hayer, Ill.	1 00
A. H. Anderson, Ill.	5 00
W. E. Hougas, Ill.	1 00
T. Hougas, Ill.	5 00
Austin Hayer, Ill.	2 00
Andrew Hayer, Ill.	1 00
By Herald Office.	
Sr. Rachel Crompton, Lynn, Mass.	3 00
Sr. M. A. Lewis, Council Bluffs, Io.	5 00
Sr. J. W. Temple, Victoria, Ill.	3 00
Sr. N. F. Strickland, Amboy, Ill.	2 00
Charlie Woods, Syracuse, Neb.	1 00
Susan Matthews, Shulsburg, Wis.	1 00
P. C. Peterson, Nebraska City, Neb.	2 50
John Holt, Pawtucket, R. I.	50
David Brand, Marengo, Ill.	1 00
Grace Myers, Fairburg, Neb.	50
Sent by Dora Vickery, Pleasant Hill branch, Alabama.	
W. A. Odom	1 00
J. G. Vickery	1 00
J. R. Harper	10
Molly E. Parker	50
Anna Vickery	25
Georgia Vickery	25
Dora Vickery	50
A Brother	05
Ralph N. Creese, O.	1 00
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By Richard Bullard, agent.	
A. W. and Mattie Bowers, Boston.	2 00
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Garafraxa branch	3 00
Proton branch	3 10
Waterford branch	1 00
By John Heide, agent.	
C. G. Dykes, Muscatine, Iowa.	3 00
Sr. Louisa Myatt, Ellwood, Iowa.	50

C. B. & Q. R. R.

Excursion rates to county and district fairs: Leon, September 20–23; Mt. Ayr, September 12–15; Ridgeway, September 5–8. One and one third fare for round trip.

For harvest excursion rates, dates, etc., apply to local agent C. B. & Q.

Republican State convention at Des Moines, August 14–16. Democratic State convention, August 21–23. One and one third fare for the round trip.

C. B. AND Q. R. R.

Special World's Fair rates *via* Burlington Route. Round trip rate $13.64; good for thirty days. Special one way fare $7.50.

For further particulars, address or call on local agent, C. B. & Q.

Bishop John P. Newman of the Methodist Episcopal Church lately wrote from Buenos Ayres that he expected soon to sail for home, and to reach New York about the 10th of August. He has been visiting the missions in South America, has been absent about four months, and his tour will have covered about fourteen thousand miles. He says he wishes he could spend a year there, and that the largest churches and halls cannot hold the people who come to hear "the good old Protestant gospel."

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GENERAL CHURCH REUNION.

The General Church Reunion to be held at Logan, Iowa, will commence on Friday, October 6, and last over two Sundays.

The committee of arrangements are sparing neither time nor pains, but are trying to make such arrangements as will be for the good of all who attend. Good speakers have been invited. So come; yes, come everybody, and let us rejoice together.

Tents: The committee is trying to arrange for some tents that can be rented for the meeting. Anyone wishing to rent a tent should notify W. T. Fallon, Magnolia, Iowa, or W. R. Davison, Logan, Iowa, at once.

Railroad rates: Bishop Kelley is trying to obtain rates on the railroads. He says he thinks they will be obtained. Further notice will be given. COMMITTEE.

INVITATION: ST. LOUIS BRANCH.

At the last business meeting of the St. Louis branch the secretary was instructed to send to the *Herald* and *Ensign* the following notice: All visiting Saints to the St. Louis Autumnal Festivities are cordially invited to attend the Saints' meetings, at their chapel, No. 2518 Elliott Avenue, said place of meeting being reached by the following car lines: Mound City, Cass Avenue, and Jefferson Avenue. Your brother in Christ,

CHAS. J. REMINGTON,
Branch Clerk.

P. S.—My address is, No. 1920 West Fourteenth Street.

TWO-DAYS' MEETINGS.

A two-days' meeting will be held in the Saints' church, at Lone Rock, Missouri, about thirteen miles southwest of Lamoni on Saturday and Sunday, September 16 and 17, 1893, commencing at 10 a. m. Let everybody come and bring their baskets well filled and have a good time. A sufficient number of representitive ministers will be there to interest the people.

WILLIAM ANDERSON, Dist. Pres.

CONFERENCE NOTICES.

Tne Northeastern Kansas district conference will be held at Fanning, Kansas, September 16, at ten a.m. All concerned please take notice. JAMES BAILLIE, Sec.

Conference of the Northeastern Kansas district will be held at Fanning, Kansas, Saturday and Sunday, September 16 and 17. All elders expecting to attend are requested to write the president of the Fanning branch in order that proper arrangements may be made for preaching, as several can preach at points near by to advantage. All who can come are cordially invited. I pray we may have a time of refreshing.

WILLIAM GURWELL,
Pres. Fanning branch.

Conference of the Eastern Maine district will convene at Jonesboro, Maine, Saturday, September 16. It is hoped that Bro. A. H. Smith, of the Twelve, U. W. Greene, and others of the eldership will be present. We hope the Saints of the district will all be present. J. N. AMES, Clerk.

BORN.

HINELINE.—At Desoto. Nebraska, August 23, 1893, Bro. G. M. L. Whitman blessed the following named children of Bro. George and Sr. Lena Hineline: Mamie, born February 14, 1890; Edith, born July 29, 1891; Robert R., born February 26, 1893.

HOUGHTON.—At Davenport, Iowa, to Bro. James and Sr. Bell Houghton, April 1, 1893, a son, and named Arthur Earl; blessed June 23, by J. S. Roth.

ROUSH.—At Fulton, Iowa, to Bro. Ellsworth and Sr. Jennie Roush, August 9, 1893, a son, and named Elmon Edgar; blessed August 27, by J. S. Roth and C. C. Reynolds.

HEIDE.—At Fulton, Iowa, to Bro. John and Sr. Elmira Heide, August 3, 1893, a son, and named Elvin John; blessed August 27, 1893, by C. C. Reynolds and J. S. Roth.

DYKES.—At Persia, Iowa, to Bro. Charles and Sr. Effie Dykes, January 29, 1887, a daughter, and named Alice Mabel; blessed at Fulton, Iowa, August 27, by J. S. Roth and C. C. Reynolds.

DYKES.—At Persia, Iowa, to Bro. Charles and Sr. Effie Dykes, April 14, 1888, a daughter, and named Melvina; blessed at Fulton, Iowa, August 27, by C. C. Reynolds and J. S. Roth.

HURST.—At Hurstville, Iowa, August 9, 1893, to Mr. Wm. and Mrs. Augusta Hurst, a daughter, and named Edna; blessed August 28, 1893, by J. S. Roth and John Heide.

MARRIED.

FANNON—MADISON.—At the home of Bro. Ole Madison, in Nodaway county, Missouri, on Wednesday, August 23, 1893, Mr. Edward Fannon and Miss Mary Madison. Quite a number of friends brought presents and good wishes to the contracting parties, and all listened to the Wedding March from the organ, and the mystic words from Elder William Woodhead which made the two loving hearts one.

HINDS—SMITH.—At Anamosa, Iowa, August 23, 1893, by J. S. Roth, Mr. Charles Hinds to Miss Gladys Smith. Both are favorable to the gospel; may our Father lead them into the truth and bless them in life.

DIED.

WILCOX.—At her home in Plano, Illinois, August 17, 1893, at twelve p.m., of Bright's disease, Sr. Sarah J. Wilcox. Deceased was born in Genesee county, New York, April 20, 1818. Her maiden name was Wright. She was married to Hiram Willis and moved to Genesee county, Michigan, in 1843. Her husband dying in 1859, in 1864 she became the wife of A. R. Wilcox, with whom she moved to Plano in 1877, where they have resided since. In 1844 she became a member of the Church of Jesus Christ of Latter Day Saints, being baptized into the Reorganization in 1876. She possessed a strong faith in the doctrine of the church, and numerous times received blessings of healing through the laying on of hands of the elders. She was the mother of four sons and two daughters, who, excepting one daughter, with her husband, survive her. Funeral services were conducted in the stone church by Elder A. J. Keck, assisted by Elder S. H. Whitaker.

BUTLER.—At St. Joseph, Missouri, August 23, 1893, Mr. Benjamin Butler passed away, death resulting from heart trouble, in the 47th year of his age. He was keeping house with his three children: when they went to his bed in the morning he was dead, having passed away some time during the night. He was not a member of the church, but a brother to our Bro. John Butler. He leaves three children. Funeral sermon from Romans 2: 16, at the Latter Day Saints' church by Elder J. M. Terry, August 24, 1893. He was laid away in Mt. Mora Cemetery.

WINNING.—At St. Joseph, Missouri, August 28, 1893, of malignant erysipelas of face and head, after an illness of less than a week, Sr. Belle, eldest daughter of Bro. Robert and Sr. Nellie B. Winning, aged 17 years, 6 months, and 7 days; just blooming into womanhood, with life's expectant prospects brightly shining before her; a member of a graduating class expectant for 1894, of the High School of the city, and the equal of any. She was an honored member of the Euterpean Musical Society, and a choice teacher in the Saints' Zion's Star Sabbath school. She was severed from us to move on to higher realms as her life began to bear precious fruit here; kind-hearted, humble, affable, and beloved by all who knew her. The funeral took place August 29 at the Saints' church, services being conducted by Elder C. Scott, assisted by Elder J. M. Terry; Text, Matthew 11: 28.

CRAIG.—At Martins Ferry, Ohio, at the residence of her son-in-law, Bro. James Fryman, Sr. Elizabeth Craig, in her 87th year. She had been a member of the church for over twenty years. She was among the first to embrace the work in Belmont county, Ohio. She died firm in the faith of the gospel. Funeral services were conducted by Bro. Lewis, of Wheeling, West Virginia, interment at Week's cemetery, Martins Ferry, Ohio.

PEACOCK.—Sr. Margaret Robertson Peacock was born October 28, 1815, in Edinburgh, Scotland. She died July 15, 1893, at Little Blackfoot, Bingham county, Idaho, aged 77 years. She was married to John Peacock at Nauvoo, Illinois, June 21, 1843, by Elder George D. Watt.

CASE.—At his home, Coal Hill, Arkansas, August 24, 1893, after a severe, lingering illness, Bro. B. H. Case. He was born in the State of Indiana, October 26, 1845; embraced the gospel at Blue Rapids, Kansas, in 1880. He leaves a wife, a son, and two daughters to mourn their loss. Funeral services were conducted by Elder J. D. Erwin, in the presence of a large gathering of friends and neighbors. He endured his severe and prolonged affliction with fortitude; he desired to live that he might preach the gospel.

HIDY.—Near Collins, Iowa, July 26, 1893, Sr. Annie Emily, wife of Bro. John C. Hidy, and daughter of Elder J. L. Bear. She was born November 28, 1864, at Soda Springs, Idaho, baptized March 23, 1873, by Elder Albert Bishop, at St. Joseph, Missouri. She leaves a husband, two children, a father, three sisters, two brothers, and a host of friends to mourn their loss. She lived a faithful Saint, and during her last sickness had evident tokens of her heavenly Father's favor. The funeral was conducted by Rev. J. M. Picket, in the M. P. church, to a large concourse of people. The remains were laid in the Collins cemetery.

ITEMS OF INTEREST.

VIENNA, Aug. 29.—The *Neu Freie Presse*, which is usually well informed as to the movements of Russia in Asia, has advices from Samarcand that the Russians are preparing to occupy Herat, near the western frontier of Afghanistan, at an early date. The Ameer's force at Herat numbers hardly 500; all his other troops are massed on the eastern frontier. The Russians are reported to be fortifying Penjdeh, Sarakhs, and Pulikhatum. The troops at all three stations will be reinforced probably in the autumn from the Caucasian division of the Russian army. All Russian troops in the Transcaspian provinces are being armed with repeating rifles.

LONDON, Aug. 26.—Further telegrams received to-day from Bangkok confirm the dispatches of yesterday showing that a hitch has occurred in the negotiations for a settlement of the question between France and Siam. To-day's dispatches say that Siam is willing and anxious to accede promptly to the terms of the French ultimatum, but that M. Lemyre de Vilers, the special French envoy, is trying to override the terms of the ultimatum which were accepted by the Siamese Government as the settlement of the dispute. The dispatches add that four French war ships have carried out a demonstration before Koh Samet on the Gulf of Siam.

ST. PETERSBURG, Aug. 24.—A supplementary official cholera report, issued to-day, gives the following statistics of the ravages of the disease in the affected governments during the last week: New cases, 1803; deaths, 660. For the last two weeks the following returns are given from other portions of the empire: New cases, 1523; deaths, 529.

BERLIN, Aug. 26.—It is stated that the Kaiser, in view of certain reports made to him by the State secret police, ordered that the French military attache at Berlin, Col. Meunier, be not allowed to see the Metz

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maneuvers, although all other foreign military attaches have been invited. It was at first intended to exclude the Russian attache, but the Emperor refused to allow the exclusion. Col. Meunier is regarded here as the head of an extensive spy organization with agents throughout the empire. The Russian attache is suspected of too strong an interest in the latest army inventions and of working with Meunier.

In the city of Moscow during the last three days 171 new cases and 74 deaths were reported. In the City of Kertch, in the Crimea, 69 new cases and 32 deaths occurred during the last five days.

BERLIN, Aug. 24. – Two daughters of a bargeman in Moabit, a suburb of Berlin, fell ill of Asaiatic cholera to-day and were taken to the cholera hospital.

LONDON, Aug. 28.—The Berlin correspondent of the *Times* says: The occurrence of two cases of cholera at Nordhafen, on the canal fed by the Spree, leaves little doubt that the river is infected. The government has therefore ordered the closing of all the river baths. Of fourteen patients in the Moabit cholera hospital some are only detained for prudential reasons. No anxiety is yet apparent in the city. Bacteriological examinations have failed to establish that the cases in Halle are Asiatic cholera. The Hamburg Senate has prohibited the admission of clothes or dirty linen from Russia.

The Vienna correspondent of the *Times* telegraphs: Official returns show further abatement of the epidemic. There is one suspicious case in Cracow. The official reports in Roumania do not indicate a decline of the disease. A total of 102 cases is reported in Soolina, of eighty-six cases in Brahitov, of thirty cases in Tchernavoda, of twenty-four in Galatz, and of ten in Tultcha. It is believed that these figures greatly understate the facts. Business is almost suspended in Soolina, and there are numerous cases in the garrison of Galatz.

The Vienna correspondent of the *Standard* says that only forty-five districts of Hungary and twelve districts of Galicia are now infected with cholera.

ROTTERDAM, Aug. 28.—There were three fresh cases of cholera in the town of Leerdam yesterday, two in Hanswoerdt and in Zuidbierland. The lower part of the River Linge has been declared infected.

Rome, Antwerp, and Marseilles cablegrams report cholera cases. The steamer Carlos, from Canales to Rio Janeiro infected with cholera, lost 103 on its voyage across the Atlantic. It was not permitted to land at Brazilian ports.

LONDON, Aug. 28.—The Bangkok correspondent of tne *Times* says of M. De Viliers' overreaching conduct in making the final settlement of the French claims upon Siam: The few foreigners hitherto friendly to France now condemn her rapacity. The departure of the Alouette with the Siamese bullion took place on the eve of the enforcing of further claims which, I gather, are equivalent to the imposition of a semi-protectorate and are likely to supply the basis for constant future conflicts regarding customs concessions, leading eventually to the final extinction of Siamese independence.

BANGKOK, Aug. 29.—France threatens to send back its gunboats to the Menam River before Bangkok if its new demands are not granted immediately.

LONDON, Aug. 29.—A *Times* Bangkok special says the French troops at Chataboon are making intrenchments and throwing up earthworks. Dispatches from Bangkok and Singapore to the *Pall Mall Gazette* say a French protectorate over Siam is imminent. The *Pall Mall Gazette* therefore urges that all Chambers of Commerce in Great Britain hold a convention at once and agree upon a protest to the government against permitting France thus to execute a policy ruinous to British trade in the East.

LONDON, Aug. 24.—Delegates of the striking coal miners declared that if the mine owners would withdraw the notice of reduction, the striking miners would pledge themselves to return to work forthwith. The miners agree to ask for no advance in their wages until the selling prices of coal reaches the level of those prevailing in 1890.

Order has been restored in Naples. The demonstrations against the French have been suppressed.

Riots have occurred at Saragossa and San Sebastian, Spain, growing out of a bull fight and other trivial causes.

The Berlin correspondent of the *Central News* telegraphs that the Duke of Edinburgh, who yesterday succeeded to the titles and dignity of the late Duke Ernst of Saxe-Coburg and Gotha, has resigned his position as Admiral of the fleet of the British navy, retaining only the honorary title.

Ten persons have died at Lichtenstein, Germany, from eating poisonous fungi which they mistook for mushrooms.

More than one hundred persons at Shelesnovodsz, a summer resort in the Caucasus, have been poisoned by koumiss. The rest of the summer visitors have left in a panic.

The *Lokalanzeiger*, a semi-official newspaper at Berlin, says at the banquest at Metz during the September maneuvers Emperor William will explain why he declined to be the guest of Strausburg.

Rioting was resumed Monday night at San Sebastian and troops patroled the streets until yesterday morning. The orchestra again refused to play the Basque hymn and in the resulting riot many civilians were wounded.

THE STORM KING'S WORK.

The storm which raged on our Atlantic seaboard the early part of this week was one of the most terribly destructive, both in severity and extent, that have ever been reported. It appears to have swept northward from beyond the West India Islands Sunday, taken in the Bermudas in its fell stroke, attacked as with a broadside of artillery the mainland just above Florida, and forced its way along the coast till sheered off into the ocean Tuesday morning by the land that juts out eastward from Boston. The greatest expenditure of land fury was in the Sea Islands and on the coast south of Cape Hatteras. The dread results of its sweep over the bosom of the ocean have yet to be reported.

About seven hundred persons are supposed to have perished in the hurricane, the velocity of which exceeded 100 miles per hour, and doubtless that enumeration will be much increased by subsequent advices. Five hundred are reported to have been drowned on the Sea Islands, which literally were covered by the wild waste of waters forced over them by the angry winds. The tornado uprooted hundreds of giant trees in the city of Charleston, broke its famous battery into pieces, and left little else than a wreck along the whole river front. Sullivan Island, a pleasure resort near Charleston, was completely submerged to a depth of some seven feet. About twenty wrecks are reported in and near Charleston, and thirty in the neighborhood of Savannah. Fully a hundred lives were lost at Port Royal, Beaufort, and neighboring points, and at New York some of the waves rose to a height of fifteen feet above the battery wall, while everything along the coast in that section was broken up or carried off to sea.

The property losses are partially estimated as follows for the cities: At Charleston $1,150,000, in and near Savannah $1,155,000, at Baltimore $500,000, in Connecticut $1,000,000, and in Boston and Philadelphia each $10,000. The losses in the country areas must have been greater than those in the cities, rolling the grand total up to many millions of dollars. For several miles back from the coast the land was swept as with the besom of destruction. In Georgia and South Carolina the cotton and tobacco were razed from the soil, and in Delaware the peach crop was cut off. Virginia reports the destruction of crops of all kinds. New Jersey has lost vast quantities of fruits and corn, and in Connecticut the oyster beds are ruined as well as the fruits.

The course of the storm was towards the northeast by north, and it is difficult to account for it by reference to known meteorological laws. It was not without precedent in direction, but it is usually understood that the return currents of air that have been drawn to the equatorial regions to feed the trade wind system journey towards the poles in the upper strata of the atmosphere instead of at the surface of the earth, and the violence of the storm was too great to be consistent with the supposition that it marked the exterior of a cyclone movement having an area of some thousands of square miles.—*Tribune Editorial.*

WASHINGTON, D. C., August 28.—The Wilson bill, which repeals the purchasing clause of the Sherman silver act, passed the house by a vote of 240 yeas to 110 nays. The future of repeal now lies with the Senate.

PITTSBURG, Pa., August 28.—By the starting up of mills and furnaces nearly 7,000 men have been put to work the last week. The puddling furnaces at Howe, Brown & Co.'s and Shoenberger & Co.'s mills employed 600; United States Iron and Tin coompany, 200; Phillips, Nimick & Co., 200; Singer, Nimick & Co., 150. Other firms will resume to-morrow. Booth and Flynn, street contractors, to-day resumed operations on the streets. They employ about 5,000 men. All of them have been idle two months.

MANAGUA, Nicaragua, Aug. 29.—Acting President Zelaya has promised the Roman Catholic priests that there shall be no interference with church affairs, and this may cause the clergy to become favorable to him. With the coming into power of the Liberal party the whole of Central America has been stirred up over the question of a union of the five republics. President Zelaya is a pronounced Unionist. The Government of Guatemala favors the scheme, which is also supported by President Vasques of Honduras. The only obstacle is President Ezeta of Salvador. Dr. Guzman has been reappointed Nicaraguan Minister to Washington.

It is certainly no exaggerated estimate that not far from a million persons ordinarily engaged in manufacturing and mining are now out of work. That means a situation which is certainly not pleasing; in other countries than the United States it might be alarming. But it is a situation which can be endured in our country for a time without causing deadly distress or necessitating any starvation. The number of unemployed seems large, of course, considered in the aggregate and by itself. But it is really less than five per cent of the whole number of our wage-earners, which is not alarmingly in excess of the ordinary percentage of idleness year in and year out.—*Providence Journal.*

The Home Rule bill approaches final passage in the English House of Commons. Premier Gladstone's closing speech on the measure created great enthusiasm.

BEAUFORT, S. C., Sept. 1.—Three hundred and ninety dead bodies have been found on the islands about Beaufort and Port Royal, and the total number of dead will reach 1,000. Over $2,000,000 worth of property has been wrecked near the same points. Both are the direct result of the storm which swept along the Atlantic coast Sunday night.

Every one of the fifteen or twenty islands lying around Port Royal and Beaufort is steeped in sorrow. On every doorknob there is a bunch of crape and upon every hillside there are fresh-made graves, some already filled, while others are awaiting the bodies that will be deposited in them just as soon as some one can be found to do the Christian act of shoveling the dirt upon the coffin.

"Timothy" grass is so called because first extensively cultivated by Timothy Hanson, a Maryland farmer.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, September 16, 1893. No. 37.

HBS Everett 31493

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THE SEMITIC PEOPLE.

HERMAN ALMKVIST.

WHAT have the Semitic people contributed to the general fund of human knowledge? Have they been the bearers of civilization? Yes, they have done a mighty work.

In the matter of early culture and civilization, Egypt is the oldest and most important country. Next come Assyria and Babylonia. Before Hindoos and Greeks had taken the first steps in civilization, and two to three thousand years before Christ, these people had reached the highest stage of progress in agriculture, commerce, and industry, in political and social economy, and in science and art.

The Chaldaic method of calculating was a compound of the decimal and duodecimal systems. From the Chaldeans we derive the division of the horizon into twelve parts, the Zodiac, and the division of the circle into 360 degrees of 60 minutes, each minute divided into 60 seconds. Their civil year was a moon year of twelve months of 30 and 29 days alternately. They knew also the solar year of 365 days and *four hours*, and possessed means for adjusting the moon year and the solar year. They had accurate tables of the rising and setting of the stars,—Venus, Jupiter, and Mars, for instance, — and of the moon's phases for every day in the month. They calculated lunar eclipses with a cycle of 223 months. We possess their calculation for that of March 30, 721 B. C., which is only a few minutes out of the way.

The early Babylonian science, industry, and art went to the Assyrians when Babylon's political power fell. The Assyrians did not add much to the scholarship of their predecessors, but they excelled in social economy, architecture, and the technical arts. Every year brings new discoveries which prove this. Only in Egypt can be found parallels to their ingenuity. One peculiarity we observe: their public libraries. They were faithful and extensive collectors. Assurbanapal's library was a marvel of historical, chronological, religious, philological, and scientific works. Next to the Assyrians we mention the Phœnicians, another Semitic people. Besides being good shipbuilders, they excelled in the arts of mining, metallurgy, and metal works in general. Their vessels were better built and manœuvered, and were more seaworthy than those of the Venetians two thousand years later. When anyone asks how the world was benefited by the Asiatic progress in culture and civilization, we point to the Phœnicians. They brought the best fruits of Oriental labors to the West and the rest of the world. Through the Greeks and Lydians the world is connected with Phœnicia. The "Mykenic" culture, discovered by Schliemann, which is so Oriental in character, represents the connecting links.

When classical culture and civilization were destroyed and swept away in the whirlpool of the great migrations, and there was no connection between the Germanic races and the East, it was the Semitic race which was the bearer of the intellectual standards. Europe owes the Arabs a great debt. For centuries they were the only people who appreciated scholarship and learning. The Church opposed everything of the kind. It is hardly necessary here to go into the details. We all know something about this; Kremer, who knows better than anyone else the nature of the Mohammedan Orient's culture, has truly said that all that which Europe in the Middle Ages and far down into our day possessed of refinement and luxury, was a loan from the Arabs.

It has repeatedly been said that our modern education rests upon classical foundations and it is true in a general sense. But when we come to the bottom of individual life, we find no classicism. We find the Semitic life. Through the religious training which all the West receives, the Semitic race controls it. The religion of the West is not "home made," but foreign, imported, and imposed upon us. The Semitic people originated [illegible] and we cling to it with a marvelou[illegible]enacity. But it is not only the Wes[illegible]at thus lies under a Semitic yoke. [illegible]ot only Judæaism and Christianity, but also Mohammedanism comes from *Shem's* descendants and the latter bids fair to become the ruling power of the East. What is the purpose of all this? *Allah â'lam*, Allah knows best, says the Arab.—*Literary Digest.*

IN CENTRAL AND SOUTH AMERICA.

PROGRESS OF OUR SOUTHERN NEIGHBORS IN EDUCATIONAL MATTERS.

THE City of Mexico has a normal school for women teachers, in which free instruction in a four years' course is given to students. The government has provided for the education of women in a literary and scientific institute, which has a high grade of study. A lyceum for women was also founded in 1878, which takes up subjects that are considered essential to the proper training of women. In the School of Arts there are many busy students, from the young girl to the woman of mature years, all of whom receive free instruction in such branches as printing, bookbinding, sewing, fancy work, knitting, trimmings, fringes, making cords and tassels. Piano and vocal music is also taught. The Mexicans bid fair to rival the United States as well as Europe in educating their daughters for that higher sphere for which nature intended them.

In Nicaragua the education of girls has become quite popular, and in the City of Grenada there is a college where several hundred young ladies are enrolled.

In Brazil boys and girls are now being educated together in the higher grade schools. When one can easily date back to a period in that country where girls were kept under lock and key, "where they would remain until husbands had been obtained for them," such an attempt at coeducation means the beginning of a new life for women.

Chile has the Institute Nacional, where there are among the many male students two or more women studying law. This, however, is looked upon with more disfavor than if they had taken up the study of medicine. In the Colegio Norte Americana over 250 girls belonging to the higher classes of society are studying the higher branches.—*New York Commercial.*

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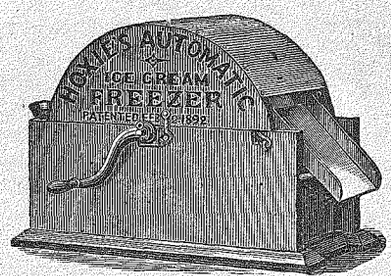

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, September 16, 1893. No. 37.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 16, 1893.

CONTENTS:

EDITORIAL:
Our Mountain Cousins....581
Thurman and Maysville....582
The Reorganization at the Religious Congress....582
The Saints' Home....582
Press Notice....583
Hawaiian Mission....583
MOTHERS' HOME COLUMN:
Explanatory....584
Home Life....584
LETTER DEPARTMENT:....587
ORIGINAL ARTICLES:
Something Useful....589
Nephite Geography....591
SELECTED ARTICLES:
The Life of Service....593
CONFERENCES:
West Virginia....594
Northwestern Kansas....594
Spring River....594
Sheffield....594
MISCELLANEOUS:
Donations for Independence Church and Reserve Fund....595
Change of Meetinghouse....595
Reunion Accommodations....595
Conference Notices....595
Items of Interest....595

OUR MOUNTAIN COUSINS.

IT seldom falls to our lot to witness a more gratifying evidence of change in popular feeling than presented itself before us at Independence, Missouri, on the first day of this month. The great Mormon Tabernacle Choir, from Salt Lake City, paid us a visit while on its way to the World's Fair at Chicago. The streets had been placarded for several days with notices of their coming to Kansas City to sing in the Auditorium building there; but beyond the thought of a straggling visitor we had not anticipated that Independence would be "taken in" by them. A communication was received, however, by the Mayor from the Mayor of Salt Lake City and the Chamber of Commerce, announcing the intention of the choir to visit the Temple Lot and other places, and sing there on their way. No sooner had the big father of our little city received this instruction than he set about the work of house-cleaning. The property owners were asked to cut down all the weeds on their lots and the street commissioner was ordered to get his force to work to mow down the noxious growth along the public thoroughfares and put things in shipshape generally. Acting upon such instructions the officials soon made our pretty town look like a curly-haired boy whose face had been newly washed and whose Sunday clothes had been donned to meet his cousins from afar. Our liverymen donated their carriages, and prominent citizens volunteered their private conveyances, and several of them did the honors as attendants themselves.

Shortly after the appointed time, a long procession of carriages, headed by the Mayor and the members of the First Presidency of the Utah Church, wended its way from the railway depot to the Temple Lot, where a small platform had been erected, to which several of the more prominent visitors were escorted. The choir formed as best it could in the midst of the crowd and sang, "The Spirit of God like a fire is burning," after which they marched across the street to our beautiful stone church, which had been tendered the Mayor for the occasion. The platforms were reserved for the choir and the leading dignitaries of the church, and when all these had been seated the doors were opened to the surging crowd which poured in till every inch of space, either standing or sitting, was occupied, leaving hundreds yet without. It is estimated that about two thosand persons gained admission.

As soon as order was secured a brief address of welcome was made to the visitors, which was responded to briefly by Presidents Wilford Woodruff and George Q. Cannon, representing also President Joseph F. Smith, who had been called aside on account of the sickness of one of his daughters. The choir, under the splendid leadership of Mr. Stephens, then sang three pieces, repeating by request the one sung upon the Temple Lot. Mr. Easton sang as a solo, "O, my Father, Thou that dwellest."

Upon the platform beside the Presidency were ranged Delegate John T. Caine, H. B. Clawson, Dr. Benedict, and a few others of note in Salt Lake City. The singing was grand throughout and the feeling pervading the assembly seemed to be the most pleasant. Such a congregation never before gathered there and may never again. All classes regardless of religion or political affiliation, seemed to vie with each other in making the visitors feel at home during the couple of hours of their stay. All regretted the imperative decree of the railroad which compelled them to leave so soon, as it was intended to take them over the city and show them the beauties of its surroundings in addition to what appeared from their then point of vision.

We were permitted to renew old acquaintance with many, and form many new ones, and could have desired a better opportunity for extending in that line. To us it was a golden opportunity, and we availed ourselves of it as far as possible. We desired, and prayed as we listened, that the day might soon dawn upon latter-day Israel, when, rid of of all her defilements and freed from all her offensive features, she might come from under the diction of all arms of flesh and rally round the standard of "faith once delivered," "not only to say but to do according to what is written," and receive the benediction of God and his Christ in Zion indeed. We have made war upon their doctrines and dogmas in Utah, wherein we have found them contrary to the law, and we have charged their leaders with "causing them to err" from the truth; but our love for the people is undying and we are still hoping for the day when such sacrifices as thousands of them have made shall be rewarded with better recompense than has ever been afforded them in Utah; when, by their return to the law of the three books, they shall regain the Spirit of the golden age of the church, and with us together sing with the spirit and the understanding also, as we build the temple of the Lord upon the consecrated spot where so recently they sang hosannas to Messiah's name. God speed the day. Amen and Amen!

Sixty years have wrought a marvelous change in society here. *Then* the authorities led and encouraged the movement which drove out the Saints; *now* the city is moved to tender a reception to them and make them feel that as citizens they are welcome. We congratulate ourselves as members of the Reorganization, that by life and direct association with the citizens here they have destroyed the vicious spirit of the past, and resurrected the name of Latter Day Saint from the dust of years, until even the people of Utah, because of whose past doctrines we have suffered most, are tendered a welcome. May we not hope that such a preparation as God is thus making in the "hastening time" will, upon its discovery, stimulate all Israel, whether called Brighamite, Strangite, Whitmerite, Hedrickite, Josephite, Cutlerite, Rigdonite, or what-not to arise and "shake off the coals from our garments," and unitedly "seek unto the Lord" that he

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may heal her wounds and deliver her from her distresses and bring her to the Zion of his presence and glory, an emancipated and united people?

THURMAN AND MAYSVILLE.

AT 3:26 a. m., August 20, we alighted from one of Nahum's chariots at McPaul, Iowa, and were thence borne by carriage to the residence of Bro. William Leeka, about five miles away. There we were welcomed by the genial host himself and carefully stowed away in a comfortable bed, in which we remained catching at sleep for about three hours. Rising at breakfast call, we hastened downstairs and found Brn. Lambert, Carlisle, and Heide, who had arrived two days before at the opening of the reunion being held in the grove close by. Together we breakfasted and thence proceeded to the camp grounds, where we found over thirty tents pitched and filled with happy occupants, with whom it did not require long to renew acquaintance. We began at once to inquire as to the services and workers, and learned that in addition to the brethren of the ministry already named there were present Brn. Henry Kemp and Daniel Hougas, who were to be considered the working force in the preaching services. Bro. T. A. Hougas was directing the Sunday school meetings with Bro. J. A. Gunsolley and a host of sisters as ready assistants. Arrangements had been made by which four morning and two afternoon sessions were to be devoted to the Sunday school work, and everything seemed to be moving along splendidly. Becoming obedient to the powers directing, we occupied the stand at the morning and evening hours, and listened to Bro. Lambert in the afternoon. On the evening of the following Monday Bro. J. F. Mintun arrived and rendered excellent help in both the preaching and Sunday school services. We had the privilege of hearing all of the elders named, except Bro. Heide, whose "turn" had been taken before our arrival.

Notwithstanding our poor health, we were able to enjoy the meetings very much. The attendance on Sunday was very large, and at the week evening meetings the tent was comfortably filled, except on one evening, when the rain interfered.

As the brethren of Far West and adjoining districts had secured promise from us to attend their reunion, which was in session at Maysville, at the same time, we were reluctantly compelled to leave the Thurman camp on the morning of Thursday the 24th.

The rumor had reached us that the Maysville campers were without a corps of preachers, and our visit there was thus hastened; but judge of our surprise when, upon arrival at the camp ground on the evening of the 24th we found Brn. Columbus and Leonard Scott, Brn. Willard J. Smith, W. T. Bozarth, Charles Jones, and T. W. Chatburn, besides Elders J. T. Kinnaman, John Rounds, and other local helpers. Bro. Chatburn, who was in charge, had scoured Michigan, Iowa, Missouri, and Illinois to make sure that the first camp meeting under his jurisdiction should be a success, and success it was. The grounds were all that could be desired and, with all their furnishings, had been donated to the Saints without cost for use during the reunion by Mr. Harvey, the owner. A pond had been made by him especially for convenience in baptizing, and everything that could be made to contribute to the comfort of those attending was generously provided by him.

By agreement entered into shortly after our arrival, Bro. C. Scott left on Saturday to help in the Sunday services at Thurman. Here we were permitted to hear Brn. Smith, Scott, and Jones, and to lend what aid we could in person. The attendance was large, averaging over four hundred, and on the closing night it was estimated that fully eight hundred persons were present. The preaching was excellent, excepting, of course, that of the Corresponding Editor, and the feeling among the people as evidenced by interviews had, was good.

One event, however, cast a gloom over the closing service. The train, which was expected to stop at the platform close by, failed to do so, until it had gone nearly half a mile past. Some thirteen persons were aboard as passengers to the grove. One of these, a lad about thirteen years old, jumped from the train, while it was going at the rate of about thirty-five miles an hour, and in falling broke his neck, and was found dead a few minutes later. The news reached the camp in a couple of minutes and caused some disorder; but as soon as the main facts were learned, the great portion of the audience settled quietly in their seats and remained till the close.

The song services were under the direction of Bro. J. T. Kinnaman, who mustered the forces at his command and furnished one of the chief attractions of the camp. On the closing Sunday he was strengthened by the addition of all the members of his family, who arrived on Saturday night, and it was good to be there and listen. Altogether the reunion was a glorious affair. Three were baptized and scores, if not hundreds, of friends secured for the work.

Before leaving Maysville on Monday, we received a dispatch announcing the death of Sr. Belle Winning of St. Joseph, and asking our presence. Taking the local train we hastened to respond to the call, but on arrival found that Brn. J. R. Lambert and C. Scott had arrived from Thurman. It was arranged for Bro. Scott to remain and conduct the funeral service and we left by the four a. m. train for Kansas City, after learning from Bro. Lambert that an immense crowd had attended the last day at Thurman reunion, variously estimated at from four to seven thousand. Twenty-two had been baptized and the closing day's exercises had been characterized by the Master's presence in a marked degree. Many persons were disappointed that Bro. Blair had failed to appear, but the brethren present did their best to leave a clear testimony with the people, and the Lord aided them graciously. We had spoken six times in the open air, and were hoarse in consequence; but our health improved in other respects, and we had been fed at the Master's table and felt uncommonly happy.

THE REORGANIZATION AT THE RELIGIOUS CONGRESS.

PRES. W. W. BLAIR has been appointed a member of the Advisory Council of the World's Congress of Religions at Chicago and notified that the committee of arrangements had provided that he deliver a short address upon the tenets of the Reorganized Church of Jesus Christ of Latter Day Saints some time during the progress of the Parliament.

This is a step in the right direction if the congress of religions at Chicago is to be what its friends claim for it. While the Reorganized Church is among the smallest of the Christian bodies in its membership, it has been one of the most aggressive against sin and false religions in the world, and it may justly and truly be stated that its ministers rank with the ablest of the land in the pulpit and in debate in defending their doctrines.

Numbers count for but little in the religious contest. Paul once represented the diminutive sect of the Nazarene. Now a quarter of a century may change the face of the religious world.

The Reorganized Church is entitled to a place to be heard.

THE SAINTS' HOME.

BUILDING material is now being placed upon the ground for the erection of the Saints' Home, and now is the time when all who can do so should aid this benevolent work.

Bro. David Dancer and the Bishop have made such general outline as was necessary to arrange for placing material upon the ground, but before any work is undertaken it is necessary that Brn. George H. Hilliard and E. A. Blakeslee, of the Bishopric, be present.

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SUBSCRIBE for the SAINTS' HERALD for three months, six months, or a year, and you will not afterwards be without it. $2 per year; six months $1; 50c for three months.

PRESS NOTICE.

THE following notice of the work of Brn. C. Derry and T. W. Williams at Council Bluffs, Iowa, is from some of the newspapers of that city. It is certainly gratifying and encouraging, this growing liberality of the press toward our work. It is doing much for the present and future good of the cause:—

The Latter Day Saints began their tent meetings last evening, the discourse being by Elder T. W. Williams. The tent, which is very large, is located near the corner of Eighth Street and Washington Avenue. A fair-sized audience was present, and the speaker, who was assisted in the conduct of services by Elder Charles Derry, secured the marked attention of the company. The speaker who has a broad way of presenting his ideas, combined with a philosophical flavor and bold Websterian tone, declared himself to be in favor of unadulterated truth wherever it may be found; also that he is ready to exchange his own doctrines for better ones, if better ones can be found. A portion of his text was, "He that doeth good is of God," and this sentiment was carried out to its various conclusions by the speaker. Among the curious views presented was the conclusion that the Bible is not the real gospel but only the shadow—that the living word comes only from the Holy Spirit and is always clothed with superior action and authority. It is the principle of continued revelation in the church that constitutes the gospel of Christ, said the elder. The discourse was somewhat doctrinal, but so vigorously and prettily presented that every listener seemed absorbed in its sentiments.

Elder Charles Derry is announced to speak this evening. Mr. Derry is one of the ablest and most noted members of the Saints' Church, and those who attend the meeting will no doubt be well entertained. The seats in the tent are low and comfortable. The music and singing are excellent.

Elder Derry, of Magnolia, preached in the Saints' tent last evening. The decidedly cool weather prevented a large attendance. The speaker advocated the restoration of original Christianity, without the spirit of creed or division and this he claimed has been done, or rather commenced, by the Latter Day Saints. The divisions that have occurred in the Christian world, the wars and the modern falling away and wickedness, were clearly foretold by the Savior, as explained by Mr. Derry, with ample Bible quotations.

HAWAIIAN MISSION.

Bro. G. J. Waller wrote of the condition and progress of the work in Hawaii. His letter was dated Honolulu, August 24:—

We are getting on very quietly here at present, and hope, now that minister Blount has returned and the United States government is in possession of his report, that we shall soon have a stable form of government permanently established.

Our church work moves slowly. On Sunday before last two were baptized and two others have also asked for baptism. Of late we have been spending most of our time in teaching the members of the branch their duty and have been tightening the reins upon them considerably. You know we cannot treat these people as we would our own: we have to be patient with them in many things, on account of their lack of understanding.

The lessons that have been contained in the late numbers of the *Gospel Quarterlies* have been of great value in helping us to teach the members of our branch their duty to each other and to the church; in fact, the lessons seem to have come just at the right time, and almost fitted in as if they had been arranged beforehand for the very purpose. I am glad now that many understand their duty and are desirous of doing it, and I shall try and weed out from the branch some unprofitable members. This I could not do before, although it was needed, because of the unwillingness of the members to take action against a brother in transgression. But now they are thoroughly aroused and alive to duty, and feel their responsibility and I hope to soon be able to bring up this branch to a high standard of righteousness.

I realize that our work amongst this people will be slow for some time on account of their present condition and surroundings. Bro. Poepoe has given up the work of an elder, and has handed over his license to Bro. Clapp, who is dealing with him. He is an able man, and could do a great work among the natives were he only willing.

It will be a long time before we can make use of the natives as elders or officers in the Lord's work, unless a remarkable change takes place in them. We have to keep at it all the time, exhorting, encouraging, and building up; they are more like children in many ways than grownup people.

There have been several calls from the other islands for elders to go and preach, but we feel that it would not be for the good of the work to go over there at present without having some one to leave with them after being baptized; this is why I am so anxious to see some of the native brethren become strong and firm in the faith; then we can make use of them. To baptize and leave them to themselves would do no good; in fact it would injure the work, as their example would not be such as to influence others in the right direction; hence we are very careful and slow at present about branching out in the work until we have more laborers.

As said previously, we have got some material into the branch during the past year that is of the right kind to build upon and I feel hopeful of being able to do a good work here by and by. Bro. Clapp and family are pretty well. My family and I also enjoy pretty good health.

EXTRACTS FROM LETTERS.

Bro. F. C. Smith was at Inland, Michigan, August 28. He writes:—

I am laboring here; have baptized four since I came. There is a better feeling here than when I was here first. I have the use of the Congregational church at Lake Ann; I speak there again next Saturday, then at Turtle Lake on Sunday. Expect to go to Kingsley for a few days.

Bro. C. G. Lewis, East Jordan, Michigan, August 31:—

Bro. F. M. Cooper baptized four at Boyne City, Michigan, August 27. He left next day for Bay City.

Bro. John Pett wrote from Dow City, Iowa, September 4:—

We are busy haying now and trying to get things in shape for the reunion and winter. Crops have been fairly good, oats rather light, but the corn never looked more promising. Our two district tents prove to be a great success; a great many people are induced to attend the services who in all probability would not go near churches if we could get to use them. Every class of citizen perhaps would drop into a tent out of curiosity, if for nothing more, especially in cities and towns on the railroads; they hear the word preached, the warning is given, and people are more or less interested as the case may be, and it is impossible to estimate the good that may be done by that means. We are looking for good results.

Sr. T. J. Butterfield, San Jose, California, September 4:—

The tent is up and Bro. H. L. Holt is preaching the word here. Our reunion begins on the 9th.

Bro. S. Butler, Fontanelle, Iowa, September 7:—

I am occupying the Adventist church here every Sunday with increasing interest.

Bro. F. G. Pitt, Millersburg, Illinois, September 7:—

Conference of the Kewanee district convened here on the 2d. We had a profitable and enjoyable time. Bro. Thomas Stafford and I are continuing meetings here during this week with good interest. We attend a two-days' meeting at Buffalo Prairie on the 9th and 10th.

EDITORIAL ITEMS.

IN HERALD for September 2, page 560, middle column, fifth line from top, in Bro. Lambert's article, for "volumes 1, 2, 4, and much of volume 5," read "volumes 1, 2, 3, 4," etc.

Bro. John R. Evans, missionary, writes more encouragingly of late of the prospects of the work in Wales. Some have united with the church, and a better feeling and more interest are manifested on the part of the local ministry. The Eastern district, where the work had substantially been left without workers, or any serious effort made to keep up an organization for years, they expected soon to organize again. One serious hindrance to the progress of the work was the want of tracts in English and Welsh and the church publications, the majority of the people being unable to take the HERALD. Those who did take it were greatly in advance of those who did not. The church has taken steps to relieve them of this barrier so far as possible, and hopes to soon have tracts and papers in the hands of the brethren to supply the mission.

Sr. Eliza Miller, living at Princeton, Indiana, requests prayer in behalf of herself, also of her son (not her husband as stated in error), that both may be healed.

Bro. M. Rosson (not John Rosson, as published in HERALD of August 19,) of Paragould, Arkansas, requests Saints to remember his wife in prayer. She has been ill for months. He desires the exercise of faith and prayer to her recovery.

Bro. J. S. Parrish, writing from Glendale, West Virginia, August 29, reported four baptized into the Wheeling, West Virginia, branch, making a total of seven added to that "flourishing congregation." Brn. Lewis and Ebeling of the branch officers had been doing good local work, from which the additions reported had resulted.

Bro. James Thomas reports two batized near Mound City, Missouri, by Bro. M. P. Madison, in August, with whom he had held a two-days'

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meeting. He had afterwards labored with Bro. R. K. Ross, in Atchison, Holt, and Napier counties, *en route* to Nodaway and Andrew counties, all in Missouri.

A letter from Bro. A. H. Wiltsie, dated Whittemore, Michigan, September 4, states that a fire and boiler explosion on the 1st inst. totally destroyed a saw mill, planing mill, and feed chopper, also a shingle mill belonging to a Mr. R. Wilkins. Bro. Wiltsie's loss is $2,700.

Brn. M. R. Scott and —Wheeler were laboring near Galena, Indiana, the early part of September. Bro. Scott refers to the "recent destruction" of Bird's Eye and Edwardsville, Indiana. He wrote the 1st inst.

Bro. D. E. Tucker was at St. Catharine, Missouri, September 6; he had been trying to make new openings with a view to keeping busy during the winter. The Lord had confirmed his ministrations.

Bro. E. T. Atwell secured the insertion of a column article, in explanation of the faith, in the Rich Hill, Missouri, *Review*. Bro. Atwell corrects a number of misstatements of the faith.

Correction. In Bro. W. S. Pender's article, Immortality of Man, HERALD August 19, p. 528, the second paragaph should read, "thus making Paul contradict himself in the same breath." —Adventism, p. 132. "Who is this that darkeneth counsel," etc.

Bro. W. H. Kelley was at Philadelphia on the 7th inst., whence he wrote as follows: "Prayer service here to-night. We go to Baldwin on Saturday. No news from Maine or Massachusetts. It is warm weather here. 'Repeal' and 'tariff' are the engrossing topics here, together with silver, unlimited coinage, etc. Things are easing up a little, so reported; hence we are looking forward to the day when gold, silver, and greenbacks will fall like snowflakes."

Brn. C. J. Hunt and J. F. McDowell were tenting in gospel work at Odebolt, Iowa, whence the former wrote under date of September 7.

Brn. C. Scott and J. S. Snively arrived from Lineville, Iowa, on the 6th inst.

Bro. J. W. Gillen arrived home Saturday, September 9.

Bro. F. E. Cochran came in from the World's Fair on the 9th inst.

One was baptized at Lamoni on Sunday, the 10th inst. Bro. Columbus Scott spoke at the Saints' church in the morning. The evening sermon was by Bro. M. B. Williams of Lamoni.

Bro. J. R. Lambert held two preaching services at Pleasanton, Iowa, on Sunday, the 10th. Bro. Duncan Campbell conducted the Sunday school exercises.

Bro. A. S. Cochran filled appointments at Wirt, Iowa, on the 10th inst.

Mothers' Home Column.

EDITED BY "FRANCES."

Thank God for friends your life has known,
For every dear departed day.
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.

—*Phœbe Cary.*

EXPLANATORY.

AFTER careful consultation as to the immediate and pressing needs of the work, the Advisory Committee has decided that (for the present at least) such subjects as may with all propriety appear in the Home Column will be published there, while others, not so well suited to that column, will be issued in leaflet form. Some of these are now in course of preparation and will be issued as speedily as possible.

A sister writes us that the "work is being closely watched." We are glad to hear this, for it is just what we want. Everything in this world (and we believe all worlds) ought to stand or fall upon its own merits. If we are undertaking a work of which the church cannot approve, is it not her duty to disapprove? We hold that it is. And more than this, we hold it to be the absolute duty of the ministry to inform themselves in relation to the character of the work being done, and if they find it a good work, to sustain it as such; if it be evil, to lend it no countenance.

It is never wise to judge of a matter without knowledge of its character. Why do we hold it to be their duty? Are they not those whom the "Holy Ghost has made" "overseers" "of the flock"? If many of the flock are going astray, whose duty then does it become to warn and restrain? The duty of the ministry or of laymembers?

The following will take the place of the leaflet "Home Life" in our printed programme. It is in fact, the same:—

HOME LIFE.

FRANCES.

Woman! with that word
Life's dearest hopes and memories come;
Truth, beauty, love in her adored,
And earth's lost paradise restored,
In the green bowers of home.

—*Halleck.*

IT was James Hamilton who said, "The home came from heaven, modeled on the Father's house and the many mansions, and was meant to be a training place the one for the other." This definition is comprehensive and clear. Among the best gifts of God to man the gift of home takes high rank, if, indeed, we might not class it above all others, except the gift of the brightest treasure of his own home, the only begotten Son of the Father, who by his life and teachings interpreted to us not only the love of God, but gave us an understanding of our relationship to "the Father of the spirits of all flesh."

It is asserted by some who have given the matter much thought and study that one of the most discouraging features of the social world to-day is the tendency among all classes to ignore *Home Life*. Such deference is paid to the demands made upon the family by the church, the world, by society, together with the thousand and one attractions in the way of amusements, as well as intellectual entertainments, that the home, instead of being the holy, sacred school of training which God intended it should be, in many—far too many —instances becomes merely a place where the physical wants of the family are satisfied, and sometimes, even worse than this, where men and women lay aside the false and hollow courtesy which they use in their intercourse with the world, and feel free to indulge in the disagreeable ways which their unholy tempers or passions lead them to practice.

There is a class of individuals who look upon the world with great hopefulness, who see all along the centuries the gradual gain of man. There is another class who see only loss in the past and impending ruin in the future. Midway between these there are a third class who while they see the gain the world has possibly made in some directions, recognize the loss it has suffered in others; and while they realize the grave dangers threatening to engulf society, yet, with a firm reliance upon God and the ultimate triumph of truth, gird their loins for the battle and enter the conflict with a well grounded hope of success, because they know in whom they trust, know that he who is with them and for them is greater than all who are arrayed against them.

Just here and now we have not time to analyze the causes which have led to the breaking up of the home life to the extent which even the most sanguine are compelled to admit it has been done.

There are many causes which have helped to bring about this state of affairs, and elsewhere and at another time we may endeavor to present some of them. Whatever these causes may be, the fact remains, and it is with facts that we must deal.

That our home life, as a rule, is not what it should be, not what the law of God demands, we think few of us will question. That there are found bright and shining exceptions to this state of things, we acknowledge with gratitude, because we feel that to such homes the country and the church are to-day indebted for the preservation of the most there is in them worth preserving. They are the salt of the earth.

"It is one of our human frailties," says Professor Thompson, "that we are unable to get hold of more than half a new truth at once, and then must wait for a reaction against the exaggerations of that to bring the other half into view. And so progress is achieved, as Hegel shows, by the development and reconciliation of antagonisms.

Perhaps there are few of us but can recall hearing our parents or grandparents talk of the strict family discipline under which they passed the first years of their life and at the same time contrast it with the almost utter absence of discipline prevailing at the present time. In this the close observer traces the workings of the imperfection of our human nature, referred to above, that we grasp but part of the truth, rush to an extreme, and then have to wait the reaction of our own

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exaggerations, to bring us back to the golden medium where truth is oftenest found.

Professor Thompson names the family as "the institute of the affections," and continuing the thought adds, "Let me emphasize this term *institute* of the affections. It is rather a clumsy term, but it serves to indicate the important fact that the family is not created by the voluntary act of those who live in this relationship. We are born into it. It was given us, not made by us. Even those who found a new family are rightly said to enter into the marriage relation, not to constitute it between themselves. It is something which already exists for them with a well defined character before they enter it. They do not confer first as to what kind of a relation they will establish. They find that already instituted for them, not only, or mainly, by the positive law of the land or the the canons of the church, but by the creative will of God, and thus established in the very nature of things In the family, this affectional nature of man obtains adequate recognition and finds scope for its development.

"Not that the affections are or should be limited to the family, but in the family, if properly governed and wisely directed, are laid the foundations of love to God and of that philanthropy which reaches beyond the family circle and embraces mankind. These are made possible to us through the wise discipline of the family circle, the affection of the wife for the husband, the affection of the parent for child, the affection of sister and brother for each other.

Now, while it is time that man did not create this relation for himself, is it not equally true that, having entered into it, he has many times both willfully and ignorantly disregarded the laws governing it, and, as a legitimate consequence, not only the family, but society has suffered. That, in multiplied instances, men and women have entered into this divinely prepared state without knowing or ever seeking to know, and often seemingly not caring to know anything whatever of the laws governing it, is a proposition we shall not at the present consider, but give our attention rather to the significance of the parental relationship, for by it we not only form our clearest conceptions of the relationship man sustains to his Maker, but in it we have most clearly outlined the responsibilities as well as the limits of power existing in the relationship of earthly parents to their children.

"The highest significance of the parental relation was disclosed by the coming of the Son of God to reveal to us 'the Father, from whom every family in heaven and in earth is named.' . . . It is in the vision of the eternal Son that we discover that 'Father' is a name which belongs to the very nature of God and that 'Our Father which art in heaven' are the fittest words with which to approach him. Here we know of a surety that all earthly fatherhood is but a shadow of that which is divine, and that fatherhood is one of the means by which God discloses his nature to his children. . . . In the light of the gospel, human fatherhood becomes a divine trust. It is this essential name which is put upon a man when he has a child of his own to bring up for the great uses of life. He is to be the first and chief interpreter of God to the child. He is to make his fatherhood reflect that of God in its holy firmness and its inexhaustible tenderness."

* * * * * *

"The household discipline of a few generations back was needlessly harsh and repressive. Even where there was the warmest affection in the minds of the parents toward their children, there was so little expression of this that the child was left altogether in ignorance of it. Many a man and woman never had the faintest conception of what a parent naturally feels towards a child until they had grown to manhood and womanhood, and became parents themselves. They rarely or never heard a word of endearment from their father's lips. They never knew the touch of his hand in a caress. And even mothers exercised a constraint over the expression of their real feelings which was harmful. I have no doubt there were many exceptions; but I say this on the warrant of many independent observers of our social ways in the family. It seemed to be assumed that the only wise treatment of of a child was severity; and the child learned to avoid the presence and the society of his parents rather than to seek it, even when he was conscious of no wrongdoing that need come between him and them."

"Was this interpreting God to the child, and, if so, after what fashion? Certainly not after that of the New Testament, nay, not after that of the Old! 'As one whom his mother comforteth, so will I comfort you.' 'Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Such a household discipline must tend to hinder the child from entering into the sense of what is implied in God's fatherhood. The word 'father' would have for him none of the tender, joyous association with which God means fathers to clothe it in order that it may be a stepping-stone to a knowledge of his unfailing compassions, his self-sacrificing love."

"On the other hand, there certainly is much in modern fatherhood which must fail to interpret God to the child, but fail in the opposite direction. We live in an age and a land of indulgence. The rapid growth of our national wealth has put much within our power to which former generations were not accustomed.

A new standard of living is forming in which simplicity often gives way to luxury, and economy to entravagance. We have nothing quite settled yet. . . . In such a time over-indulgence, first of self and then of those for whom we are responsible, becomes a besetting sin.

Children are allowed to have their own way, without much reference to what kind of a way it is. Their wishes are indulged, even when good taste, the comfort of others or the child's own welfare must be sacrificed. It is so much easier to give in than to refuse; and so we take credit for kindness to them when in truth we are kind only to ourselves. The effect of this is seen in the manners, before it is visible in the morals of the young. European observers are kind enough to say that the American traveler generally is a tolerable sort of person, but that his children are the most intolerable torments to be found in the European resorts for health or sightseeing."

"What kind of interpretation of God's fatherhood is this to the child? What conception does it foster of the divine holiness, the divine law? To what relaxation of the moral nature through deadening the powers of obedience and self-constraint is it leading the coming generations? It is not the God of love such a child will be helped to conceive, for all real love is attended by its shadow,—a capacity to hate utterly what makes its proper object unlovable. It is rather 'the God of infinite good nature,' as Coleridge defines the Unitarian conception of Deity. It was an American child who formulated exactly this new theology for us. When told that God would be angry with her if she did something that was wrong, she replied, 'Oh, no! He'll forgive me; that is what he's for.'"

Now, briefly to sum up the matter let us say, It is not in either of these extremes that we can hope to find the golden medium, the other half of the truth which when properly apprehended, properly understood, and wisely carried out, will fit our children for being true, loyal, and worthy citizens of the kingdom of God.

If the parental relation is the means appointed by God himself as the medium through which the child is to gain his truest conception of his own relation to God and the divine law, does it not behoove each father, each mother, to give diligent heed to the injunction, "Parents, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord."

We cannot *delegate* this work. Neither church, Sunday school, school, or class can do it for us. If it is not done in the family, it will never be done, and the sad, sad effects of our failure to do the duty God has laid upon us—where will they end? This question none can answer. God only can foresee—he only knows. Authority and constraint must have their place in the home life. Without these, confusion and anarchy make their way into the family and the very fountain head of social discipline is corrupted. Thus it is not only the family that suffers through the abandonment of parental authority, but society as well. The undisciplined child becomes the undisciplined citizen, and it is well for us, for our children, and for mankind at large that the discipline of the state (imperfect as it is at times) is yet more to be relied upon in the element of force, than the average family discipline.

The tendency of the age is rather to the abdication of parental authority entirely than to a proper maintaining of it. Under the old covenant the father was the divinely appointed educator of his children. "Ye shall teach these words to your children, talking of them, when thou sittest in thine house, when thou walkest by the way, and when thou liest down, and when thou risest up." In our day (as a rule) this is all delegated to some one else. Many times the poor, wearied mother is left to do it all, and some-

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times even the mother-love, not being equal to the double demands made upon it, delegates to the Sunday school, the employed teacher, or some like substitute, the heaven-appointed duty.

How in our day do we see the father giving his entire time to business or the vain accumulation of wealth, while he hands over to others the mental and moral training of his children. He will provide for their physical wants, but give *their soul* into the keeping of others, entirely ignoring the fact that there are things (and many of them) which a father can teach his child as no one else can. This is a great mistake and can result only in evil. Many excuses are offered in palliation of this, the validity of some of which we will notice in our next.

EXTRACTS FROM LETTERS.

Sr. Hattie Pickett, of Clarksville, Missouri, writes that she is deprived of association with the Saints,—is young,—and having married out of the church wants you to pray for her that she may be able to stand firm and that her husband may be brought to a knowledge of the truth. It has been four years since she heard a gospel sermon. If it is possible, Sr. Hattie, you ought with your husband to attend one of the fall reunions. These reunions are for the scattered ones especially a great blessing, and can but be productive of much good. It will repay you to go even if you go at the sacrifice of some temporal interest, for the spirit needs food as much as the body.

Sr. Elizabeth Weise, of Sparta, Oregon, was among the first to send her name for enrollment among the Daughters of Zion, and she writes:—

"I am alone in one sense of the word, there being no Saints near where I live; yet there is work for the Master, and I am striving to do all I can with God's assisting grace. I am a mother of five children, three boys and two girls, the eldest being ten years, and it is my heart's desire to raise them pure and true in all the requirements of the plan of redemption. I often feel weak and in need of the prayers of the faithful, that I may be able to do my duty to my own and all whom I may associate with while journeying though life. The mothers' organization is just what we have needed. Let us all work unitedly for the good of all, for in union there is strength. O what a vast field of labor there is waiting for the laborer! Let us each do our part, be it little or much, for surely the reward awaits the faithful. Many are the words of encouragement I have received through the columns of the *Herald* just when I most needed strength."

Sr. Jennie Pyle, Rhodes, Iowa, writes in reference to an experience of hers as follows:—

"I have been reading in the Book of Mormon in regard to the three Nephites who tarried on the earth that they might minister to those who should be heirs of salvation. I know that I have seen one of these and also received the blessing. It was in the year 1879, in Missouri. I was working for a woman by the name of Orr. They lived two miles east of Kirksville. I had lived a Christian according to the best light I had. One day the family had all left home but their Daughter Alice, and she was in the sitting room when a man came to the door and asked for something to eat. I told him I was only a servant and had been forbidden to feed anyone, but I stepped to the door and asked Alice if I should feed the stranger? She asked me what he looked like, and when I told her she told me to feed him. I gave him something to eat and a plate. He took the plate, ate what I gave him, and then he handed it to me and as I took it he stepped in the house. This frightened me, but he said, "Be not afraid." Then the fear left me and he placed his hands over my head and asked the Father in the name of his only Son to bless me and to take care of me. O such a blessing as I received! He also said for me not to fear anyone, for no one should harm me and I need not fear them. Then he turned from me and left his peace with the house and departed. We did not see him come or depart although we watched him. They had a very cross dog that would not let anyone come across the fence and that man came and went away and the dog did not see him. We could see half a mile each way. I did not know who it was until Bro. Nirk unfolded the plan of salvation, and then I knew it was the right way and also that the man who blessed me was one of the three that was to tarry. If this should be read by Alice Orr she would remember the time, although she is now married and has moved far away. Her mother, however, is still living at Kirksville, Missouri, and would know the truth of what I have written, and would be pleased to read this letter. I often wondered if I was to receive the everlasting gospel and then I was to tell the good news to them as I was blessed first and then he left his peace with the house? They have none of them to my knowledge heard this gospel. May the Spirit of our blessed Lord abide with all the Saints, is my prayer."

Sister E. Cornish writes from St. Thomas, Ontario, that she is still interested in and striving for the faith; also that she is grateful for the benefits she has received from the Home Column. She speaks of her efforts as a teacher in the Sabbath school and her earnest desire to help in spreading the gospel. "There are some good Saints here," she says, "and I love them all and I try daily to show my neighbors that I am interested in their welfare by sacrificing my own interest in many ways to their good whenever I have an opportunity." Sisters, as we read we thought, What a Christlike way of preaching the gospel! May the Lord help us to follow such a noble example, and bless Sr. Cornish in her labors of love.

Sr. Manda Pack, Chico, California, writes wishing to bear her testimony to the truth of the work and also to having been healed after she had suffered intensely with rheumatism for two years. Her faith is firm in God that he will be her shield, and buckler, and defense in every trial. Her husband is preaching the gospel every opportunity.

Sr. Belle Pickle, writing from Sylvan Lake, Wisconsin, says: "I want to tell you the advice I get from from church members: 'Mrs. Pickle, read your Bible, believe and enjoy it, but do not say anything about it.' They would curtail my liberty; give medicine they would be slow to take. I would mend the prescription to read: "For the soul's benefit read your Bible, believe it, obey its commands, and talk about it all you want to."'

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mina Johnson requests your prayers in her behalf that if it be the Lord's will she may be restored to health and that she may prove faithful.

Bro. John Lewis, of Deloit, Iowa, asks your faith and prayers in behalf of his wife whose eyes are very sore, and also for his brother who is otherwise badly afflicted.

Sr. Springer desires the Prayer Union to remember her in their petitions. She is a sufferer from rheumatism and often feels cas down and sorrowful.

Daughters of Zion.

San Francisco, California: Mary A. Saxe, Jane Knight, Annie G. Martin, Maud Thomas, Amelia L. Thomas, Elmira Thomas, Ella Little, Phebe Walker, Annie Collins, Elizabeth Collins, Lettice Moore, Mary E. Anthony, Emma Hurrell, Alice Forest, Mary L. Douglas, Mary A. Monckone.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR SEPTEMBER.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.—Ps. 90:17.

Thursday, Sep. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Ps. 67:1-4.

GOOD FINANCIERING.

The New York *Sun* has been making a study of the debts of the various States, and finds that in the last ten years there has been a total decrease of $10,000,000, the forty-four States owing collectively $224,000,000, upon which they are paying $10,000,000 a year in interest. Ten States, Massachussetts, Indiana, Minnesota, New Jersey, Virginia, Maryland, Georgia, North Carolina, Florida, and South Carolina, have increased their indebtedness. Seven States, Vermont, Iowa, Michigan, Illinois, Wisconsin, Oregon, and Montana, are out of debt. The other twenty-seven States have reduced their debts during the ten year period. Ten years ago five States had more than $20,000,000 each in outstanding obligations, as follows: Virginia, $29,000,000; Tennessee, $27,000,000; Louisiana, $23,000,000; Massachusetts, $20,000,000; and Pennsylvania, $20,000,000. The debts of these five States now stand as follows: Virginia, $31,000,000; Tennessee, $16,000,000; Louisiana, $11,000,000; Massachusetts, $28,000,000; Pennsylvania, $11,000,000. The outcome in general shows that good financiering is the rule in the majority of States.

"Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*James Madison.*

"Science and philosophy superficially tasted may lead away from God, but thoroughly exhausted, they lead back to him."—*Bacon.*

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Letter Department.

COUNCIL BLUFFS, Io., Aug. 30.

Editors Herald:—Not having reported my labors for some time, for the lack of anything of special importance to report, but lest your readers should conclude I am "dead in the shell," I contribute these few lines. Sickness, and since my recovery from that, bodily weakness, have prevented me doing the good I would liked to have done, yet I have tried to do some good and my labor has not been altogether in vain, for which blessing I thank God. Some time ago I felt impressed to labor in the neighborhood of the Old Boomer branch in Pottawattamie county. I yielded to the impression, and the result has been, that with the aid of Council Bluffs and Hazel Dell brethren three have been baptized into the church and a great interest has been created; numbers have expressed their belief in the doctrine, and it is likely that quite a number will unite with us soon. I have tried to make them acquainted with the requirements of the gospel prior to their entering into the covenant with God, also what God requires of them afterwards, that they may not "rush like the unthinking horse to the battle," into the church of Christ. I have no desire to build "wood, hay, stubble" on the foundation which Christ has laid; I want to build "gold, silver, precious stones" thereon; then I know my work will endure. President Blair rendered efficient aid, to the satisfaction of all; and, I believe, to the glory of God. I thought it best to invite other brethren to labor there, and Bro. John Carlisle of Underwood and Brn. R. McKenzie and Dodson, of Council Bluffs, have rendered good aid. On the 26th and 27th, we held our quarterly conference at Underwood. We had a pleasant and I trust a profitable time. Elder R. McKenzie and the writer did the preaching; the interests of the work were considered, including the Sunday school; the president suggested that the young men and maidens be called to the work of the Sabbath school that the priesthood, whose duty it is to preach, may be free to fulfill the purpose to which they were ordained, and by this means our young people would learn the nature of responsibility, become better versed in the word of God, accustomed to teach, and be better prepared when other duties devolve upon them; and besides this, it would be evidence to them that the church cared for them and valued their services, and was willing to honor them by using them as instruments for good. This would give all the ministry, local and traveling, the privilege to fill their missions by spreading the good seed in the world around.

The increase to the church had not been as great as we could wish, only sixteen having been added during the quarter. Elder S. Butler reported fair prospects in Adair county; Elder Joshua Carlisle has labored in Cass county, and was encouraged by the prospects there to return, and we trust God will bless his labors abundantly. Bro. Joshua is self-sustaining and does his share towards sustaining others. The local brethren seemed willing to thrust in their sickles, and were continued in their former appointments. Local difficulties hinder the growth of some of the branches. These difficulties sometimes arise from ambitious desires on the part of some who are not willing to submit to local rule, no matter how harmonious that rule is with the law of God. Some arise from misunderstandings between brethren and sisters and a lack of Christlike forbearance with each other, and some from imaginary evils where no wrong was intended. We hope all these obstacles will be removed in time, but they are grievous things in the path of those who are giving their every effort towards building up the kingdom of God; I would rather encounter the bitterest hate of the world than see the evil one leading captive my brethren and sisters. I love this work, and when I hear a truthful, evil report of any member, or of any department of the church, my soul is grieved and life seems a burden.

Last night it was my privilege to conduct a meeting in a large tent in Council Bluffs. Elder T. W. Williams broke the "bread of life" in a very satisfactory manner, and I am glad to say his labors are appreciated by the Council Bluff's Saints; and I have no doubt he will be used as an instrument in God's hand in doing much good. I expect to help until Friday night, then I have other appointments. Last night was the first night; it was quite cold, and the congregation was not large; but there were quite a number of outsiders present, and some who did not want to be seen inside.

Sr. Smith, wife of Benjamin Smith, of Boomer, has been confined to her bed for ten weary years; she has been administered to a number of times without permanent relief. The writer believes God will yet heal her, and she and her husband earnestly desire an interest in the prayers of all Saints, that if she is not at this time appointed unto death, she may be healed, and restored to a life of usefulness, and to her family, which may God grant, is the writer's earnest prayer. Hoping for better success in our labors and throughout the district. CHARLES DERRY.

PRESCOTT, A. T., Aug. 18.

Editors Herald:—Are there any of the Reorganized Church in this Territory? If so, in what place? Or are there none nearer than Salt Lake City? A kind friend who had the Book of Mormon let me have it, at my own request, I having a curiosity to see how the book upheld polygamy; and, to my surprise, I found a beautiful gospel, and, to me perfect; and were all people to live according to its laws, or its gospel, this would indeed be a glorious world.

I hope to hear from you soon as I do not expect to be here many days, for I am only a common laborer, poor in health, but I would like to be rich in Christ my Redeemer; then were I to die alone off in the mountains I could feel far happier than he who has his servants and his hoard of gold.

GEORGE A. SMITH.

[WE publish this letter as an example of contentment with little and of a teachable spirit. It reminds one of the Master's statement: "Thou art not far from the kingdom of God." We have written the brother.—ED.]

LAMONI, Iowa, Aug. 31.

Editors Herald:—July 15 I repaired to the Reger Mineral Spring, near Lineville, Iowa, for the double purpose of drinking the water, and doing what I could for the cause. I spoke once at the Hickory schoolhouse on Sunday. Bro. Anderson spoke on Saturday night, and Bro. Snively at the New Zion schoolhouse on Sunday night. On July 23 I spoke at the Hickory at eleven a. m., and in the park of the "Lineville Mineral Spring" at three p. m. In the last effort while speaking from the words, "Have faith in God," I enjoyed excellent liberty. To God be all the praise.

Saturday and Sunday, July 29 and 30, found me at the Linn schoolhouse, near Cainsville, Missouri, in company with Bro. J. S. Snively. We listened to two (so-called) lectures in exposition of "Mormonism," by Rev. C. T. Phillips of Albany, Missouri. This is the Phillips of Stewartsville fame. One week later, August 6, I replied, occupying the ground in the grove, by the schoolhouse, and speaking in the morning and afternoon. The attendance was fair, but the M. E. people nearly all stayed away. We can hardly blame them for this; that is, if it was necessary for them to stand by Phillips whether or not, for his effort was one of the lowest and meanest I have heard for a long time. He beat Clark Braden on several points. To illustrate; he quoted the Book of Mormon, p. 116, as follows: "For if I will, saith the Lord of hosts, raise up seed unto me, I will command my people otherwise." Thus, it will be seen, that he ignored the colon after "people," and ended his quotation at "otherwise," where there is only a comma! The grave offense which stirred up so much bad blood in our M. E. friends was this: A number of their members, acting upon their convictions of truth and right, had renounced their former allegiance and embraced "this gospel of the Kingdom."

August 13, I was at home and spoke once in the Brick church. From the 18th to the 28th I was at Thurman, attending the reunion. I spoke six times. The meeting was a success. While we were a little slow in getting started just right, things grew better and better till the very close. Brn. Joseph Luff, J. F. Mintun, C. Scott, H. Kemp, Joshua Carlisle, J. B. Heide, D. Hougas, T. A. Hougas, all did more or less preaching. I think I never heard Christ made so prominent, and his connection with the gospel plan so inseparable, in the same number of sermons delivered by so many different ministers. The secretary will, of course, furnish you with a complete account of the proceedings. Twenty-two were baptized.

I see by the *Herald* for August 26, that one brother undertakes to criticise another brother, because he wrote these words: "Even when the history 'is of extremely doubtful character,' it frequently contains that which enables us to meet one class of our opponents on their own ground, and all this can be done without any indorsement of the history on our part." This it is said, "smacks strongly of Jesuitism," and the brother compares it to the craftiness of the "double dealing Jew." In order to show up the brother's

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position in a strong but very bad light, he quotes what purports to be the word of God found in Deuteronomy 14: 21. Now if this is exactly what the Lord said to the ancient Jews, whose fault is it if they are crafty and double dealing? But by reference to the Inspired Translation we learn that they were *forbidden* to give that which died of itself to the stranger, and were not permitted to sell it to the alien; and the reason given is, "For thou art an holy people unto the Lord thy God." I presume the brother will hardly say that he did not know how the Inspired Translation read; but if he does so state, we are prepared to receive the apology in good faith.

But let me ask this question: When those who are supposed to be in error put a witness on the stand for the purpose of proving their positions to be correct, is it not legitimate and honorable to use whatever he may say in opposition to those positions? Is not this practice, in law, and in all controversy, one of the most effectual means of exposing error and discovering truth? We thereby show that even their own chosen witnesses are against them. Two days after the brother penned this criticism, I was permitted to hear him preach in the Brick church. He quoted Talmage and another Pedo-baptist minister, *against sprinkling*, and in favor of immersion. In the same *Herald* in which his criticism appears is found an article from his pen under the caption of "Knowledge to Increase," in which he quotes from Dr. Adam Clark, Thomas Williams, Dr. Duffield, a Presbyterian minister, Michaelis, and Sir Isaac Newton, not one of whom he would be willing to indorse on the general question of theology! Does not the brother frequently quote from the sermons of John Wesley? Well, is he willing to indorse the sermons of John Wesley as a whole? Would he be willing to use him as a leading authority on church government?

"Therefore thou art inexcusable, O man, whosoever thou art that judgest thus; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things."—Romans 2: 1, I. T.

My brother, is this "*Jesuitism*" you are indulging in? And are you, by virtue of this practice, descending to the level of "the crafty, double-dealing Jew?"

Surely the cause of truth and right does not require such bad work as that made manifest in the brother's strictures. It is more like the effort of a drowning man to catch a straw. The truth is, I think, that church history, both ancient and modern, has been made to do duty for more than it is worth; that is, by some; and this becomes more and more apparent as the investigation proceeds.

With good wishes for all, and a growing interest in the cause we love, I subscribe myself, Your fellow laborer in Christ,

J. R. LAMBERT.

SELKIRK, Ont., Aug. 22.

Editors Herald:—At the close of Proton conference, which was both a pleasant and profitable session, my wife and family and I stopped off at Shelburne to visit her parents and sisters and brothers, also my sister and husband and my brothers who live in that vicinity. I had not visited my old home since my father's death in October, last year. Just here I copy a part of the last letter my father ever wrote me, dated August 2, 1892: "Dear John; I would to God that you were a minister in the Methodist Church. I know then that you would be in the straight gate and narrow way that leadeth to life eternal. You mean all right, but you were deceived. . . . Now John, this may be my last letter to you, as I have so much pain I can hardly sit to write." Much more was said, which I will not occupy space in reciting; your readers who may see this, but who are not yet of the faith, may ask, Did I not regard the kind entreaty of a dying parent? I answer, Most certainly; but I feared when I first embraced this latter-day work over nine years ago that father never would accept the gospel, from a dream I had before I ever heard of the restored gospel: I suddenly found myself in a beautiful place; I was told by a personage that it was the kingdom of heaven. I thought I felt quite at liberty to pass through, and as I did so, a feeling rested upon me which I can only describe as being like that enjoyed when the Saints are permitted to rejoice together under the Holy Spirit's influence in conference, or prayer meeting. Instruments resembling an organ in appearance were being played by what seemed to be real persons, and as I felt enraptured by the influence and scene, it then occurred to me, How real this is to what I have always been taught heaven was like! I came to a door, which I opened, and looked out, and saw my father walking among some low bushes on a piece of swamp land on the old farm where he lived some thirty-two years. I knew he could get where I was just as well as I, but I could not get his attention, although I tried my best to attract him.

That dream seems photographed on my mind, but I never tried to write it before, yet it is true. I heard the gospel of the kingdom, and obeyed it, and have since realized that the gifts and blessings promised are in the kingdom, but could never gain my father's attention, though I tried my best. I was at his bedside almost constantly for four weeks day and night prior to his death, yet he would not take any interest in the gospel ordinances, although he was obliged to admit that prayer had been answered when made in his behalf. I tried to read God's word to him, but he did not want to hear what would not agree with the teachings of the Methodist Church. He had "zeal for God" but not according to the knowledge we may receive by believing and obeying the full gospel. One time when visiting at father's, he was sitting on one side of the stove and I on the other, I was looking at him when suddenly his face seemed to whiten and the pallor of death over spread his features; instantly the dream related came before me and I felt so much affected I had to leave the room and find relief in tears, nevertheless I have seen it literally fulfilled.

I expected to visit a couple of weeks with my wife at Shelburne, but was called to Niagara Falls the first week in the interests of the church. I left the Falls on July 25 for Selkirk, and on July 30, by permission of Presidents J. H. Lake and R. C. Evans, I ordained Bro. Millard F. Derby elder, Bro. Alvin Knisley priest, and Bro. G. C. Derby teacher (these brethren were called June 4), and organized the Selkirk branch with Bro. M. F. Derby president, Bro. Knisley priest, Bro. G. C. Derby teacher, and Sr. Annetta Derby secretary and teasurer. Bro. M. F. is a chemist and druggist by profession. He had been a member of the Disciple Church six years, and was deacon for a length of time. Bro. G. C. who was some years ago graduated as an electropathic physician was also a Disciple (or Campbellite).

On August 1, old Bro. Knisley drove me to Sherbrooke township. Bro. McDonald secured the use of the Baptist church for one evening, then the town hall at Stromness, a few miles northwest, then the United Brethren church three miles east. I spent some two weeks at the two last-named places with audiences ranging from one hundred and fifty to over three hundred with best of order and attention; several are interested. The close of the church only seemed to make the people more anxious to come out, and we have the use of a schoolhouse near by. I have been away a week, but return in a day or two.

In bonds,

JOHN SHIELDS.

SHERMAN, Mich., Aug. 24.

Editors Herald:—Bro. J. Kaplinger and I have been visiting some of the scattered Saints in Mason county, doing some preaching here and there. We came across one sister who had heard but one sermon in twenty years. She felt pleased to see us, and when talking upon the latter-day work her eyes sparkled and her heart seemed to overflow with joy to hear of the onward progress of the great work.

Last night we got three of the scattered members together with some of their friends in a private house in Ludington and talked to them for about two hours, giving them instruction, and tried to encourage them all we could in the good cause. After that we chatted, asked and answered questions about the work, sang some of the songs of Zion, had prayer, etc. Ministers and members of other faiths tried hard to get them to join them, but all to no purpose; they knew they had the truth and that the Spirit of the Master had been their guide. It did my heart good to find them so firm in the work. We urged them to take some of the church papers, which they did, and with a promise to come and try to open up the work there in the near future, we bade them good-by.

The work in what used to be the Sherman branch is quiet, several having moved away, others having died; but few remain. Those who remain are in the faith. The Saints in the Free Soil branch are much pleased because the conference is to be there this fall. There are several people in and around there who seem to be much in favor of the work, and no doubt many will yet obey the gospel.

The work in the district is moving on nicely. Bro. F. M. Cooper left Bay City for a few weeks and went to Elmira, South Boardman, East Jordan, and Boyne City, and other places, and did the cause good service

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wherever he went. Bro. David Smith is helping the work onward.

Fro. F. C. Smith and myself have baptized about fifty persons since last April. Others of the local ministry are doing good, some spending considerable time in places where they live. I would be glad to see Brn. J. A. Carpenter, J. J. Bailey, G. D. Washburn, J. K. Soper, and others spend their time in the ministry. There are so many calls, that those now in the field are unable to fill one half of them. Times are rather dull all through this State, still our brethren are getting their share of work; some of the crops look pretty good, others not so good.

I do not know what it all means, but somehow I seem to have more liberty and freedom of speech in defending this beautiful gospel than ever before. I was filled with joy and gladness in defending the word last night. New thoughts and light seem to spring up, and the arguments seem to be so convincing. I guess the "hastening time has come."

J. J. CORNISH.

CRAWFORD, Neb., Aug. 31.

Editors Herald:—As per advertisement I attended the Central Nebraska district conference on the 19th and 20th insts., the attendance was unusually large. A peaceful and profitable time was had; two were added. In conjunction with Bro. E. A. Davis I held meetings at the Clearwater branch until the 23d, leaving on the 24th, halting at Inman, Nebraska, a new point, where I held five meetings and baptized one on Sunday the 27th, the son of Bro. and Sr. Downer, who by their godly walk have done much preparatory to gospel labor by the elders, although through sickness and other causes our congregations were meager through the week. An audience of over sixty were present on Sunday evening, this, for the place, was large. A goodly number were present to witness the baptism. Bro. E. A. Davis will visit and do some ministerial labor at Inman. He delivered an unusually good discourse at the conference, which interested and instructed all present. He is making friends for himself and the cause, and it is hoped he may do much good in his new field.

A discussion is pending at Clearwater, with a minister of the United Brethren Church on baptism. Nothing definite had been agreed upon at the time of my departure, but the rumor had given rise to some excitement. There have been many removals from the Clearwater branch in the last two or three years, but the organization still survives, with Bro. Levi Gamet as its president. Crops thereabouts are fair, corn at some points, unusually good.

Bro. W. M. Rumel is essaying to secure the bread that perisheth, for himself and dependents, by the sweat of his face, working for the cause as his circumstances allow. His diligence and perseverance while moving in the position of a traveling minister will not be forgotten by the Saints and certainly not by God the Just One. And, however much his retiring from the ministerial field for the time being may be regretted, inasmuch as he thought present exigencies made the cessation necessary, it appears more honorable than for him to have remained and but partially have done the work of a traveling minister, and serves to show that his aversion to manual labor was not the reason for his acceptation of a public position in the first place. May the Lord direct and bless the brother. Mother Grundy is still active, but reports none in the harvest field as being too active and industrious or as staying from home too long. I am on my way to Belmont, Nebraska. In bonds,

JAMES CAFFALL.

Original Articles.

"SOMETING USEFUL.

"'From time to time the statements of historians and cyclopedias are hurled at members of this church as evidence against it in many different particulars. For the benefit of our readers who may be unable to obtain it conveniently we publish the following extract from the Encyclopedia Britannica, vol. 19, page 828, that they may be able to show that some of the best authority in the world is on our side of the question:—

"'Already there are not wanting signs of approaching dissolution, of which perhaps the most significant is the Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held on the 6th of April, 1883, at Kirtland, Lake county, Ohio. This sect organized in 1851, seven years after the death of Joseph Smith, when several officers of the church met and claimed to have received a revelation from God, directing them to repudiate Brigham Young as not being the divinely appointed and legitimate successor of Joseph Smith, and as being the promulgator of such false doctrines as polygamy, Adam-God worship, and the right to shed the blood of apostates.

"'Nothing of of special importance occurred, however, until 1860, when Joseph Smith, Jr., the eldest son of the founder of the faith, became identified with the Reorganized Church as its president.

"'Since then the seceders have prosecuted missionary work throughout the United States, Great Britain, Canada, Scandinavia, Switzerland, Australia, and the Society Islands, until their communicants are said to number over twenty-seven thousand. Their headquarters are at Plano, Illinois, to which place they removed from Lamoni, Iowa, in 1881.

"'The Reorganized Church holds that the legitimate successor to Joseph Smith was his eldest son, that the allegation that Smith introduced polygamy on the strength of divine revelation was an invention of Brigham Young, that the Utah Church has departed from the faith and practices laid down in the Book of Mormon and subsequent revelations to Joseph Smith, and that the Reorganized Church is the only true and lawful continuation of and successor to the original church, and as such is legally entitled to all that church's property and rights, and it was to celebrate the decision of the United States Court of Ohio, confirming this last claim and vesting in them the right to the temple consecrated in Kirtland, Ohio, in 1836 and for nearly forty years disused owing to litigation, that the Reorganized Church met in that temple on the 6th day of April 1883.'"

The above newspaper extract, under the title given above, is with some few minor exceptions, quoted correctly. The edition of Britannica in my possession is the American reprint, and in it the above is found, in vol. 16, page 854. Possibly the reprint varies that much from the English edition.

One might suppose from this brief reading that the article is in favor of Utah Mormonism, from the fact that it speaks of the Reorganized Church as a "sect organized in 1851;" and again, as "seceders." These, the reader will see, are the only points in the article that could possibly be construed as in favor of Brighamism, while all the rest of the quotation is in favor of the Reorganized Church.

But does the the Encyclopædia Britannica favor Mormonism, the Utah Church? No, not by any means. As to Brigham Young's becoming president of the church, the encyclopedia, after speaking of the death of Joseph, says: "Of the confusion that followed Smith's 'taking off,' Brigham Young profited by procuring his own election to the presidency by the council of the 'twelve apostles.'—Ency. Brit., vol. 16, p. 853, Art. "Mormons." The above is about correct; Brigham Young did procure "his own election." He did take advantage of the "confusion" of the times, and, contrary to the revealed word of God, by the aid of eight of the twelve apostles, and a very small proportion of the church membership, "procured *his own* election," and became the president of a reorganization of the church which they then effected, near Council Bluffs, Iowa, December 27, 1847. Notwithstanding the fact that God had revealed to the church that the office of presidency was to descend from father to son (D. C. 104 (3): 18); and that God had said to Joseph, "In thee, and in thy seed, shall the kindred of the earth be blessed" (D. C. 107 (103): 18); and "Your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things" (D. C. 84 (6): 3); still, regardless of all this, aside from God's will, without God's call and choice, he "procured his *own* election."

After following the Mormons to

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Salt Lake, we read: "President Fillmore in 1850 organized the country occupied by the Mormons into the Territory of Utah with Brigham Young as governor. District judges were also appointed by the Federal Government; but in 1851, a few months after their appointment, they were forced to leave by the aggressive tactics of Young. Such bold defiance of the Federal Government could not be ignored; Brigham was suspended from the governorship and Colonel Steptoe of the United States army appointed in his stead. The new governor, backed by a battalion of soldiers, arrived in Utah in August, 1854; but so strong was the opposition which he met with that he dared not assume office, and was forced to content himself with merely wintering in Salt Lake City, after which he withdrew his troops to California. Nor did the other civil officers appointed by the United States Government at the same time show any bolder front.

"In February, 1856, a band of armed Mormons broke into the courtroom of the United States district judge, and forced Judge Drummond to adjourn his court *sine die*. His surrender precipitated the flight of the other civil officers, and with the sole exception of the United States Indian Agent they withdrew from Salt Lake City. These facts led President Buchanan to appoint a new governor in the person of Alfred Cumming, the Superintendent of Indian affairs on the Upper Missouri, who in 1857 went to Utah accompanied by Judge Eckels of Indiana as Chief Justice and a force of 2,500 soldiers. Enraged by this aggressive action, Brigham Young boldly called the Saints to arms. In September the United States army reached Utah, but on October 5 and 6 a band of mounted Mormons destroyed a number of its supply trains, and a few days later cut off eight hundred oxen from its rear and drove them into Salt Lake City. The result was that the United States army, now commanded by Colonel A. S. Johnson, was compelled—it being now mid-November—to go into winter quarters at Black's Fork, near Fort Bridger.

"In the same year a party of Mormons and Indians, instigated and led by a Mormon bishop named John D. Lee, attacked a train of one hundred and fifty non-Mormon emigrants at Mountain Meadows near Utah, and massacred every soul. Governor Cumming at once declared the Territory in a state of rebellion; but in the spring of 1858, through the intervention of Thomas L. Kane of Pennsylvania, armed with letters of authority from President Buchannan, the Mormons were induced to submit to the Federal authority and accepted a free offer of pardon made to them by the United States Government as the condition of their submission."—Ency. Brit., vol. 18, p. 853.

This quotation is under the same head as the one at the beginning of this article, and I fail to see how it can show "that some of the best authority in the world is on our side of the question," as that writer claims. This setting forth their open rebellion is not at all in their favor. We further read:—

"Of late years the question of Mormonism has largely occupied public attention. In 1873, Mr. Frelinghuysen introduced a bill severely censuring polygamy, and declaring that the wives of polygamists could claim relief by action for divorce. In 1874 a committee of the House of Representatives reported a bill which reduced Utah to the position of a province, placing the control of affairs in the hands of Federal officials, and practically abolishing polygamy. In the same year George Q. Cannon was elected a delegate from Utah, and though his election was contested, it was confirmed by the House of Representatives. This decision, however, was accompanied by the passing of a resolution by a vote of 127 to 51, appointing a committee of investigation into Delegate Cannon's alleged polygamy, he having, it was asserted, four wives. Later in the same year the Utah Judiciary Bill, attacking the very foundation of Mormonism, passed the House in spite of the eloquent opposition of Cannon.

"Other steps in the same direction have since been taken, and bills passed having for their object the extirpation of polygamy, but all without immediate and practical effect. It is, however, a question of time merely; polygamy is doomed. The secession, chiefly because of his opposition to the practice, of Brigham Young's son, a Christian preacher, and of a large body of other anti-polygamists who claim to be true Latter Day Saints, represents not an individual opinion, but the deep-rooted conviction of a great party, and the day is not far distant when the Mormons who acknowledge John Taylor as chief prophet must consent to lop off polygamy or cease to exist as a corporate body of the United States. Already there are not wanting signs," etc., etc., as quoted in the opening selection.

I fail to see that this is in favor of Utah Mormonism. But far more so in favor of the Reorganized Church, and when it is known that they were the leading power in influencing the passage of the Edmunds bill against polygamy, they should receive the thanks and approval of all law-abiding citizens. Joseph Smith and his fellows have ever proclaimed against polygamy; that it was from Satan, and must sooner or later be abandoned; and we are happy to say that that time has already come, and it is now done away by the Mormon Church.

In article "Utah" we find the following:—

"While in some respects the influence of the Mormon Church upon its communicants is for good, in promoting industry, economy, and sobriety, there are other features of it which are not only objectionable but dangerous. Polygamy is but an incident of the system, and the only objectionable one which can be successfully combated. The all-powerful influence of the church in things temporal as well as in things spiritual is a dangerous feature, and one which can only be corrected by slow-moving social influences. For many years Congress has been trying to frame legislation which would destroy polygamy in Utah, but until recently the action of the courts was frustrated and the laws nullified by the power of the Mormon Church. All elective offices were filled by Mormons. Juries were necessarily made up mainly of Mormons, whose obligations to the church were superior to any gentile oath. The Edmunds bill, passed in 1882, was the first efficient piece of legislation. This measure declared all elective offices vacant, and constituted a commission to oversee elections and appoint judges and other officers of election. It disfranchised all polygamists. It annulled the action of the Territorial legislature in extending the ballot to women. It disqualified from service on juries all who accepted the dogmas of the Mormon Church regarding polygamy. Under the operation of this act the leading polygamists have either been sent to jail or have gone into hiding. A bill of a still more drastic nature was passed by Congress in 1887. It annulled all acts of the Territorial legislature designed in the remotest degree for the protection of polygamy. It provided that in trials for polygamy the wife may be a competent witness, that every marriage ceremony shall be made a matter of public record, and that all illegimate children shall be disinherited. It annulled all acts of the legislature incorporating and continuing the charters of the Mormon Church and of the Perpetual Emigration Fund Company, and confiscated their property, with the exception of the church buildings and parsonages, devoting it to the support of common schools in the Territory.—Ency. Brit., vol. 24, pp. 25, 26.

It surely cannot be claimed that the writer here referred to is in any way on the side of Utah Mormonism. But most assuredly he is against it.

Under article "United States," speaking of sects, we read:—

"Not the most fantastic or benevolent, but certainly the most successful of these was the sect of Mormons, or Latter Day Saints. They settled in

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the new Territory of Utah in 1847, calling their capital Salt Lake City, and spreading thence through the neighboring Territories. There they have become a menace to the American system; their numbers are so great that it is against American instincts to deprive them of self-government and keep them under a congressional despotism; while their polygamy and submission to their hierarchy make it impossible to erect them into a state which shall have have complete control of marriage and divorce."—Ency. Brit., vol. 23:817.

Here again I fail to see that the writer is in favor of Brighamism, but as usual against it. In Encyclopedia Americana, under head of "Mormons" we find this, after speaking of Joseph Smith:—

"Brigham Young, his successor, as head of the priesthood, in 1847, gathered 30,000 followers, and leading them across the Rocky Mountains proceeded to establish a 'free and independent government by the name of the State of Deseret.' This priest-kingdom, which was to 'break in pieces and consume' the rebellious government of the United States, extended to the Pacific on the west, to the Columbia River on the north, to the Rocky Mountains on the east, and to Mexico on the south. In 1850 a 'general assembly' composed of the priesthood was convened, which proceeded to confer upon the 'kingdom' the power to own and control unlimited wealth; to 'establish rules, laws, and criterions for its government;' 'to punish and forgive offenses,' and 'to solemnize marriage compatible with the revelation of Jesus Christ.' Brigham Young declared June 17, 1855: 'Rather than that apostates should flourish here, I will unsheath my bowieknife and conquor or die.' According to the confession of Bishop John D. Lee, Young advised and helped plan the Mountain Meadow massacre two years later. In the same year Apostle John Taylor, now head of the church, said: 'If President Young wants a thousand men, they will be ready in one day. Is it not so, brethren?' And thousands of voices answered, 'Yes.'"—Supplement to Enc. Brit., vol. 3:767. This is surely not in favor of Brighamism.

Thus we see from several quotations from the work referred to as "some of the best authority in the world" that it is not in favor of them, and the quotation at the beginning of this article, published to show that that work is on their side, is deceiving. It plainly states that "the United States Court of Ohio" confirmed the claim that "the Reorganized Church is the only true and lawful continuation of and successor to the original church." So I claim that the best authority is most assuredly on our side of the question.

GEORGE S. LINCOLN.

NEPHITE GEOGRAPHY.

JOSEPH THE SEER is reported to have said of the course that Lehi and his company traveled from Jerusalem to the place of their destination, "they traveled nearly a south-southeast direction until they came to the nineteenth degree of north latitude, then nearly east to the sea of Arabia, then sailed in a southeasterly direction, and landed on the continent of South America, in Chile, *thirty degrees south latitude.*"—See revelation to Joseph the Seer, Utah Doctrinal Compendium, p. 289.

If the above be true, Lehi's company traveled to a point about two hundred and fifty miles southeast of Mecca; then traveled nearly east but south of the desert of Akhaf, to a point about eighty or one hundred miles southwest of Maseera (on the Arabian coast), then sailed across the Indian Ocean, crossed the equator in a southeasterly direction, and kept north of Australia, there being an "equatorial current" passing between Australia and New Guinea, and landed in South America, a little south of Coquimbo, or about two hundred miles north of Valparaiso, Chile. Whether Joseph the Seer made the above statement or not concerning the place of landing, it is in harmony with the Book of Mormon. "Now [says Helaman] the land south was called Lehi, and the land [country] north was called Mulek, which was after one of the sons of Zedekiah; for the Lord did bring Mulek into the land [country] north [of Bountiful], and Lehi into the land south [the country south of Bountiful]."—See Helaman 2:27, and *Herald* Vol. 39, p. 172.

The names "Lehi" and "Mulek" were given to the two great divisions of the land north and south, because Lehi landed in the southern country, and Mulek in the northern country, or the land Desolation. These same lands were in after times called by other names, for this same land of Lehi was divided into two parts afterwards, and called the land of Nephi and the land of Zarahemla; "and thus the land of Nephi, and the land of Zarahemla, were nearly surrounded by water; there being a small neck of land between the land northward, and the land [country] southward."—Alma 13:11. All that kept this southern country from being surrounded by water was *one* "small neck" of land (isthmus); but these two lands were afterwards divided up and the subdivisions were called by other names.

THE LAND BOUNTIFUL.

"The land on the northward was called Desolation and the land on the southward was called Bountiful." Southward from where? "And now it was only the distance of a day and a half's journey for a Nephite [a person] on the *line* Bountiful and Desolation from the east to the west sea."—See *Herald* p. 141, No. 9, or Alma 13:11. Desolation was northward of Bountiful and on the *line* where these two lands (countries) joined; "a Nephite" (not a locomotive) could cross from the east to the west sea in a day and a half.

Again: "They [the Lamanites] succeeded in obtaining possession of the land of Zarahemla; yea, and, also all the lands [the subdivisions of the Nephite territory south of Bountiful], even unto the land which was near the land Bountiful; and the Nephites, and the armies of Moronihah were driven even *into* the *land* of Bountiful; and *there* they did fortify against the Lamanites, from the *west sea, even unto the east;* it being a day's journey *for a Nephite,* on the line which they had fortified and stationed their armies to defend their *north country.*"—See Helaman, 2:8, and *Herald* 141, No. 9.

This seems to me to locate the "land Bountiful" at the "small neck" of land, not in "South America," as Bro. Simon Smith understood me to say; and this is the "idea" held out in a number of places in the article referred to. (See page 142. No. 9, where it says, "that would locate the land Bountiful *at the Isthmus of Panama.*")

The quotation that Bro. Smith complains of reads: "The land northward [and this term applies to the whole country north of the land Bountiful, *or Isthmus* of *Panama*]."—See *Herald* vol. 39, p. 252. The *isthmus* here again is the land Bountiful, and Bountiful is the isthmus. Bro. Simon quotes me as saying "south of the isthmus." (See *Herald* vol. 40, p. 109, line 6.)

"And it came to pass that he [Tancum] headed Amalickiah also, and he was marching forth with his numerous army, that he might take possession of the land Bountiful, and also the land northward."—Alma 24:9. Here we have the land northward north of Bountiful, and the land Bountiful at a place *between two points* where it is about a day-and-a-half's walk from the Atlantic to the Pacific Oceans, and the land of Nephi and the land of Zarahemla south of this land Bountiful, but *nearly* surrounded by water. Where else could those two lands be, to be south of such a place, but in South America?

But my Book of Mormon does not read as Bro. Smith quotes his; he says: "If Bro. Woodhead's idea in the matter is correct, how can the geographical account of the land Bountiful and the land of Nephi, as given by the Nephite historians, be made to harmonize with such ideas, for the 'land of Zarahemla, *or Bountiful,*' and the land of Nephi were nearly surrounded with water; there being a *narrow* 'neck of land between the land

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northward and the land southward.' (Alma 13: 11)?"

My book reads this way: "And thus the *land of Nephi, and the land of Zarahemla* were nearly surrounded by water; there being a *small* neck of land between the land northward, and the land southward."—Alma 13: 11. His book reads "narrow" neck, where mine reads "small" neck; and he reads, "for the 'land of Zarahemla, *or Bountiful*' and 'the land of Nephi,'" where mine reads "the land of Nephi, and the land of Zarahemla; quite a difference. If the lands of Zarahemla (*or* Bountiful) and Nephi were nearly surrounded by water, as Bro. Smith quotes it, then he locates Bountiful in South America, where he argues that it is not.

Spalding may be the author of the Book of Mormon, but I think Bro. Smith does not quote him correctly; at least if he does, my book is unreliable, and it is time for a revision.

There are two narrow places mentioned in the Book of Mormon; one in Helaman 2: 8, and at that point it was but a day's journey from the west sea, even unto the east; the other narrow place is found in Alma 13: 11. At the place mentioned there it is a day-and-a-half's journey for a person from the east to the west sea. These narrow places are referred to in other places, of course, but the *distances* across the country are not given. At Panama it is about thirty miles wide; that distance is about a day's journey. At the Isthmus of Tehuantepec (north of Yucatan) the country is about one hundred and forty miles wide. That isthmus could not be the one referred to as being a day-and-a-half's journey, except the coast line there has changed since Alma 13: 11 was written.

Again: The country northward of Bountiful was called Desolation because it was the "land [country] which had been peopled, and been destroyed, of whose bones we have spoken, which was discovered by the people of Zarahemla [the Mulek colony]"—Alma 13: 11.

This land Desolation was the Jaredite country. Let us see how far south the Jaredite country extended; it may help us to decide this land question: "And Lib [a Jaredite king] also himself became a great hunter. And they [the Jaredites] built a great city by the *narrow neck* of land, by the place where the sea divides the land."—Ether 4: 7.

Now turn to the map of America and look for the place where the sea divides the land leaving only a narrow neck, which narrow neck connects the land northward with the land southward; remember, too, that to that the land of Desolation extended; but the narrowest part of the neck is not included within the land of Desolation, and at this neck and within the two given points was the land of Bountiful; Zarahemla and Nephi were still to the southward. "And it came to pass that I did cause my people that they should gather themselves together at the land Desolation, to a city which was in the borders, by the *narrow pass* which led into the land southward." — Mormon 1: 7. "And the Lamanites did give unto us the land northward; yea, even to the *narrow passage* which led into the land southward. And we did give unto the Lamanites all the land southward." —Mormon 1: 6.

The place where "the sea divides the land," leaving only a "small neck," "narrow neck," "narrow pass," and "narrow passage," all point to the Isthmus of Panama, I believe, where the neck of land is from about thirty to sixty miles wide, the southern line of the land Desolation crossing at a place where it was about forty-five miles wide (or a day-and-a-half's journey for a person); the country between that place and a point where it was a day's journey across the neck, some distance to the southward, was Bountiful. The land of Zarahemla commenced at this narrowest place and extended southward to the head waters of the River Sidon, near Manti. (Alma 13: 11.) The city Zarahemla was located on the same river. (Alma 1: 10; and 4: 1.) Manti was southward from Zarahemla. (Ibid 20: 5,6.) The boundary line between Zarahemla and Nephi was near to Manti. (Ibid 13: 11.) They *went down* from Manti to Zarahemla, and Zarahemla was northward from Manti. The River Sidon then ran from south to north, and is, I believe, our Magdalena River, in the United States of Colombia. Manti being near the head of the River Sidon, and that place being near the possessions of the Lamanites (Alma 26: 29–32), the Nephite boundary line at a time here referred to, I belive, must have been near the head waters of the Magdalena and the Cauca rivers in the United States of Colombia, South America.

But Bro. Smith quotes Alma 13: 11, and says: "Does not this show the fact that there was a narrow neck of land—isthmus—at each end of those lands—the land of Nephi and the land Bountiful at that part where the boundary line ran between the land Bountiful and Desolation, the south neck of land being now known as the Panama isthmus, the north neck as the Tehuantepec isthmus? . . . How, then, could the land of Nephi have been in Peru?" It could not, of course, nor any other land or city that we read about in the Book of Mormon; for, first, the Nephites divided America north and south into two lands; viz., "Lehi" and "Mulek;" second, the land of Mulek was also the same land (or country) that they called Desolation, which meant the the whole country previously occupied by the Jaredites, and the Jaredites reached from the northern lakes to a point in Central America "where the sea divides the land," leaving only a "narrow neck," which is said to be a day-and-a-half's journey for a person; third, at this point where the sea divides the land, leaving only a "narrow neck," the land of Bountiful commenced and extended still southward to another place where the "neck" was still narrower by a half-day's journey. This land Bountiful is never divided into other lands, like Desolation was, and no city is named within it but the city Bountiful; and it is never called "the land of Zarahemla *or Bountiful*," which Bro. Simon puts between quotation marks. Zarahemla was another land altogether that joined to this land Bountiful on the south where the neck was but one day's journey from the "west sea even unto the east." (Helaman 2: 8.) So that the land of Nephi does not touch this narrow place. The land Zarahemla, unlike the land Bountiful, appears to be a large country and becomes divided and subdivided into many other lands too numerous to name here in detail. The land of Nephi joined on the south to this land of Zarahemla by a definite boundary line: "And they [the Nephites] went forth, and drove all the Lamanites who were in the east wilderness into their own lands, [now notice] which were *south of the land of Zarahemla;* and the land of Nephi did run in a straight course from the east sea to the west." —Alma 22: 2.

We have now got three *lines* across the country; one where the land Desolation is only a day-and-a-half's journey across the land. Here Desolation joins to the land Bountiful, the second one where it is but one day's journey across the land. Here Bountiful joins Zarahemla, and the third line between the land Zarahemla and the land of Nephi. This line ran "in a straight course from the east sea to the west." This being the case, the land of Nephi and the land of Zarahemla, I think, is South America, which country is "nearly surrounded by water." The land of Nephi on the south has no isthmus, and it does not reach northward to the "narrow neck" "where the sea divides the land"; because the land of Zarahemla is in between the isthmus and that straight line which ran from the east to the west sea.

We expect to hear again from Bro. Simon, and will be glad to do so of course. I have one suggestion to make, which may lead to a settlement of this geographical question, for so far as I am concerned, this, I think, is my last on the subject, and that is this, that we submit for decision to the first man he meets which isthmus

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(Panama or Tehuantepec) would be a day's journey for a person to cross, not on a horse, nor in a buggy, nor in the railroad cars, but on foot—"a day's journey for a Nephite." But he shall first tell that person that the narrowest place at the Isthmus of Panama is about thirty miles wide, and at the Isthmus of Tehuantepec about one hundred and forty miles wide. If that person points to Panama, where the sea seems almost to "divide the land," leaving only a "narrow neck, which leads into the land southward, then it would follow that the land of Zarahemla would be in South America, and the the land of Nephi could then very easily be in Peru. WILLIAM WOODHEAD.

Selected Articles.

THE LIFE OF SERVICE.

It is one of the signs to me of how human words are constantly becoming perverted, that it surprises us when we think of freedom as a condition in which a man is called upon to do, and is enabled to do, the duty that God has laid upon him. Duty has become to us such a hard word, service has become to us a word so full of the spirit of bondage, that it surprises us at the first moment when we are called upon to realize that it is in itself a word of freedom. And yet we constantly are lowering the whole thought of our being; we are bringing down the greatness and richness of that with which we have to deal, until we recognize that God does not call us to our fullest life simply for ourselves.

The spirit of selfishness is continually creeping in. I think it may almost be said that there has been no selfishness in the history of man like that which has exhibited itself in man's religious life, showing itself in the way in which man has seized upon spiritual privileges and rejoiced in the good things that are to come to him in the hereafter, because he had made himself the servant of God. The whole subject of selfishness, and the way in which it loses itself and finds itself again, is a very interesting one, and I wish that we had time to dwell upon it. It comes into a sort of general law, which we are recognizing everywhere,—the way in which a man very often, in his pursuit of the higher form of a condition in which he has been living, seems to lose that condition for a little while, and only to reach it a little farther on. He seems to be abandoned by that power only that he may meet it by and by, and enter more deeply into its heart, and come more completely into its service.

So it is, I think, with the self-devotion, consecration, and self-forgetfulness in which men realize their life. Very often, in the lower stages of man's life, he forgets himself, with a slightly emphasized individual existence, not thinking very much of the purpose of his life, till he easily forgets himself among the things that are around him, and forgets himself simply because there is so little of himself for him to forget. But do not you know perfectly well how very often, when a man's life becomes intensified and earnest, when he becomes com pletely possessed with some great passion and desire, it seems for the time to intensify his selfishness? It does intensify his selfishness. He is thinking so much in regard to himself that the thought of other persons and their interests is shut out of his life.

And so very often, when a man has set before him the great passion of the divine life, when he is called by God to live the life of God, and to enter into the rewards of God, very often there seems to close around his life a certain bondage of selfishness, and he who gave himself freely to his fellowmen before, now seems, by the very intensity, eagerness, and earnestness with which his mind is set upon the prize of the new life which is presented to him—it seems as if everything became concentrated upon himself, the saving of his soul, the winning of his salvation. That seat in heaven seems to burn so before his eyes that he cannot be satisfied for a moment with any thought that draws him away from it, and he presses forward that he may be saved. But by and by, as he enters more deeply into that life, the self-forgetfulness comes to him again, and as a diviner thing. By and by, as the man walks up the mountain, he seems to pass out of the cloud which hangs about the lower slopes of the mountain, until at last he stands upon the pinnacle at the top, and there is in the perfect light. Is it not exactly like the mountain at whose foot there seems to be the open sunshine where men see everything, and on whose summit there is the sunshine, but on whose sides, and half way up, there seems to linger a long cloud, in which man has to struggle until he comes to the full result of his life? So it is with self-consecration,—with service. You easily do it in some small ways in the lower life. Life becomes intensified and earnest with a serious purpose, and it seems as if it gathered itself together into selfishness. Only then it opens by and by into the largest and noblest works of men, in which they most manifest the richness of their human nature and appropriate the strength of God. Those are great and unselfish acts. We know it at once, if we turn to Him who represents the fulness of the nature of our humanity.

When I turn to Jesus, and think of him as the manifestation of his own Christianity—and if men would only look at the life of Jesus to see what Christianity is, and not at the life of the poor representatives of Jesus whom they see around them, there would be so much more clearness, they would be rid of so many difficulties and doubts. When I look at the life of Jesus, I see that the purpose of consecration, of emancipation, is service of his fellow men. I cannot think for a moment of Jesus as doing that which so many religious people think they are doing when they serve Christ, when they give their lives to him. I cannot think of him as simply saving his own soul, living his own life, and completing his own nature in the sight of God. It is a life of service from beginning to end. He gives himself to man because he is absolutely the Child of God; and he sets up service, and nothing but service, to be the ultimate purpose, the one great desire, on which the souls of his followers should be set, as his own soul is set, upon it continually. . . .

What sort of Christians are we that go about asking for the things of this life first, thinking that it shall make us prosperous to be Christians, and then a little higher asking for the things that pertain to the eternal prosperity, when the Great Master, who leaves us the great law, in whom our Christian life is spiritually set forth, has as his great symbol the cross,—the cross, the sign of consecration and obedience? It is not simply suffering too. Christ does not stand primarily for suffering. Suffering is an accident. It does not matter whether you and I suffer. "Not enjoyment and not sorrow" is our life; not sorrow any more than enjoyment, but obedience and duty. If duty brings sorrow, let it bring sorrow. It did bring sorrow to the Christ, because it was impossible for a man to serve the absolute righteousness in this world and not to sorrow. If it had brought joy, and glory, and triumph, if it had been greeted at its entrance and applauded on the way he would have been as truly the consecrated soul that he was in the days when, over a road that was marked with the blood of his footprints, he found his way up at last to the torturing cross. It is not suffering, it is obedience; it is not pain, it is consecration of life. . . .

It is not your business and mine to study whether we shall get to heaven, even to study whether we shall be good men; it is our business to study how we shall come into the midst of the purposes of God, and have the unspeakable privilege in these few years of doing something of his work. . . .

There is one word of Jesus that always comes back to me as about the noblest thing that human lips have

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ever said upon our earth, and the most comprehensive thing, that seems to sweep into itself all the commonplace experience of mankind. Do you remember when he was sitting with his disciples at the last supper, how he lifted up his voice and prayed, and in the midst of his prayer there came these wondrous words, "For their sakes I sanctify myself, that they also might be sanctified"? The whole of human life is there. Shall a man cultivate himself? No, not primarily. Shall a man serve the world, strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and instantly he is thrown back upon his own life. "For their sakes I sanctify myself, that they also might be sanctified."

I am my best, not simply for myself, but for the world. My brethren, is there anything in all the teachings that man has had from his fellow man, all that has come down to him from the lips of God, that is nobler, that is more far-reaching, than that?—to be my best, not simply for my own sake, but for the sake of the world into which, setting my best, I shall make that world more complete, I shall do my little part to renew and to re-create it in the image of God. That is the law of my existence. And the man that makes that the law of his existence neither neglects himself nor his fellow men, neither becomes the self-absorbed student and cultivator of his own life upon the one hand, nor does he become, abandoning himself, simply the wasting benefactor of his brethren upon the other. You can help your fellow men, you must help your fellow men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be. . . .

I have tried to tell you the noblest motive in which you should be a pure, an upright, a faithful, and a strong man. It is not for the salvation of your life, it is not for the salvation of yourself. It is not for the satisfaction of your tastes. It is that you may take your place in the great army of God and go forward, having something to do with the work that he is doing in the world. You remember the days of the war, and how ashamed of himself a man felt who never touched with his finger the great struggle in which the nation was engaged. Oh! to go through this life and never touch with my finger the vast work that Christ is doing, and when the cry of triumph arises at the end, to stand there, not having done one little, unknown, unnoticed thing to bring about that which is the true life of the man and of the world, that is awful. And I dare to believe that there are young men in this church this morning who, failing to be touched by every promise of their own salvation and every threatening of their own damnation, will still lift themselves up and take upon them the duty of men, and be soldiers of Jesus Christ, and have a part in the battle, and have a part somewhere in the victory that is sure to come. Don't be selfish anywhere. Don't be selfish, most of all, in your religion. Let yourselves free into your religion, and be utterly unselfish. Claim your freedom in service.—*Phillips Brooks.*

Conference Minutes.

WEST VIRGINIA.

Conference convened with the Union Grove branch, August 26, 1893; D. L. Shinn president, J. B. Russell clerk. Branch reports: Clarksburg 29, Fairview 34, Cabin Run 23, 3 baptized, Wayne 35, Mount Zion 20, Union Grove 53, 1 baptized. Elders reported: D. L. Shinn, J. Brown, J. L. Williams, J. Carpenter. Priests reported: G. H. Godby, W. R. Odell, C. Moore, and B. Beall. Teacher M. V. Hickman. Deacon F. M. Jeffries. The district officers were reëlected to serve for another term of six months. Report of Bishop's agent, B. Beall: August 24, 1893, receipts $80.00, disbursements $79.00; balance in hands of agent $1.00. Report audited and approved. A motion was adopted by the conference, that the branches defray the elders' traveling expenses. Preaching by Elders D. L. Shinn, G. H. Godby, and J. Brown. Priest G. H. Godby was ordained to the office of an elder. Conference adjourned to meet with the Mount Zion branch in February, 1894.

NORTHWESTERN KANSAS.

Conference convened with the Goshen branch, August 19: C. R. Duncan president, H. Resch secretary. Elders present: H. A. Stebbins, J. T. Davis, G. W. Shute, C. R. Duncan, A. Kent, G. W. Beebe, R. W. Davis, H. Hart, M. Smith; Priests, V. F. Rogers, H. Resch, S. C. Andes, A. J. Hager; Teachers, H. P. Curtis and J. W. Beringer. H. P. Curtis was ordained to the office of an elder; Deacon, Peter Sannaman. Bishop's Agent, A. Smith, reported: Receipts $76.35, expenditures $54.53, balance $21.82. Audited and found correct. Branch reports: Blue Rapids 63, Goshen 49; Cuba report referred back for correction. Homestead, Elmira, and Twin Creek branches not reported. Tent committee reported: Receipts $110.95, expenditures, for tent $90, sundries $20.12, balance 83 cents. Report accepted, committee discharged. It was decided to hold another reunion next year and a committee of arrangements was appointed; viz., Zelona Smith president, H. Resch secretary, J. W. Beringer treasurer. Adjourned to meet with the Elmira branch, in Mitchell county, Saturday, November 18, 1893. At the close of conference the meetings were continued over Sunday, August 27, as a reunion camp meeting and the various meetings conducted by the ministry above-named. Fourteen persons were baptized during the meetings, H. P. Curtis and H. A. Stebbins officiating. Others, we think, are believing and will ere long obey. The meetings were enjoyed by all who attended. A good feeling prevailed throughout the reunion, and a good impression was made on those who came to see and hear.

SPRING RIVER.

Convened as per adjournment, with the Pleasant View branch, Cherokee county, Kansas, June 23, 1893, at eight p. m; E. E. Bradley president Brn. R. Bird, Z. M. Richards, and C. Randall were appointed a committee on credentials who reported: Weir City 10, Webb City 20, Angola 10, Pleasant View 19, Columbus 8, Keighly 4; total 71. Reports of branches: Webb City 120, gain 10; Pleasant View 112, absent 37; Angola 57; Weir City 55, gain 6; Columbus 47, gain 1; Keighly 19, gain 2, absent 2; net gain for last term 18. Reports of ministry: J. Caffall, I. N. White, D. S. Crawley, A. C. Hart, C. Severene, T. Entwistle, J. R. Ross, R. M. Maloney, W.S. Macrae, G. W.Hobart baptized 2, E. E. Bradley, Z. M. Richards, A. H. Herke baptized 3, W. F. Clark, W. Francis, T. S. Hayton. Priests reporting: H. Havey, C. Randall, W. Bath, Z. Decker, T. R. Ross. Teachers: E. Llewellyn; total 21. Bishop's agent's report: On hand last report $10.94; collected in the district $64.35; disbursements $73; balance $2.29; audited, found correct. Report of district secretary read. District treasurer reported no funds on hand. Resolved, that the president of each branch in the Spring River district shall act as a committee and confer with his members in regard to dividing the district as suggested by the missionary in charge, and report at the next conference. The term of office for district officers to be six months. Committee on reunion location reported that two and one half miles north of Sherwin Junction, Cherokee county, Kansas, a location could be had free, in a grove where there is plenty of water and down-wood. Report accepted. The following brethren were appointed a committee to make arrangements for reunion; viz., Vestervelt, Taylor, McCaul, Randall, W. Lees. E. E. Bradley was chosen president, A. H. Herke secretary, and Z. M. Ross district treasurer. The president chose as assistant, W. S. Macrae. Preaching by R. M. Maloney, I. N. White, and W. S. Macrae. Two were baptized by I. N. White. Adjourned to meet with the Columbus branch at Sherwin Junction, Cherokee county, Kansas, October 13, 1893; two days preceding the camp meeting two and one half miles northwest of Sherwin Junction.

N. B.—To avoid conflicting with other reunions, it seemed good in the judgment of the district president to change the time of conference and camp meeting to September 29, 1893.

SHEFFIELD.

Per resolutions of the Manchester and Birmingham conferences releasing Sheffield and Claycross branches; to be organized into a district, in answer to the call of President Griffiths the members of said branches assembled in the Saints' chapel, Sheffield, July 29, at three p. m. The meeting was called to order by Elder G. T. Griffiths who, after the singing and prayer, delivered an appropriate address upon the nature of the business to be done. The following brethren were elected officers of the new district. Elder J. Austin president, Elder Samuel Platts vice president, Priest F. Beaumont secretary, Priest Simon Holmes financial secretary. The following resolutions were adopted: That we adopt the Book of Rules. That the district be named the Sheffield district. That Brn. Austin and Platts be a committee to consult with the presidents of the Manchester and Birmingham districts to decide the boundary lines. That the whole of the priesthood of the district have voice and vote in the conferences. That the district officers be elected annually. That this conference adjourn to September 2 and 3, 1893, for further business, etc. Saturday night at eight o'clock preaching by Elder G. T. Griffiths. Sunday, prayer meeting at 9:30, Elder H. Hoole in charge. Preaching at 10:30 and 6:30 by Elder G. T. Griffiths. Officers present: 1 apostle, 4 elders, 5 priests, 1 teacher. A good degree of the Spirit was manifest throughout all the services, with a fair attendance and marked attention, especially on Sunday evening when a good gathering of Saints and friends assembled to hear an excellent address by Elder G. T. Griffiths, thus completing an enjoyable time.

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Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report.....			$972 98
By O. D. Johnson, agent.			
Sr. Jennett Lewis, Bandera, Tex.			1 00
J. W. Holt,.....	"	"	1 00
Virginia Hay,.....	"	"	1 00
R. E. Love,.....	"	"	1 00
W. H. and M. C. Davenport,.....	"	"	1 00
By Wm. Leeka, Agent.			
Sr. Sarah Hills, Tabor, Iowa.....			8 00
Sr. Nettie Green, " "			2 00
By James Kemp, agent, Colo.			
Sr. Mary Schmutz, Denver, Colo.			5 00
By Sr. Edith Wren, Middletown, Ohio.			
R. B. Jones, Middletown, Ohio...			1 00
A. D. Yingling,...	"	"	1 00
W. H. Countryman,	"	"	1 00
F. Ramsey,.....	"	"	1 00
E. A. Wren,.....	"	"	1 00
Bro. and Sr. C. N. Hutchins, Meadow Grove, Neb.....			1 00
A Brother, Sioux City, Iowa.....			2 00
L. A. Lyon, Prairie City, Mo.....			2 00

CHANGE OF MEETINGHOUSE.

The Saints in Denver have removed from Euclid Hall to church, corner 26th and Lawrence Streets. Preaching at 2:30 and 7:30 p. m.; Sunday school at 1 p. m.; prayer meeting Wednesday night; Zion's Religio-Literary Society meets Friday night.

REUNION ACCOMMODATIONS.

Arrangements have been made by the reunion committee at Logan with Bro. William Goreham to keep a boardinghouse on the camp ground the same as last year, only he says he will make calculation to keep more persons than last year. The arrangements at the hotels and among private families are the same as last year; price $3.50 per week, board and lodging.

W. R. DAVISON, Sec. of Committee.

CONFERENCE NOTICES.

Conference of the Northern Nebraska district will meet at the Platte Valley branch, near Valley, Nebraska, September 22 at 7:30 p. m. All wishing to attend please govern themselves accordingly. The branches will please see that statistical reports are forwarded in time.

G. M. L. WHITMAN, Pres.
JAMES HUFF, Sec.

Conference of the Northeastern Kansas district will be held at Fanning, Kansas, September 16 at ten a. m.

J. BAILLIE, Sec.

Conference for the Southern California district will convene at San Bernardino, at the Saints' church, at ten o'clock a.m., October 20.

D. S. MILLS Pres.
W. M. GIBSON Ass't.

The Far West district conference will meet on Friday, September 22, with the Kingston branch, Kingston, Caldwell county, Missouri. Friday will be devoted to the Sunday school work, and it is hoped that every school in the district will be represented by its delegates. Come up ye teachers, and exchange thoughts, that you may be the better qualified for your tasks. We hope this in many respects will be a grand conference. "Come up to the Kingston conference," was the admonition. We hope to see a full representation.

In bonds,
T. W. CHATBURN, Pres.,
C. P. FAUL, Sec.

The Western Wisconsin district conference will convene at Bradtville, Grant county, Wisconsin, September 30 and 31, commencing at 10:30 a. m. All are cordially invited to attend. We expect to have all the officials present with their reports; also branch reports in full. Come one and all, and let us have a good time.

A. L. WHITEAKER, Pres.

NOTICES.

To Scattered members of the Lamoni branch:—"The priest's duty is to . . . visit the house of each member," etc.—D. C. p. 96. In harmony with the above injunction, I, with my associates, have labored; but owing to the scattered condition of our members we have not been able to do our work satisfactorily. Our branch records show a membership of over nine hundred, and probably five or six hundred are living in this vicinity, the whereabouts of a good many of the rest being unknown. In order that I may correctly report the condition of the branch to our monthly meetings, I sincerely request all who have ever belonged to this branch and are not positively sure they have received letters of removal, to write me, stating how they are getting along and their whereabouts; also give the name of the nearest branch to which you are now living.

F. M. WELD, Presiding Priest.
LAMONI, Iowa, September 4, 1893.

The presidents of the different branches of the Northwestern Kansas district are requested to act or appoint a committee in their respective branches, to solicit funds for the purpose of defraying the expenses of the reunion to be held in 1894. Time and place will be announced in due time. Please remember this request and make an effort in this direction, that nothing be lacking to make the next reunion a success in establishing the work of the Lord in this district. Send the amount collected to J. W. Beringer, Box 21, Belleville, Republic county, Kansas.

Respectfully,
ZELONA SMITH,
HENRY RESCH,
J. W. BERINGER,
} Committee.

C. B. & Q. R. R.

Excursion rates to county and district fairs: Leon, September 20–23; Mt. Ayr, September 12–15; Ridgeway, September 5–8. One and one third fare for round trip.

For harvest excursion rates, dates, etc., apply to local agent C. B. & Q.

Republican State convention at Des Moines, August 14–16. Democratic State convention, August 21–23. One and one third fare for the round trip.

C. B. AND Q. R. R.

Special World's Fair rates *via* Burlington Route. Round trip rate $13.64; good for thirty days. Special one way fare $7.50.

For further particulars, address or call on local agent, C. B. & Q.

BORN.

JOHNSON.—To Bro. Nels and Sr. Mina Johnson, a son; born at Stevensville, Montana, May 18, 1893, and named Marion Fred; blessed July 23, 1893, by Elders Gomer Reese and J. Jamison.

ANDERSON.—To Bro. and Sr. John E. Anderson, Nebraska City, Nebraska, October 23, 1893, a daughter. Blessed December 6, 1892, by Elder P. C. Peterson, and named Emma Helene.

RASMUSSEN.—At Beatrice, Nebraska, April 19, 1893, to Bro. Michael Rasmussen and wife, a son, and named Arthur; blessed June 18, 1893, by Elder F. T. Chatburn.

DIED.

ROSE.—At Blaengarw, Glamorganshire, Wales, David John, son of John and Jane Rose, aged 7 months; interred in Ponty Cymmev cemetery, June 23, 1893. Funeral was conducted by Elder J. D. Jenkins, assisted by Adolphus H. D. Edwards.

KRIEBEL.—At Vale's Mills, Ohio, August 30, 1893, of typhoid fever, Lizzie P., wife of Mr. James B. Kriebel, and daughter of Mr. Harvey and Sr. Virginia Westfall, aged 24 years, 3 months, and 11 days. She was baptized June 15, 1885, by Elder James Moler. After taking care of her husband who was taken with typhoid fever, she was taken with the same disease; her illness lasting only about three weeks. She was loved by all who knew her. She had been married to Mr. Kriebel only about eight months. Truly, the blow to husband, relatives, and friends is a great one. Funeral sermon was preached at Mount Carmel (U. B.) Church by Elder Hiram E. Moler, assisted by Elder S. J. Jeffers.

TRUMAN.—At Lamoni, Iowa, August 21, 1893, Bro. George Alvin Truman. Deceased was born in Fulton, Illinois, April 2, 1851; he was baptized December 12, 1875, and continued in the faith till death came and severed the thread of life. He was the last one of the family. He was married to Sr. Victoria Buckingham, September 13, 1885, whom he leaves with three children to mourn their loss. Funeral conducted by William Anderson, sermon by T. J. Bell.

ALLEY.—At the home of his mother, Jaffa, Palestine, July 19, 1893, William, son of Zebediah and Abigail York Alley, aged 32 years, 5 months, and 12 days. He was born in West Jonesport, Maine, United States of America. He had been ill and ailing for the past two years and a half, but was getting well when he received a sunstroke which caused his death. He leaves two children, a daughter and a son. He was not baptized, but wished to join the Reorganized Church. His trust was in God through the atonement of Christ. This, to his memory, by his distracted mother.

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

JENSEN.—At the home of his son-in-law, Bro. Rasmus Petersen, Paradise township, Crawford county, Iowa, August 31, 1893, Lawrence Jensen, aged 88 years and 1 month. Deceased was born in Djutny, Denmark, August 1, 1805. He was a member of the Lutheran Church. Some children, besides several grandchildren and other relatives and friends, were present at the funeral services, which were held at the home by Elder John Pett.

MCCONNELL.—At the home of her father, Bro. William Gaugh, Galland's Grove, Iowa, August 16, 1893, Sr. Polly Ann M. McConnell, after a lingering illness from consumption, which she bore patiently, having, as she many times said, no fear of the change to come, but a bright hope and an assurance of a place with the sanctified ones in the paradise of God. Deceased was born May 2, 1841, at St. Charles, Missouri; was baptized October 9, 1887, by Bro. Ingvert Hansen. She leaves a father, one son, and two daughters to mourn her departure. Many relatives, brethren, and friends were present at the funeral services, which were held at the Saints' church, Galland's Grove, by Elder John Pett.

ITEMS OF INTEREST.

The Czar has replied to the presence of the Kaiser at Metz, accompanied by the son of the King of Italy, by sending a Russian fleet to Toulon, and he has selected, in order to officially announce his decision, the same day that the enemies of France had fixed on for their hostile manifestation at Metz. The Russian fleet will arrive at Toulon, October 13. President Carnot will go to Toulon to receive it, and the officers of the Russian squadron will come to Paris, where they will have an enthusiastic reception.

The decision of the Czar is of great importance, as it proves to Europe that the Franco-Russian alliance is an accomplished fact,

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and that the reason why the maneuvers of the Russian fleet thus follow the maneuvers of the German and Italian army is because all the arrangements are now completed in order that the Russian army may be able to join hands and march with the French army when war is declared, an eventuality which, while it is not exactly imminent, is one of the possibilities of the near future to which European diplomatists cannot shut their eyes.

METZ, Sept. 4.—The special train bearing Emperor William and the Crown Prince of Italy arrived on Sunday morning. Waiting at the station to receive the Emperor and his guests were the Grand Duke of Baden, the Regent of Brunswick, the Princess of Bavaria, Chancellor von Caprivi, and other high officials. Immediately after alighting at the station, the imperial party proceeded to the military field service, which was held on a vast plain, consisting of the whole Sixteenth Army Corps. After this the Emperor entered Metz by the gate leading to the Parisene strasse. He was formally welcomed to the city by the municipal authorities and groups of maidens dressed in white and school children carrying flowers. The imperial party then proceeded to the Place Esplanade to watch the march past of the troops. The Emperor wore the uniform of the Garde du Corps, and the Italian Crown Prince that of a Hessian Hussar. The march past was a brilliant spectacle and was witnessed by enthusiastic crowds.

Prince von Hohenlohe, the Governor-General of Alsace-Lorraine, accompanied the Emperor to Uruville. The Emperor decorated the Prince with the crown of the Order of the Red Eagle.

In the course of his reply to the Burgomaster's speech of welcome on entering the city, Emperor William said Metz and its army corps formed the corner stone of the military homes of Germany, and were destined to safeguard the people of Germany and the whole of Europe, and that it was his firm purpose to maintain peace. At the conclusion of his reply he presented the Burgomaster with a massive gold chain of office.

The President of the Lorraine Diet also made a speech of welcome. The Emperor made a short reply, which was received with ringing cheers. The streets of the city were thronged with countless sightseers throughout the day.

PARIS, Sept. 4.—The comments of newspapers on the entry of the Emperor of Germany into Metz are extremely bitter. The act is regarded as one that France will not forget, though it was made at the head of a calm gathering.

METZ, Sept. 6.—Emperor William was entertained last evening at a banquet by the municipal authorities of Metz and the high officials of Lorraine. In his speech he thanked the people of Lorraine for the cordial welcome which they had given him and their repeated demonstrations of loyalty which they had made during his sojourn at Urville. Metz, he said, had shown itself to be especially devoted to the Emperor and the empire. By their enthusiasm in the last few days the people of Lorraine had given proof that they were happy in belonging to Germany. The unity of Germany insured the keeping of the peace. Lorraine would forever remain German, protected by Germany and the German sword.

VICTORIA, B. C., Sept. 6.—The *North China Daily News* of August 2, received by the steamship Empress of China yesterday, contained the following note from Hankow under date of July 29: News has arrived of the destruction by a mob of the Roman Catholic chapel in the town of Genkianwakana, about one hundred miles west of Hankow. The foreign priests in charge escaped to the neighboring town. The affair happened on the 25th ult., and the French Consul is inquiring into the circumstances.

Japan has during the last month experienced fires and earthquakes. The former, August 16, reduced to ashes the entire village of Iyenokami, in Tamba Province, and caused the loss of sixty-four lives. The village of Hontonkri, Katami Province, was destroyed twelve days before, one hundred and twenty-four houses being consumed, but fortunately without fatality.

In reply to inquiries of the British Government France has pledged herself to not interfere with the independence of Siam. British interests will be protected by maintaining a neutral zone between English and French territory in Asia.

Rev. Swan, of London, a missionary from Ujiji, has reports from four independent sources of the death of Emin Pasha, the African explorer, all of which agree that he was beheaded by Arab slave traders and eaten by cannibals to whom his body, with the bodies of his Nubian followers, was given.

ST. PETERSBURG, Sept. 6.—The Russian Government has postponed until June next the final transfer of Jews to their assigned places in the Jewish settlement. The Minister of the Interior is empowered to grant delays in certain cases.

BOSTON, Mass., Sept. 2.—A charter was granted to-day for the incorporation of the "Trustees of the Nanking University of China." The purpose for which the corporais constituted is to provide educational advantages for the children and members of the Methodist Episcopal Church in China and to promote higher education there.

GUATEMALA, Sept. 6.—The government, it is reported, is actively promoting the project of the union of the Central American States in order to counteract the work in Honduras and Nicaragua in favor of annexation to the United States or of a protectorate.

LONDON, Aug. 31.—The *Standard's* Shanghai correspondent says the Chinese Government is greatly incensed at France's new demand son Siam. The Siamese envoys are having frequent interviews with Li Hung Chang. It is reported firm instructions have been telegraphed to the Chinese Minister at Paris.

In opening the State telephone between Stockholm and Christiania Saturday, King Oscar said he hoped to counteract the separatist movement in Norway and to strengthen the union between Norway and Sweden. The existence of this movement was the greatest affliction of his reign.

BRUSSELS, Sept. 3.—The bill for the revision of the Belgian Constitution was passed by the Senate, Saturday, by a large majority.

BOSTON, Mass., Sept. 2.—The Portuguese Consul in this city, has received a cable dispatch bringing news of the havoc of a terrible storm in the cities of Harta and Fayal, in the Azores. The message says the city of Fayal, was almost destroyed, many being killed outright, and that the greatest suffering now prevails among the people. A new breakwater, which was being built by the government, and which was almost completed, was swept away, allowing the sea to break on the city with unrestrained fury. The fishermen especially of these two cities are suffering great misery, and a famine is impending. The Consul said a subscription would immediately be started in Boston for the help of the sufferers.

LONDON, Aug. 31.—More than 60,000 miners resumed work in South Wales to-day. Their return to the mines means practically the collapse of the strike in South Wales and Monmouthshire. During their absence from work, all but twenty of the 204 collieries in these two districts have been shut down. Some 40,000 men still hold out in South Wales and Monmouthshire, but their yielding to the terms of the owners is regarded as a matter of only a few days. It is understood that in no case have the men who went back to work to-day obtained the twenty per cent increase in wages for which they struck. The strikers in the English coal districts are greatly depressed.

SAN FRANCISCO, Cal., Sept. 1.—The steamer China, which arrived yesterday from Hong Kong via Yokohama, had quite a number of Jewish exiles on board. The Immigration Commissioner on examination found they were nearly all very poor and wretchedly dirty, and decided to send them back to Japan on the same steamer. Every steamer that will arrive between now and December will bring more of these exiles. They have all been expelled from Siberia; and Kobe, Nagasaki, and Yokahoma, Japan, are swarming with them.

LOS ANGELES, Cal., Sept. 6.—In the United States District Court here, Judge Ross, in the matter of the Chinese arrested under Section 6 of the Geary act, gave his decision that the defendant had failed to register in accordance with the provisions of the sixth section and had attempted to show no excuse therefor. The court found accordingly and ordered that said man be deported. Applications for over one hundred warrants were made subsequent to the decision being rendered.

Troops are held in readiness at Los Angeles and San Bernardino to proceed to Redlands, California, where a mob threatens to drive out the Chinese. The Governor is determined to frustrate the plans of the mob.

Cholera is spreading in Galicia; official reports announce its presence in four more districts. Religious processions, in which thousands of pilgrims take part, have been prohibited in Italian frontier provinces because of the disease.

Discontented shipbuilders in Australia have resorted to the use of dynamite to blow up vessels because of a reduction in wages made by vessel owners. Vessels on shore and at sea have been badly damaged.

In New Zealand the rivers Ripa and Waikat on the north island overflowed their banks, swept away the government railway, and inundated all the towns situated on them. Cattle were drowned by thousands. Business has been suspended and the people are starving. Business was picking up all through Australia and New Zealand when the Alameda left. The banks were beginning to resume business and money was becoming more plentiful.

The United States Senate defeated Senator Morgan's motion for the appointment of a joint finance committee by a vote of 37 to 21. This points to a repeal of the Sherman silver coinage act.

The British House of Lords has rejected amendments to the London improvement bill, thus further straining the relations between it and the House of Commons. It is now attacking the Home Rule bill.

Deaths from Cholera are reported from the Netherlands, from England, and from Italian cities on the 2d inst.

The Governor of Indiana will call out the militia to prevent prize fights in the State, if necessary.

Arrangements were made yesterday to open a spiritualistic college at Liberal, Mo., the first school of its kind ever founded in the world. Prof. D. C. Buchanan of Creston, Io., was chosen President.

BELFAST, Sept. 5.—At the trades union congress in Ulster Hall this morning Samuel Monroe, the new President, spoke at length concerning the labor question in the United Kingdom. He believed, he said, that trade unionism was destined to be an honored instrument in freeing Ireland from the incubus of religious bigotry. He denounced strikes as criminal folly in all cases where the resources of civilization had not been exhausted in efforts to avoid the use of such extreme measures.

The Prince of Naples will accompany Emperor William to the maneuvers at Stuttgart, Sept. 16, and will thence return to Monza.

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THE INSTRUCTOR.

Elder G. T. Griffiths' book, The Instructor, will be on sale about August 1 next. The work, as announced by him, is a compendium of the Faith and Doctrine of the Church.

Forty-three Scripture subjects are presented with evidences from King James' translation of the Bible, Book of Mormon, and the Book of Doctrine and Covenants.

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CITY VS. RURAL CATHOLICS.

THE paper prepared by Mr. M. T. Elder of New Orleans, a staunch Roman Catholic, and read by Mr. Murphy of this city before the Catholic Congress on Wednesday afternoon contained some statements which proved unpalatable to a majority of those in attendance, the dissatisfied ones manifesting their displeasure by leaving the hall during the reading of the paper. Mr. Elder's contention was that the church has no hold upon the agricultural masses, which is sufficient to account for its deficiencies, and that the greatest men of the country are non-Catholic "because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant." Mr. Elder further said:—

"What surprises me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle and of giving taffy around. I am sorry to say that I cannot well join in this enlivening pastime. When I see how largely Catholicity is represented among our hoodlum element I feel in no spread-eagle mood. When I note how few Catholics are engaged honestly in tilling the honest soil and how many Catholics are engaged in the liquor traffic I cannot talk buncombe to anybody. When I observe the increasing power and ascendency of the Jews, when I see the superior vigor, originality, and opportuneness of Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this most Catholic city of the Union, I have no heart for taffy-giving. When I reflect that out of the 70,000,000 of this Nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill, and shop, and mine, and railroad employees, poor government clerks, I still fail to find material for buncombe, or spread-eagle, or taffy-giving."

So far as Mr. Elder's general observation is concerned he is correct, however unpalatable it may have been to the audience. The Catholics have not taken a prominent part in this country as agriculturists. They have kept away from farm land with few exceptions. They are massed in the cities rather than in the country. It is singular that this should be so, since the bulk of the Catholic immigration comes here from agricultural countries. Instead, however, of going to the fields and the farms it clings to the cities. It is the exception, and a rare one at that, when the Catholic immigrant goes to the farm. This may be due partly to the fact that the countries whence they come are Protestant, that no arrangements are made for settling them in masses on the land, and that they dislike to go as individuals into Protestant communities. Whatever may be the reason it is a fact that they stay in the cities. Instead of farming they take to handicrafts and running municipalities. Instead of planting, cultivating, and harvesting they run city finances, collect taxes, disburse money, fill local offices, and dominate politics.

In making this choice they have neglected the discipline, education, and moral influences of the farm and have substituted for them the more demoralizing influences of the large cities where hoodlums are produced rather than strong, robust, honest country boys. There are but few Catholic farmers in reality, except some colonies here and there in Ohio, Wisconsin, and Illinois. Generally speaking, the Catholics are massed in the cities, and to this extent Mr. Elder was correct in his statements. On this point he said:—

"My contention is that we have no hold upon the agricultural masses and that this fact accounts for many of our deficiencies. Why is it that the greatest men of our nation are non-Catholic? It is because the vast majority of these great men are from sturdy rural stock and the rural stock of the United States is Protestant. Let us not whine about prejudice and intolerance, antipopery and secret societies. Let us tell the truth to ourselves. Our inferior position—and it certainly is inferior—is owing greatly, chiefly, almost wholly to ourselves."

Efforts were made here some twenty years ago for Catholic colonization on farms, but without the success hoped for by the enthusiastic projectors of the scheme. Undoubtedly it would be a good thing for the Catholic Church if its members quite generally would cut loose from the city and go into the country and give up the delight of running city governments for the purer joys and more robust practice of running farms and cultivating the soil. It was plain talk that Mr. Elder gave his hearers, but all the same it was truth, though it proved to be unpalatable, as naked truth often does. — *Chicago Tribune*, September 8.

HOW UNCLE SAM PAYS HIS DEBTS.

THE unvarying policy of the Treasury since the close of the war has been that of the rapid extinguishment of its financial obligations, bonded and otherwise. In October, 1865, the Federal Treasury owed $2,807,283,937.55; on July 1, 1880, the great war debt had been reduced to $2,056,674,116; on July 1, 1892, it had been reduced to $931,710,346.

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THE *Review of Reviews* for September is a number of fine variety and timeliness. It epitomizes and synchronizes the whole planet for the month of August, 1893. It discusses the monetary crisis, the silver debate, the tariff outlook, the Bering Sea decision, the French attack on Siam, the progress of the Home Rule bill, the politics of the European continent, various matters at Chicago and the World's Fair and a hundred other timely subjects, the whole number being profusely illustrated with portraits and pictures. A sketch of Engineer Ferris and his great wheel is a singularly readable and attractive article, and Mr. Stead contributes a most noteworthy character sketch of Lady Henry Somerset. There is an illustrated review of the fascinating story of Joan of Arc, the inspired Maid of Orleans and a group of papers on the silver question by professors in the University of Chicago. The "Leading Articles of the Month" are notably well selected, while the "Record of Current Events" gives one a summary day by day of the remarkable course of the recent monetary crisis, and the cartoon reproductions in the "Current History in Caricature" are uncommonly entertaining.

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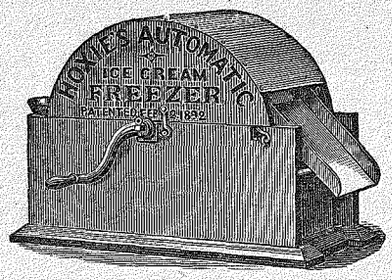

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

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CONTENTS:

EDITORIAL:
Exegesis of Hebrews 6: 1-3.....597
A Practical Problem.....599
Popular Sovereignty in Great Britain.600
MOTHERS' HOME COLUMN:
Helping Hand.....602
Gratefulness.....602
LETTER DEPARTMENT:.....603
South Sea Islands Mission.....603
ORIGINAL ARTICLES:
The Higher Criticism—No. 3.....608
Ancient Americans.....610
SELECTED ARTICLES:
Danger in Canned Goods.....610
CONFERENCES:
Kewanee.....611
Central Nebraska.....611
SUNDAY SCHOOL ASSOCIATIONS:
Northern Illinois and Southern Wisconsin.....611
MISCELLANEOUS:
Donations for Independence Church and Reserve Fund.....611
Conference Notices.....611
Items of Interest.....611

EXEGESIS OF HEBREWS 6: 1-3.

THIS passagd has, in my judgment, been greatly abused. The usual interpretation by which it is made to appear that a Christian must leave behind him the elementary truths of the gospel as taught under the Christian dispensation and go on to advanced ground and teaching, is, to say the least of it, a grave mistake. Thus interpreted, this passage is relied upon to sustain that kind of preaching and teaching to the churches in which what is usually known as "first principles" is left out. In this way infinite harm may result to all concerned. A man can write an epistle without the letters of the alphabet just as easily as he can preach a gospel sermon without the elementary truths of Christianity. Having realized this, I am led to reject the popular interpretation of Hebrews 6: 1, 2, because of its inconsistency.

I am aware of the fact that our translations have been made to conform to the idea of leaving a part of Christianity behind and going on to a higher plane of thought and action. The Living Oracles go so far as to specify that we ought to leave the first principles of "Christian" doctrine. And yet, the fact is that the word "Christian," or its equivalent, does not occur in the Greek text of the entire chapter! And the usually excellent translation by H. T. Anderson, after foisting the word "Christain" into the text, adds the phrase "of Christian instruction," to make out the case! This translation is so "free" that it amounts to a paraphrase only, and the paraphrase is colored by a preconceived opinion. And the fact that good men feel constrained, in order to sustain the popular idea, to force the rendering by substituting Christain for Christ, where the Greek has *Christos* and not *Christianos*, should satisfy any man that there is something wrong.

But to facilitate the examination, we quote the passage entire, as follows:—

"1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

"2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

"3. And this will we do, if God permit."

The difficulty lies in the expression "principles of the doctrine of Christ," usually explained as "first principles" and applied to the divine teaching under the New Covenant. The absolute erroneousness of this interpretation is proved by its absurdity. For instance, how can a man "leave" Christian "faith in God" in order to go on to perfection? or, how can one leave the gospel teaching in regard to the resurrection and the day of judgment in order to become a better Christian? Has not God ordained a continual reminder of these things in the Lord's Supper? Would it not be inconsistent, and therefore contradictory, for the apostle to bind on us the continual remembrance of the death, burial, and resurrection of Christ, and yet advise that these things be left behind? Besides, does not the Apostle Paul, to the Romans, to the Colossians, and elsewhere, refer the brethren back to their covenant with God in baptism as a baisis for his exhortations? Where is the consistency of Scripture if we are everywhere taught to "hold fast the beginning of our confidence firm unto the end," and yet are exhorted to leave behind us the beginning of our faith in God? No amount of explaining can ever make this explanation consistent.

It is well to remember that the Hebrew epistle is written to converted Jews to whom a temptation to go back to Moses seems to have been always present. And a ray of light comes to us from the preceding chapter, where these Jewish brethren are reproved for their failure to comprehend the all-sufficiency of the priesthood of Christ. When, for a time, they ought to have been teachers, they needed that one should teach them again which were the "first principles of the oracles of God." These brethren had received the oracles of God—both Old and New Covenant teaching—and yet were not able to understand what part of these oracles had been done away in Christ. So they needed again to be taught the distinction between the first or elementary lessons of revelation and the abiding truths of the everlasting age.

Passing then, without a break, into the sixth chapter, we suggest that the "first principles of the teaching in reference to Christ," which these Hebrew brethren were to leave behind them, was nothing more nor less than the teaching which had foreshadowed Christ under the law. This they were to "leave" and "go on" to the acceptance of the perfected gospel in Christ. In a word, Judaism was "First Principles," and Christianity is "Perfection!" They were to "leave" this beginning of teaching concerning Christ, and "go on" to the perfected plan of worship as unfolded by him.

Now for specifications. First. They were to leave the "doctrine of baptisms." What baptisms? Let the interested student turn to Hebrews 9: 10. Here Paul declares that Judaism stood only in meats and drinks and divers washings—baptisms—imposed on the Jews until the time of reformation; that is, Christianity. This is sufficient on this point. Here are the baptisms—plural—which were to be left behind when Christianity, the great reformation, came in. They were to leave the teaching concerning these "divers baptisms," and go on to the one Lord, one faith, and one baptism.

Second. They were to leave the "laying on of hands." Incidentally there is such a thing as the laying on of the hands of the eldership in the Church of Christ. But under the law, the laying on of hands was one of the prescribed acts of worship without which no peace-offering, nor any sacrifice for sins, was acceptable. New light will dawn to many of our minds if we will, just here, turn to and read the third and fourth chapters of Leviticus. The third chapter contains the law of peace-offerings. And three times is it commanded, with all the distinctness of statutory law, that the Israelite shall lay his hand upon the head of his offering, and then he was to kill the animal, and the priest should offer it before the Lord. Passing now to the fourth chapter, we have the law regulating sin-offerings. And it is commanded that whosoever sins shall appear before the Lord with an offering for his sins. For the priest that sins, for the sin of ignorance, for the ruler, and for the elders on behalf of the congregation when they sin, it is prescribed that they shall lay their hands upon the head of the various sacrifices which were to be offered for their sins. And the scapegoat was to receive the imposition of hands by the high priest. Laying on of hands was a condition of forgiveness of sins under the law of Moses. Every Jew was perfectly familiar with it. But Paul tells these Hebrews to whom he writes that they must leave off this "laying on of hands," and turn to the sacrifice offered once for all time! As he calls them "babes" in knowledge, he himself undertakes to teach them again which be the "first principles," the mere beginnings of the oracles of God! He exhorts them to leave these [this?] carnal ordinance in favor of the perfected worship of God in spirit and in truth.

Third. They were not to lay again the "foundation of repentance from dead works." "Dead works" are the acts of obedience to a dead law. This is fully brought out further along in this letter, where the apostle says: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works to serve the living God." "Dead works," here, are evidently the acts of worship and duties performed in obedience to the law after it had ceased. While the law was in force, the worship prescribed by it was acceptable to God; but after it was abolished the Jewish forms were dead. But the blood of Christ could cleanse the conscience from even this great blunder of worshiping without authority. So he told them, in the sixth chapter, that they shold not lay again a foundation of repentance from dead works. To worship God by a dead law would furnish matter for repentance. Indeed, there was danger that in their zeal for the law they might apostatize, until it would be impossible to renew them again to repentance, seeing that in so doing they crucified the Son of God afresh and put him to an open shame. See fourth and succeeding verses.

Fourth. As to the resurrection of the dead. No Christian can ever get away from the resurrection of Christ. But these Jewish brethren were to leave the Jewish idea of the resurrection. The resurrection is no longer a "doctrine" only, but an accomplished fact. Instead of looking forward to an undefined hope, as had been done from the patriarchs down, they were to go forward to the acceptance of the resur-

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rected Christ as the only foundation any man could lay. They were to leave the promise and build on the reality.

Fifth. "And of eternal judgment." The justification or pronouncing of blessing from God, when the high priest came forth from within the veil, was one of the most significant decisions ever made by any tribunal. To assembled Israel the judgment unto justification was the crowning glory of their religion. And it was an "eternal" or everlasting judgment, just as the priesthood of Aaron was "an everlasting priesthood." But they were to leave this splendid judgment scene, established through all their generations, and go on to the acceptance of a religion whose High Priest is in heaven, from whence he will return to judge the world. (See chapter 9: 28.)

Sixth. And, finally, they were to leave "faith in God," and go on to perfection. We insist that it is impossible for the Christian, in any sense whatever, to leave his faith in God in order to go on to anything else. The believer cannot leave behind him the faith wherewith he first trusted in Christ. And since the common interpretation cannot be sustained, we freely offer our own. Nor do we feel any the less secure in it because, so far as I am informed, my own pen was the first in modern times to give this explanation of what is confessedly a difficult passage of Scripture. I can understand how a Christian, who had been a Jew, could leave behind him his Jewish faith—his faith as an Israelite—the faith in God that he would fulfill the promise to Abraham. A faith limited in knowledge and modified by "eternal ordinances." Leaving this behind them, they could go on to the acceptance of the perfect faith of Christ. I can see how a man can leave his faith in God as the God of the Old Covenant only. And I can see how he can go on from Judaism to faith in God as revealed in the New Covenant. But I cannot understand how a man can "leave" the faith in God through which he trusts in Christ in order to go on to anything else.

Thus, my dear brother, I have, at some length complied with your request. But as the position assumed is at variance with the commonly received notion, I felt that this much space was due to the reader. And if anyone wishes to argue the case, I shall simply ask him to reread what I have written. If the suggestions here made do not commend themselves to a man's judgment, the probability is that I should never be able to convince him.—*W. B. F. Treat, in Christian Leader.*

The writer of the above exegesis speaks of the passage upon which it is based as being "confessedly difficult," and says: "The difficulty lies in the expression 'principles of the doctrine of Christ,' usually explained as 'first principles' and applied to the divine teaching under the New Covenant."

He recognizes the surpassing importance of first principles or elementary truths by the statement: "A man can write an epistle without the letters of the alphabet just as easily as he can preach a gospel sermon without the elementary truths of Christianity." In order to rid himself and co-religionists of the difficulty involved, he assumes that the first principles spoken of do not refer to Christian doctrine, but to Jewish law, and to sustain his position exclaims: "The word 'Christian,' or its equivalent, does not occur in the Greek text of the entire chapter!" Kind friend, does the word "Judaism," or its equivalent, occur in the Greek text of the entire chapter?

The absence of the word "Judaism" can be just as strongly asserted as that of the word "Christian;" and if the absence of the word "Christian" from the chapter, proves that the principles spoken of are not Christian, does not the lack of the word "Judaism" as truly indicate that the said principles are not Jewish? If the proof is good in one case it is in the other, and in order to successfully maintain that the "first principles" refer to Judaism he must resort to some other mode of argument.

Further, if "substituting Christian for Christ, where the Greek has *Christos* and not *Christianos*," is "to force the rendering," how is it when Judaism is substituted for Christ where the Greek has *Christos* and not *Ioudaismos?* Is not *Ioudaismos* much farther away from *Christos* in meaning and intent than is *Christianos?* To ask the question is to answer it.

Again, if "first principles" are first principles, or elementary truths, what difference does it make what you call them, whether Judaism, Mohammedanism, or Buddhism? If the foundation be removed from a building, the effect is the same whether you call the foundation granite or limestone. It will be observed that the principles referred to are spoken of as "the foundation;" and what will be the effect upon a building when the foundation is removed? Why, it will fall, and, in the words of Jesus, "Great will be the fall of it." If, as stated by the writer, "Judaism was 'First Principles' and Christianity is 'Perfection,'" "a man can write an epistle without the letters of the alphabet just as easily as he can preach a gospel sermon without the elementary truths of Christianity" or Judaism. It would seem that Elder Treat, in trying to avoid Scylla, has run with a full head of steam upon Charybdis.

The exegetist, however, without intending it, has exposed the real ground of his trouble. How are we to account for the fact, that in his eagerness to demolish the construction placed upon these "first principles," he has passed over the first two, repentance and faith, in order to attack in the freshness of his strength and vigor, the principles of baptisms (plural) and laying on of hands?

Is it not fair to presume that it is because the body which he represents ignores these principles in its doctrinal teachings?

Is it not reasonable to conclude that if "baptisms" (of water and of the Spirit) and the "laying on of hands" had place in its "faith and practice" there would have been no necessity for an attempt to refer these principles to a Jewish origin; and the confessed difficulty would have vanished into thin air.

It is hard for a body of people that makes such strong claims to strict adherence to and observance of the faith and practices of Jesus Christ and his apostles to awaken to the knowledge that certain of the principles of his doctrine have been overlooked and neglected; and therefore desperate efforts are made to cover up the weak places in the position the body occupies.

"Incidentally," he states, "there is such a thing as the laying on of hands of the eldership in the Church of Christ." It is cheering to note any small indication of advancement in the confession of truth.

The position was formerly held that the right and power to lay on hands were vested in the apostles alone; but now, our friend concedes the practice to the eldership, though "incidentally." But why incidentally any more than baptism in water, or the Lord's Supper? Think you the Lord will be satisfied with an incidental observance of the ordinances of his house, seeing that he enjoined upon the apostles to teach the disciples "to observe all things whatsoever I have commanded you"? As our reward and condition hereafter are to be according to our works and obedience here, if our works and obedience are incidental, so shall our salvation be incidental also. Sometimes we will be in a saved condition, and sometimes not. It will be just as it happens; there will be no fixed rule about it.

If the ground be taken; that the practice of the laying on of the hands of the eldership was only incidental simply because it is not in every case mentioned in the New Testament where additions to the church are spoken of, it might also be said that faith is only an incidental, because on the memorable, first Pentecost, after the resurrection and ascension of Jesus, there is nothing stated as having been said by the apostles concerning faith, when they instructed the people how they were to be saved; and so of all the principes of the gospel, if the same rule were followed.

If on this ground the laying on of hands can be said to be only incidental, why should the elder and his fellows find fault when the ministers of other faiths take the same ground in regard to water baptism? But we have heard before of doctors not liking to take their own medicine.

Elder Treat labors hard to make it appear that the laying on of hands spoken of in the text had reference to that practiced by the Israelites in regard to their offerings. But the laying on of hands mentioned is, according to his own admission, one of the first principles, one of the elementary truths of Christianity, without which no man can preach a gospel sermon any more than he could write an epistle without the alphabet. It follows, then, that if the elder does

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not preach and practice the laying on of hands in regard to beasts offered in sacrifice, he has never preached a gospel sermon, and cannot until he introduces the ritual of the ceremonial law. He will then be in the condition of the Galatians, whom Paul speaks of as having begun in the Spirit, but attempted to be made perfect by the flesh. Mr. Treat cannot logically avoid this conclusion, and the only way in which he can be relieved from the ludicrous position in which his reasoning has placed him is to honestly confess that the laying on of hands Paul speaks of is, as he says, a principle of the doctrine of Christ, and that, too, without there being any need to go back to the ceremonial law to prove it.

He explains the baptisms (plural) by reference to the Jewish washings (*baptismois* in the Greek text), mentioned by Paul in Hebrews 9: 10, because the limitations of his doctrine will not permit him to recognize the baptisms taught in New Testament Christianity. How much more rational it would be to account for the plural form of the word by reference to the baptism of water and the baptism of the Spirit taught by Jesus and his apostles, than to fall back upon Judaism for the explanation. But, as already observed, the baptism of the Spirit having no place in his faith, he must needs seek elsewhere for the means to harmonize the discrepancy involved in a nonacceptance of a leading principle of the doctrine of Christ.

If the body represented by Elder Treat had accepted the baptism of the Holy Spirit as a cardinal tenet of its faith, together with the laying on of the hands of the eldership, as the ordinance in the gospel economy by which the Holy Ghost is given, and did as a consequence enjoy the Spirit of wisdom and revelation in the knowledge of Jesus Christ, a much better and simpler way to account for the apparent contradiction involved in the passage of scripture under consideration would be forthcoming.

If, as maintained by that body, the inspiration of the Holy Spirit ceased with the apostles of the first century of the Christian era, all the work involved in transmitting to this day a knowledge of the doctrines taught by them and their Master, has been done by uninspired men. As man without inspiration is extremely fallible, liable to err and make mistakes, it was to be expected that the work of copying and translating the Scriptures would be done in an imperfect manner; that mistakes and errors would creep in, rendering discrepancies inevitable. And especially so, when we consider the troublous periods that have intervened between our day and the time of Christ, the persecutions of the early Christians, the bigotry and superstitions of the dark ages, and the heresies and schisms that almost continually distracted the primitive church. In view of all these facts, is it not a wonder that the Scriptures have reached us in such good form as they have? Instead of being surprised at finding discrepancies in the Record, we have reason to be astonished that the faults discernible therein are not more serious than they prove to be.

There is no good reason to presume that the first three verses of the sixth chapter of Hebrews would be more exempt than any other passage of holy writ from the additions and omissions most certain to occur under the conditions described. This being so, it is pertinent to ask, Is there any satisfactory way of determining whether any additions and omissions have happened in regard to these verses. The fact that the apostle is here endeavoring to make simple and plain the way to Christian perfection, and the further fact that this "is confessedly a difficult passage," when the purpose of the apostle requires that it should be a very easy one, are strong presumptions that there is something wrong about it as it stands in King James' version.

The word of the Lord as originally given was a lamp unto the feet and a light unto the path, but this passage as it here stands seems to be a source of confusion and darkness; and if strictly construed is misleading. In our extremity where shall we go for the needed light? Can we do better than to say with Peter as he addressed his Lord, "To whom shall we go? thou hast the words of eternal life"? When Moses, under the excitement caused by his discovery of the idolatry of the Israelites, broke the tables on which were written the law of God, the Lord again wrote and restored to him the Decalogue. And when in fulfillment of Isaiah 24: 5 the inhabitants of the earth had transgressed the law, changed the ordinance, and broken the everlasting covenant, the Lord again restored and corrected that which had been mutilated. Among other corrections made was that of the passage under consideration. As restored by the Lord it reads, "Therefore *not* leaving the principles of the doctrine of Christ, let us go on to perfection;" etc., thus making perfect harmony with the rest of the apostle's teaching. The restoration of the little word "not" to where it evidently belongs, at once removes the difficulty under which Elder Treat has so arduously labored. This restoration is the work of the Holy Spirit whose inspiration Elder Treat and his kind say we have now no need of; but no better evidence can be had of the present necessity of the Spirit's inspiration than the futile attempt of the elder to give a satisfactory exegesis of these little verses.

A PRACTICAL PROBLEM.

REV. J. G. INGALLS of Woodlawn Park Presbyterian church, Chicago, recently made an effective plea for the poor before his congregation. He graphically portrayed the conditions of the poor, whom he had visited, giving a detailed account of the homes of the poverty-stricken. This was supplemented by exhibits of their food supplies—hard, black bread, which he tried to break on the pulpit corner, and which sounded like chunks of wood as he threw it on the floor; this the poor came for miles to obtain. As a result of the sermon much practical sympathy was aroused and money and supplies were liberally contributed by the congregation. Another Presbyterian church in Chicago—its name we fail to recall—has been converted into a relief and food station for men, women, and children during the week, the usual religious services being held on Sunday.

It is worthy of note, this practical feature of religion manifested in love for the poor and unfortunate. Such exhibitions of the divine in human nature do much for Christianity by developing and preserving faith in God and man among many who in poverty and unfavorable life conditions feel that they have little to hope for, hence need sympathy and teaching and the inspiration of faith. None the less are those blessed who love and sympathize with the poor. Nothing in the life of the Savior is grander and more touching than his love and compassion for the needy and unfortunate, his exhibitions of the tender love of God. They best live the divine life, they live nearest to God, who in love seek to lift up their fellows. While we teach the principles of the gospel, so necessary to the needs of the creatures of God everywhere, let us not forget the practical exhibitions of its spirit, for theory alone never saved anyone. Principles are but taught that they may be practiced. Living in them and by them is essential to their assimilation. It is by actual experience, demonstration, use, that principles of truth are absorbed by men and women, who are thereby transformed in spirit and character by the natural process of experimental, real education. The law is thus written upon the heart and engraved in the mind—indelibly, and the nature of the disciple thus becomes exalted—he becomes a "partaker of the divine nature:" "Let us not love in word, *neither in tongue only*, but in deed and in truth." "He that loveth not knoweth not God, for God is love." "If we love one another, God dwelleth in us, and his love is *perfected* in us."

"Every word of God is pure" wrote the Psalmist, and here is an intensely practical question for us as individuals and as a church. If we are to repre-

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sent the Father and the Son and the truth to the world, it is evident that it cannot be done unless the Spirit of the apostle's words is received and becomes the actuating force of our lives, unless the high standard indicated and required is reached and maintained. This, we understand, is the end designed in entering the church by baptism. When the church attains to that degree of love, and the harmony of love based on the observance of the letter and the spirit of the law, by its membership will the light of Christ be manifested to the world and his cause be vindicated, otherwise it will not be done in this stage of action.

The wonderful diffusion of light and knowledge, the closer acquaintance and inter-communication of nations, and the growing desire for knowledge of every kind, are some of the forces at work and the prevailing conditions by which bigotry and prejudice are being swept away, making possible the dissemination and reception of the truth—the truth complete—of all its phases. There is a famine for the truth in the lands where the gospel has not yet been preached. Intelligent, sympathetic, broad-minded men and women among races and nations—almost without exception—are looking anxiously for light and comfort, for a proper product of truth—a church that will in both teaching and practice reveal the truth. Truth in its very nature must reveal itself both in stated principle and actual results. Truth is force, power, necessarily so; it asserts itself by its supreme triumph over error, thus demonstrating its character; it is the exhibition of divine perfection in contrast to and in supremacy over the evils and false systems and narrow notions prevalent in the world. It is broad, it is high, it is deep; it is eternal because it is correct and complete.

We hope to see the church individually and collectively realize and work out the broad and exalted scope of its mission, thus meeting the demands made upon her in the important and responsible position in which she is placed. The hastening time has come and practical love and work for the cause is the duty of the hour. Work must be thoroughly, correctly done, not in haste, nor unintelligently. Careful, prudent, abiding work only will stand. We have learned from the past as we learn in the present that intelligent, painstaking labor is the only guarantee, the only means of spiritual and temporal education and attainment; the hastening process can only be facilitated by such natural methods of work.

The practical work upon which alone success can be realized is the faithful performance of personal duty and the maintaining of the good name and best interests of the church in all her local organizations. Power for good and the blessings of God come from above, hence necessarily require a stepping up process to obtain them.

Let us walk in the light and keep our spirits pure.

POPULAR SOVEREIGNTY IN GREAT BRITAIN.

PUBLIC interest in the progress of the principles of self-government—government by the people—has for some time been centered in the Home Rule bill lately passed by the British House of Commons and rejected by the House of Lords. The following cablegram presents the present status of the bill and indicates the probable outcome of its rejection should the House of Lords persist in its foolish obstructing and thwarting of the popular will. Resistance of the demands of the people for their rights may for a time be maintained, but such withholding will only serve to emphasize the correctness and strength of the principles for which the Anglo-Saxon is contending. He has been, not only the advance guard of liberality and progress in politics and religion, he has also been the persistent maintainer and defender of political and religious freedom. He broke the fetters of priestcraft, he has struck the manacles from the hands and feet of the slave; he is the torch-bearer of civilization and liberty.

Government by the people is a problem successfully solved in America and destined to overthrow the so-called "divine right of kings." God is overruling the destinies of men universally. "The dawning of a brighter day majestic rises on the world":—

LONDON, Sept 13.—The circular issued yesterday by the National Liberal Federation is virtually an important ministerial manifesto. The delegation has sent to every federation in the United Kingdom copies of the manifesto, the substance of which is here given: "The rejection of the Home Rule bill by the House of Lords not only marks another stage in the history of the Irish question but has bearings so important to our system of parliamentary government as to call for careful consideration. For seven years Irish home rule has been subject to discussion in the constituencies more full, thorough, and sustained than had ever before been given to any political proposal. In July, 1892, Mr. Gladstone came into power with a clear mandate to deal with the subject."

The circular here briefly summarizes the course of the bill in the House of Commons and the House of Lords and then continues: "The seven years' discussion by the country, the eighty-two days' consideration by the House of Commons, and the definitely ascertained wishes of over two millions of electors are all to count as nothing when opposed to the views of some four hundred Conservative Peers representing themselves alone and for the most part assembled merely by virtue of being the sons of their fathers.

"A little more than a year ago a coercion ministry appealed to the country and was decisively ejected from office; yet Lord Salisbury and his colleagues to-day override the verdict pronounced at the poles and arrogate to themselves paramount authority in the state. The play of various portions of our Constitution which Lord Salisbury has set in motion and the permanent Tory majority in the House of Lords is now pitted against the popularly elected majority in the the House of Commons.

"Addressing the members of the National Liberal Federation at the great Newcastle meeting held two years ago, Mr. Gladstone said: 'If Lord Salisbury's threats are carried out the House of Lords will raise up a question which will take precedence of every other question, because upon that question alone will depend whether the country is or is not self-governing, or whether there is power between the throne and the people that will stop altogether the action of the constitutional machine.' That question is now raised, and the question of mending or ending the House of Lords, which held a subordinate place in the Newcastle program, may before long, as Mr. Gladstone forecasted, displace for awhile all other subjects of reform and cry aloud for vigorous and unflinching treatment. If the House of Lords is faithful to its traditions and practices it will capitulate; if it is not, we of the Liberal party will enter on a fight the result of which we shall not be afraid.

"For the present we entirely reject the Peers' retention of the right to enforce the dissolution of Parliament and look with confidence to the government to go forward with those reforms for which the country waits. The ingrained dislike of the Upper House to all progression had been exhibited this year before the rejection of the home rule bill. How far its members will venture further to flout the popular will remains to be seen.

"To all true liberals the political situation is full of encouragement. The Home Rule bill has passed the House of Commons and has been rejected by the House of Lords. The bill is doubly certain to become law. The ministry is strong, its supporters loyal, and our programme is sound. Our opponents have played their last stake. If we proceed with courage and determination not only will the Irish question be settled, but a real era of reform will be entered upon."

The importance of the manifesto is emphasized by the fact that the National Liberal Federation has always been in closest touch with Mr. Gladstone, who, though his name does not appear in connection with the issuance of the circular, was doubtless aware of its contents before it was issued. All the newspapers publish comments on the manifesto, printing their articles in prominent places. The Tory organs treat the circular contemptuously and pretend to attach no importance to it.

The *Star* (Radical) publishes its comment under the caption "The Bugle Note." In the course of its article it says that the democracy has been longing to come to close quarters with the tyrants whom they have tolerated so long. In this sentence is condensed the radical opinion of the whole country.

EXTRACTS FROM LETTERS.

Bro. H. E. Moler was at Hemlock, Perry county, Ohio, September 7, whence he wrote:—

Bro. H. R. Harder and myself are holding forth at this place in our gospel tent. This is a new place, there having never been any preaching here before. We have held seven meetings to this date, and the interest is good. We will continue as long as the interest continues.

Bro. R. J. Anthony in ordering tracts for the Rocky Mountain mission wrote from Pleasant Grove, Utah, September 6:—

I expect to be at Price Station, Utah, the 14th inst. After writing from Malta, Idaho, the interest increased until we felt considerably encouraged, and hope for good results. Times are very hard in Utah. It is almost

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impossible to get a dollar; if I did not have a team to travel with I would be tied up for sure. Bro. Hansen keeps moving and baptizing a few. It seems as though the Scandinavian people are all we can reach here at present. I am going to Castle Valley to operate, a new place, to see what can be done. Bro. Hansen is on the Sevier, two hundred miles south. Bro. Etzenhouser is in the city; Bro. H. O. Smith is at Salmon Falls on Snake River. I hope Brn. Robinson and Lee will be able to reach us soon.

EDITORIAL ITEMS.

WE summarize a number of letters sent us by faithful brethren in the field, regretfully too, because we like always to give the laborers space to state their experiences and give to the Saints the prospects and results where work is being done. We trust the brethren will not cease to write again if at any time our space may not permit insertion of all letters.

Bro. A. C. Barmore was at Augusta, Indiana, August 29. He had been in the field constantly since July 3. When not preaching he had labored privately, talking, singing, traveling from place to place and mingling with the people. He had preached at Bristow, Adyeville, Lamar, Lake, and Selvin. At all the places named he had been well received and given a hearing. Results were satisfactory.

Bro. C. A. Parkin, of San Francisco, California, is renewed in confidence in God and confirmed in the truth as he exerts himself in its interests. Labor for the cause brings to him increasing evidences of its divinity. It is by walking in the Spirit that the things of the Spirit—the purposes of God and the principles of truth—are disclosed to the disciple, to the one who is looking toward it. The degree of progress in divine life is proportionate to the effort made. "No excellence without labor," is as true of spiritual as of temporal things. It could not be otherwise. It will be well for us all to keep in mind the thought that we shall never inherit what we have not labored for. The "right" to the tree of life is based upon a doing of the commandments. The men and women who are constantly at work in the faith are those who are continually growing in the truth.

Bro. E. T. Atwell secured the insertion of a double column article defensive of the faith in the Rockville, Mo., *Reflex* of September 7. Bro. Atwell has been preaching at Rockville.

Sr. E. J. Green, of Onslow, Iowa, commends the tent work done at Center Junction by brethren of the Des Moines district, already referred to.

Bro. T. H. Moore, of Providence, Rhode Island, works in the Sunday school cause at Woodville, near by. Srs. Gondolf and Briggs, also Bro. and Sr. Smith and Bro. and Sr. Lipett, attend from adjacent points and teach the children who come, some of whom from families not in the faith will evidently carry home its truths. Activity of this kind by sisters and brethren is telling effectually in the interests of the church.

We acknowledge receipt of an invitation and card of admission to the Second Annual Corn Belt Exposition, to be held at Mitchell, South Dakota, September 27 to October 6.

Bro. O. B. Thomas, of the Des Moines district, had been assisting at some points in the Eastern Iowa district by request of Brn. Lambert and Roth. By permission of conference the Des Moines district tent had been used at Center Junction. He reports well of the late conference of the Eastern district.

Elder James Kemp reports the work as onward in Colorado, notwithstanding the close times. He had also visited Antonito and Manassa the stronghold in Colorado of the Utah Church and held several interesting meetings, at one of which Apostle Moses Thatcher of Utah attended. Four baptized into the church.

Bro. F. W. Longwell, Deer Ridge, Lewis county, Missouri, presents his address to the ministry of that field, with a request to call on him and preach.

Chairman Caldwell of the Western Passenger Association has notified Bro. E. L. Kelley that the lines of road composing the association had refused to grant special rates for the Logan Reunion. This disposes of the reduced railway fare question, but the wagon roads are open and free, and it is possible to go by team. So let us have an old-fashioned camp, and a grand one too.

Bro. F. G. Pitt wishes all Saints and friends who visit the World's Fair to attend meetings of the Chicago branch, at Lincoln Hall, No. 70 Adams street, near State; services every Sunday at 2:30 and 7:30 p. m. The leading Chicago Sunday papers contain notices of place and hours of meeting. The Chicago Saints wish visiting brethren and sisters to attend their meetings. They would like very much to meet them.

Bro. F. P. Scarcliff, of Scranton, Mississippi, wrote the 10th inst. inclosing clippings from his county paper, in which are found unsparing denunciations of two Utah missionaries, Elders E. J. Jones and J. M. Phelps, who failed to find one opening for preaching other than at the chapel of the Reorganized Church. Bro. Scarcliff followed them, showing the true faith in contrast to that of the Utah Church. They confessed ignorance of many things, stating that their revelation on polygamy must be wrong in the light of the true faith as revealed and taught in the days of the early church. Bro. Scarcliff regretted the "sufferings, privations, shame, reproach, and almost fruitless efforts they were making." It is evident that if the gospel is to be preached in all the world by the Latter Day Saints the Reorganization must do it. It is widening the field of its operations and is constantly extending its line of organizations.

Bro. Columbus Scott is to meet Elder J. Padgett of the Christian Church in debate at Cainsville, Missouri, September 19. Three propositions, involving the claims of the churches represented by each, and the Book of Mormon, are to be discussed.

Our missionaries to the South Sea Islands and Australia have arrived safely. Their letters in this issue will be read with interest and pleasure by the Saints. Bro. Wells incloses a clipping from an Australian paper which speaks of the "remarkably quick time of the Mariposa, although two days late leaving San Francisco." All were blessed with a peaceful, prosperous voyage.

Bro. Fred M. Smith, formerly of the Herald Office force, went to Iowa City, Iowa, September 15, to attend the State University. We wish him abundant success.

Bro. H. A. Stebbins left Lamoni on the 15th inst. for Fanning, Netawaka, and other points in Kansas to meet with the Saints in conference and do missionary labor.

Bro. R. M. Elvin arrived in on the 15th from Hiteman, Iowa, and other points.

The Reorganized Church of Jesus Christ of Latter Day Saints has been admitted to the Parliament of the World's Religions, Bro. W. W. Blair as its delegate. It is not yet certain that he will be given an opportunity to address the Parliament, but President Barrows has promised to get him in if he can. This President Joseph Smith writes from Chicago under date of September 14. We hope to present our readers with some leading features of this important and interesting religious gathering at no distant day. Indications are that it will accomplish very much toward universal dissemination and recognition of the principles of the Fatherhood of God and the brotherhood of man.

The HERALD readers are furnished an extra amount of matter in this issue by the printing of part of the Items of Interest on the third page of its cover. The HERALD is held open as long as possible that latest important news may be given its readers. It now goes to press on Monday morning, but the purchase of a folding machine, in contemplation, will permit its going to press late Monday, or Tuesday, and the covering and mailing of the issue by Wednesday, as at present.

Do you take the HERALD? The publishing department hopes to see the church organ going into the home of every Latter Day Saint.

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Mothers' Home Column.

EDITED BY "FRANCES."

HELPING HAND.

SR. DORA VICKERY, of Garland, Alabama, sends not only a contribution to help in publishing the Leaflets, but sends with it many words of cheer and encouragement for the workers. She feels the necessity of the work the Leaflets are intended to do, and thinks it an excellent way in which all can help, and she has the evidence that the Lord will bless and prosper the organization.

Sr. Effie A. Benedict, of South Butte, Montana, also contributes for the Leaflets, saying: "I feel a great interest in the mother's work and wish to help all I can in the good move the Daughters of Zion are making. I hope sometime to be a mother and wish to be an intelligent one. I intend sending for 'Hints on Child-training' and keep posted on the work you are doing. May God speed you in good undertakings."

Dear Sister H——: We are glad to have the opportunity of replying to yours of recent date and thinking that perhaps others may be undecided in this matter as you find yourself to be, will write an open letter for "The Helping Hand."

You say, "I do not see that anything more is to be done by the members of the organization, than is to be done by those who have become members of the church. I think that a mother belonging to the church would come far short of discharging her duty as a mother or Saint if she did not teach her children Social Purity—her boys as well as her girls." We wish it was in our power at once and forever to disabuse the mind of everyone, of the mistaken impression that there is anything contemplated in the work it is hoped with God's blessing the Daughters of Zion will be able to do, which is not obligatory upon every member of the church, every follower of Christ, to do. May we say again, as we have before, we believe the gospel covers every good work both on earth and in heaven, and if the work be a good one it is not only contemplated in the gospel, but provision has been made for carrying it out. You say, "I have always tried to teach my children, my boys as well as my girls, for I believe it to be as much of a sin for my boys to go astray as for my girls, and if one should fall, I would feel the shame of my son as deeply as my daughter. I have taught my sons never to say to any girl what they would not want a boy to say to their sister. I believe this is my duty and the duty of every Latter Day Saint."

Amen, is the response which comes from our heart to every word of this. But stop for a moment, my sister, and think. Is this the case in every family of Saints with whom you are acquainted? If so then so far you have no responsibility, but if it happens that you must truthfully answer that you fear it is not, then the gospel makes provision for your calling attention to the need of it in this simple injunction, "Let him that is warned warn his neighbor."

But supposing that you can answer truthfully that all with whom you are acquainted in the church are just as careful in training their families as you are. Does this release you from responsibility? Who is your neighbor? The Jews and Samaritans were bitter enemies and yet Christ taught that the one was the neighbor of the other when placed in a position to *do him good*. The Samaritan responded to the call of the man in need of help, and just so long as there are any in the world who need help which it is in our power to give them, this injunction of warning our neighbor comes home to us, whether that neighbor be in the church or out of it.

Again we find the gospel warrant for the work contemplated in the fact that among the various things "God set in the church" were "helps." "Bear ye one another's burdens," is the injunction of one inspired to teach.

Perhaps you ask, "Do mothers ever feel the need of help in such directions?" It certainly is not a difficult matter for a mother to teach her sons and daughters that they must never take improper liberties with the persons of others nor suffer anyone to take such liberties with them, but there is a teaching which goes deeper than this—a teaching which needs to begin early in life and continue until the subjects of it are strong in virtue and knowledge—strong because they have knowledge and know that the way of *sin is death*. Such will not only be strong to resist, but strong to lend a helping hand to others, and save them from a fate worse than death. A young mother in writing us says:—

"I may be dull of comprehension, but I really don't know how to begin a work of so grave importance. I have four little ones aged twelve, seven, five, and three years respectively, and desire and am trying to have them lead pure lives; but *how* to begin the talk with them concerning the laws of their beings is a puzzle. It is such a delicate subject I feel incapable of broaching it, because I feel that I can't clothe it in proper language to capacitate it to a child's understanding. If you can aid me in the matter I shall be indeed thankful."

This is but one among many ways in which the Daughters of Zion hope to be useful. It is a great work they have undertaken—a long-neglected work, and it has been undertaken none too soon. Be patient with us, therefore, and we promise you that with God's help we will spare no pains that the very best aids which can be furnished to meet the needs of mothers will be given.

GRATEFULNESS.

THE little daughter was sick. The darkened room made the darkness gathering in our hearts more oppressive. How we watched the little face! Would it soon be taken from us? Would the little arms no more cling round our necks, the soft cheek no more press ours? Would those sweet eyes be closed against us—the rosy lips yield no reponse to our passionate caresses? Oh! were we really to go through life with these unutterable longings unsatisfied? How each unfavorable symptom brought a fresh pang to our hearts! Each evidence of the progress of the disease seemed fraught with such dreadful consequences.

And ah! the day they told us our neighbor's little daughter had succumbed to the same disease! Did we *pray?* fathers, mothers, *can* you pray when life and death hang in the balance? *Pray?* Nay 'twas such pleading, such supplication and yearning as never ascended from our hearts before! And God heard, the tender and merciful Father understood our need. He heard; and our loved one was gradually restored to us. Did not each returning sign of health bring us joy? Did we not feel anew the goodness and mercy of God? For had he not held her, the bright, winsome lassie, in his loving arms, half decided to take her to himself? Had he not gazed tenderly at the sweet form, and stroked lovingly the bright head on his breast?

But the anguish wrung from our despairing hearts, pouring from our trembling lips, he heard; and, placing her in our hungry embrace, he whispered, "My children, take her; but remember she is mine, and as you do unto her, you do it unto me. Guard well thy trust; shield her from wrong. The priceless pearl I thus intrust to you, I will claim again; and as I now yield her to thy prayers, spotless, take heed that you restore her to me untarnished." Tender Father! May thy trust in us never be shaken. Thy goodness in placing thy loved child in our care, we long to *appreciate*. When trials are thickest and the tempter appears, be thou very near. Give freely of thy wisdom born of love, thus helping us to be worthy the charge thou hast given us. Dear Savior, inasmuch as thou hast saved the life of this loved child of thine, we wish to dedicate anew that life to thee; and if it lies in our power, or thy power to be manifested through us, her life of service will be a token of our present gratitude to thee.

MAY JUNE.

SAN BERNARDINO, California.

Dear Sisters:—I feel that I am far in the rear, and an earnest desire takes possession of me to work, for there is so much that needs to be done on all sides! But nothing ever will or ever can be done without effort and sacrifice of some kind. I say in my heart, "I will make the effort. I will sacrifice; I will cease to do that which does not profit." But first this and then another thing comes in the way and must be done, and so the time goes. I am inwardly waking up to the fact that the hastening time is upon us, and all who do not hasten will be left behind. Yes, we must hasten even in our daily duties that we may gain a few spare moments in which to write a word of encouragement to others, if nothing more. Not only the tried, the weak, and the scattered ones, but those who are breasting the flood of work that is now rushing on in the church. And if we have not been able to run with the footman, how shall we keep pace with the horseman?

Gospel light is spreading; is increasing. The church publications come to us so full of interest, so fraught with new ideas, and advance moves along the line of march towards the heavenly kingdom that it makes one feel that they must bestir themselves if they would retain the position of a soldier in the "army of the Lord."

While I read and mentally gaze and wonder, feeling sensible of my inability to cope with much that is now being agitated, tears fill

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my eyes and my heart goes out to God in prayer to the ofttimes weary but ever faithful sisters who are leading on, and those who faithfully uphold their hands. These have improved upon the talent God gave them, and have received the promised increase, not to gather that increase to themselves and say, "I have done enough," but adding it to their talent put forth all again and again. How great must be their joy to behold the fruits of their efforts. And could they know the many, many hearts that are cheered, the hungry souls that are fed from time to time through those efforts, their joy would indeed be great. Toil on, faithful ones, yours truly shall be a rich reward.

SISTER EMMA.

[LET us say to Sr. Emma that when those to whom she refers shall have borne the burden and heat of the day, making one tithe of the sacrifice which she, with other faithful ones we might mention, has made for the gospel's sake, then it will be time for her to feel that she is falling behind; but until then (and that time will be long in coming) let it be understood that labor such as is being done by the faithful wives of the elders in the field is the source of inspiration to which other workers must and do turn when discouraged with their own efforts. There are those whose names are often heard, but this is no criterion by which to judge of their usefulness. In the great day of accounts God grant that their hands may not be empty, but may it be found that they too "have done what they could," though it is not given them to do what those others are doing. The Master has need of every one and the time is near when those who are opposing (not wilfully perhaps, but certainly ignorantly) the efforts being made *to do* the works of the gospel as well as *to talk them* will find themselves arrayed against God, for he, the great "I Am," has put his omnipotent hand to this work, and who can stay it? Who?

EXTRACTS FROM LETTERS.

SR. LIZZIE WORTHINGTON, of Waddington, California, writes that she is rejoicing in the work and feels like praising God for his many mercies and blessings. There are but few Saints living in the place, and they only hold meetings once a month, and while it seems a long time to wait they are thankful for the privilege of meeting even that often. They have organized a Prayer Union with four in attendance.

A sister who forgets to sign her name or give her address, mentions some points of interest to all. While her husband does not belong to the church she keeps up family prayers and though not always yet at times he attends. She makes it a special subject of prayer that God would plant the seeds of love in the hearts of her children one for the other and sees the fruit of it in their greater kindness to each other.

Sister N. P. Lacy writes from Shelton, Nebraska, that she stands alone so far as any of our faith are concerned, but the Lord stands by her and has given her many cheering testimonies of his loving kindness as well as the truth of the work she has embraced. She is hoping and praying that some of the elders will come there as she is very anxious that her children should hear the gospel preached, for she feels sure that some of them would obey it. The Lord has shown her in dreams what he would do for them if she was faithful.

HOME COLUMN MISSIONARY FUND.

Amount to date, July 28		$ 4,701 74
L. A. Hartwell, Iowa	$1 00	
Emily A. Lester, Mich	15	
Minnie Nicholson, Io	1 00	
Mrs. D. C. Montgomery, Cal	3 00	
Sr. M. P. Matthews, Iowa	1 00	
Mary Lee. Tenn	1 00	
Mary A. Livsey, Utah	2 50	
Frances Kemp, Col	1 00	
Mary A. Rannie, Neb	30	
E. G. Hodge, Neb	1 00	
Sarah E. Wilcox, Iowa	75	
Eunice Baldwin, Iowa	25	
Olive J. Ames, Cal	25	
M. M. Weldon, Neb	2 25	
Lucy A. Norton, Me	25	
Mrs. Austa Lilly, Neb	4 50	
Alex. A. Ferguson, Mich	50	
Marom F. Johnson, Mont	40	
Lucy Buell, Oreg	2 50	
A. Dayton, Ill	2 00	
Ann Webster, Victoria	2 40	
Priscilla Mantle, Ill	1 00	
L. A. Lyon, Mo	1 00	
		$30 00
Amount to date, Sept. 14		$4,731 74

GOSPEL BOAT FUND.

Amount to date, July 28		$1,409 78
Amanda Taylor, Iowa	$1 00	
Mrs. C. D. Montgomery, Cal	3 00	
Ann Jane Clark, N. Y	1 00	
Jennie M. Leland, Ill	5 00	
Susan Brush, Cal	6 00	
Abbie W. Chase, Mass	1 00	
		$17 00
Amount to date, Sept. 14		$1,426 78

SIN OF OMISSION.

Beside the thing you do, dear,
The thing you have left undone,
Will give you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night?

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time or thought for,
With troubles enough of your own;

The little acts of kindness,
So easily out of mind:
These chances to be angels
Which every mortal finds.
They come in night and silence,
Each chill, reproachful wraith,—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
For beside the thing you do, dear,
The thing you have left undone,
Will give you a bit of heartache
At the setting of the sun.

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Letter Department.

SOUTH SEA ISLANDS MISSION.

ON BOARD "THE TROPIC BIRD." OPPOSITE LIGHTHOUSE, NEAR PAPEETE, July 23.

Bishop E. L. Kelley:—Three weeks yesternight, or at four p. m., July 1, Elders Newton, Gilbert, and I bade a pleasant though tearful farewell to the missionaries for Australia, Elders Gomer Wells and John Kaler, the latter accompanied by his buxom and pleasant bride (his wife of a week, though in no sense weak wife), and to a host of the dear, loving, and warm-hearted Saints of San Francisco and Oakland, whose waving of handkerchiefs, so long as they could be discerned, was answered by the pocket flags we unfurled, which, as they fluttered in the breezes of the bay, fitly represented the fluttering within our hearts, as the saintly interest those we were then leaving took in us not only intensified the responsive interest we felt in them, but reminded us also of the loving "farewells," and the hearty, honest, and earnest "good-bye," and "God be with you" cries of love-inspired brethren and sisters at Ogden, Salt Lake City, Denver, and the host of which you were a prominent part, at Kansas City; but, pardon a husband and a father's weakness, of the dearest of all to the writer's heart, the heart-rending and faltering good-byes of those in whose veins coursed my own blood at Nebraska City. St. Joseph, and Lamoni, and Independence are not forgotton nor indeed ever can be while inhabited by so many of those who seem to have studied how best, yet most delicately, to attest their devotion to me as a fellow worker with them in the glorious cause of human redemption, as dwell there now. Soon as circumstances permit, I will write letters to each place, and more directly state what I wish to say.

Our passage has made clearly apparent to us that if we would *fill* our missions, we must not only learn the Tahitian language, but must be able to grasp at least the rudiments of the French. I have, therefore, after consultation, send an order for six books, five French and one Tahitian, and requested the firm to send the bill in duplicate to you, one bill to be retained by you, and the other to be forwarded to us. On receipt of it we will forward to you the amount you advance. Had we waited to write first for prices and then for books, it would have hindered us three months. I feel sure, therefore, that you will gladly aid us.

We are too late to go in to-night, hence will "stand on and off" until the morning, as we cannot land until our trunks and satchels have been denuded of their excisable merchandise, or we have paid the custom dues for its redemption. We, too, must personally pass inspection by the French M. D. We may answer in doggerel French or in unintelligible English, and endanger quarantine detention; but if the worthy gentleman chances to be with us at our ten o'clock breakfast, and if while he muses as to where we obtained the paint for our faces, hands, and necks, he chances to witness course after course disappear behind our vests in rapid and continuous

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succession, he then detain us from fear of infection, and the government have to feed us for a week, he will, I believe, be in danger of official decapitation.

Our voyage has certainly been under the blessing of Him who holds the winds and waves in his hands, and whose fiat even insensate matter must obey. His mercies are so infinitely superior to our deserts that I have nothing but praise within me to him. After I find how matters stand here, I will write you officially. This is but to announce our arrival here. Love to Sr. Kelley and the children, and to all in the office, from

UNCLE MARK.

PAPEETE, Tahiti, Aug. 1.

Bishop E. L. Kelley, Dear Brother:—Elders Newton, Gilbert, and the writer landed here on Monday a. m., the 25th ult., and I am glad to report that among the many on hand to meet us were a few whites; but more whose countenances are bronzed by the effects of a tropical sun through many generations. Conspicuous among the whites were the countenances of Americans and Europeans, the latter chiefly French, though a few round-faced and ruddy-cheeked English were among them. Then the cheerful countenances of happy and expectant Saints, among whom we were glad to recognize the good countenances of Bro. and Sr. Devore. Neither they nor either of us had ever seen each other before, yet the recognition was mutual, and was evidenced by the waving of hats to each other from ship and from land, and before we were sufficiently near to each other to discern countenances, except as "through a glass darkly." So soon, however, as the gangway plank was laid from vessel to land, our nimble and active young Brother Wilmer ran down the ladder and hastened to the waiting group whose hearty handshaking and friendly cognition of each other demonstrated that we had not been subjects of "mistaken identity." Bro. Newton soon followed, and lastly, the old man himself.

We soon took up our line of march to "Fare Ute" the name given to that part of the island of Tahiti, where the members of the Papeete branch of the church chiefly dwell, and where the neat little chapel stands that is owned by the church here. For a little while we were the welcome guests of Bro. and Sr. Devore. The natives were busy at the house next to them, fitting up a house for our dwelling place. This the owner, Brother Haroatea, vacated, and it was not long before the varied contributions of the kind-hearted natives had supplied us with such of the accessories to domestic comfort as their simple and limited possessions afforded. This done they brought some fish, bananas, oranges, yams, and vis.

Sr. Devore bade us use her stove, and what few cooking utensils she has and also supplied some things that were lacking, this too from her own meager store; and Bro. Gilbert, voluntarily assuming the duties of cook, she instructed him in preparing our first meal from our native produce. The vi was good, the orange was deliciously juicy and sweet, the bananas superexcellent. Americans at home do not know the luscious and juicy sweetness of these fruits, especially as prepared by our excellent cook from Southern Kansas, who has given us bananas stewed, bananas baked *de nude*, bananas roasted *de cover*, bananas fried, bananas *a la mode de nature*, banana fritters, and banana pancake; and if it were not that he will soon have to leave for the island of Niau, it is possible that his inventive genius would formulate some other methods of preparing the few very excellent fruits which our kind Father has made indigenous to the soil and climate of this tropical Eden.

We left San Francisco on the 1st ult., at four p. m., and arrived opposite here on the 23d, coming in sight of Papeete on the afternoon of that day, but had to "lie on and off" until the next morning. After some hours of anxious waiting and watching the pilot came on board, and by ten o'clock some passengers had landed, going off on boats; but we waited for breakfast, and did not land till 12: 15. And whereas we made the passage in twenty-two days, yet were becalmed about three days, all God's people here, who have spoken of it, perceive therein the manifestion of a loving Father's care for his servant sons, and for the work they have come to do. A peculiarly direct and blessed answer to prayer was given at the time the wind arose to waft us onward after we had been becalmed; but as its full recital would occupy space, and might be construed as boasting, I simply name it at this time to indicate the *truth of prophecy and blessing*, and to mark a spot on life's chart we may hereafter point to with loving gratitutde.

Since our arrival we have been very busy. We are trying to familiarize ourselves with the habits, customs, and history, and to learn the language of the natives, and study also the conglomerate cosmopolitanism of the Franco - Americano - Anglaise - Spanish - New Zealand-Australasian - Germanic Tahitians; for by marriage and intermarriage; and by breed, inbreed, and crossbreed, there is such an admixture of foreign with native blood as to involve difficulties in determining to what race an individual belongs who is not ancestrally a pure white, or which of the many national elements predominates. In some cases, these involve intricacies too difficult for a mind of my caliber, or even for a mind of greater caliber than mine to solve, unless its owner be possessed of much greater discrminative powers, and greater analytical acuity than I possess. We are, each of us, trying to learn this strongly and peculiarly vowelized tongue. Bro. Gilbert, with youth and perfect health at command, is making such progress that it will not be long before he can ascend the mount, and with beckoning hand uplifted, sing in his clear tenor tone, "Come follow, follow, follow, follow, follow, follow me." Thank God for it, and for his spirit of perseverance.

Bro. and Sr. Devore are so much better in health, that they are willing to remain a while longer, if God so wills. Brn. Newton and Gilbert have each said, "Wherever it is necessary or wise for me to go, I am willing to go." Basing action on this, I yesterday morning held a council with Bro. Devore and the Bishop's agent, Bro. Metuora, at which Interpreter Hawkins was present, and agreed upon the following divisions of our labor, which, if confirmed by the voice of all in a missionary council to be held as soon as the Secretary of the Mission, Brother Pohemiti, can meet with us, will indicate our fields of labor up to next mission conference; viz., Elder William Newton, to Manihi; Elders Devore and Gilbert (Sr. Devore accompanying) to Niau; Elder John Hawkins, to Tubuai; Elder Tapuni, to Ravauai; Elders Tupuroaa and Keaure, to Aietutucke; Elder M. H. Forscutt, to Tahiti; Elder Metuora, Bishop's agent of the Tahitian division, (and Elder Hotu, Bishop's agent of the Fakarava division, if it can be conveniently sailed so as to be available to him,) to take the missionary boat *when it arrives*, visit the several islands, preach the gospel to the world, and expound, fully as possible, the law of tithes and offerings to the churches. Elder Williams, who holds a license from the French Colonial Government as a qualified captain, and Elder T. Coffin, who is reputed to be an excellent sailor, and to possess a thorough knowledge of seamanship in all branches that come within the province of any except naval graduates, to be first mate.

"When shall this mission have the promised Gospel Boat?" is not alone the frequent inquiry here, but it is also *the question* upon which hangs the immediate triumph or defeat of the church in the South Sea Islands Mission. Since writing the foregoing the mission council has been held and the appointments made confirmed with the addition of Bro. Pomite to also travel in the boat, and visit and instruct the secretaries of the churches to keep the records and make their reports according to usage and custom. An opportunity to go by vessel to some of these islands arises, but there is no means to pay the fare, for the brethren here are already several hundred dollars in debt, by doing some years since what they had no funds to do; and for some time now have been and are saving up funds to repay the cost of our transportation out here; and if I correctly understand the situation, this effort will exhaust their finances; if it accomplish fully its purpose, it will be well. We cannot, therefore, expect funds to pay for passage, if there should be opportunity to go by paying. Thus, again and again, are we led to cry, "A gospel boat, a gospel boat for the South Seas; a gospel boat soon as possible."

The Adventists have an excellent gospel boat, much larger and more convenient than has been asked for by those in charge of this mission; and they go to any of the islands or to New Zealand, and New South Wales. They are succeeding beyond their fondest expectations. We have neither the Adventists' boat, the Utah elders' money, nor friendly captain, nor have we boat or money of our own: but we have the truth, the gospel of the Son of God, a yearning desire after men's souls, a burning zeal to rescue these good, these affectionate, these childlike natives from the clutches of those who have brought disgrace on the name of God, and have made the godly name of Saint a reproach before the world.

The Mormons have told the islanders that the Josephites have changed the revelations

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to suit themselves, and as the natives cannot read the English, and we cannot get to the Mormons to make them face the music, we are prejudged, and the natives for the time being, at least, are lost to the church. O for a boat, a good boat, a gospel boat, one free from duty, and from danger! I will explain the question of "free from duty." The brethren here state that if the boat be *sent* to us *from elsewhere*, we shall be required to pay a *very heavy duty, for which we are wholly unprepared*, but that if it be built here, there will be no duty attachable either here or at any point where the French Protectorate reaches. I have twice been to see the American consul on questions affecting our work. The first time I forgot this point, the second time he was not at home. Yes, I have been twice when he was not at home. I will yet try again before I close this letter.

We are living now at Papeete. The mission house, and a church edifice are at Papau, a little more than four miles south. We have this day been to see them, Bro. and Sr. Devore accompanying us. The house is a neat little place of one medium-sized room and three very small ones.

Lengthy though my letter already is it will give you only a glimpse of what I would try to state *tete-a-tete*, but it will give you, I hope, as correct an idea of the status of things as is possible from a stylograph in the hands of one as dull as I am.

Please accept kindest regards and the testimony for a wish that you may be sustained and blessed with the ministrations of the Divine Spirit in your arduous labors of love. Our stay here of one week has opened our eyes wider than before to the beauties of the tropics and the hardships of labor to be performed; but our trust is in Him to whom our lives are offered. To your family and all Saints may peace be given is the prayer of,

Your brother, M. H. FORSCUTT.

SOUTH BOARDMAN, Mich., Aug. 25.

Editors Herald:—I have been reading the *Herald* for about eight years. At first I tried to find fault with it. My wife has been a Saint about the length of time mentioned. Finally she got Bro. J. J. Cornish to come, and now there are thirty Saints here instead of one. We had a very good two-days' meeting here of late; much good was done. Elders Cornish, Cooper, and F. C. Smith were with us and gave us some grand sermons. None were baptized but many are believing. I think the work is advancing in this part of the field. I would like to ask a question: We are not yet organized but have our prayer meetings on Thursday evenings. Should such meetings be led by the brethren, or should the sisters be allowed to take their turn in leading? Please answer question through *Herald* and settle a question that has caused considerable discussion.

Your brother,

C. B. JOICE.

[THE law of God provides that men shall be called to minister in the priesthood; it is therefore evident that men should be selected to take charge of the meetings referred to, in keeping with the spirit of the law; though a sister may take charge if the meeting so elects.—ED.]

SYDNEY, N. S. W., Aug. 17.

Editors Herald:—The inclosed clippings will show that our party has arrived in their field. We are well and enjoying a measure of comfort and peace. A feeling of gratitude pervades us because of such a safe voyage. The officers of the Mariposa, thought it an exceptional one. We are conscious of the prayerful interest of the Saints, and take this opportunity to express our appreciation. We sincerely hope that the rest of our career while here will be as successful as the trip thus far.

We were met at the wharf by Bro. Richard Ellis, president of the Sydney branch, who took us to his home. Later, Bro. Kaler and wife were taken to Bro. Seaberg's home, where they will stay for a few days. The few warm-hearted Saints have received us with joy, and we feel quite at home. They were disappointed in not seeing us a month ago.

We learn that another missionary has arrived in Australia—a real *young* one—up at Tuncurry, at the home of Bro. Wight. He had such a claim on Bro. Wight's time that it was impossible for the latter to meet us here. We cheerfully yield him the right, and hope to meet him later. We found instructions, however, and will cheerfully enter into labor as soon as we can get accustomed to the nature of the soil. Bro. Kaler and wife are to go north to Wallsend, and I am to remain at Sydney for awhile. The thought of being so inexperienced, and alone to combat with learning, bigotry, established forms, prejudice, infidels, and spiritualists in this large city of over three hundred thousands is not very inviting to me. I am determined to *try*, anyway, and trust in the Master.

At Apia, Samoa, our ship was anchored for a few hours. Two Utah elders came aboard and made inquiry for "Mormon elders." Being directed to us, they introduced themselves as Elders George E. Browning, of Ogden, and Thomas H. Hilton, of Salt Lake City. They were disappointed in not finding some late appointees of their church, whom they were expecting. I soon informed them that I am no kin to the Utah Wells. Elder Browning is missionary in charge in Samoa, over nineteen other elders, who occupy in about fourteen islands. We thought the force needed no help. They said their work was progressing quite well, and that they learned to speak the language the first thing. The natives appeared to me less civilized than the Hawaiians. The war there had just ended, which is long since a matter of news in all the world.

While on board ship we had but few opportunities to speak to fellow passengers, none of whom knew of the existence of the Reorganized Church. Though we were the only ministers aboard, we were not asked to preach. A minister of the Episcopal order joined us at Auckland, New Zealand. The next Sunday he conducted services, which was composed of reading out of a prayerbook and a chapter in the Bible. The influence was in his favor, hence his brethren sought the officers for "divine services," and we were ignored, as we often are.

My address is: Care of R. Ellis, Catherine Street, Forest Lodge, Glebe, Sydney, N. S. W., Australia. In bonds,

GOMER WELLS.

ODEBOLT, Io., Sept. 8.

Editors Herald:—Bro. C. J. Hunt and the writer came here on the 4th inst. and began services in the tabernacle on the evening of the 5th and are having good attendance and excellent attention. We received a letter addressed to us conjointly, desiring to know if we thought "the citizens were all heathens," and we didn't need to preach about "our Mormon wives here"; they gave us a "small warning," and closed by saying, "Yours *in* love." I told the people I guessed the "love" was for Bro. Hunt, as he had no wife and I had, and did not feel disposed to "fall in love" with any other woman. We received another letter seeking to malign some one residing here, and last evening we gave them to understand in mild but positive English that we came here to preach the gospel and did not intend to be harassed by any such unseemly procedure, and any mail received with Odebolt postmark on addressed side of envelope would be torn up into scraps and thrown into the street without reading it, so they might as well save their pencil and stamps. These anonymous scribbles generally issue from people who have a low estimate of manhood or womanhood. There is a good element here and people who desire to hear the word as this church advocates it, but the Devil is anxious to the contrary.

We have epitomes hanging on center poles, and friends passing out have taken them freely. We have the tabernacle nicely seated with backed seats, platform carpeted, box covered and desk top, panel front with motto: "God is love," in letters from heavy blue cardboard, on orange-covered panel. Have mottoes suspended from side curtains at each side of the platform, and one across the tabernacle, suspended from the roof, good chairs and organ. All these little things are inviting and pleasant to the eye. We have a method of putting on backs that is substantial and requires but little labor. We have so bad furnishings this summer. This is the first time Latter Day Saints' preaching greeted the town of Odebolt, and we hope good may result from our labors. The Spirit attends the services and our hearts are glad in "the truth" because of the blessed assurance that accompanies the word preached.

Our souls go out in longing desire for the welfare of the people. We know "this gospel of the kingdom" is laden with rich stores of knowledge that bless human life and make it worth the living. The light, peace, and joy that fill the soul are all of exceeding value. We live on its life-giving power. It is a perpetual feast, for

> "The King of heaven his table spreads,
> And dainties crown the board."

We seem to never tire of meditating upon the great and precious promises; the witness of the Holy Spirit opens to our vision a wide field of living verdure, and the sight is delightful. Is it any wonder that Jesus said, "Blessed are they who *hunger* and *thirst* after righteousness"? "Ye are my witnesses;" yes,

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and not in word only. I feel the Spirit's presence as I write, and it happifies my soul and causes one to feel that the foundation is *sure!* All earth and hades cannot overthrow it. The weak, puny efforts of man, though seconded by satanic backing, fall in foaming spray, like the mad waves that dash against the rocks.

While we witness the shaking process going on in the religious world, we can stand in all serenity of mind and afford to wait the decision of time as to the verdict of all worlds—of God himself—regarding the basis underlying this church. I smiled when reading the statement of that Presbyterian divine of Independence, Missouri, as to publishing his expose: "It would unsettle the *blind* faith of too many." Indeed! We deeply wished his faith had as good eyesight as the Latter Day Saints have. "Blind faith." "Faith is the *assurance* of things hoped for, the *evidence* of things not seen," hence can never be blind. Credulity is about always blind. It would be a difficult thing at this juncture of Presbyterian history to define what actually constitutes a Presbyterian; we say it kindly. We are certain the gospel of Christ requires no revision nor substitution. The blessing of God attends his church, and all who *abide* in the doctrine of Christ shall be secure.

Respectfully,

J. F. McDOWELL.

PHILADELPHIA, Pa., Sept. 7.

Editors Herald:—At present I am sojourning in the "city of homes." Our conference held on Saturday and Sunday last was all that could have been expected in the way of results. The district was quite well represented, though the number in attendance was small. There was a manifest interest shown in the business sessions, and unity of sentiment and cordiality prevailed throughout the meetings. An increased interest is shown in the work and earnest effort is put forth to move forward the cause in this district. The labor of Bro. Parsons is exerting a wholesome influence in removing the apathy of the past from some and impressing others with the true importance of the faith. Altogether the outlook is hopeful for an advance movement. Bro. A. H. Parsons was sustained as district president, and Bro. Thomas Lester secretary and Bishop's agent. Adjourned to meet the first Saturday in February at Brooklyn, New York.

A two-days' meeting is announced to be held at Baldwin next Saturday and Sunday; preaching will be continued here also. A Sunday school picnic was had at Fairmount Park on Monday, the 4th instant, and the Saints and friends, especially the children, spent the day pleasantly, enjoying the open air sports and exercises together with the attractions of this famed park. It all goes to make up life, and who shall say which of innocent experiences in happy frolic and change of thought is of no profit?

The conference also held at Carbon Hill, Ohio, August 26, 27, and 28 was a success. It was convened in a commodious tent and a good representation of the district was present, also good-sized audiences greeted the speaker at each preaching service, and much earnestness and devotion was manifest in the prayer service. It is not too much to say that there are some splendid Saints down among the hills and valleys of Southern Ohio, who will average along with our high grade of faithful workers and spiritual leaders found elsewhere. It was pleasant to listen to their testimonies as the Spirit bore witness to the truthfulness of their statements touching the great work of this latter-day dispensation. The cheerful presence of Bro. W. W. Blair did the brethren much good and they were greatly encouraged by his preaching, testimony, and advice. The people like to see and hear the old soldiers in the army of the Lord. Bro. Blair was a little worse for wear and not quite well physically, but was a welcome visitor at the conference and his services were appreciated. Of the general ministry Brn. James and E. Moler, H. R. Harder, and J. L. Goodrich were present; and S. J. Jeffers, A. B. Kirkendall, Thomas Matthews, the Brn. Woods, Hannah, and others of the effective local workers in the district. A deep interest was taken in the business of the conference, and satisfactory results were reached in every respect. There is an enterprising, pushing, working force in the Ohio district who mean success, nothing less. Bro. James Moler was heartily sustained district president and *appointee* to that "field of labor," by the missionaries in charge. Bro. A. B. Kirkendall was continued secretary of district and Bro. S. J. Jeffers Bishop's agent. Adjourned to meet the first Saturday before the full moon in February.

On the 29th Bro. Blair accompanied Bro. Rend to Middletown where he was announced for meetings. An excellent prayer service was held in the tent in the forenoon and at evening a large and attentive audience was present at the preaching service. The brethren are doing a good work with their tent. Bro. Harder seems to be especially adapted to that kind of service. He is well liked by the brethren and thinks there was no mistake made in sending him to Ohio to labor.

I have left it to others to write up the Eastern reunion; the editor in chief, or Bishop. Why not? I will say, however, that the Eastern reunion was a great success in many ways. It indicated a people earnestly devoted to and at work in the Master's cause, and a spiritual power and force associated therewith capable of most stubborn resistance to outside aggressions: a people who have indeed espoused the Lord's cause, and their all is pledged to its success. The dawning of the latter-day glory has awakened with them a confirmed and inspiring hope, and heaven, and glory, and immortality, and eternal life is their chief theme. They stand along with the army of the Lord's witnesses. It would thus seem that the leaven of the little stone kingdom is planted in the old Bay State to stay, and is fast spreading along the Atlantic shore. May heaven smile upon the courageous sacrificers and toilers in the cause. That reunion will long be remembered by those in attendance as giving new incentive and encouragement to the Saints. The presence of the President of the church, the President of the Quorum of the Twelve, and the chief Bishop were new additions to an Eastern reunion, which were gratifying and encouraging to those present. They helped to draw, and their advice and preaching did the Saints good. They like to see their chief standard bearers and take their measure; see whether they are in dead earnest or not. They have seen so much of this "faithless generation" that it is soul-cheering to meet those whose God is the Lord, and who possess a fixed faith in his name, standing on the eternal rock of truth. The spiritual power experienced during the preaching and prayer services arose no higher than has been marked at the previous reunions, but it was soul-cheering and most satisfying, showing that God is indeed confirming the word. May the good work go on until it "fills the whole earth."

A letter just received from Bro. D. L. Shinn reports favorably of the conference held in West Virginia, August 26 and 27, which was well attended.

Hopeful in the work,

WILLIAM H. KELLEY.

DENVER, Colo., Aug. 31.

Editors Herald:—I have a few thoughts I would like to submit to your readers if I can make myself understood. They have to do with those who are called to sound the gospel trumpet to the nations of the earth. You may think me a grumbler, but if grumbling will have the desired effect of changing some of the things *I* think ought to be changed, I shall feel satisfied. I understand the Holy Ghost as a Comforter is given to guide into all truth; to *bring to mind things that are past*, etc. Am I to understand from this that though an elder never looks into the Bible from one week's end to another when he gets up to preach the Holy Ghost will supply all that is necessary for a first-class sermon? If the early education of an elder has been neglected to such an extent that he cannot properly speak the English language, when he attempts to preach will the Holy Ghost pronounce the words properly and give the right definition of them? Sometimes I think some of the elders think that because some one has said, "Open your mouths and the Lord will fill them" that is all that is necessary, and if they get up and open their mouths an interesting sermon will be the result. If the Lord does fill all the mouths thus opened, he has a very queer supply to draw from.

The command is, "If ye receive not the Spirit ye shall not teach;" but some of the elders seem to think that if called on to preach they must put in from an hour to an hour and a half at it whether the Spirit directs or not; and although two thirds of the congregation may be yawning and the other third fast asleep. It seems to me that an elder ought to be able to judge whether or not his sermon is interesting to his hearers. In Doctrine and Covenants 85: 36, it is written: "Seek ye out of the best books words of wisdom; . . . seek learning even by study, and also by faith." I think one of the best books some of the elders could study is the dictionary, for I have heard the English language terribly mutilated by elders, also words mispronounced and misapplied till

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I could scarcely sit still. Bro. Forscutt once gave the following advice to elders appointed to missionary work, and I thought it just right. He said: Never go into the stand to preach until you have asked God's blessing upon the effort; and if you do not receive the Spirit, sit down; do not ever undertake to preach the gospel without it; or words to that effect. If the above advice were more closely followed there would be fewer sleepy congregations.

Now brethren, let us study to set forth the gospel in language that can be understood, and not try to use words that we or the congregation do not know the meaning of; and let us not try to simply put in the time, but to edify the people.

AN ELDER.

SPOKANE, Wash., Aug. 31.

Editors Herald:—I arrived here last Monday from Ellensburg. I left Ronald July 30, for Thorp, and found the farmers busy as bees looking after their harvest. Could not get the people out, only on Sunday. I preached twice on Sunday, August 6, in the Morrison schoolhouse; the following Sunday once in the same schoolhouse and once in the Hatfield schoolhouse. In the last-named house some said they wanted sound doctrine taught, so I promised to come back that way in the winter months, when they would not be quite so busy. William Splawn took me from there to Ellensburg. When about to start he informed his wife that he was going to join the church, so she got his clothes for him, and when we arrived at Ellensburg he was baptized. If he is faithful he will be of valuable service for the church in this State. By the way, it was two I baptized in McMurray, instead of one, as stated by my last letter in the *Herald*. I spoke six times in the latter place, and there saw another fulfillment of prophecy: "Where your treasure is, there will your heart be also." The banks of the town failed, so the condition there is very bad. In failing to receive the injunction, "Lay up for yourselves in heaven, where neither moth nor rust doth corrupt, and where *thieves* do not break through and *steal*;" hence bright hopes, and prospects blasted, with discouragement on every hand. On the other hand, I tried to keep the command, if not received in one city to flee to the next. Before leaving I baptized a son of Bro. Dawson, named Archie. This family also did all they could to make my stay a pleasant one. The morning I left Ronald I received word from my wife, that a little stranger had arrived at our house on the 24th of July. He was there seven days before I found he had come to make his home with us. This is one of the disappointing features of ministerial work. He will be three months old before I get to see him. My wife is at home with her folks in Missouri. I pray God's peace to abide with them until we meet again as a family.

After arriving here I soon found my way to the home of Bro. T. M. Parr, a brother all alive to the work. As soon as we got acquainted hunted a place to speak in and found we could have the stand of the People's party to speak from; we got a notice in one of the dailies and a large notice in the *Tribune*. We had seventy-five out to hear on the first night, and two hundred and fifty on each succeeding night; one for every thousand of the city. Those that do attend listen very attentively asking quite a number of questions at the close of each meeting. Some questions it would take the wisdom of the sages to answer. All beliefs are before us, such as Theosophy (Evolution and Involution), Christian Science (no Devil, no such thing as evil or pain), which is nonsense in the extreme. The breaking up of Sectarianism and drifting with the tide and the downfall of Babylon bespeak the speedy coming of the Son of God. Are we able, brethren, to stem the tide? or must we all drift with it? I pray God that we may stand every opposing foe, and claim the true ones, while Babylon is falling, tumbling, going to atoms, to rise no more. God help us I say, to be brave and win the fight. The race is not to the swift, nor the battle to the strong; but to those who with patience endure to the end.

"'Tis a war that calls for valor,
'Tis a conflict with the world."

but the end will be "Peace on earth."

I have been kept very busy since coming to Spokane; have had no time to be lonesome or homesick while in company with Bro. Parr. He would do a good work in this part if under General Conference appointment. I will go to Latah from here, then to Palouse, and from there to Pullman. I may call at Cheney if I have time. Brethren, please take notice. Bro. Whitley, of Port Columbia, I will not be able to visit, this year. May the peace of heaven that passeth all understanding abide with all, is my earnest desire. Brethren, pray for the mission in Washington.

Your brother,

JOHN DAVIS.

COLUMBUS, Neb., Aug. 26.

Editors Herald:—I understand we are called to contribute to the new chapel they have built in Missouri. That the Saints take an active part in this. These calls are not new to me; I have helped to fill a good many of them. I filled one call in Nebraska. When money was scarce, to buy paper for the Herald Office some years since, if you remember, I sent you four or five dollars. I heard some to say we ought not to go into debt. That is true; it is not a wise policy to let our ambition go beyond our measure; nevertheless, if we are to be rewarded for the good deeds done in the body I think we must have something to show for it. If we love one another we must help each other. I do love my brethren, especially those who take an interest in the work of God. All I want is a shake of their hands when they come to see me. It is the best thing I ever did to come here; I have a better chance to live my religion than ever before; "Do good unto all men, especially to those of the household of faith." I do not think one can do too much for a good cause. I look at things somewhat different to some men; it takes money to build up the church; it cannot be done without it. God is doing his part, and we must do our part; but some people are very slow, seeing that times are changing faster than we are able to live up to them. May God help us to make a double effort in this. I am depending on others for a living and you don't know how sore I feel with an empty pocket, but I think I will have some money this fall.

I remember the time when I was in the Brighamite Church, in Staffordshire conference, England, when Elder Calkins was president of the British Islands. We were called upon for a sacrifice of two weeks wages to pay off the old back debt, and we paid the money. They told us if we filled the call we should be the first to be emigrated to America, but they failed to fulfill their word. Besides that we paid tithing and other demands; this was the money I had saved to buy clothes, and shoes to my feet; in fact, they were never off our doorstep for money; and with all this I have not buttoned up my pocket, neither will I do so, but will send you a dollar when I have one.

A BROTHER.

JACKSON, C. H., W. Va., Aug. 31.

Editors Herald:—I came here to attend district conference on the 25th, and have to report that we had an excellent conference, all things considered. Two were baptized, and one elder and one priest ordained. Elder James Brown was with us and ably presented the word on Sunday morning to a large crowd of attentive hearers. A great drought has been prevailing; we could scarcely find water enough to bury one soul in baptism on Sunday, but on Tuesday night we had plenty to baptize another. We had peace and harmony in all our business sessions, and the best of liberty in dispensing the word to the people. I was introduced to a Mr. Charles Shinn, a prosperous farmer of this county, who proves to be a distant relative, at whose house I am now writing. He is a Methodist Protestant in religion, but liberal-minded and kind-hearted, esteeming me very highly for my kinship. He is a trustee, and proposes to open his church for preaching. In another part of the county lives George, his brother, who also desires to see me. I shall visit him as soon as I can. They are among the wealthy and most influential men of this county, I am told. I shall give them a tussle for truth, and so teach and deport myself among them as to win them to the church if possible.

I wish say to all concerned that the West Virginia district is a grand success and has "come to stay." To this end I am here to spend and be spent, as "by the grace of God I am what I am." All the laborers in this district, local and traveling, are earnestly requested by me as missionary in charge of this "field of labor," and president of the district to move out and work diligently, each one in his place and calling. Let every one learn his own duty for himself and attend strictly to that without finding fault with others, and without criticising and striving to "boss" his fellow laborers.

Bro. Godby and Priest Moore will take the field together for a season, so they have arranged, and Bro. Charles Moore will labor as best he can on Sundays around his home, with his temporal affairs, so as to keep up a steady interest. We hope the branches in Doddridge and Calhoun will keep up the interest about them and that their ministers

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as well as others will all go out as circumstances permit, and preach the gospel; yes, *the* gospel: that which the church which we represent, believes. Do not speculate on principles outside our established faith. We have no new ideas or principles to originate. We are not "reformers of religion." We are not seeking the right way as if in the dark. We have the truth revealed for the times in which we live, and the ministry set in order, and leaders sent of God; and when he wants us to lead and dictate his work we will be apprised of it in due time. Our work is plainly before us, let us diligently pursue it, and endure to the end. There are too many trying to preside who are not called to that position, and some who are called to it are neglecting to do it. Reports are expected from all the forces in the field by October 1, and at our next district conference.

D. L. SHINN.

BOTTINEAU, N. D., Aug. 28.

Editors Herald: — Since writing you from Rumsey, Minnesota, I have been busy at the Master's work; baptized three, preached five times in the town of Maine to good congregations, strengthening the Saints as best I could. Harvest being in full blast, I could not do much, only on Sundays. Receiving word that I was wanted here, I left on Monday the 14th. Through the kindness of Bro. William Barnhard I was carried to Fergus Falls, expecting to take the train that night for North Dakota, but failed to make the connection; so waited until Thursday night, arriving at Bottineau on Friday the 18th. Mr. George Howery met me and conveyed me to his home in what is known as the Turtle Mountains. Arrangements had been made by Sr. Howery for meetings, so I lost no time, but went to work at once, and am still battling away. I have a good crowd at meetings, with good interest and the best of order prevailing. Some are quite anxious to know the truth, hence I have many questions to answer, and I am very glad to do so. The Baptist preacher was out one night; he showed some signs of hostility but kept away from me, so I had no fun with him. He told some of the people who were not attending my meetings that no one with any sense would go to hear me. I suppose he forgot he was one of the crowd. I was in hopes that he and I could have a little round; as I was tired of fighting mosquitoes and flies, a change would do me good. I am well and feel splendid; never better.

August 30. Since writing the above I have preached twice; am still having good liberty and the interest is good with the people. I leave on the 2d for Leeds where I will hold forth until threshing is a little more out of the way. I will then go to Dunseith and break the bread of life for a season, from there back to Bottineau. When done here I will go to Clifford where Bro. William Sparling lives and help him. The work in Minnesota is moving on in good shape, or at least it is in my portion of the State. Others report the same.

Yours for truth,

I. N. ROBERTS.

"ADAM-ON-DI AHMAN," Mo., Sept. 8.

Editors Herald:—Brn. Constance, Rounds, and myself, have been holding forth here for a week to immense crowds of people. Never in my life did I see such crowds at a country place. Quite a number of the old haters' sons are yet here and they are still very bitter against our people. Last night one arose and warned us never to preach here again, threatening us with annihilation. However, a great many are believing our report, and we are succeeding in breaking down prejudice. Many warm friends have been made to our cause.

On coming here it was with diffculty that we could get a place to lay our weary heads, but now we cannot respond to all who say "Come home with us." Old traditions are hard to break up, but with a persistent effort and the Spirit of God with his servants it melts like the morning mists, and many say, "It is just what I have been looking for." The harvest is surely ripe and is waiting the reapers. God give us wisdom to reap aright is our prayer. My address for ten days is Spickardsville, Missouri. Yours in bonds,

T. W. CHATBURN.

NEW BEDFORD, Mass., Sept. 2.

Editors Herald:—The New England reunion has passed, but its pleasant memories remain. It was a treat to the writer to be permitted to hear the gospel preached from other lips besides his own. It is a long time since I had the privilege of being a quiet listener in the house of God, and it did my soul good to see the wisdom of God manifested in the preaching of his word, for it has "pleased God by the foolishness of preaching to save them that believe." On Sunday, August 27, there was one baptized here, and the confirmation and sacrament meeting in the evening was one of those old-fashioned, "Sitting together in heavenly places in Christ Jesus" which is comforting to the children of the kingdom.

Yours in the faith,

JOHN SMITH.

SAND RUN, Ohio, Sep. 1.

Editors Herald:—Conference of the Ohio district held here closed on Monday. A good attendance of the ministry and of the Saints was had, and a season of rejoicing and gladness prevailed throughout. All was harmony, peace, and union. Bro. James Moler presided, having associated with him Bro. W. W. Blair. Bro. W. H. Kelley arrived on Saturday, in time for the afternoon session. As a report of the conference business will appear in the minutes, I will leave that for our district secretary. It is not saying too much, I think, to say that this has been the best conference ever held in this district, at least in many respects. A greater degree of the Spirit seemed to prevail, thereby engendering a greater degree of unity, peace, and harmony. The preaching services were all by the visiting brethren, and were entertaining and edifying. In the testimony meeting on Monday morning the Spirit was present to bless, cheer, comfort, and edify, through testimony and prophecy. On Tuesday morning, though the weather was bad, another spiritual feast was enjoyed and the Spirit manifested through prayer, testimony, and "tongues." In all, the meetings were a complete success; the ministry taking new courage—new life—and the laymembership, new zeal and energy. May the Master seal the truths there declared upon the honest in heart everywhere, and may that same peaceful, calm Spirit that prevailed here with such unity and grace, be present everywhere in the gatherings of God's covenant people, is my sincere desire.

In bonds,

J. L. GOODRICH.

Original Articles.

THE HIGHER CRITICISM.—NO. 3.

BY T. W. WILLIAMS.

PROPOSITION eight:—

"God is all-powerful: 'Behold, I am the Lord, the God of all flesh; is there any thing too hard for me?' 'There is nothing too hard for thee.'—Jer. 32: 27, 17.

" 'With God all things are possible.' —Matt. 19: 26.

"God is not all-powerful: 'And the Lord was with Judah, and he drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.'—Judges 1: 19."

We indorse the statement of Jeremiah, for God is all-powerful; but we do not support the next quotation as infidels construe it, for in one sense all things are not possible with God. According to God's plan it is not possible to save man except he first complies with his stipulated laws. It is impossible for God to sin, or countenance sin, and still be consistent with himself; God being all-powerful it does not destroy the need of harmony.

The quotation from Matthew is given thus in the Inspired Translation: "But Jesus beheld their thoughts, and said unto them, With men this is impossible; but if they will forsake all things for my sake, with God whatsoever things I speak are possible."

And now for the next quotation. This surely is the last straw, Mr. Infidel. I pity you, for you are caught in your own adroit chicanery. You try to make the Bible say that because a certain class of people had iron chariots God could not drive them out. If the possession of an iron chariot is sufficient to withstand the power of God, would it not be a wise policy for you to invest to the extent of one at least, and you would not then be running any chances. Were you really in earnest when you inserted this passage, or did you only do it for a joke? The statement is made that the Lord was with Judah. Who was Judah? It was a man by that name who was leading the army. God at times interposed for his good but did not take charge of a company, neither did he take up instruments of war, but as-

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sisted in that general way that is so characteristic of his dealings with Israel before and after this. We quote the context: "And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof. And the Lord was with Judah," etc. Does it not seem so from the remarkable success attending his efforts? You tried to so arrange your work that the reader would make the antecedent of "he" to be God, and then reason that God could not drive out the people because they had iron chariots. This, surely, was a grave blunder on your part. It was Judah, not God, who could not drive them out. God assisted to a certain extent and no further. Some understand the word "Judah" in this connection to apply to the tribe, and not to the man, but either way the argument is in our favor, for the antecedent of "he" all through the chapter applies to Judah, as you will see in verses, 2, 3, 11, 17, 19. It is not the vital issue as to whom this term "Judah" applies, but we have proved and can farther prove that the antecedent of "he" is Judah; this settles the question. The infidel says, "I do not believe in a God of war," but where is the patriot loyal to his country, be he infidel or what he may, who during the late rebellion would not have lauded the God who would have supported those who were spending their lives for the right? God is not the God of murder, but when men engage in national conflict he sees fit to lend his support to a right purpose, and to the innocent party, who are standing up for right and their own freedom.

"Proposition nine:—

"God is unchangeable." (James 1: 17; Malachi 3: 6; Ezekiel 24: 14, and Numbers 23: 19 are quoted, which we indorse.)

"God is changeable: 'And it repented the Lord that he had made man on the earth, and it grieved him at his heart.'—Gen. 6: 6.

"'And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.'—Jonah 3: 10.

"'Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy Father, should walk before me forever: but now the Lord saith, Be it far from me. . . . Behold, the days come, that I will cut off thine arm, and the arm of thy father's house.'—1 Sam. 2: 30, 31.

"'In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thy house in order; for thou shalt die, and not live. . . . And it came to pass afore Isaiah was gone out into the middle court, that the word of the Lord came to him saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the Lord . . . I have heard thy prayer. . . . And I will add unto thy days fifteen years.'—2 Kings 20: 1, 4–6.

"'And the Lord said unto Moses, Depart, and go up hence, thou and the people. . . . For I will not go up in the midst of thee. . . . And the Lord said unto Moses, I will do this thing also that thou hast spoken. . . . My presence shall go with thee, and I will give thee rest.'—Ex. 33: 1, 3, 17, 14."

The first part of the proposition supports our idea of God; God does not repent, neither does he change. Genesis 6: 6 is thus given in the Inspired Translation: "And it repented *Noah*, and his heart was pained, that the Lord made man on the earth, and it grieved him at the heart."

In the next we read where God had commanded Jonah to go to Nineveh and preach unto them, and his mission was to inform them that if they did not repent, that in forty days Nineveh should be destroyed; who when the Ninevites heard it they said (Inspired Translation), "Who can tell, if we will repent, and turn unto God, but he will turn away from us his fierce anger, that we perish not?" And then the above quotation is thus rendered: "And God saw their works that they turned from their evil way *and repented;* and God turned away the evil that he had said he would bring upon them." God did not repent but the Ninevites did, and served God, and as a natural sequence the woe for disobedience was not put upon them. God's law is always attended with provisions; in effect, If you do my will you shall be spared; if you do not you shall be destroyed. Jonah was very angry because God did not destroy Nineveh anyhow. Infidels find fault with the character of God, saying, "He is unmerciful;" and here they again criticise him because he shows mercy.

The quotation from 1 Samuel will require some explanation. Eli had suffered his sons to pollute the sanctuary of God, and had not called them to justice. As a result, God sent his servant to condemn him, and used the following language: "Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; *for they that honor me I will honor, and they that despise me shall be lightly esteemed* . . . [verse 35]. And I will raise up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever." Here the Lord shows his acceptance of obedience and rejection of disobedience, and forever destroys the idea of predestination as presented by many. The Lord had commanded Aaron and his descendants that they *should* walk before the Lord. In doing this they must keep the statutes of God. If Eli had thus walked before the Lord he would not have forfeited his right to the priesthood and it would have continued to remain with his descendants. It was God's will that such should (not must) be the case. It was dependent upon their acts. God did not speak imperatively, that Eli and his house would or must be priests forever, but rather that they should or ought to be, and it was dependent upon their own obedience whether they would or not.

We now take the case of Hezekiah. Here was a case where the decree of death had gone forth. His allotted time to live had transpired and death had seized him, and now nothing but the hand of Omnipotence could avert it. The Lord instructed his prophet to go and warn Hezekiah of the conditions, to instruct him to set his house in order; for according to the natural order of things his decease was imminent. Then Hezekiah offered up a prayer of faith, of childlike confidence and simplicity, as follows: "Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore." Then followed the promise of the Lord. But remember that in the first pronunciation of death it was not set for any time, but merely that he should die. God did not revoke the decree of death, but merely extended its enactment according to his request, for fifteen years. Hezekiah's time had come, but he availed himself of God's mercy, and the time was prolonged; but the decree stood as unalterable as when uttered.

The next quotation is garbled, and properly read needs no explanation. The Lord says he would not go up in the midst of the people (not Moses). The antecedent of "thee" is people. Verse three says, "For I will not go up in the midst of thee; for thou art a stiff-necked people." The language found in the fourteenth and seventeenth verses shows that Moses is pleading for God's presence to be with him, and not the people, for here is the language: "And he said, My presence shall go with thee, and I will give thee rest. And he [Moses] said unto him, If thy presence go not with *me*, carry us not up hence." The reason why God's presence was not with

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the people was because they were "stiff-necked," but Moses had "found grace in my [God's] sight." Had you manifested half the energy in harmonizing God's word your labors would have been more productive of good and you would not have been filled with chagrin in beholding your work destroyed.

(To be continued.)

"ANCIENT AMERICANS.

"THEY WERE GREAT ASTRONOMERS.

"WORLD'S FAIR GROUNDS, Chicago, August 29.—What is claimed to be a correct interpretation of the ancient Aztec calendar was made public for the first time to-day at a meeting of the anthropological congress at the Fair. Scholars pronounce it to be the most important discovery in its line of this century.

"The interpretation was made by a woman, Mrs. Zelia Nuttal, one of the judges of ethnology at the Fair, who explained the wonderful calendar to the anthropological congress. Dr. Daniel G. Drinton, A. B., president of the congress, said it would eventually lead to a translation of the hieroglyphics carved on the ruins of Mexico and Central America and thus reveal the history of the wonderful people who built them.

"The accuracy and perfection of the calendar is convincing evidence of the civilization and mathematical attainments of the ancient inhabitants of America. It was estimated that no less than 4,000 years of astronomical observations would have been necessary to perfect the calendar. A complete cycle of the calendar referring to the revolution of the moon and earth about the sun covers a period of 1,094 years. It shows that the ancient inhabitants of America were familiar with the movements of the planets, Jupiter, Venus, Mercury, and perhaps Mars, as well as those of the Earth and Moon."

The above clipping is from the St. Joseph, Missouri, weekly *News*, of September 1, 1893. I send it for the reason that it confirms, and in a remarkable way, two very doubtful passages in the Book of Mormon, which have been used against Joseph Smith's divine calling, and the inspiration of the Book of Mormon. One of those passages reads: "For sure it is the earth that moveth."—Helaman 4: 8. The other reads: "The scriptures are laid before thee, yea, and all things denote there is a God; yea, even the earth, and all things that are upon the face of it, yea, and its motion; yea, and also all the planets which move in their regular form, doth witness that there is a Supreme Creator."—Alma 16: 7.

The article represents prehistoric man in America as knowing and discussing the motion of the heavenly bodies two thousand years ago, at which time man in America is supposed to have known nothing about such things; therefore these passages proved (it is said) that the Book of Mormon "is a fraud and a humbug."

The "First annual report of the executive committee of the Archaeological Institute of America" seemed to be against the Book of Mormon on this and many other similar points. In its report it said that the ancient Americans "were a race whose intelligence was for the most part of a low order . . . and that nothing is to be learned from them that has any direct bearing on the progress of civilization."—"Sacred Mysteries," p. 150.

Later, after Mr. Stephens returned from Central America, we were authoritatively told of the builders of those ancient cities which lie hidden in the depths of forests, "that their builders were but little removed from a state of savagism, and that they had no sciences, no mental culture or intellectual development."—Preface to Sacred Mysteries, p. 1.

Elder Lamb in criticising the above passages from the Book of Mormon, says: "The fact that the earth and the planets are round, *and revolve* around the sun, is also a modern discovery. Had it been known anciently either upon the old continent or this, it would have revolutionized or changed the past history of the globe. No civilized people could have been in possession of this great fact and not been incited to circumnavigate the globe."—Lamb's Golden Bible, pp. 235, 6.

But now comes "Mrs. Zelia Nuttal, one of the judges of ethnology" at the World's Fair, who in giving an interpretation of the ancient Aztec astronomical calendar the anthropological congress declares "that the ancient inhabitants of America were familiar with the movements of the planets, Jupiter, Venus, Mercury, and perhaps Mars, as well as those of the Earth and Moon," as the Book of Mormon intimates. Do we not see that the author of the Book of Mormon is defended in that interpretation of the "Aztec calendar" and the "Ancient Americans" are proved to be "in possession" of Elder Lamb's "great fact," while the modern man burned to death such calendar makers in the year 1600, Bruno for instance?

In bonds,

WILLIAM WOODHEAD.

BARNARD, Missouri, September 3.

Ella Wheeler Wilcox has a thoughtful article in the September *Arena* entitled "Spiritual Phenomena from a Theosophic View." Any subject touched by the pen of this gifted writer is made doubly interesting. Annie Elizabeth Cheney has in the same number a most delightful article on "Japan and her Relation to Foreign Powers." The lady writes with a perfect understanding of her subject and makes a powerful plea for justice for the people of the "Sun-kissed Land."

Selected Articles.

DANGER IN CANNED GOODS.

THERE is hardly a question that the inspection of food products, authorized by the State for the conservation of the public health, should be so extended as to include what are commercially known as "canned goods." Many cases of poisoning are known to have resulted from the consumption of meats, fruits, and vegetables put up in tin cans. In large part at first, the poison was attributed to the action of food acids upon the lead used in the manufacture of an inferior quality of tin. As a result there has been greater care on the part of canning factories to obtain tin plate of proper quality; but the solder necessarily used always contains lead, and the danger of lead poisoning, though modified, still remains.

More careful investigation of the causes of sickness from eating tinned foods has led to the conviction that lead poisoning is not the only nor the chief factor in bringing sickness about. Ptomaines exist in all meats and fish; useful and harmless during life, after death they excrete an alkaloid poison. This process is the beginning of unfinished putrefaction, and cannot be detected by taste or smell; but this alkaloid poison is doubtless the frequent cause of sickness and death. The usual method of putting up food in a tin is to fill and solder it, and after subject it to heat until steam shall issue from a pin-hole puncture in the top of the can. This small opening is then carefully closed. If the contents should be heated to the boiling point no danger could ensue from bacteria, which would thereby be sterilized.

The poisonous cans are those which, from carelessness, remain unsterilized by destructive heat. The best way to avoid the danger of poisoning from canned food is, of course, not to use it. All acid fruits and vegetables should be put up in glass; never in tin cans. The first cost of glass is greater, and the loss from breakage and difficulty of safe transportation is another disadvantage; but safety is assured. Purchasers of tinned goods should never buy cans that are bulged out. This is a sure sign of danger. It will be seen from what has been said on this subject that inspection is needed, and that it should begin at the beginning—at the factories where canned goods are prepared for the market. The use of tin for canning purposes in the preservation of meat and fish has expanded so enormously of late years, and has been of such benefit to both producer and consumer, that it is not likely to be soon discontinued There is no adequate commercial substitute in sight. This, however, only makes it the more important that proper safe-

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guards should be insisted upon in the process of manufacture.—*Philadelphia Record.*

Conference Minutes.

KEWANEE.

A conference of the Kewanee district convened at Millersburg, Illinois, September 2 and 3, John Chisnall president. A committee on credentials reported showing representatives from each branch. Officers laboring in the district and reported were: Elders Short, Wheeler, Stafford, James Terry, Joseph Terry, Henry Holmes, and Larue; Priests F. Needham, William Terry, J. Norris, and A. Whitehouse; Teacher William Allen. J. Chisnall, Bishop's agent, reported and spoke freely of his office and the law of tithing. Branch reports were read from Millersburg, Kewanee, Buffalo Prairie, and Canton. A resolution was passed to hold three conferences a year instead of four, and that the next session be held at Kewanee the first Saturday in February, 1894. Elders Pitt, Short, and Stafford were the speakers. One prayer meeting was held and announcement for preaching each evening during the week; also a two-days' meeting for next Saturday and Sunday at Buffalo Prairie. It was a peaceful and profitable conference.

CENTRAL NEBRASKA.

Met with Clearwater branch, August 19, 1893, at one p. m.; W. M. Rumel president, Levi Gamet secretary. Branch reports: Clearwater 55; 1 baptized, 8 removed. Deer Creek 42; 2 baptized. Ministry reporting: Elders Davis, Prettyman, Hogaboom, Gamet, and Rumel; Priests Hutchins, Weston, and Jackson. Bro. Rumel reported in the matter of the request of R. H. Wight for letters of removal for himself and wife, and letters were granted them. The report of Bishop's agent showed amount on hand last report $25.25; received $77.80; paid out $82.75; balance on hand $20.30. William Weston was ordained an elder. Two were baptized and confirmed. Preaching by Elders Davis and Caffall to large and attentive congregations. Adjourned to meet with Clearwater branch, the second Saturday in February, 1894, at one p. m.

Sunday School Associations.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

The above Sunday school association convenes in the stone church at Plano, Illinois, September 29, at 2:30 p. m. Schools should have reports (on blanks sent you) in the hands of the district secretary as long as possible before that time. In these reports "number of officers" includes *all* officers but no *teachers*. Let us have representatives from all schools, and have some talk about our work. Come with head full of wisdom and heart full of love. ADAM J. KECK, Supt.

THREE THINGS.

Three things to admire—intellectual power, dignity, and gracefulness.

Three things to love—courage, gentleness, and affection.

Three things to hate—cruelty, arrogance, and ingratitude.

Three things to delight in—frankness, freedom, and beauty.

Three things to wish for—health, friends, and a cheerful spirit.

Three things to avoid—idleness, loquacity, and flippant jesting.

Three things to pray for—faith, peace, and purity of heart.—*Sel.*

Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Balance at former report	$1,002 98
Sr. I. W. Temple, Victoria, Ill	3 50
W T. Morgan, Williams, Cal	1 00
Sr. Ann Singleton, El Caso, Cal	10 00
A Brother, Iowa	3 40
John Nichols, Blythedale, Mo	2 50

BURLINGTON ROUTE.

HALF RATES.

NO TWO DOLLARS EXTRA.

IOWA DAY AT WORLD'S FAIR, SEPT. 21.

All Iowa people should take advantage of the even one fare for round trip to Chicago for Iowa Day at World's Fair.

Tickets on Sale and good going September 19, good to return up to and including September 26.

Get up neighborhood parties of twenty to fifty people and go together and have a week's time to see more of the customs, and different people of the world, than can be seen in a six-month's trip to Europe. September 23 is Elks' Day.

Call on C. B. & Q. agents for rates, etc.

J. M. BECHTEL, D. P. A.

Burlington, Iowa.

C. B. & Q. R. R.

Excursion rates to county and district fairs: Leon, September 20–23; Mt. Ayr, September 12–15; Ridgeway, September 5–8. One and one third fare for round trip.

For harvest excursion rates, dates, etc., apply to local agent C. B. & Q.

C. B. AND Q. R. R.

Special World's Fair rates *via* Burlington Route. Round trip rate $13.64; good for thirty days. Special one way fare $7.50.

For further particulars, address or call on local agent, C. B. & Q.

CONFERENCE NOTICES.

Conference of the Pittsburgh and Kirtland district will convene at Kirtland, Ohio, Saturday, October 14, 1893, at 10:30 a. m. We hope for a good representation of all the branches in the district, as well as a full report from the eldership, as required by resolution of district conference. We wish that all branch presidents would learn how many of their members will attend our conference and report the number to Bro. D. H. Proper, Temple, Ohio, so that necessary arrangements can be made for their conveyance from Willoughby and their entertainment during conference.

L. W. POWELL, Pres.

Conference of the Chatham district will convene at Zone, October 14 and 15, 1893. President of the Canada mission, district president, and all interested are cordially invited to attend.

J. H. TYRRELL, Clerk.

Conference of Northern Illinois and Southern Wisconsin district convenes at Plano, Illinois, on Saturday, September 30. We trust all branches of the district will be fully reported and represented.

F. G. PITT, Pres.

BORN.

MCKINON.—At Durango, Colorado, July 9, 1893, to Mr. and Mrs. McKinon, a daughter, and named Mattie. Blessed at Antonito, August 21, 1893, by Elder James Kemp.

KING.—At Antonito, Colorado, July 31, 1893, to Bro. and Mrs. King, twins, one son and one daughter, and named Charles and Hattie. Blessed at their home August 16, 1893, by James Kemp.

KING.—At Antonito, Colorado, April 15, 1887, to Bro. King and wife, a daughter, and named Jiney Josephine. Blessed August 22, 1893, by James Kemp.

KING.—At Antonito, Colorado, August 21, 1891, to Bro. King and wife, a daughter, and named Nelly. Blessed August 22, 1893, by James Kemp.

MCKINNEY.—At Antonito, Colorado, November 13, 1892, to Mr. and Mrs. McKinney a son, and named George. Blessed August 22, 1893, by James Kemp.

SNYDER.—Maudy was born January 8, 1888; blessed in Saints' church, St. Joseph, Missouri, by R. Archibald, F. C. Graham, and J. M. Terry. Ernest was born December 3, 1892; blessed by F. C. Graham, R. Archibald, and J. M. Terry. Both children of Bro. Monroe and Sr. Anna Snyder, who lately embraced the gospel. Blessed September 10, 1893.

RIPLEY.—Adonis Mark, son of Mr. and Sr. Ripley, was born at St. Joseph, Missouri, August 21, 1893; blessed September 10, 1893, at Saints' church, by J. M. Terry, R. Archibald, and F. C. Graham.

MARRIED.

ROGERS — WRIGHT.—At Valentine, Nebraska, August 23, 1893, Bro. S. A. Rogers, of Simeon, Nebraska, and Sr. F. D. Wright, of Guide Rock, the county judge of Cherry county officiating.

DIED.

SHELDON.—At Cherokee, Iowa, August 27. 1893, Claudius D., son of Bro. and Sr. Nelson Sheldon, aged 9 months and 21 days. Funeral services in the Good Hope M. E. church by Elder C. J. Hunt.

KAIGHIN.—At the home of her son, Mr. Chas. J. Kaighin, 2080 Market St., San Francisco, California, June 6, 1893, Margaret Kaighin, aged 76 years, 2 months, and 6 days. Deceased was born at Douglass, Isle of Man, March 30, 1817. She obeyed the gospel in her native land in the early days of the church, and came to America in 1851 or 1852. In St. Louis she met and married Mr. Kaighin, also a member of the old church. In 1854 they went to Utah, where in the following year he was foully murdered by some unknown assassin. In 1857 Sister Kaighin with her two little boys, Napoleon and Chas. J., came to California and settled at Grizzly Flat, where for many years she resided, supporting herself and children by her own unaided industry. She united with the Reorganized Church in Sacramento City, December 3, 1871, and remained a faithful member thereof until her death. She leaves an affectionate son who faithfully cared for her during her declining years, a daughter-in-law and granddaughter, whose loving hands soothed her dying pillow and tenderly administered to her every want, and a host of loving friends to mourn her demise. Funeral services conducted by Elders Chas. A Parkin, of San Francisco, and J. B. Price, of Oakland.

ITEMS OF INTEREST.

ROME, Sept. 12.—There has been a severe outbreak of cholera in Leghorn in a dirty quarter of the town named Venuzia. In this district yesterday 265 cases and several deaths were reported. The record in other infected places for twenty-four hours is: Naples, five deaths; Casino, four new cases, one death; Palermo, three new cases, four deaths.

CONSTANTINOPLE, Sept. 12.—Cholera returns for this city for the last twenty-four hours show fourteen new cases and five deaths.

ST. PETERSBURG, Sept. 12.—The steamer Shermoksha has been burned on the River

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Volga. Most of those on board when the fire broke out were rescued. Fifteen of the crew and twelve passengers were burned or drowned.

ROME, Sept. 12.—A mob of Italians attacked a number of Hungarian peasants at Delemeyes and tried to destroy the town hall. The riot was quelled by troops, but not before twenty-five persons had been wounded. The trouble was the outcome of a long-standing racial animosity.

BERLIN, Sept. 12.—Officials of the Foreign Office here deny the report started in Paris that Germany has asked Italy to give it a coaling station on the Mediteranean coast.

VIENNA, Sept. 12.—At a banquet at Borossebes, the headquarters of Emperor Francis Joseph during the Hungarian army maneuvers, the Emperor offered a toast to the Czar of Russia, referring to him as "his dear friend."

BERLIN, Sept. 13.—Emperor William has written to Prince von Hohenlohe-Schillingfuerst Governor of Alsace-Lorrane: "The cordiality of my reception in Alsace-Lorraine proves that the people are steadily becoming reconciled to the union and are growing convinced that it is indissoluble."

LONDON, Sept. 8.—Another striker has died of wounds received in the fight at Pontefract last night. The strikers throughout the Pontefract district are in a dangerous mood. Ugly mobs have been gathering at several points despite the efforts of police and troops to disperse them. The magistrates have called for more troops, as they believe only by an overwhelming display of force will it be possible to prevent general fighting and great loss of property.

At Hartley, County of Northumberland, a magistrate was stoned while he was reading the riot act. Many firemen and police who tried to drive back the strikers were cut and bruised. The strikers are threatening more trouble this afternoon. In the Sheffield, Dewsbury, and Nottingham districts the labor agitators are hard at work fomenting trouble. At meetings near all three cities the strikers favored extreme measures against the military. More troops have gone to those districts and special policemen are being drafted with all haste into the service. At Nottingham, where the strikers are making their ugliest threats, the police will be reinforced with several companies sent from London.

In the neighborhood of Wakefield, Westriding of Yorkshire, the mine owners are panic-stricken. Last night the miners went from pit to pit, wrecking the buildings and often setting fire to the ruins. The damage amounted to thousands of pounds. Shortly after noon the mob of strikers began to pillage shops and taverns in the suburbs. The troops had not arrived and the police were scattered by the rioters. The whole district around the town is now in the hands of the miners. The saloons have been plundered and many of the miners are drunk. It is feared the whole town may be given over to pillage tonight.

In Mansfield, near Nottingham, hardly less apprehension is felt. Cavalry, supported by mounted police, started for Bristall, near Leeds, at two o'clock to attack the rioters who are wrecking the Whitelee colliery.

Letters from an officer of Emin Pasha's expedition confirm the report of the murder of Emin and announce the finding of a box of Emin's dispatches written just before he was murdered. This box is now on the way to England. The letters describe in detail the capture of Nyangue, which was stormed March 4. The Arabs lost 800 men while only two Europeans were killed.

VIENNA, Sept. 7.—The Czar has directed that military maneuvers on a large scale be held in the autumn near the Austrian frontier. Regiments have been ordered to the maneuvers from Podolia, in spite of the cholera epidemic in that province.

Heavy shocks of earthquake were felt in Servia last Monday.

Cairo dispatches say that the Khedive will visit England in the spring.

MADRID, Sept. 8.—A bomb was exploded near the Mayor's house in Villanova, Catalonia, last night during a street fight. Three houses were badly damaged but nobody was killed. Yesterday afternoon a mob in Cueva de Vera threatened to lynch Deputy Abellan because he had used his influence to secure the abolition of a local judgeship. Abellan fled. A rioter threw a petard into the entrance of the Deputy's house but the fuse went out. The disturbances in both towns were provoked by Anarchists. Troops have been sent to restore order.

There is a prospect that there will be riots at Biarritz, on the Bay of Biscay, if the French Government forbids the bull-fights scheduled for September 17; yet if the fights are allowed the Society for the Prevention of Cruelty to animals will prosecute Premier Dupuy.

METZ, Sept. 8.—Emperor William has ordered that in view of the loyalty manifested by the people of Alsace-Lorraine during his visit all the exceptional laws enforced in the provinces since the war shall be abolished. After the announcement of the order Chancellor von Caprivi visited Prince von Hohenlohe, Governor of Alsace-Lorraine, and held a long conference, presumably as to the details of its execution.

BRUSSELS, Sept. 8.—King Leopold has handed to his ministers, to be deposited in the archives with the new constitution, a sealed letter to be opened after his death. There are many conjectures as to its contents. One is that the king disapproves of the new constitution and declines to bear the responsibility, or else bequeaths his advice as to future changes or expresses regret at the failure of the referendum.

LONDON, Sept. 13.—Dispatches from Cape Town state that the long-threatened invasion of Mashonaland by the Metabele tribe imminent. The Metabele warriors, the dispatch says, are advancing in large bodies towards Mashonaland. The Mashonas are fleeing to Fort Victoria, the station of the British South African company.

LONDON, Sept. 9.—The latest estimate of the British wheat crop for this year puts the yield in round numbers at 54,000,000 bushels, which is slightly under the previous estimate. Imports continue large, and the receipts from Canada are expected to be greater, with a British consumption of 220,000,000 bushels. It is believed there is possibility of a higher price.

All the colleries in South Wales and Monmouthshire have resumed work. Nearly all the 100,000 miners who struck for a 20 per cent increase of wages have gone back under the old conditions.

The Indian Government has been informed the recent religious riots at Bombay were to some extent due to political intrigues, and an effort is being made to catch those responsible for them.

MUNICH, Sept. 13.—The *Allgemeine Zeitung* declares that Sweden is about to join the triple alliance. It says that King Oscar has been induced to associate himself with the Dreibunders, owing to a conviction that the separatist movement in Norway is chiefly fostered by the Russian Government.

OTTAWA, Ont., Sept. 10.—Word reached here yesterday from England that in addition to strengthening the military defenses at Esquimault, British Columbia, and Halifax, the British Government is obtaining information with a view to further adding to the coast defenses of the Dominion on both the Atlantic and Pacific, while the Dominion Government will be called upon to perfect the lake fortifications and frontier points along the international border. The Dominion Parliament will be asked at the coming session largely to increase the annual appropriation for military service. The British Government will shortly dispatch two additional regiments to Halifax.

CITY OF MEXICO, Sept. 7.—For some time, owing to a lack of money, the custom of bull-fighting has been on the decline. Recently the sport has been revived in several sections of the country, and a large part of the revenue from it is being contributed to the national treasury.

KINGSTON, Jamaica, Aug. 30.—Recent dispatches from Hayti state that there are rumors of another revolution, and the government is exercising unusual vigilance. President Hyppolite says there is other trouble besides keeping watch for a revolution. The depression of American silver is greatly affecting the financial condition of the island. Business is slow and money is scarce. Premium on gold drafts are from 8 to 10 per cent.

BELFAST, Sept. 8.—The Congress of Trades Unionists meeting in Ulster Hall passed unanimously to-day a resolution that the government pay union wages to all men employed on public works. The Parliamentary committee was instructed at the same time to bring this proposal to the attention of the government and urge its acceptance as part of the ministerial program. Kier Hardie proposed a resolution, which was adopted, that the government should find employment for the 1,000,000 idle men in the country. The Trades Unionists also passed a resolution that the Parliamentary committee promote a bill regulating the hours of labor to eight per day in all trades and occupations, which bill shall contain a clause enabling the organized members of any trade or occupation protesting by ballot to exempt such trade or occupation from its provisions. Also the following: "The maladministration of our poor laws demands the attention of Parliament, and in the opinion of this congress the best means of dealing with such is by a national State aid system of old age pensions, the superannuation funds of our trade unions or other associations not to be interfered with."

PARIS, Sept. 7.—The National Congress of the Workingmen's party has been summoned by the Executive committee to meet Oct. 7 in this city. Thirty-five trades unionists associated with the Paris Labor Exchange have been delegated to visit the World's Fair at Chicago and gather material for a report on its industral features. They will start Saturday.

VIENNA, Sept. 13.—For years the troubles growing out of the Czech agitations in Bohemia have been a source of much annoyance, not to say anxiety, to the Imperial Government. Some months ago a disgraceful scene in the Bohemian Diet, caused by the political group known as Young Czechs, resulted in the temporary closing of the body by imperial decree. This in nowise lessened the agitation carried on by the Czechs, and the political agitation became so threatening that further and more vigorous measures were taken under advisement by the imperial authorities to put an end to the trouble if possible. To-day a decree on the subject, signed by the imperial ministry and having the sanction of Emperor Francis Joseph, is published. This decree orders the suspension of Arts. 12 and 13 of the constitutional law concerning the rights of the citizens of Prague, the capital of Bohemia, and the suburbs of that city. The articles suspended bear more particularly upon the liberty of the press, popular assemblies, and the right of trial by jury for certain offences.

Settlers *en route* to the Cherokee strip, now being opened for settlement, have suffered severely from sunstrokes and scarcity of water all along the line. Hot winds prevailed for several days and caused much suffering and many deaths. Cooler weather now prevails and the railroads are hauling water and distributing it free of cost.

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ITEMS OF INTEREST.—Continued.

PRAGUE Sept. 13.—The action of the imperial government in suspending the operations of Arts. 12 and 13 of the constitutional law has caused the greatest excitement. The effect of the ministerial decree is identical with the declaration of a minor state of siege. The suspension of the right to trial by jury for certain offenses has no bearing on the matter, as jury trials for these offenses were practically done away with a year ago. It is stated on excellent authority that Herren Gregs, Vashaty, Sokol, and Brozrad, all of whom are young Czech members of the Diet, will be prosecuted for treason.

During the last days of the celebration of the Rescript anniversary the troops were confined in their barracks. Police and gendarmes armed with loaded rifles and bayonets occupied the public buildings, it being feared that the long entertained hostility of the Czechs would find expression in attempts to destroy them. The bitter feeling of the Czechs has now been added to the last move of the government, and it is feared that with their usual impetuosity the Czechs will make much trouble.

NEW YORK, Sept. 13.—Advices from a reliable source in Eastern Siberia are to the effect that the governors of the cities and chief towns of that portion of the Russian empire have received peremptory instructions from the Minister of the Interior ordering them to inforce the law which prescribes certain limits for the residence of the Jews in Siberia, but which has been only inforced in rare instances.

At Tomsk, Chilah, Irkutz, Blagowestcheusk, Nikolaijsk, Habaroffka, and Vladivostock the Jews have been notified of these instructions and given to October to give up their pursuits and retire into the prescribed limits. In Siberia it is estimated that there are in all between 20,000, and 22,000 Jews.

London dispatches announce that much anxiety exists on account of the appearance of cholera in London, Hull, and Tynemouth.

SUEZ, Sept. 7.—Seven seamen who shipped at Swansea, Wales, on the steamship Etna for Red Sea ports have died of cholera. The Etna carried a large number of Mecca pilgrims, of whom between 200 and 300 died aboard the ship.

BERLIN, Sept. 7.—The Rhine has been proclaimed officially to be infected with cholera and bathing in its waters has been forbidden. The authorities of all towns in the Rhine Valley have been instructed to adopt stringent measures to prevent the use of river water for domestic purposes. In Til-sit-on-the-Niemen, in East Prussia, 135 cases of dysentery and nineteen deaths have been reported. In the Dragoon Regiment at Insterburg, East Prussia, forty-three men are ill of the same disease.

TUNIS, Sept. 7.—The cholera spreads rapidly in Lozer and Neft on the west shore of Lake Al Sibrah. Two hundred fresh cases have been found in the two towns in the last twenty days.

PARIS, Sept. 12.—Gen. Miribel, Chief of the General Staff of the French army, died suddenly Monday. This is a great loss for France. Gen. Miribel was the author of the plan of mobilization which had been prepared for the eventuality of a war, and he had contributed largely to the plan for an offensive war against Germany. It is really extraordinary what luck Germany has in the matter of disappearance of those Generals on whom the French nation has successively built its hopes. Chanzy, Courbet, and Miribel have died in France, and Skobeloff died in Russia.

Hamilton Fish, Secretary of State during General Grant's administration, died at New York, September 7.

The United States Government has appointed Albert S. Willis of Kentucky as minister to Hawaii, an indication that it does not favor annexation.

In a cyclone at Lockport, Florida, September 8, four persons were killed, many injured, and property valued at $100,000 destroyed.

New York's commissioner of immigration reports emigration much greater than arrivals in the country. He ascribes this unusual circumstance to the prevailing hard times.

President Cleveland has called a halt in the execution of the Geary law, owing to protests from the new Chinese minister.

Probably the most daring train robbery on record was committed near Kendallville, Indiana, early in the morning of September 12, by masked men, who sidetracked the New York and Boston Express on the Lake Shore road, blew open the express car and safe, and secured, it is said, over $200,000 in currency and bullion. No certain clew to the robbers has been found.

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East St. Louis *Journal:* The great religious congress has opened at Chicago. Every creed is represented, and everything is to be conducted and considered in an amicable manner, and it begins to look as if the period of the millennium were approaching.

Philadelphia *Times:* Tolerance is the first step to honest inquiry after the truth, and if the religious sects of this generation learn to be tolerant of each other perhaps those of the next generation will be in a better mood to prove all things and hold fast that which is good.

New York *Recorder:* The Parliament of Religions in Chicago, is not likely to discuss away all religious differences. Indeed, the world would be less interesting if this were done. If the members come nearer appreciating one another's point of view something will be gained.

Milwaukee *Sentinel:* It is easy to make too much of the undeniable fact that Catholics, Protestants, and Jews of high standing united in a religious parliament. It is a tremendous achievement, but it does not mean that the spirit of toleration extends through the entire body of the churches.

St. Louis *Star-Sayings:* No greater proof of the wonderful changes that time works is wanted than the religious congress at Chicago, where Cardinal Gibbons opened in the prayer, to be followed soon after by the Rev. Joe Cook. Would any Roman Catholic have dreamed of such a thing twenty-five years ago?

Utica *Herald:* While the congress cannot belittle Christianity its discussions may demonstrate that the differences between the essential and fundamental religious convictions of earnest men of all faiths, while great, are yet much less marked and important than their agreements as to the existence of God, regard for one's family and fellow-man, and the belief in immortality.

Grand Rapids *Press:* For centuries Catholics have thought that no Protestant could have any hope whatever of heaven, and Protestants have thought that Catholics were no better than idolaters, certain to end up in everlasting perdition. From burning one another at the stake to clasping hands as coworkers for the same God is a long journey. It may not yet be fully traveled, but the leaders of the hosts are in hailing distance.

New York *Press:* One of the inalienable rights of man is freedom to worship God according to his conscience, and that right has been nobly upheld in the American republic. All are alike here before the law, whatever their religious belief, and Christian, Hebrew, Moslem, Buddhist, and infidel can join securely in the discussion of their various grades of belief and unbelief. The true spirit of the founder of Christianity was never so potent and prevalent as it is in the world to-day.

Kansas City *Star:* It will be an event full of interest to mankind, and it promises to demonstrate the universality of the principle which underlies all religions, the common purpose of which is to make the world better and to elevate the standard of human motives and actions. The result of this conference can scarcely fail to be highly profitable and beneficent as tending to mitigate unjust prejudices, remove false impressions which are founded on ignorance, and to create a closer bond of sympathy among the great moral forces of the world.

Cincinnati *Star:* It has a flavor of the glories of the promised millennium. It is a fitting feature of the winding up of the enlightened nineteenth century. It is another case of the lion and the lamb lying together, and the lamb is not inside the lion either. A hundred years ago such an assembly would have been impossible in any other way than under the ægis or flag of truce, and then every delegate would have been armed to the teeth. The world's progress was never more forcibly presented.

A FINE SERMON "SMASHED."

A YOUNG preacher, a graduate of one of the theological schools of the country, preached a very nice discourse from the following words: Then fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." (Acts 15:29.)

Said the young preacher: "The ship represents the Church. The four anchors are faith, hope, love, and prayer. Christians are the crew. The sea repesents the great ocean of life. The storm that prevailed is the trials to which we are incident here; and the island Melita, where all escaped safe to land, means heaven." He dwelt with becoming fervency on the importance of casting out the anchors, faith, hope, love, and prayer; the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the Church) should all reach shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect for his gray hairs, to close the meeting with a few remarks. The old brother arose and placed his hand upon the young theologian's head as if giving him a phrenological examination, and proceeded in his plain, uneducated style, substantially as follows:—

"My young brother, you have preached us a mighty purty discourse to-day but I'm afraid you've made some awful mistakes. You said that the ship meant the Church. If that's so, we have not got any Church now, for the ship was smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we haven't got any faith, hope, love, and prayer in the Church, as they have been cast out. And you say that Christians are the crew. If that's so, they must be a mighty bloodthirsty set, for they wanted to kill Paul. You tell us that the island of Melita meant heaven. Well, if that is true, heaven must be a mighty snaky place, as a snake bit Paul as soon as he landed."—*Sunday Magazine.*

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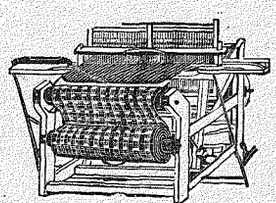

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, September 30, 1893. No. 39.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Sept. 30, 1893.

CONTENTS:

EDITORIAL:
Questions of General Import and Answers 613
And Still They Come 615
MOTHERS' HOME COLUMN:
Helping Hand 616
Their Dreadful Rudeness 616
Prayer Union Subjects 617
LETTER DEPARTMENT: 617
ORIGINAL ARTICLES:
That Ex-Covenant 622
Faith versus Works 624
CONFERENCES:
Fremont 625
Independence 625
SUNDAY SCHOOL ASSOCIATIONS:
Des Moines 625
MISCELLANEOUS:
Northern and Central California Reunion 626
Rates to Southwestern Reunion 627
Conference Notices 627
Items of Interest 628

QUESTIONS OF GENERAL IMPORT, AND ANSWERS.

Ques.—If the presiding elder of a branch does not preach, has the priest a right to go ahead and deliver the word to the Saints?

Ans.—Section 17 paragraph 10 of the Book of Doctrine and Covenants reads: "The priest's duty is to preach. . . . The priest is to assist the elder if occasion requires." There should be a working understanding between the presiding elder and the priest. If the elder be neglectful of duty by not preaching, *himself*, or should fail through neglect, to call on the priest, if the latter be prepared to act, he should be sought in kindly spirit and his attention called to such neglect, that it be corrected definitely, that the branch may not suffer. If he persists in neglecting branch interests, the branch can take action if it deems best, or the district president or missionary in charge should be consulted and the matter be corrected in a quiet, orderly way, without undue agitation. Sections 7 and 4 of the revelation of 1890 provide for all such emergencies. It would be well if the directions given in the organic law of the church were always observed, as the Lord has directed. It is strictly necessary that the injunctions therein contained be heeded as the course of action revealed by the Lord himself, as follows: "In matters of personal importance and conduct arising in branches or districts, the authorities of those branches and districts should be authorized and permitted to settle them." "In both branches and districts the presiding officers should be considered and respected in their offices; nevertheless, the traveling presiding councils of the church being made by the law, their calling and the voice of the church the directing, regulating and advising authorities of the church, and representing it abroad, should when present in either district or branch be regarded and considered as the leading representative authorities of the church, and be respected as such, their counsel and advice be sought and respected when given; and in cases of conflict, or extremity, their decision should be listened to and regarded, subject to the appeal and adjudication provided for in the law." "He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church."

Eight years previous to the giving of this revelation, in 1882, the Lord said to the church: "It is my will that ye more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things; which if ye do not, the office which they hold is not honored in my service, and the good they should do is made void."

Questions asked the HERALD editors are sometimes if not often put with a view to obtaining a statement or expression of opinion favorable to a particular side of a matter agitating some district or branch. The editors are not on the ground; they do not know the particulars of cases presented. Further than this, they are not in charge of the fields and branches. The church has its departments of labor. Each should be respected in its place as the law of God requires. There is much of meaning to the body in the language spoken by the Savior eighteen hundred years ago when sending out those whom he had chosen, and stated and repeated to the church in these times: "He that heareth him that is sent heareth the Lord who sent him, if he be called of God and be sent by the voice of the church." The editors in the literary department of work may properly answer some questions giving general information, and, of course on general principles. Matters affecting local and mission interests of the church should be referred and decided as provided for in the law.

Q.—Is it necessary for a teacher to report labor done in preaching or taking charge of meetings? If so, when and to whom should he report?

A.—If a branch teacher, he should consult the president of the branch and report to the branch business meetings; also to the district conferences, if it be a rule in his district that teachers of branches also report to districts. It is necessary that work done be reported for the information of organizations under which officers labor. To such organizations they should report, and regularly.

Q.—At what hour of the day was Jesus crucified?

A.—Evidently about nine o'clock in the morning—"about the sixth hour."—John 19:14. The "day" in New Testament times was divided as follows: "Third hour, six to nine a. m.; sixth hour, nine to twelve midday; ninth hour, twelve to three p. m.; twelfth hour, three to six p. m." See the several accounts of the crucifixion in the Gospels.

Q.—Is it positively necessary to obtain a letter of removal when leaving one branch and joining another? If so, why does not the Book of Covenants say so? It says one "may" do so. Again; Where one has been baptized outside of the branch and wishes to join some branch, he presents his certificate of baptism. If that is all that is necessary in that case, why not in the other?

A.—It is certainly necessary to have branch records correct, which they could not be if members joined two or more branches without letters of removal, remaining on the record of each and being counted in each enumeration. The book says "may," a suggestion that all removing *should* do so. There is an injunction in the New Testament to "let all things be done decently, and *in order;*" there is also a statement in the Book of Covenants that he who waits to be commanded in all things is under condemnation. The Lord expects his people to exercise and cultivate the judgment and discretionary powers inherent in man, to learn truth from all his experiences. He deals with the creatures made in his image, "his offspring," not as machines, but as intelligent beings. The law of the Spirit is to be in the heart, in the mind; the Spirit is to lead and guide into all truth, to develop in wisdom. There is a plainly written law of personal and general discretion. The case in connection with a certificate of baptism is entirely different; the one presenting it becomes for the

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first time enrolled on a branch record. Should he afterward remove he should obtain a letter.

Q.—What is the duty of a presiding officer when one continues to speak in tongues and there is no interpretation? And if one has the interpretation from time to time and withholds it from the people, what should be done?

A.—We understand that he should comply with the requirement, "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God."

It is the privilege of the presiding elder to discern the character of gifts manifested: "And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church, and to be elders unto the church, are to have it given unto them to discern all those gifts, lest there shall be any among you professing and yet be not of God."—D. C. 46: 7.

"Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith," etc.—D. C. 50: 7.

If one speaks with tongues, the interpretation should be sought through prayer; but if the one in charge sees that tongues are used incorrectly, through mere zeal, he should quietly labor with and admonish the one misusing the gift, that such misuse be discontinued. The Lord has admonished his people to "remember that that which cometh from above, is sacred, and must be spoken with care, and by *constraint* of the Spirit;" and to "trifle not with sacred things." "Constraint" means, not voluntarily, not to act from a desire to move; but rather to be moved upon contrary to the natural bent or will, from necessity. It is what the prophets called "the *burden* of the word of the Lord"—that which of necessity, as a matter of imperative duty, they were required to declare. Those in branches who use the gifts unwisely should be instructed and admonished concerning them, the elder in charge considering the conditions of specific cases and acting accordingly.

We believe that gifts should be used in calmness, in self control. The Spirit of the Lord does not destroy agency or the will; it preserves and educates the will. One using the gifts can exercise such care that he is safe from both external and self-deception. Prayer, humility, and considerateness are essential there. The Lord provides safeguards in the use of all the gifts of the gospel when conditions governing their use are observed. The presiding elder is in duty bound, is under obligation, to so advise and instruct that the Saints be protected from deception and folly in such matters.

If one receives interpretations of gifts he should be instructed and advised to exercise his gift; he is not to be compelled, however. "Let all things be done unto edifying," wrote the Apostle Paul to the Corinthians. The Lord has said, "That which doth not edify is *not of God*"—an excellent means or rule by which to judge all spiritual manifestations.

Q.—What does Paul mean in 1 Corinthians 14: 13, also in verse 28?

A.—His meaning in verse 13 is obvious; that one moved upon to speak with tongues should pray that he may interpret for the edification of those who hear, as stated in the verses that follow. Verse 28, we understand, was a special or express injunction to the Corinthians, who seem to have misunderstood or become overzealous in the use of the gift of tongues. The *rule*, is, as we understand it, that when tongues are manifested the interpretation is to be sought and received. It is apparent that some of the Corinthians became so overzealous in using, or so desirous to speak in the gift of tongues that they accepted the manifestation of the gift—the appearance or sound of a strange tongue—as the end designed in the bestowment of the gift, failing to discern that the knowledge conveyed through interpretation of the gift was of very much greater benefit than the use of an unlearned or unacquired language. Foreign, unknown speech by one untrained to or unlearned in its use was a *wonder*, marvelous, but knowledge of its meaning, conveyed through interpretation, was the end designed. The presumption should be in favor of a rule. However, to the rule stated there are exceptions; for instance, the apostle says tongues are "for a sign." We have known the gift of tongues to be exercised when interpretation did not follow, but when one present stated that it was in answer to prayer that such be given to confirm faith in the promise that God's servants should so speak. Prayer was answered, and the Lord did not see fit to speak further. It may also be that correct, or best use of the gift is to be developed, also that interpreters are to be developed. Individuals do not always fully convey the mind of the Spirit until they learn to exercise that self-control by which they become bodily and mentally adjusted, so to speak, to the operations of the Spirit. Some upon whom the Lord bestows his gracious gifts learn, by carefulness of life and by watchful self-control through prayer, to use the gifts in honor to God and his church, and to the instruction and comfort of the body. All truth is one; lacking in one essential qualification correspondingly weakens, as possessing strengthens for any work: "Faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you." These qualities form the only true basis of usefulness of members of the body.

Q.—Does the presence of a man who at times interprets, justify the use of the gift of tongues at all times, whether it be interpreted or not?

A.—No, as answered above. There should not be anxiety to use or display the gifts. They are too precious to thus be used. Sensible, sound-minded persons in the church and out of it will expect to see that which is consonant with the dignity and other attributes of the exalted character of God in the manifestations of spiritual gifts. It is a serious thing to speak in the Lord's name. He who receives a gift should exercise care lest he prostitute its use. Responsibility, not self-exaltation, attaches to such bestowments.

Section 46: 7, already quoted should evidently be read and studied in connection with section 17: 8 and other revelations cited, which clearly provide for the same watchcare and general direction and supervision over the churches and fields that Peter, Paul, James, John, and all the apostles exercised over the ancient churches in New Testament times under the many injunctions of the Master,—"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ," etc.

Q.—Is money paid to elders reckoned as tithing?

A.—No; tithing is to be paid to the Bishopric or its agents. Money paid to elders for their ministerial expenses is a free-will offering under the law which states that the Saints shall "feed" and "clothe" and "give you money"—referring to supplying the personal needs of those in the gospel field. See Doctrine and Covenants 83: 16.

By letter from his daughter, Sr. Lizzie Mills Garner, we learn that Bro. David Smith Mills passed from the active life in this to the other world September 10, at 9:30 in the forenoon, in the midst of his family, at peace with his God and his fellowmen.

Bro. D. S. Mills was one of the most

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faithful and fearless defenders the church ever had. He was a man of sanguine temper, ever hopeful and buoyant of spirit, recognizing no difficulty as insurmountable and acknowledging no defeat. He stood by the work to the last, and desired to live only that he might still "stand by it to the end."

AND STILL THEY COME.

A SISTER sends us two advertisements of one Dr. A. C. Williams, of Elk Falls, Kansas, who is claiming extraordinary powers as a clairvoyant, soothsayer, and prophet.

He has issued a "Warning Cry, by the prophetic medium, Dr. A. C. Williams."

From this we extract the following:—

As sure as we have not a just government, as sure as the nation's wealth is centering in a few individual hands, as sure as it is the history of the past that when a certain large per cent of the nation's wealth centers in a certain small per cent of the population, down goes that government. As sure as we have not a coöperative government, as sure as we need it to prevent the great calamity, as sure as the greatest sin of the government is the sin of omission, as sure as capital and labor are becoming antagonistic, as sure as suborning legislation is making millionaires, as sure as we as a government are quarreling over the minor difficulties and leaving the great difficulty untouched, as sure as too great honor is bestowed upon the warrior and too little upon the scholar and inventor, as sure as the father earns no more by his labor than the son, so sure is the downfall of the United States government imminent. It is to be. It is the fiat of eternal fate. A waymark in the journey of human existence. It takes time for the development of humanity as fruit upon the tree. We are fruit upon the tree of earth.

This same doctor also claims to have discovered the principle of perpetual motion, a thing practically denied by all mechanics so far; and in one of his advertisements he offers to share the "millions" there may be "in it" with others, thus:—

Of course there's millions in it and we are willing to share and to get means and assistance to help work it out—we make this offer. For $1.00 we will enter your name as a legal shareholder and inform you of the principle given us, binding you to entitle us to one half share if you prove it first and to not divulge our revelation to anyone. Thus you will have the knowledge of ourself and the privilege to work.

This offer means that everybody is at liberty to find out a perpetual motion affair if he chooses to, but that if anyone sends him a dollar, he will enter that man's name on his list as a shareholder in his invention if he proves it to be a success; but that if any man to whom he sends his secret works the principle out and proves it to be a success, the man so doing is under contract to this good doctor to secure to him one half the proceeds of the invention, which is of course a very liberal offer—if there is perpetual motion and "millions in it." We trust that there are not many, if any, of the HERALD readers who have money to spend in a hunt after a chimera on such an advertisement.

Add another name to the prophetic list.

A BROTHER writing from Pullman, Illinois, concerning the special rules in connection with tithes and offerings shows a commendable appreciation of the gospel favor in the following language:—

Having joined the church in last March and having been wonderfully blessed by a knowledge of the truth of the gospel such as I never had even the shadow of a thought of and never expected to see such harmony, power, and beauty in God's economy for the salvation of man, and wishing to be a help in sending to others that which I was so blessed in being given, I have purposed in my heart, God being my help through our Lord Jesus Christ, to observe his law which was part of his gospel economy as seen in Hebrews 7: 4–6 even before Abraham's time.

The testimony is true of the gospel work; the expressed determination is a good one of the gospel worker.

EXTRACTS FROM LETTERS.

Bro. E. F. Shupe, Globeville, Colorado, September 18:—

We have been attending the Colorado Bible conference the past week. We learned several things, among them, that inheritance comes by grace alone, not by anything we can do. Christ died for the sins of all mankind; paid the whole debt; all we have to do is believe. Christ makes us sons; we cannot make ourselves sons. Witchcraft is spiritualism. Christ received the Holy Ghost when he ascended, not before. How blind modern Christianity is, and yet they are far ahead of what they were fifty years ago! They claim they have the Holy Ghost, but admit they have but little power. The Religio-Literary society will meet every week hereafter instead of every two weeks as heretofore. The first death since the organization of our branch was that of Bro. Murphy, who died a few days ago after a long illness. Are we going to have a missionary this winter?

Bro. Joseph Squires, Brooklyn, New York, September 19:—

Bro. M. H. Bond was with us last Sunday and preached for us at Ozone Park and in our hall. His labors were well received by the Saints. Two were baptized here last week. The local brethren are doing as well as they can. Bro. Bond left for home on Monday.

Bro. John Shields wrote from Grand Valley, Ontario, about the 19th inst., as follows:—

The tent brethren are doing a good work here; twenty-one have been baptized, more are interested. Eleven lectures have been delivered in opposition to the church. Bro. R. C. Evans replied to each with telling effect in favor of the work. Bro. Gregory reported the lectures.

EDITORIAL ITEMS.

THE pamphlet, "Reply to Littlefield," is out of print. It will be republished if the demand for it is sufficient,

Bro. J. D. Bennett has laid upon our table two colossal tomatoes weighing twenty-four and a half and twenty and a half ounces respectively, products of Lamoni soil.

Bro. G. H. Bush, of Kenton, Tennessee, wrote of a case of healing which he thinks should be stated to the glory of God. His wife was pronounced incurable from consumption by a physician. Elders Snow and Griffin administered to her, when pain and fever left, and she went to an adjoining room for the first time in five weeks, and ate her dinner. She went visiting the next day.

Bro. T. M. Parr, Latah, Washington, writes of labor done by himself and Bro. John Davis, already reported by the latter.

Bro. J. W. Loach reports of Bro. R. M. Elvin's labors at Hiteman, Iowa, two being baptized. The colored Baptist brethren kindly opened their house of worship for preaching. Bro. Loach distributes tracts and tries to inform the people of the truth.

President Joseph Smith arrived home on Tuesday, September 19, after an extended missionary tour in the New England and Middle States.

The Saints will no doubt note the cheering reports from the ministry, of numerous baptisms and the friendly attitude of the people, who are everywhere giving the word a hearing. The work is moving rapidly. May the good word of the Lord reach and inspire the honest in heart everywhere and comfort the millions who anxiously look for light and hope amidst the gathering distress of nations that prevails and increases universally.

Bro. I. N. Roberts was at Dunseith, North Dakota, September 18, whence he wrote, having closed a week of successful meetings. Some were baptized, others were to be; a good impression was made for the cause. He was contending against some difficulties, but was prevailing against them.

Bro. J. R. Lambert reports the Scott-Padget discussion at Cainsville, Missouri, as progressing favorably.

Bro. D. M. Rudd closed tent meetings at Tama, Iowa, September 18. Seven were baptized in all; others were believing.

Bro. D. F. Richards, located at Gallup, New Mexico, has baptized six there of late. He reports well of the Saints of Gallup.

The brethren of the Southwestern Missouri districts are making strong effort to push their work. They have posters out for a reunion at Lowry City, St. Clair county, to which "everybody" and the "rest of mankind" are invited. It is to begin October 13, to continue ten days. It will undoubtedly be a gathering of note. For tents and information write B. Freel, Lowry City, or Reunion Committee, Box 744, Independence, Missouri.

The New York *Sun* of Sunday, September 3, sent us by Bro. A. N. Hoxie, contains a page article descriptive of

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ruins of "three races" found in the Valley of the Tulerosa Creek, New Mexico. The writer, John R. Spears, calls attention to the vast unexplored ruins of New Mexico and Arizona, as interesting fields for antiquarians, remaining as yet but imperfectly examined.

Correction in HERALD of August 26, in article, "Crisis in Economite Society," it should read as follows on page 536: "Correction can only be made by a return," etc.

Detroit *News:* "He maketh wars to cease in all the world," said the ancient seer, and if the religious congress now holding in Chicago is not the fulfillment of that prediction or the beginning of it then there is no such thing as prophecy.

Brn. D. L. Shinn and C. G. Ruley were at Adamston, West Virginia, September 20. They would go thence to Calhoun county. They are pushing the work in the West Virginia district.

Bro. H. A. Stebbins wrote from Netawaka, Kansas, September 21, *en route* home from the Fanning conference, which he reports as a good one; three were baptized. He spent three days at Atchison, preaching in the Saints' chapel. He would labor at several points *en route* home. He says: "I have had good liberty in the Spirit in preaching and otherwise officiating for Christ.

By letter from Bro. Hans N. Hansen, Nephi, Utah, dated September 16, we learn that he had baptized two there and three at Provo lately. Bro. Hansen expresses himself pleased that our people at Independence treated the four hundred from Utah to the World's Fair so well as is reported.

The Swansea, South Wales, *Post*, of September 6, contains a lengthy account of an interview with Bro. G. T. Griffiths, entitled, "The Latter Day Saints; Interview with an Apostle." Bro. Griffiths' statements of the belief and history of the church are correctly reported by the newspaper reporter. The article is a good one and will greatly help the work in Great Britain.

Bro. William Anderson held services at Pleasanton, Iowa, on Sunday, September 24. Brn. Thomas Bell and Charles Jones preached at Lone Rock, Missouri, the same day. The preaching at Lamoni was done by Brn. E. L. Kelley and R. M. Elvin. Services and Sunday school sessions were held by various brethren at other local points. Sickness in some neighborhoods has closed schoolhouses and canceled appointments for a time, but school and religious work will now be renewed, and, it is hoped, for the fall and winter without interruption.

The Egyptians had four distinct methods of writing—hieroglyphic, hieratic, enchorial, and Coptic. Hieroglyphic style was in vogue at least four thousand years before Christ.

Electricity now lights about 1,850 American towns.

Mothers' Home Column.

EDITED BY "FRANCES."

LIFE'S PATHWAY.

The path of life we walk to-day
Is strange as that the Hebrews trod;
We need the shadowing rock as they;
We need, like them, the guides of God.

God send his angels, cloud and fire,
To lead us o'er the desert sand!
God give our hearts their long desire,—
His shadow in a weary land.—*Whittier.*

HELPING HAND.

SYNOPSIS OF READING, CHAPTER SIX.

HINTS ON CHILD-TRAINING.

CHAPTER six shows the necessity of training children to do what they feel that they ought to do and at the proper time whether they enjoy doing it or not, to follow the voice of duty rather than the voice of inclination.

The modern improvements in methods of dealing with children are many and great and it is important to remember that judicious *discipline* has an important part in the wise training of the young. It is an important factor in will-training which in turn is an important factor in wise child-training. But it must be borne in mind that to *train* the will is not to *break* it.

There was a time when discipline was the great feature, if not the only one, in the training of children, when children were not allowed to sit in the presence of their parents, or to speak to them unless they were first spoken to, or to have a place with their parents at the home table or in the church pew. The schooldays of children were then spoken of as "when they were under the rod." In those days "they told a child to learn; and if he did not, they beat him."

All this is in the long past, and may we not rejoice to read that now the best talent of the world is laid under contribution for the little ones? In the provisions of song and story and toys and games and pictures, in school buildings, school appliances, and school methods the place of the children is foremost. In secular schools and in Sunday schools the aim seems to be to make learning attractive and to relieve study of tediousness and discomfort. There is no doubt that this state of things is, on the whole, a great improvement over that described in the old times. Yet there is always danger of losing sight of one truth in giving prominence to another, and with all the modern improved methods of teaching and training children, attention should be given to the value of judicious discipline. While learning should be made attractive and study relieved of tediousness and discomfort, children need to learn how to do things which they do not want to do, when those things ought to be done. There is a place in training for the word *must*. Older people have to do a great many things from a sense of duty. Unless children are trained to recognize duty as more binding than inclination, they will suffer all their lives from lack of discipline in this direction.

Children ought to be trained to get up in the morning at a proper hour, to go to bed at a fitting time whether sleepy or not. Their hours of eating, and the quantity and quality of food ought to be regulated by some other standard than inclination. It is not enough to have them learn only lessons which they enjoy, and this at times and by methods peculiarly pleasing to them. There ought to be a time for tasks as tasks, a time for study under the pressure of stern duty. President Porter, of Yale, said that the chief advantage of a college curriculum is that it trains a young man to do what he ought to do, when he ought to do it, whether he wants to do it or not.

Nearly all children have positive inclinations in one direction or in another. Some like playing better than working or reading; some prefer reading or working to playing. Some enjoy being with companions; others prefer being alone. In studies, some show decided preference for certain branches and dislike for other branches. They ought not to be permitted to follow always their own fancies, or to do only what they really like to do.

No man can work always merely in the line of his personal preferences, but must do many things which are distasteful to him; hence hardly anything can be more important in the mental training of a child than the bringing him to *will* to do what he ought to do, and to do it in its proper time, whether he enjoys doing it or not.

There is little danger that parents or teachers will at this day refuse to consider duly a child's tastes and peculiarities in the efforts to instruct and train him, but while they are making study attractive and life enjoyable to him, they should see to it that he learns to keep quiet at specified times, and to be active at other times, to study assigned lessons, to do set tasks, to deny himself craved indulgences, and to do these things, not only when he wants to but whenever duty says he ought to, to do them not merely because he wants to but because he *must*.

Now, as of old, "it is good for a man that he bear the yoke in his youth."

C. B. S.

THEIR DREADFUL RUDENESS.

ONE OF THE REASONS WHY SO MANY PEOPLE DISLIKE CHILDREN.

Complaint is often heard against the manners of our American children, and unfortunately, says the New York *Tribune*, it is a just complaint. English children at a very early age are taken out of the hands of uneducated servants and put into those of a nursery governess, who is generally a young woman of refinement, and in all cases a person of much better education than that possessed by the average domestic. A child is capable at a year old of beginning unconsciously to appreciate the principles of gentle courtesy, and there is no surer way of teaching good manners than by force of example. Instinct and mimicry are both natural possessions of every intelligent child, and the necessity of the development of the latter power has been shown by the habits of a few unfortunate creatures, whom chance in some strange way has cut off from human association from their

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babyhood. These wretched beings, with uncouth sounds and even like an animal, run on all fours, while the baby of less than two years, who has been surrounded by civilized life, trots around in an upright position on its two small feet, and already forms brief sentences to express its desires. Unfortunately, many people seem to regard courtesy as wasted upon these mites of humanity. The mother may say, "Baby, hand me that book," and yet in reply to the small object's, "Mamma give me some bread," remark sternly, "Not until you say 'please'"; and though she may have received the book from the child without a word of acknowledgement, if the bread is received in the same manner she will demand quickly, "What do you say?"

A baby, not a year old, has been known to regard an outstretched hand with an accompanying "Please, baby," and a premature "Thank you" as absolutely irresistible when some dangerous object it had obtained was desired, when a peremptory "Give it to me" would only bring forth shouts of rebellion and a miniature combat. In fact, where children are concerned, a little exaggeration in terms of courtesy is an excellent idea; an accented "Thank you ever so much," or a "You are very kind," pleases their small souls, and not only inclines them to speak likewise, but encourages them to new deeds of courtesy. If their little efforts are appreciated, children generally like to be useful. A small boy would enjoy the importance of climbing upon a chair to hold his mother's jacket or his father's coat if, in spite of his awkward attempts, he was commended for his courtesy: and he would easily acquire a habit of surrendering his chair to ladies for the pleasure of being thanked with a little effusion. A child's pardon should be asked for any act for which the pardon of an older person would be asked; and a moment's time should be taken to explain for what the pardon is desired. Thus a deeper impression will be made upon the child's mind than by a score of admonitions. "I think Mr. B. is such a true gentleman," said a young girl, "because I remember even when I was a very little girl he always took his hat way off to me, just as he did to mamma or any grownup lady." It was a remark that shows how children pass judgment upon our manners; and by our courtesy to them they are taught. If the hopes of a nation lie in its children, so, too, with them must be found the hopes of its culture, courtesy, and refinement.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Oct. 5.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Isa. 26: 20, 21; D. C. 42: 21, 22.

Thursday, Oct. 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ps. 68: 6; D. C. 90: 6–9.

Thursday, Oct. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 71: 2; Alma 17: 11.

Thursday, Oct. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 14; Ether 5: 4.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister M. A. Christy asks your faith and prayers in her behalf, that God may be pleased to restore her health, and grant her the desires of her heart, if consistent with his righteous will.

Sister Susan Tyler, of Erie, Pennsylvania, whose eyesight is becoming dim to such an extent as prevents her reading the church publications, begs you to pray for her. She is not near a branch, and being deprived of attending meetings the papers of the church are her greatest comfort.

Sister Arty E. Stephens, of Green River, Wyoming, requests the prayers of all in behalf of her husband, who is afflicted with cancer. He desires to be restored to health that he may do something for the good work.

EXTRACTS FROM LETTERS.

Sister E. M. Walker, of Jonesport, Maine, writes: "If parents only realized their position and responsibiltity to their children, what a reformation there would be, and how many who are now on the road to ruin and degradation might have been on the high road to perfection."

Sister Allie Thorburn writes from Higbee, Missouri: "I love this work because in it we can all learn, and it is for the advancement of the gospel to fit and prepare the young for the great work of the future which will be left in their charge. O that the Lord may bless us with the spirit of wisdom, that we may truly be Daughters of Zion instructing the youth of this church in the ways of truth and righteousness. We must awake from the long sleep which has been upon us, for we realize that we have neglected many privileges."

A sister from Illinois writes in reference to the Daughters of Zion: "While at prayer and when thinking of the subject and in our meetings I have felt the Spirit's presence to such a degree that I feel to say, 'I know that it is the Lord's work.' We have held three meetings and we still feel to press on."

Influenza is believed to be dying out in London after being more or less prevalent since the first outbreak over the world several years ago. For a considerable time the number of deaths from the malady have been about twenty a week. During the second week of June only six such deaths occurred.

The carat, used in estimating the weight of gems, is a grain of Indian wheat.

Letter Department.

ST. JOSEPH, Mo., Sept. 19.

Editors Herald:—The marvelous work with us is making some advancement; the Saints seem to be taking a deeper hold upon the work, and striving to "climb higher" and get nearer to the source of light. We had the pleasure of leading five precious ones into the water of baptism on Sunday evening. Three adults and two children. One of those baptized came here not long since, her daughter having preceded her some time ago and embraced the gospel contrary to the wish of her mother. Her mother promised to come provided she would not ask her to attend meetings. She came, but without asking, and soon began to attend the Prayer Union, and was soon captivated by the earnestness and spirituality of the sisters. Being honest at heart she acted wisely in obeying the truth. This example should encourage faithfulness upon the part of the Saints. Others are near the kingdom and will ere long obey.

Yours for truth,

J. M. TERRY.

HAVERHILL, Mass., Sept. 6.

Editors Herald:—I came here Sunday morning to fill appointments previously made and as arranged for while at the reunion. Spoke three times on Sunday in a hall which Bro. Frost had procured; a few strangers out. Spoke on Monday evening before the Reform Club in their hall. Preached again last evening at the place of this writing, the home of Bro. Frost. A few are interested in our work, and will, without doubt in my mind, obey the gospel; among them a Mrs. Brown, a woman of note in religious and temperance work, and well known and esteemed for her gifts and work among prominent people both here, at her home in Boston, at Providence, and elsewhere in the East. She has been waiting upon all of our services and now stands convinced of the divinity of the work that we are called to represent. On Monday afternoon by invitation we visited her at her home and talked the gospel theme and of its promises. She had had no sleep the night before, she said, and she looked it; confessed that while she had been professedly, and acting in good faith, as "an instructor of the law, confident as to being a guide to the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes," etc., yet she had found at the hands of this despised people that she absolutely knew nothing as she ought to know, and that the foundations of her old religious schooling had been completely swept from under her, and now finds herself, after years of "evangelical work as a public teacher," as Wesley found himself in the little Moravian missionary ship, "an heir of wrath, a child of hell" as he expressed it. She left us last night, weeping;—not, I think, as a weak-minded woman, but from the pressure that is already being brought to bear upon her, and can only be known by detail of their surroundings. She thinks she will go to Boston next Sunday. She has an idea of uniting with us there. I advised her to stem

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the storm right here at home, not to commence her new life handicapped by anything like a compromise with the Devil.

The term "evangelist" has an uncanny sound in the light of our general missionary work but I think this woman is an exception to that which we have met in our general experience. She has the attainments and character to be of use in the Church of God. We need more women like Sr. Walker, with voice and pen to spread abroad the knowledge of Christ's kingdom among men; and we think they are coming. The work begun in Haverhill by Brn. Bullard, Robley, and the faithful few who are here will ultimate in good; and Haverhill needs looking after.

The New England Reunion proved an unqualified success, and I am more than ever convinced of the practicability of these concentrated efforts to attract public attention toward our claims. No pen or oral description could convey an adequate idea of the joy and heavenly influence of those meetings; it is enough to know, as those who were there *do* know, that God was pleased to meet with us at all our sessions.

Yesterday, I had an enjoyable day; a sail in the morning of about twenty miles down the Merrimac River. The inspiring strains of music on board the steamer, above all, the beautiful scenery, the charming surprises that each bend, and turn, and vista revealed to the lover of nature as seen in her happiest mood and adornment of a beautiful day in her dress of darkest green, presaging the early autumn time. Passing the towns of Amesbury, Merrimac, the quaint old Newburyport, to Black Rock, when disembarking, we took the dummy line over to the somewhat famous Salisbury beach, where we watched old Ocean a little while and took the electric cars for our return trip by land. Three miles from this place, the same distance from Amesbury, we left the car for a visit to the birthplace and home of John G. Whittier, the Quaker poet. The property has been purchased by one who was a personal friend of the poet in his lifetime, and has been deeded by him to a board of trustees, provisions being made to retain, and maintain, and preserve its historical interest, and to be kept open certain days for public visit. The quaint old rooms, furniture, with its spinning wheel, rush-bottomed chairs, broad old-fashioned fireplace, bake oven, andirons, spit, etc.; the brook running near the house, the relics and scenes embodied in his songs, made the visit one of interest and satisfaction to the lover of the memory of America's sweetest and purest poet and writer of song that reaches the heart. M. H. BOND.

KINGSLEY, Mich., Sep. 14.

Editors Herald:—The work seems to be onward in this northern country. I have baptized five at Inland and three at Kingsley since my coming. Have large crowds; many believe, but will not obey It seems so strange that people can sit and hear the gospel night after night, and feel its power, and still not obey. I do not wonder that Paul said that the Lord would come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." I have splendid liberty in preaching, and the Saints are rejoicing in the gospel. The church is gaining ground; I can see it, and Babylon trembles for fear of her loss while she sees this church gain so rapidly. I have great faith in the final triumph of the work, and hope to see the kingdom of God soon come with power and righteousness and peace established in the land.

F. C. SMITH.

PENYGRAIG, Wales, Aug. 22.

Editors Herald: — While reading your columns and seeing how the work of the Lord is progressing in the States, my heart is filled with joy; but with that comes a feeling of sorrow and regret that the work in this part of the world is so backward, among a nation that was once so ready and willing to accept the gospel. And it can be said indeed concerning the reception of the gospel in Wales that it came not in word only, but in power, and strength, and much assurance of the Holy Ghost; and though the past and present condition of the work is discouraging I am of the opinion that had there been good shepherds over the flock in Wales there would be a better aspect of the church in Wales to-day. That is quite evident from the improvement already apparent since Brn. Griffiths, Gillen, and Evans are in the country.

It is true that there are a good couple of local elders here, but for all that I am quite satisfied that the church in Wales has been misrepresented in regard to the number of branches and members. But there could have been a better effort made to keep up the work and spread it abroad if the few who were here were energetic; but it matters not if you have the best machinery; if you have not got a man who understands the way to put in motion that machinery you will get no work done. So it has been with the church in Wales since I have been adopted into the kingdom until the appointment of the aforementioned brethren; and I feel thankful to be able to say that everything seems brighter, and I am more hopeful now for the future than I have ever been, and I am certain if finances in this mission were to be had to meet the demands, the work would have improved more than it has.

Since being appointed I have labored faithfully in the Eastern district, and that under great disadvantages; but for all that I feel blessed in my labors. I have had wise counsel from Bro. Evans and have been enlightened in many points wherein I lacked understanding, and I can say that through all difficulties and all troubles I have felt it a pleasure to be laboring in the field when associated with him. I have not had the same privilege to glean information from Bro. Griffiths, as he has not been in this district much; but I have found benefit from the instructions he gave me before. All I hope is that they will be continued in this mission again until the church gets into a flourishing condition, which I believe will not be many years if there are faithful and energetic men kept in it, as I can see the hand of God with his work here.

On July 28 I had the pleasure of leading three precious souls into the water. Others are at the door, and I think it will not be long before they obey. On August 7 Bro. Evans attended to the organizing of a branch to be known as the Penygraig branch with twenty-one members. I am confident it is a branch that will grow and soon be a power for good. I trust we will be able to send more favorable news from this time forth.

Ever yours in bonds,

ADOLPHUS H. D. EDWARDS.

BURNHAM, Mo., Sept 13.

Editors Herald:—I have just returned from a three weeks' trip to Oregon county, Missouri. The first place visited was Woodside where I found the brethren all alive to their duties; though young in the work, they are full of faith and zeal. I preached several times and baptized one. I opened a new place four miles west of Woodside. While there a Missionary Baptist told the people that all I preached was Joseph Smith and Brigham Young; but I am thankful there were enough truthful people present who will tell things as they are. This man has been a preacher for over forty years. Notwithstanding his report the people in his locality came out to hear me, and I feel sure some will obey the gospel.

From there I went four miles southwest of Alton and opened another new place. On the first evening three men came to oppose me, using the schoolhouse: but a gentleman prevailed upon them to hear me one sermon and if they did not like it, then would be time to offer opposition. One said he had heard Mormons before, but for his sake he would hear me. At the close of the sermon he took me by the hand and said he was coming again; and he brought his family until the close of the meeting. Prejudice gave way to reason; I am sure good will be the result of my meetings there.

I then went to Garfield, where Bro. C. J. Spurlock had recently opened the work and baptized two. Here I found the people anxiously waiting for preaching. We procured a grove and commenced to dispense the word to a crowd of as attentive listeners as it has ever been my lot to meet, among them six sectarian preachers. I gave them liberty to ask questions, and it is needless to say they did not let the opportunity pass when they could see a chance of a raid being made on their flock. But all their questions did not blind the eyes of the hearers, but had a tendency to instruct, and thus helped the work along. One sister was baptized at the close and several others would have come into the fold but we had to close on account of rain. They are building a new schoolhouse there and they want Bro. Spurlock and I to come again when it is finished. I feel satisfied that a good work will follow. After closing at Garfield I returned to Woodside where I met Bro. C. J. Spurlock on the 10th, and we had a good meeting. The Lord was with us in power and the voice of the Spirit was to Bro. A. M. D. McGuire that the time had come for him to be ordained to the office of priest; to Henry Cottam that he should be ordained to the office of teacher. After these ordinations we proceeded to organize the Woodside

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branch with fifteen members, all heads of families. This branch was organized under the supervision of our district president, C. J. Spurlock.

Bro. Henry Sparling is holding meetings at Burnham chapel at present. He will continue over next Sunday. Some outsiders seem to be interested. I am glad to say the work is on the move in our district. May the Lord bless his work here and elsewhere that the time may soon come when all Israel will be saved. JOSEPH WARD.

CABOOL, Mo., Aug. 20.

Editors Herald:—This is a glorious work when we can get our sinful flesh willingly laid on the altar of sacrifice for the Master's cause, then what meat and drink we have that the world knows not of! I have been in the latter-day work but a few months. We have no branch near, but my heart is often made to rejoice, for I know the work is true. The elders come when they can and preach for us. There are but a few members in this part and much prejudice, but it is caused by ignorance in the people; their prejudice will not let them investigate.

My heart goes out to the elders and their families when I see them out in the field all the time, so hard at work trying to convince the people of their errors and so hard to be convinced. I feel like admonishing the Saints to be faithful to the vows they have taken and keep them paid as near as possible. I think the Lord is no better pleased with one who does not pay his church debts than we are with each other when we fail to pay.

The elders and their families are sacrificing so much for the work's sake, and we should be ready and willing to sacrifice too, and unless we do we will never know the riches in store for us. We are commanded to come up with our tithes and offerings, and then the blessings will be poured out upon us.

I have been trying to be a servant of the Lord for a good many years and have been persecuted in many ways for my close adherence to the Bible's teaching. The first time I saw one of the *Heralds* I wanted to know more of the doctrine, and I felt like writing to have some one come here to preach, but I saw that word "Mormon," and I was like thousands of others, I did not understand that. I did not write, but went to praying if it was the Lord's work for him to send a preacher, and in time one came, and it did not take me long to be convinced. I have never regretted the day I embraced the work. I was just fifty years old the day I was baptized but I felt as though my life had just begun, and I think it had in a spiritual sense. I wrote one letter to the *Ensign* and was requested to join the Daughters of Zion, so you can enroll my name, and if there is anything I can do to help the cause I am ready. I often wish I were rich so I could respond when I see the calls for means to push this work along; but I am only a poor widow, and I shall have to be content to give the widow's mite. I often wish we had a branch within easy reach so I could have the privilege of attending meetings often; and if there was an elder's family living near me I could help them in many ways that I cannot now. The Lord knows best, so I will wait and trust, and try and be ready to help as I can. I love to read the church papers, and do read all I can get. Money is scarce with me and I cannot subscribe for all of them, but a sister and I take the *Herald* together and I take the *Ensign*. I do not feel as if I could do without them.

I see a great deal written against tobacco. I do not see how anyone expects to enter heaven with a chew of tobacco in his mouth, and there is no one who knows when the call will come to leave this world. The Bible says, "In the place where the tree falleth, there it shall be;" and we are commanded to be clean and pure. If there is anything clean and pure in tobacco, I fail to discover it, only as a medicine for some diseases. I think it is the next thing to whisky, to create a morbid appetite. I have heard folks say they had rather be out of bread than out of tobacco. How I pity such slaves. They have sold themselves for a weed on which the hogs will not feed. I have seen little children barefooted in winter and the parents could not give up the pipe and the chew for the sake of their children's unclothed feet. I cannot help but think how little they know of what is required of them as parents.

Hoping and praying for this work to reach every family in creation,

LUCINDA JOHNSON.

BALDWIN, Md., Sept. 12.

Editors Herald:—The grove meeting which began here last Saturday is being well attended. Good order is maintained and close attention is given to the speaker by the audience. Bro. Parsons did a good work on Sunday in the way of dispensing the written word by distributing tracts and selling books. A growing interest is manifest among the people to learn of our faith, and prejudice is on the wane, so many of the people are growing sensible and settling down to an investigation of our claims upon their merits, just as they may be accustomed to do in other matters. As an indicator as to another class, the good Methodist brethren held three services on Sunday, the first that have been held in their church for a long time. So it appears that our very presence in the community is stimulating a spirit of manifest piety among the professors of religion even. Selah! The meetings will be continued each evening until Friday.

Brn. A. H. Parsons and George Robley are here equipped for service. The resident brethren are being cheered and confirmed in the work. Bro. Robley held forth in the city last Sabbath. On the evening of the 9th a church was partially organized by selecting Bro. Jonathan Carter to preside and Bro. H. Hargan as deacon. Sr. M. D. Hulmes was appointed secretary. There is a good people here. The mill has shut down and many are out of work. With some it is an effort to locate the next meal with desired certainty, and the outlook giving signs of a change is not as gratifying as could be desired. The announcement, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth," is admonishing some that it may be that the Lord has arisen to "maintain his cause." The terrible destructions of life and property from the recent cyclone from the east that spread along the Atlantic coast puts people in a pensive mood. It is a destroyer over which they have no control, and unconsciously they feel that it is in the hands of another. Then the panic as out of a clear sky, with the unsettled condition of things and dissatisfied feeling prevailing, are all pointers. It is rather cool for outdoor meetings.

Fraternally,

WILLIAM H. KELLEY.

WILLOW SPRINGS, Mo., Sep. 15.

Editors Herald:—I came from Burnham last night to hold prayer meeting with the Saints at this place, but I found nothing but the sisters at home, the men all gone to hunt work at other places; and I did not blame the sisters for not wanting to be out much in the dark without their husbands' protection. They have prayer meeting on Sunday afternoon and sisters' prayer meeting on Thursday. We shall try and preach for them as often as we can.

The work as a whole is progressing. Four years ago we could count the Saints on our fingers; now we have four branches in this Southern Missouri district. There seems to be a tendency on the part of the people to hear us, and God is moving upon the people by dreams and in many other ways. Many calls for preaching we cannot fill. What shall we do? pray God the harvest is great but laborers few? We have laborers right here; what we want is for the Saints to live as they pray. I listen to the testimony of Saints, how God has blessed them in healing their families, which I know to be true. Saints in this mission have saved from twenty to fifty dollars per year in doctor bills since embracing the faith, yet how many have ever paid their tithing on what they have saved? Very few. My heart was pained this morning to listen to a tale of distress which a father in a family of Saints is enduring, caused by a felon on the right hand. For three months he has not been able to work. He is in destitute circumstances, yet not a cent in the Bishop's agent's hands to help him. Can all the Saints in this mission say they have done all they can for this work that they say they know is of God? The same Lord has said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house and *prove me now herewith.*"—Mal. 3: 10. Dare we prove him, or do we lack faith? He says he will "open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." The church is watching Southern Missouri, how it is progressing in numbers: but won't it be disappointed when it sees the Bishop's Agent's report.

Brethren, we have to rob others to do you service. The Lord has again said: "Let him that laboreth in the ministry and him that toileth in the affairs of men of business and of work labor together *with God* for the accomplishment of the work entrusted to all." —D. C. 119: 8. May the Lord help us to see our part and do it. Some have done well, I must say, others would if they could.

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My intended debate with Elder Spurlock has fallen through; he wrote me his brethren thought they did not need a debate at present, after challenging me and sending off for their man. They have learned that truth is mighty. I have another challenge, am calmly awaiting developments, praying for wisdom that I may know how and when to act. My two colaborers are doing a good work, having baptized four more and organized a branch at Woodside on this trip. Two brethren here desire to sell half of their farms to get out of debt; very cheap. Write me for particulars.

In bonds of love,

HENRY SPARLING.

MAPLE LANDING, Io., Sept. 17.

Editors Herald:—Tent services were continued at Smithland three weeks and two days. Much interest was awakened through which seven have already enlisted in the Lord's great army, and we have every reason to believe they will prove valiant in the fight. Several others have been wont to see more beauty in the gospel as God has revealed it than in those systems called gospels which men have tried to assist the Lord in adapting to the wants of mortals as they have thought was best. Services were held for nearly two weeks in the country about four miles from Otoe, in Woodbury county, by Brn. F. A. Smith and D. A. Hutchings, in which several became deeply interested. I spoke once during this series of services, but because of the extremely cold nights not many dared venture out for fear of unwisely exposing themselves.

From the 21st to the 27th ult. I assisted in the exercises of the Thurman reunion, especially in the Sunday school department, doing this work at the earnest solicitation of those interested in the reunion work and by advice of Bro. J. R. Lambert. I felt much blessed, and while I went to minister, yet I was signally ministered to both temporally and spiritually, so that this was proven, "There is that scattereth, and yet increaseth." May God ever remember the kindness of his people to me while there. The willingness of all called upon to bear a part of the work was very commendable and exceptional. The work held in the tent near Peiro by Brn. Smith and Hutchings was hindered much by rainy weather, frosty nights, and an indifference on the part of the people; yet several were left almost persuaded.

After my labor at the Thurman reunion, I came to where tent services were being held, and assisted in two services, when Bro. Smith and I came to Woodbine to attend conference of the Little Sioux district. While on my way I was detained to pay the last tribute of respect to Grandma Clark, preaching the funeral sermon on Friday, September 1. Arriving at Woodbine I found one session of the Sunday school convention had been held with quite a large attendance. The evening session was occupied principally in representing the advantages of music associated with the school work through a musical entertainment by the Woodbine Sunday school, preceded by a talk pertaining to the question, by some of the brethren. Conference from beginning to end was full of life, and we trust resulted in good to all, and will be beneficial to district work.

After conference I spent a couple of days visiting at home and attending to some matters there. On Wednesday I preached the funeral sermon of Sr. Sarah W. Conyers. Following this, associated with Bro. Smith, I tried to do some labor, but did not accomplish much on account of sickness which lasted me until the present, when I can begin to feel that I can do labor for the Master, tent services having been held here since Tuesday last, by Bro. F. A. Smith. Fair audiences greet us here. We trust the seed sown will find some good ground, and we believe it will. We find but one family of Saints in this neighborhood, who kindly entertain us and assist in our services.

More anon,

J. F. MINTUN.

MARATHON, Io., Sept. 12.

Editors Herald:—The last letters I received from Elders J. F. McDowell and C. J. Hunt stated that they were at Odebolt, Sac county, Iowa, with our new gospel tent, doing well and feeling much encouraged at the prospects for doing good in that town and vicinity.

I left Coalville, Webster county, Iowa, on the 9th inst., where I had been holding forth in our old tent for fifteen days, where some seem to be interested, though none were baptized. The Lord blessed the speaker with a goodly portion of the Holy Spirit in the presentation of the word, and the Saints made his stay among them pleasant; nor did they forget that the missionary needed a little financial assistance to help him on his way. "By this shall ye know my disciples."—D. C. 83: 15.

The scattered Saints of Palo Alto, Clay, Buena Vista, and Pocahontas counties, met at the Cook schoolhouse in Garfield township, Clay county, Iowa, and enjoyed preaching services, after which all went to the home of Bro. and Sr. H. Cook, where they partook of a bounteous and substantial dinner made up from the supplies brought by several of the sisters and placed on the table in connection with Sr. Cook's full supply, making quite a variety of good things, eaten with thanksgivings to God.

At three p. m. twenty-four of the Saints again met, and with the knowledge and consent of Missionary in Charge J. R. Lambert, were organized into a branch, with the following officers: Edmond Ford, presiding elder; Manley Hartshorn, priest; Harris Cook, teacher; Alfred Lincoln, deacon; Charles Carmichael, clerk. Each brother nominated stated that with the help of God he would do the best he could, after which, on separate motions, they were elected by a unanimous vote. This branch is to be known as the Union branch of the Galland's Grove district. By the time the letters of removal and certificates of baptism and confirmation are all in the clerk's hands, this branch will commence life with a membership of from thirty to thirty-five, made up of some of the best citizens of this section of the country; and all are staunch Christians. The brethren are of good business tact, and at least four of the sisters have had considerable experience as school-teachers, and all are highly respected by those not of our faith. The fact that the members are badly scattered will perhaps be one of the worse drawbacks to be contended with, yet with a good degree of self-sacrifice and perseverance on the part of each member, and the assistance of God, there is no reason why this branch should not live and grow and become a plant of renown. May the blessings of God be with each member of this branch and with every member and officer of the church.

In bonds,

C. E. BUTTERWORTH.

KEOSAUQUA, Iowa, Sept. 7.

Editors Herald:—I spent the Fourth of July with the Saints at Lamoni, enjoying the sights and sounds that continue to make it a memorable day to all that love this nation. After a few brief days of work and visiting around home I found myself in Nahum's chariot speeding away to Pekay, where I expected to find Brn. Barnes and Miller, but they had left for pastures new and more refreshing to the inner man; work had nearly ceased there. I followed, and found them still in the faith and not willing to let me go without preaching, although I was in another district. They assured me that I would be forgiven, which has proven true; so these brethren can be classed among true prophets. On the following Sunday we held two meetings at Muchikenock and were blessed by the Spirit. I preached there three times to small congregations with fair liberty, the result being the baptism of Sr. Chambers. Evidence of her acceptance with God was given which caused us all to rejoice. I preached at Elm Grove, Colon, and Oskaloosa; the Saints seemed to be hungering for the bread of life. More light was given them on some subjects, which strengthened their faith in God and his work. The way they treated me would not offend an angel of God.

It is a hard field to labor in, so few come out to hear preaching; but the Saints should be visited and fed; they are worth saving. On the 9th ult. Sr. A. Shockley opened her house for preaching. Our faith in God and Christ and the Holy Spirit was declared to intelligent, attentive, and interested congregations. On Sunday we went to Keb to baptize Sr. Orr and Sr. Scott of Ottumwa. The calm, peaceful influence of the Spirit attended; satisfaction was given to administrator and those administered to that this church is the true church of Jesus Christ.

On our way from the river we were met by relatives of Bro. J. Brennan, who told us of the death of his baby boy, and invited us to preach the funeral sermon the next day at Coalfield, where he had lived but one week. The following morning early, with a few of the Keb Saints we traveled a hot, dusty road for twelve or fourteen miles and found Coalfield hiding among trees, and Sr. Brennan surrounded by sympathizing friends. The little coffin was borne by four young ladies to the schoolhouse, where a large congregation awaited us and listened attentively to the first discourse preached by a Latter Day Saint elder. A long line of vehicles followed

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us to the cemetery where, after prayer and heartfelt good-byes, we sped away to Ottumwa to fill our appointment at night, arriving in time to be blessed by the Spirit in telling the story of the kingdom of God. Our services continued twenty evenings. We are sure six persons are convinced that this is the true church of Christ. Others are much interested, and although no one has yet obeyed, we are satisfied because the first principles of the gospel have been presented to a people who have not had the opportunity of hearing them before. The church doors have been shut in the faces of the brethren on the other side of the river. Sr. Shockly rejoiced that none dare make her afraid in her own house.

Pardon me if this letter is getting too long; I want to tell you that several Holiness people visited me at Sr. Shockley's. I think the object was to convert me. One of them stated that he had not sinned for seven years; but reading and quoting Scripture made him angry, and he committed five sins ere he left the room. I cannot remember whether another had sinned at all; however, with a peculiar smile on her face she told me that her father and mother had helped to drive the Mormons out of Nauvoo. I asked her how they came to do such wicked things, and with the same strange smile I was told that they were going to Nauvoo; at Carthage they were told that if they went there they would never get away alive, so when the Saints were driven they helped to drive them. An exultant feeling was manifest that she had seen the blood of "Old Joe Smith in Carthage Jail." This same person has texts of Scripture worked in her window curtains and carpet. She can rejoice in being saved and sanctified. Well, may the Lord save us from delusions.

I am to commence the battle for truth on Saturday evening. She Saints here are doing well. The young in the faith baptized but a few months ago are being blessed by the Spirit, some receiving revelation in answer to prayer; so I am rejoicing in spirit. Our district conference was good; crowds came to hear the gospel. Bro. Crabb stays over to minister to them; Bro. McKiernan goes to Fountain Green. Bro. England, late of Deepwater, now of Keb, was ordained to the office of priest. I believe this brother will help the cause at Keb. Am glad to read of progress at Lamoni.

The testimony in "Temple Lot" suit on our side is clear and strong. I have used it to advantage. Every elder should have it.

In bonds,

WILLIAM WATERMAN.

COAL HILL, Ark., Sept. 15.

Editors Herald:—Since last writing I held a debate with a Holiness brother. He denied all the ordinances; baptism, laying on of hands, and contended that these all belonged to the law of Moses, and ceased A. D. 70. He also claimed that eternal judgment took place A. D. 70 in connection with the second coming of Christ, and denied the literal resurrection of the body. As I had met the same heresy in Texas, I had no difficulty in showing the fallacy of such false doctrines. He held out only one day. All the people decided in our favor, so far as I heard. After the debate I preached to a full house several times.

I went up to Hunt, seven miles away, where they tried to egg me last year, and preached about four times and baptized one. I preached again at night, when they tried to egg me again, but failed. One egg was thrown but missed me. The constable was on hand and shot at them three times. They fled to the woods. The citizens told me they would stand by me if I would preach. I continued until I baptized five, some of the leading people of this country, making six in all since I came. I baptized a sister aged eighty-two years yesterday at Hunt. This sister had been afflicted with an eating cancer for years. The severe disease had eaten out her mouth. She called upon me to administer to her, and received wonderful relief. Her daughter was afraid for her to be baptized, thinking she would strangle to death, but I assured her no harm would result. Some suggested to tie a cloth over her mouth, but she declined; so I immersed her and she did not strangle at all. I left her and the remainder of the Saints rejoicing in the work.

Wherever I have been and the Devil raged I have always accomplished much good. When an elder goes to a place and the Devil begins to rage, and threats of hickories and eggs are made, if he will stand his ground I will assure him that he will accomplish much good. He may receive stripes, as I have been treated in this State, but at the place where I received thirty-five lashes at the hands of an infuriated mob in dark hours of night, I baptized and ordained an elder who is now traveling for the church and doing much good. So, dear fellow laborers, never become discouraged when you are persecuted.

I will take Nahum's chariot for Standley this afternoon. In bonds,

J. D. ERWIN.

HUTCHINSON, Colo., Sept. 13.

Editors Herald:—I left Denver on the 27th for Antonito and Manassa, having had a special call from Bro. C. B. Moyer to come there, as he thought good might be done among the Brighamites. I arrived in Antonito on the 28th, being met at the depot by Bro. Moyer. Himself and wife are exemplary Saints. On Sunday the 30th the Presbyterian church being procured, we opened fire, and had pretty good congregations. I spoke with good liberty. On August 1, in company with Brother Moyer I went to Manassa about ten miles from Antonito, to the Mormon Zion of Colorado, the place where Bro. W. W. Blair went some nine or ten years ago and made a raid among the Brighamites, and after some labor baptized some into the true fold. Since that time Bro. James Caffall has made some visits there. He also baptized some into the kingdom. Prejudice against us is not quite so high as it was then. Bro. Moyer made application for the Stake house, and to the surprise of some it was granted us.

We commenced services on the 2d, and were greeted with a fair audience. Among the congregation was one of the Twelve Apostles, Moses Thatcher. He has the reputation of being the smartest of the Twelve. I commenced by treating on the divine mission of Joseph the Seer. I spoke over one hour, with good liberty, and the people were much interested, Bro. Thatcher included. He expressed himself that they all believed that Joseph Smith was a prophet of God and was still living behind the veil. This was as good a thing as I wanted, because if I could get them to admit the calling of the first Joseph, I thought I could estaplish that of the second to the prophetic office as successor to his father. At the close of the meeting Bro. Thatcher kindly invited me to show the necessity of a reorganization of the church, as he thought that was the most important point between them and us. Therefore on the next night I agreed to speak on that subject. The people turned out *en masse* to hear me, expecting Bro. Thatcher would make some reply,—and in consequence we were greeted with a congregation of from five to six hundred. I spoke for an hour and thirty minutes on the rejection of the church, showing the necessity of a reorganization. This, of course, gave me a good chance to speak upon the legal successorship. Being asked to do this, I felt at liberty to speak as the Spirit of the Lord directed me, and I have to thank God that he did assist me on that occasion. To him be all the praise. I was listened to with close attention, and to the surprise of many Bro. Thatcher had not a word to say. He told me after the meeting closed that he did not intend to make reply to me, but would speak on the following Sunday on the "order of the priesthood." This being Thursday night, and having an appointment for Friday at Antonito, I left another appointment for Saturday night, which I filled, thinking to stay over Sunday, being asked by Bro. Thatcher to attend his meeting. However, there was no invitation to stop all night, so we took our ride of ten miles back to Antonito after ten o'clock. We did not go back in the morning, so missed the treat of hearing Bro. Thatcher expatiate on the "order of the priesthood." I was told that he spoke "grandly," treating further on the revelations I had quoted, and in speaking of the "building of a house" said "they were hindered by their enemies," and the Lord did not require that work at their hands any more. He also tried to show that the "Twelve Apostles were the head of the church, therefore it was their right to lead the church," because God hath set some in the church, first, apostles, secondarily prophets." He also stated that the time was near at hand when they would return to Jackson county, Missouri, and build the temple at Independence: and that "the Josephites" in connection with the Lamanites would help to build it. This was the only discourse he preached to the people during the whole three weeks he was with them. He then left for Utah, and I did not get to see him more.

The following Sunday being their quarterly conference, I thought I would attend and, if allowed, speak on the "order of the priesthood." They would not grant it that day, but President Smith said I could have the house any time they were not using it; and, by the way, this Bro. Smith said he was cousin to our "Bro. Joseph." He is presi-

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dent of that stake. He kindly gave out an appointment for the following Thursday night, when I spoke for two hours with good liberty on the subject named, showing the duties of the First Presidency of the church, and that they were the head of the church; that the Twelve were under their jurisdiction; that their mission was to go into all the world and preach the gospel and regulate the affairs of the church, etc., and not to stay at home in Zion taking their ease. President Smith invited me home, and I spent a part of a day with him, answering many questions. I stayed two nights with them in the settlement; one night with Bro. and Sr. Marshall, who are believers in our faith, but afraid to come out; also one night with one Bro. Crum, a teacher in that so-called Zion. He admitted there was something wrong: that the people were not as good as they ought to be. I stayed in and around about Zion for about four weeks, holding meetings at two other points besides Manassa. Bro. Moyer having a good horse and buggy we traveled backward and forward, making Antonito our stopping place, he having a good home. Before leaving I had the pleasure of baptizing four, left several more believing, and blessed six children. So the good work is moving slowly but surely onward in the State of Colorado, thank the Lord. I have made some friends to the cause and subdued much prejudice; was treated very kindly by all. May God reward them.

In gospel bonds,

JAMES KEMP.

Original Articles.

THAT EX-COVENANT.

WILL the readers of the *Herald* kindly pardon me for introducing this oft-discussed and apparently threadbare subject to their notice and consideration again; for I can assure them that the only motive held in view, is that the truth might be made manifest and error exposed.

In the *Herald* of October 22, 1892, appeared an article entitled "The Lords' Sabbath," written by one Albert D. Rust, of Waco, Texas; in which the sanctity of the Jewish Sabbath is set forth and its present observance rigidly taught. The article referred to above was well written and well calculated to catch the unwary and careless reader. This is written in reply to that, and would have appeared sooner but that the writer has been waiting for some other pen, more potent than his, to essay the task; but as this has not been done only in part, he will endeavor by God's grace to place the matter in its proper light, and rebut, so far as he is able, the arguments thus presented.

Before entering upon this duty, however, there is one truth I would bring prominently before and rigidly enforce upon the mind of the reader, and that is this: The gospel of Jesus Christ and it only is the means of salvation that God ever has ordained or will ordain for the human family. He may devise and introduce other means to bring man to the gospel, and means thus devised may be of vast importance to man in securing his salvation; yea, may be of such infinite importance to him that God himself may have written them with his own finger upon tablets of enduring stone, or proclaimed them from his own lips amid the thunders and wonders of a blazing Sinai, and before an awe-stricken and trembling Israel; but bear this in mind, that through the gospel, and it alone, is salvation to man; and I can inform this zealous champion of a dead issue, with an assurance born of an obedience to Gods' everlasting truth, that if he ever places his feet upon "that glittering strand" for which we are all hoping and praying, or if he shall ever raise his voice in glad hallelujas to his Redeemer's praise amid that countless throng which John the Revelator beheld in vision on Patmos Isle; or if he is ever permitted to enter the pearly gates and walk the golden streets of the New Jerusalem, it will all come through a strict obedience to that God-given plan, the everlasting gospel.

If I comprehend the nature of the Mosaic law rightly, it was given to hold Israel in subjection until the coming of Christ. The promise of a Savior to man was through the seed of Israel, and they having rejected the gospel in the wilderness (Hebrews 4: 2), something had to be done to restrain them and to prevent them from falling in with the idolatrous nations with which they were surrounded; hence Paul says that it was a schoolmaster to bring them to Christ. (Gal. 3: 24.) As a schoolmaster forces his scholars to that obedience which they should have given from moral training, so God forced Israel to obey a law that they should have observed of their own free will.

The seventh-day Sabbath was a part of the Mosaic law, and was intended as a day of rest, not alone for man's spiritual, but also for his physical good; and was also to extend to all beasts of burden. (Exodus 20: 10; 23: 12.) It was also to be a reminder to Israel that God had rested on the seventh day of his creations, and that he had delivered them from Egyptian bondage. (Deuteronomy 5: 15.) It was never revealed to man until a short time before the Israelites came to Mount Sinai. Moses says: "The Lord our God made a covenant with us in Horeb. The Lord made *not this covenant* with our fathers, but with us, even us, who are all of us here alive this day."—Deut. 5: 2, 3. This is clear proof that it had never been revealed before to any of the Israelites' forefathers.

Many attempt to set aside the force of this argument by claiming that the Ten Commandments, of which the Sabbath was one, were not a part of the covenant just mentioned; that it only included the sacrificial law of Moses. That this is not the truth, the following scriptures abundantly prove:—

"And he wrote upon the tables the words of the covenant, the ten commandments."—Ex. 34: 28.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments."—Deut. 4: 13.

"For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar."—Gal. 4: 24.

There may have been, and no doubt were, many additions made to this covenant at sundry times and in divers places; but the Ten Commandments were the great basic principles of the whole structure. The two are inseparably connected, and the fate of one would be the fate of the other. Whenever the Ten Commandments were willfully broken, death was the invariable penalty; but when innocently transgressed, the ceremonial law was employed and the sin atoned for (Lev. 4: 1-3), thus blending the two, and making the one a necessary factor to the other.

Having written this much, I will, "with the promptings of a clear conscience and love for the truth," notice the arguments of this zealous writer. He says: "The voice of Jehovah commanded the seventh-day observance for a thousand generations," and refers to Deuteronomy 7: 9, as proof. Upon what principle of scriptural interpretation he bases this declaration, I cannot conjecture, for the text referred to certainly furnishes none. It only declares that God keeps his covenants with those who keep his commandments to a thousand generations. And in connection with this view, he quotes Isaiah 66: 22, 23 as proof that the Sabbath will be kept upon the new earth. This cannot possibly refer to the earth in its sanctified condition, as seen by St. John in his Revelation, chapter 21, but to the millennial reign; for in his sixty-fifth chapter Isaiah says, speaking of this new earth: "For the child shall *die* a hundred years old; but the *sinner* being a hundred years old shall be accursed." And Zechariah, in speaking of the same time, says: "And there shall be no more utter destruction."—Zech. 14: 11. In St. John's new earth there is to be "no night there," which being the case, I fear our zealous brother would experience some difficulty in determining just when the seventh *day* would roll around.

It may be claimed that the millennial condition would carry the Sab-

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bath far beyond our day. Admit it, and what then? "The feast of tabernacles" is to be kept at the same time. (Zech. 14:16.) Sacrifice is to be offered (verse 21), and "the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old." (Mal. 3:4.) And will this writer observe that the very passage he quotes declares, "that from one new moon to another . . . shall all flesh come to worship before me, saith the Lord." (Isa. 66:22.) So we see that the feast of the new moon is to be kept also. I would therefore advise this stickler for Mosaic discipline to bring on the next new moon, his young bullocks, his seven lambs of the first year, etc. (Num. 28:11), and go just as far as his new earth argument will lead him.

He boldly defies anyone to point out a single passage of Scripture in the New Testament commanding Christians to observe the first day of the week as a Sabbath. I frankly admit that it cannot be done in a direct manner, but will ask him to point out one, either in the Old or New Testament, commanding an observance of the seventh day from Eden to Sinai. Here is a lapse of time consisting of nearly twenty-five hundred years in in which lived many of the most faithful and devoted believers in God's commandments the world ever produced; and yet not a word is spoken about or an intimation given of a Sabbath day. This may not be an argument in my favor, or one against him, but it may refresh his memory to quote the old adage: "He who lives in a glass house should not throw stones." I will now with equal boldness and just as much assurance kindly ask him to point to a single passage of Scripture commanding or even intimating that the Decalogue was to be observed by any other people than the Israelites.

The gospel, after Christ, was preached to every creature which was under heaven. (Col. 1: 23.) It went to many nations and people who had never heard of God, let alone Moses and the ten commandments. St. Paul says, in speaking to the Ephesian Saints, that he had not shunned to declare unto them all the counsel of God; and it is reasonable to believe that the other apostles had done the same thing wherever they went, but where did they declare it obligatory upon the Saints to observe the Jewish Sabbath? They often met on the *first* day of the week for worship, to break bread, to receive collections for the poor saints; and St. John was in the Spirit on that day, which he calls "The Lord's day," but nowhere were they commanded to observe the Sabbath day.

Great stress is laid upon the fact that the ancient Heathen worshiped the sun upon the same day as our Sunday; and consequently, it is called a "pagan institution," a "position born of pagan parents;" and those who worship on that day are reproached as "sun-worshipers and idolaters." Is such reasoning fair and defensible? Certainly not. I will suppose that an Englishman is born on the Fourth of July. When he celebrates his birthday, would it be fair and proper for his countrymen to reproach him with being an American and celebrating the Declaration of Independence? Christians keep sacred the first day of the week in honor of Christ's resurrection, as he arose from the dead on that day. The fact that his resurrection came on the same day as the Heathen worshiped the sun, no more makes the one so celebrating it a "sun-worshiper" or an "idolater," than the Englishman was made an American in the above illustration.

In order to bolster up his faith in the old Mosaic Sabbath, our Waco friend reaches out far and near for material. According to his interpretation of the Scriptures, the word "commandment" cannot be written anywhere in the book from Adam to the New Jerusalem, but what it means the ten commandments given at Sinai. What authority has he for stating that the commandments mentioned in Revelation 14: 12 are those of the Decalogue? Did God never give any commandments outside of these? did he never command men to believe in him? did he never command them to repent of sin? did he never command them to be baptized? did he never command them to exercise charity and a thousand other Christian virtues? Then why such an interpretation put upon this passage?

He sees a greater sacredness in the Decalogue than in the ceremonial law, from the fact that the former was kept *inside* the ark of the covenant, while the latter was kept in a pocket on the *outside* of it, and thus sees a forceful reason for its present observance. If that is good logic, it would make Aaron's rod and the pot of manna equally as sacred, for they were also kept *inside* the ark. We should therefore be carrying them around with us to-day.

He argues the immutability of the Sabbath because commanded by the *voice* of God. What about the penalty for breaking it? Was it not also commanded by God's voice? Let us see. The Isralites while in the wilderness found a man gathering sticks on the Sabbath day and put him in ward because it was not declared what should be done to him: "And the Lord said unto Moses, The man shall be surely put to death."—Num. 15: 35. Why retain the law and annul the penalty, seeing both were commanded by the voice of God?

The logical conclusion from the statement in the instance of the young man asking of Christ what he must do to inherit eternal life is against the keeping of the Sabbath day. The whole Mosaic law was in force at that time, and from the fact that Christ mentioned all the other commands but the Sabbath, we draw a presumptive proof that it was soon to be abolished.

That a law must be abolished by the same authority that originated it, is reasonable and consistent, and admitted by all; but that there should be an equal display of power in the latter as in the former, is neither, is not required, and has not a precedent in the world's history. Among the Israelites the ceremony of matrimony was celebrated with grand display, feasting, music, rejoicing, etc.; but all that was necessary to abolish the contract was for the husband to give the wife a writing "of divorcement." The president of the United States is inaugurated in office by the grandest display the party electing him can afford, but all that is necessary for him to do in going out is to quietly accept the installation of his successor. Now, if this position is correct, will this writer kindly point us to the "display" made when the ceremonial law was abolished, as he and all his like-believers admit that it was done away. This law was given to Israel by the voice of God through Moses. Will he tell us when and where it was abolished in a similar manner? And further; will he tell us what "display" was made when the death penalty for Sabbath breaking was abolished, or transferred to Christ?

He refers to James 2: 10, 11, as an evidence that he taught the ten commandments long after Christ's resurrection. I do not so understand this scripture. James was teaching the "perfect law of liberty" (James 1: 25; 2: 12), and referred to their full obedience to the ten commandments as an example as to how they must comply with its requirements. As a neglect of the least of the ten commandments annulled the whole, so a neglect of the least principle in the gospel code made void the whole. That is all there is in the statement cited.

There were other days connected with the Mosaic dispensation just as important and sacred, and with as great punishment attached for their desecration, as the Sabbath, which this writer freely admits were not to be observed after Christ; for instance, the day of atonement (Lev. 23: 27–33). It was to be to Israel a sabbath of rest. All who did not *afflict* themselves were to be cut off from the people, and all who did any work upon that day were to be destroyed; and it was to be a statute unto them "*forever*." (Lev. 16: 29.) Now where is that day of atonement? Gone; nailed to the

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cross. We are told in Leviticus 26: 34, 35, that the land of Palestine is lying desolate to-day on account of certain sabbaths being violated by the Israelites. This proves what infinite importance was attached by the Almighty to these sabbaths, yet they have been abolished; and I cannot see why the seventh-day Sabbath should remain, seeing that there was nothing of a superior nature attached to it over the others.

All the ten commandments were transferred to the gospel dispensation but the fourth. Jesus said (Matthew 22: 37–41) that all the law and the prophets hung upon two commandments; viz., love to God and our fellow man. What does this mean? It can have no other meaning than this: All that is good and now binding upon men is included in these two commandments. Let us see if this is true or not. If a man love God he will not have any "other gods" before him; he will not make any "graven image" of him; he will not take his "name in vain;" thus the three first are brought over. If he love his fellow man, he will "honor his father and mother;" he will not "kill" him; he will not "commit adultery" against him; he will not "steal" from him; he will not "bear false witness" against him; and he will not "covet" his property. This brings all the rest over but the Sabbath, and its observance not being a moral obligation, could not be transferred without a *direct command* to that effect. And as no such command has ever been given, we can but conclude that it was never intended to be transferred; and here is the true reason why Christ neglected to mention it in his instructions to the young man asking the way of eternal life.

That there is no importance or sacredness attached to any particular day as a sabbath, is proved by Christ's saying: "The sabbath was made for man, and not man for the sabbath." And Paul tells us in Romans 13: 1, 2, that "the powers that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God." If the "powers that be" ordain the keeping of the first day of the week as a Sabbath, it is ordained of God, and that should settle the matter forever in the minds of all good and God loving people; and any war or resistance against this day as a Sabbath is the same against the ordinances of God, and who will stand as a "Phinehas," in the day of judgment, to those who thus battle against the Almighty?

Let us now take a view of this subject from another standpoint. The seventh-day Sabbath, as before stated, was ordained of God as a day of rest, both to man and beasts of burden. It was appointed to Israel on that day as a memorial of God's having rested from his creative labors, and as the day on which they were delivered from Egytian bondage.

It was, however, connected with that code of laws which Paul says "was our schoolmaster to bring us unto Christ;" so when he came, the schoolmaster was dismissed. "The seed . . . to whom the promise was made," had come; the law was fulfilled; "Hagar" is cast out; "the ministration of death, written and engraven in stones," is done away; "the handwriting of ordinances" is blotted out; the whole Mosaic law is "nailed to the cross;" and the world is again *without a Sabbath.*

But the nature of man and beast requires that there be a day of rest. What day shall it be? It cannot be the seventh day, for it and all connected with it has just been abolished; all now is to become new and to be governed by Christ's authoritative mandate, "I say unto you." The gospel now is to go unto all nations, kindreds, tongues, and people; and a day that memorialized Israel's deliverance from bondage would not now be appropriate to this new state of affairs. It must be a day in which all could feel an interest, and all take a part, a day that would be as universal as the salvation of man is now to be. It must be a day of greater importance to the human family than that of Israel's deliverance from bondage or of God's resting after his six days of labor.

Is there such a day? and if so, where shall it be found? Not yet; but is fast approaching. The crucified Jesus is still held in the giant grasp of the tomb. His declaration, "Destroy this temple, and in three days I will raise it up," has not yet been fulfilled. No doubt all the patriarchs, prophets, and holy men of old are watching with bated breath the events of these "three days." The resurrection to them is but a promise, a vision seen through faith in God, "through a glass darkly." Up to this date, death holds in its icy embrace the entire human race. Good and bad, high and low, rich and poor, all silently slumber in the dust. The question of Job, "If a man die shall he live again?" is yet unanswered. He is still waiting the "appointed time" for his "change" to come.

They all no doubt realize the fact that all *must* die, but shall they sleep in ashes forever, or shall they "live again"? Shall all the tender affections and fond associations formed in this life be buried in eternal oblivion? or shall man "live again" and be brought once more into sweet communion with his Maker, and have all those finer qualities of his being renewed and enlarged, being made subject to a condition of everlasting happiness? Ah! that is the great and vital question with them, and no wonder they watch and wait with anxious anticipations the events of these "three days!"

The third day at length arrives, the "appointed time" is fulfilled, the mighty angel with his flashing countenance and raiment of snowy whiteness descends, rolls away the stone from the tomb, and as the sympathizing earth trembles and shakes, and the paralyzed soldiers fall lifeless to the ground, the dead Savior rises triumphantly to life, the "firstfruits of them that slept." The problem is now solved, the question is answered, the resurrection is a reality, and man though he die *shall* "live again." Never in all the history of man and his struggles for eternal life has there been a day fraught with such vital interest to him as this one; neither could there be a more appropriate day for him in which to praise and adore his Maker, than the one that brought to him the fact that he should be redeemed from death and live forever with his God in habitations of glory. Then with joyful hearts and songs of sweetest melody let us praise our Maker upon this the day of our dear Savior's resurrection.

THOMAS J. SMITH.

KINGFISHER, Oklahoma, May 1, 1893.

FAITH VERSUS WORKS.

IT is nowhere written that faith alone can save an individual. We do not mean that faith is not essential to salvation, but there is such a thing as a theoretical correctness in doctrine, a religion of the head but not of the *heart.* There is so much said as to the future reward being based upon good works that the writer has been led to think at times that classes like the Salvation Army and the Catholics will receive the approbation of God in the day of judgment of having "well done," rather than some so-called Latter Day Saints, of whom it may be said "well believed," and that only.

James of old reasoned that a man is rather justified by *works* than by faith. In fact, he argues that "faith without works is dead." And he offers to demonstrate the genuineness and correctness of his faith by his works. However, if a man's faith is dead without works, may it not be that works alone will not save him, or that they are dead works if unaccompanied by faith or "the faith?" But it is written, and by an inspired pen, that "faith without works is dead;" so that while we may pride ourselves with having a correct theology, and think that we have the true religion in our heads, and have been converted in our brains, we may not have the "pure and undefiled religion" in our hearts. Such a religion, James argues, is seen in "good works," such as visiting widows and

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orphans in their afflictions; but sometimes others than widows and orphans are afflicted who need visiting and being cared for.

The "brethren" of Christ whom the "sheep" found sick, and in prison, and naked, and hungry, and provided for their wants, were not "widows and fatherless." If the "sheep" are, as some argue, the members of the church as are also the "goats," some visit the sick and afflicted only when they "have time," or when it is convenient and does not interfere with their pleasures. Christ's life (who went about doing good) makes a pleasant and pretty theme for pulpit or fireside discourse, but an imitation of his life of self-denial and sacrifice is another thing. Doing good to the "brethren" is all right even when *that* is practiced (we are exhorted to "do good to all men"), but when our friends are slighted or neglected in their hour of need, it is difficult to believe that others who have no particular claim upon our friendships or sympathy are visited or cared for. Correctness of faith or theology is praiseworthy, but it appears from the Scriptures that the "good works" of some whom we may consider not to be "sound in the faith" will not be forgotten of God in the day of judgment; and they may outweigh in that day the correct faith of those who seem to care for self only, and who through a mawkish pride cannot condescend to visit the downtrodden, and oppressed, and the outcast.

The "Salvation Army," although ignorant of a good many Bible truths, yet devote their time and means to elevate and save from degradation and ruin the so-called "scum" of society, and are following Christ's example and exhibit "the Christ life" far more than those who hold the erring brother or sister at arm's length until he becomes so immaculate that he is fit for the upper crust. Still there are many who are ever ready to stretch out the helping hand to those who are struggling to regain their feet.

The principal object of the writer is to call attention to the fact that there prevails to a large extent an idea that "good works are not so essential to salvation as a correct doctrine:" the "devils believe," and perhaps have quite a correct idea of the "one faith," but for good works, they may have no credit. Their faith is a dead one, therefore, and so may ours be for the same reason; for "faith without works is dead." If faith only included repentance and baptism it might be said that such were the works referred to, but James was writing to those who had done these works, and that he well knew; and as his letter was written to the church only, and not to unrepentant, unbaptized people, he had reference to "works" that the members of the church were expected to perform, and such as he calls "pure and undefiled religion," a religion of good works. Can faith alone save us? No, for unaccompanied by works it is dead. While some were boasting of their "faith, without works" he proposed to show his faith by his works.

Faith may be a dead, useless thing, but good works cannot be dead, for some needy or suffering human being is being benefited by them, and remembrance of them is never forgotten. Fine, eloquent discourses or lectures on the faith, may be soon forgotten, but kindness shown to a suffering one cannot be forgotten while memory remains. For instance (and the brother will please pardon allusion to the matter) while euphonious platitudes on the "Christ life," etc., are forgotten because not exemplified, are lost sight of, yet the sympathy and kindness of Bro. Alexander H. Smith, shown to the writer in many ways while he was stricken down with paralysis at Salt Lake City, and his kindness and care shown while on the way home in the cars, will never be forgotten while memory lasts. It is surprising how much is said in the New Testament about God rewarding us according to our "works." And will he forget the deeds of charity shown by the Red Cross Society, the Sisters of Charity, the Salvation Army, etc.? Perhaps in the judgment, or day of rewards, it may be found, if not before, that faith without works is dead. "Jesus went about doing good."

T. W. SMITH.

Conference Minutes.

FREMONT.

Conference convened at the Saints' chapel, Farm Creek branch, Henderson, Iowa, Saturday, June 3, 1893, at ten a. m.; D. Hougas president, T. A. Hougas secretary. On motion Bro. Henry Kemp was associated with Bro. Hougas to preside over the conference. Visiting brethren were invited to take active part in all deliberations. Reports from all branches read and approved. Reports were received from Elders H. Kemp, D. Hougas, A. Badham, W. Leeka, T. A. Hougas, W. D. Leadingham, W. W. Gaylord, J. Calkins, J. B. Cline, W. C. Matthews, W. L. Mortimore, H. Hershey, M. W. Gaylord, S. Smith. Priests H. F. Durfey, S. J. Roberts, F. Dungee, L. C. Donaldson, C. Moore; and Deacon Wm. Brown. Missions given: Fair View and Stennett in charge of district president and missionary in charge. Other points were assigned to individuals. A resolution was passed requesting the presiding officers of the district camp meeting "to grant whatever time may be asked for by the district Sunday school association for the Sunday school work at the forthcoming campmeeting." The evening hour was occupied in Sunday school association work. Sunday, at 9: 15 a. m., the regular session of the Farm Creek Sunday school was held, lasting till 10: 30. Preaching by H. Kemp and W. D. Leadingham. A good spirit prevailed from the beginning. All pronounced it the most profitable session of conference held in the district for a long time. The attendance was very large, and this is always for the good of the work. Adjourned to Shenandoah, Iowa, at call of district president.

INDEPENDENCE.

Conference convened in the Saints' church, Independence, Missouri, September 9, 1893, at ten a. m.; R. May president, A. H. Mills secretary. I. N. White, missionary in charge, addressed the conference. Reports from Knobnoster, Lee's Summit, Holden, First Kansas City, Pleasant View, and Armstrong branches read. Report of Bishop's agent, R. May, was read, as follows: Cash on hand last report $99.52; received since $449.35; paid out $549.95; balance due agent $1.08. Audited and found correct. Ministry reporting: Elders R. May, I. N. White, J. H. Wells, E. Harrington, J. Anderson, R. J. Parker, A. Allen, T. J. Franklin, J. Emmett, G. Hayward, J. W. Brackenbury, B. J. Scott, J. Curtis, C. St. Clair, and S. J. Madden. Priests C. Depuy, G. E. Harrington, M. L. Newland, H. W. Hattie, and W. Crick. Report of district treasurer read and adopted. All visiting brethren were invited to participate. Bro. May reported in behalf of the committee appointed at last conference on securing a hall in Kansas City, stating that Music Hall could be obtained for one week for $50. Report adopted and committee continued. Preaching by Elders A. Allen, J. Luff, and I. N. White. A priesthood meeting was held, at which a spiritual and profitable time was spent. Adjourned to Independence, Missouri, December 9.

Sunday School Associations.

DES MOINES

Convention met at Runnells, Iowa, September 1, 1893, district superintendent in chair. In the absence of Bro. O. B. Thomas, Jasper Parmenter was appointed chorister *pro tem.* C. F. Merrill, Wm. Park, and Sr. Batchelder were appointed committee on credentials; Wm. Batchelder, Sr. Davis, and Sheldon Armstrong were appointed committee on programme. Sunday school reports: Zion's Sunday school, of Des Moines, for three months: Sessions 12; enrollment 56; total collections $5.85; for association $1.42. Charles Fry superintendent, Sheldon Armstrong secretary. Valley Sunday school for three months: Sessions 12; enrollment 63; total collections $4.30; for association 59 cents. G. M. Jamison superintendent, Emma Park secretary. Zion's Sunday school of Newton, for three months: Sessions 8; enrollment 21; total collections $1.37; for association 27 cents. Anna Amos superintendent, Frank Needham secretary. Boonesborough Sunday school for three months: Sessions 13; enrollment 39; total collections $2.55; for association 50 cents. F. A. Brown superintendent, Flora Hidy secretary. Perry Hopes Sunday school for two and a half months: Sessions 12; enrollment 26; total collections $3.12; for association 75 cents. J. W. Morgan superintendent, Ida Morgan secretary. District superintendent reported that she had done what she could; had visited one branch with intention of organizing a Sunday school, but without success. Her finance report is as follows: Expenses to Boone $3.02; to Richland and return $2.25, total $5.27: received from treasurer $5.00; from Philip Shimel 35 cents; total received $5.35; on hand 8 cents. Secretary reported she had been so situated that she had done but little in the last six months. Treasurer reported: On hand last report $11.40; received $2.94; paid out $5.00; balance in treasury $9.34. Sr. Mowery tendered her resignation as secretary, which was accepted. Sheldon Armstrong elected secretary. The treasurer resigned and Hattie Boyer elected. A number of questions were discussed in the afternoon. The evening programme, though quite long, was well rendered.

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Miscellaneous Department.

NORTHERN AND CENTRAL CALIFORNIA REUNION.

Reunion convened September 9, at 10:30 a. m.; Bro. J. F. Burton was chosen to preside, and Brn. H. L. Holt and G. H. Hilliard as his assistants; Bro. J. A. Saxe chosen chorister, and Sr. Saxe organist; Brn. Swensen, Joyce, and Burgess, ushers; Brn. Josiah Smith, W. Smith, and H. Burgess, watchmen; and H. L. Holt committee on finance. Opened with singing. Prayer by the president, after which he gave some excellent instruction to the Saints, followed by H. L. Holt and G. E. Deuel. Adjourned to 2:30 p. m.

At 2:30 preaching by G. E. Deuel in his usual earnest manner on the privileges and duties of the children of the kingdom.

At 7:30 preaching by J. F. Burton from Matthew 22: 41: "What think ye of Christ?" He showed the Hebrews did not know what to think of Christ, and rejected him, and had him crucified, although he was the God of Israel. By rejecting him they fell. That all who rejected Christ would in like manner fall, no matter what they pretended to be. He was a teacher sent of God; was the messenger of the covenant, and taught men all that was necessary to abide in that covenant. He exemplified the resurrection of the dead. He faithfully taught what his Father gave him to teach. He did for us what we could not do for ourselves. He showed Christ as a leader, commander, and teacher, and as such required men to follow and be obedient in all things, thereby securing to themselves the greatest possible result. All things were created by him and for him, therefore as God he would accomplish all things, according to his own will. His work was to bring to pass the immortality and eternal life of man. He is the Savior of all men. What do you think of Christ? By receiving Christ's covenant we may enter in and secure the great salvation.

Sunday, September 10. Nine a. m., prayer meeting in charge of Brn. J. B. Carmichael and Daniel Brown. Nine prayers were offered and sixteen testimonies given, and a good spiritual time was had. All seemed to enjoy themselves, and we felt that we had God's approval.

At 10:45 preaching by H. L. Holt from Hebrews 6: 1-3 and Psalms 50: 5. His effort was to show that baptism and sacrifice were inseparably connected, and baptism without sacrifice would do no good. Baptism alone was no great sacrifice, and without sacrifice there was no salvation. We go into business with God, and if we do not continue faithful in business, he will not forgive our sins. We must go on to perfection. Saints will receive the greater reward because they have the greater power to contend against,—the unseen enemy is always actively engaged against them. Saints must be actively engaged, and do all they can, (and all can do something,) or they cannot be saved in the celestial kingdom. We shall get the reward, not because we know the law but because we keep the law. He knew a man who told him he used to give one hundred and seventy-five dollars a year to the church he belonged to. He joined this and did not give over five now, and that grudgingly, hence he did not believe he would get any reward. A man will receive as much for being a good mechanic, as he would for being a good preacher, if he kept the law and made the necessary sacrifice. According to the sacrifice we make, God will bless and reward us.

At 2:45 p. m. preaching by C. A. Parkin from Acts 2: 37. He showed the plan God had provided was the only plan by which man could be saved. The different answers given when the question was asked, what we must do to be saved, was because of the different circumstances that existed, but all must obey the same law in order to secure the salvation of Christ.

At 7: 30 preaching by G. H. Hilliard on the restoration of the gospel, to a large audience. Seemingly they were interested and the Saints felt well, believing they had a sure foundation on which to base their faith. Altogether it was a profitable day, and the reunion bids fair to be a success.

Monday, Sept. 11. Nine a. m., prayer service in charge of Brn. A. Haws and Wm. Smith. An enjoyable time was had for one hour and a half, in which thirteen prayers and fourteen testimonies were offered.

At 10: 45 a. m., preaching by Bro. J. M. Putney, from Revelation 12: 3. His effort was to show that Satan once was an angel in authority in the presence of God. He rebelled and fell, and drew the third part of the hosts of heaven with him. He was cast down to the earth and now makes war with the children of God. He made war with the saints and overcame them, and now since the work is established again, his object is to overthrow us. Satan's object was to hold men in death. Jesus came to redeem man and bring to pass the resurrection of the dead. This can only be brought about through the gospel. God established his plan and Satan tries to lead us away from that plan. Satan works by a deceptive spiritual power to deceive. Moses worked by the power of God. This gave Satan a chance to work in opposition. In this age when the gospel was restored, the opposition comes in modern spiritualism. This work will increase as God's work increases. They that want a sign are in danger of being deceived. Those fallen spirits know about the dead, and they can imitate them and tell about them, and by that means deceive the people. The only safety is in the law of Christ. By this we can detect false spirits. Even if one should heal the sick, that is no sign that he is in the kingdom of God. The gospel is the only means of salvation.

At 2: 30 preaching by G. E. Deuel. His discourse was to the Saints, showing that God would gather his people out of Babylon. The gospel was the means he would employ to accomplish that work. Showed in the latter times some would depart from the faith. Lamech was the first polygamist. Utah Mormonism had made the name of Saint dishonorable. The Reorganized Church had made it honorable, and now we should live so as to keep it honorable.

At 7: 30 p.m. preaching by J. F. Burton from Matthew 16: 18: "I will build my church." The order of church building as practiced by Christ was beautifully set forth, as exemplified at different times, showing that the divinity of Christ's church was always confirmed to those who entered into it and properly applied the rule given by the builder. God's law was the only creed in Christ's church. He contrasted that with the churches of men, showing that men formulated creeds, then accepted those creeds, and had no means of imparting the divine sanction, and never could fully satisfy those entering into their fellowship. Each bore the name of the builder, Christ's church bearing his name, and his name being the only one in which we could hope for salvation, it was necessary we be in his church. He showed that Christ always built the same kind of a church, hence the similarity in every age, and the divinity of Christ's church was confirmed to his children in every age alike, and brought entire satisfaction to all his faithful children.

Tuesday, September 12. Nine a.m., prayer service in charge of Elders O. Smith and D. Brown. Five prayers were offered and twenty-five testimonies; one tongue was given, and the interpretation was that trials await the Saints and many would not be able to stand. But those that adhered to the law of Christ, trusting in him, would be secure.

At 10: 45 a.m., preaching by G. H. Hilliard. (To the Saints.)

At 2: 30 p.m., preaching by H. L. Holt from John 15: 5, showing the necessity for the Saints to abide in the true vine, and bring forth proper fruit, in order to secure the great reward, also that the work of preaching the gospel was committed to all, and that men of business and work, in any line, can help by their means, and by so doing, secure the same reward as the man who travels and preaches the gospel.

At 7: 30 p.m., preaching by A. Haws from Luke 19: 10: "For the Son of man is come to seek and to save that which was lost." His effort was to show what was lost by the fall, and what Christ came to save, and that salvation must reach all that the fall affected. Even the earth itself must be redeemed, and the Spirit poured out on all flesh, and Christ come and reign with his people, and finally subdue all things unto himself.

Wednesday, September 13. Nine a.m., prayer service in charge of Elders G. H. Hilliard and J. M. Putney. A spiritual time was had, the Saints manifesting wisdom in their work. The prayers were short and to the right purpose, and testimonies likewise. Thirteen prayers and twenty-four testimonies were offered, and all rejoiced in the goodness of God.

At 10: 45, preaching by J. F. Burton, from Matthew 6: 10: "Thy will be done in earth, as it is in heaven." This was handled in a way to show that if God's will was carried out perfectly in heaven and his law wholly observed and honored, and everyone received proper recognition in their place, so it must be in his kingdom on earth, that all may receive the best possible results.

At 2: 30 p.m., preaching by John Carmichael. He read the seventeenth chapter of John and showed the blessings that were given to the people of God by their entering into covenant with him, and being true to that covenant. The same favors would accrue to us by obedience and a faithful adherence to the same covenant. He was followed in the same line of thought by G. H. Hilliard.

At 7: 30, preaching by G. H. Hilliard on the first principles of the gospel, the large audience listening attentively for one hour and a quarter.

The singing is improving and becoming the attractive part of the services. Many words of commendation are heard from those out of the church.

Thursday, September 14. Nine a.m., prayer service in charge of Brn. G. Deuel and E. Holt. Nine prayers and eighteen testimonies were offered, and the Spirit was present to cheer and comfort the Saints.

At 10: 45, preaching by J. H. Lawn from Acts. 16: 30, 31. Bro. Lawn showed that baptism must be performed by immersion. That it is a command of God, and those only who keep the commandments will be saved. That Christ was baptized, and he was our pattern. Hence all who reject baptism do it to their own condemnation.

At 2: 30, preaching by G. H. Hilliard on the law of tithing. It was listened to attentively, and we hope will do good.

At 7: 30 p. m., preaching by H. L. Holt. He took the common saying that "Latter Day Saints are bad people." He showed that the people of God (Christ and the prophets included) were always considered bad people by the world at the time in which they lived, although some of them, after they were dead, were extolled by the world. He then showed that the Saints in this age were driven and mobbed, not because they did any bad things, but because of their religious belief; because they believed God gave the gifts of the Spirit as he formerly did; and the world called this blasphemy, and hence would not tolerate it, but persecuted and killed some of them.

Friday, September 15. Nine a. m., prayer service in charge of J. M. Putney and J. A. Anthony. Fourteen prayers and seventeen testimonies were offered. All were cheered and comforted, and an enjoyable time was had.

At 10:45 preaching by G. E. Deuel from Hebrews 2: 3, and 5: 12, 13. His effort was to show that the saint's reward was at the end of a faithful life. It was the design of God that men should have joy in this world, and we could only have that by keeping his law

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perfectly. He showed that the reason the church had failed heretofore was because they treated lightly the commandments of God. His determination was to be faithful.

At 2:30 p. m., preaching by G. H. Hilliard.

At 7:30 p. m., preaching by J. F. Burton, from Acts 3:21. His effort was to show in part what was to be restored before Christ would come. That the most prominent thing to be restored was the gospel. Christ said it should be preached as a witness, before the end came, and if it had continued all the time, it would not be a witness, but being lost, could be restored and preached to all nations as a witness. And the gospel being God's power of salvation, must have the same power and blessings with it in every age. The Angel's message of Revelation 14:6, was fulfilled to the young man of Zechariah 2:4, and the former and latter rain restored, Jerusalem rebuilt, and the same gospel now preached as a witness.

Saturday, September 16. Nine a.m., prayer service in charge of Brn. C. A. Parkins, and Daniel Brown. An enjoyable time was had, and the Spirit was present to instruct, encourage, comfort, and cheer. The Spirit through Bro. Burton said: "If you put your trust in God, and keep his commandments, observing the word of wisdom, you shall have wisdom and knowledge as promised; and you need fear no evil. For the angel of destruction shall pass by you and not harm you. Let the Spirit of peace abide in your habitations, and if obedient in all things, you shall pass through this financial crisis, and realize the Lord's promise, for he will care for his people."

At 10:45, preaching by A. Haws from Matt. 6:33: "Seek first the kingdom of God." When we enter the kingdom we have entered school and must learn the science of life. We must progress in the divine life and partake of the divine nature. This can only be done by learning the law of God and abiding in it. We must comply with the laws governing the physical as well as the spiritual, if we would make the necessary advancement, adding every Christian grace.

At two p. m., business session, J. F. Burton in charge. The necessary committees reported, all means were raised necessary to meet expenses, all bills were settled, and all was satisfactory. It was decided to hold the next reunion at San José next year, beginning the last Saturday in September. A committee to provide for the next reunion was appointed and instructed to publish all necessary information in the *Herald* in ample time before the next reunion. A vote of thanks was tendered to the singers, the people of San José, and all who in any way had helped in the gospel work. Full confidence was expressed in those in charge of the tents, and all passed off satisfactorily.

At 7:30, preaching by G. H. Hilliard, on the doctrine of Christ.

G. H. HILLIARD, Sec.

TO WHOM IT MAY CONCERN.

This is to notify you that rates have been secured for the Southwestern Reunion to be held at Lowry City, Missouri, from October 13 to 23, as follows: On the K. C. O. & S. the rate of one fare for the round trip will be given, and on the K. C. Ft. S. & M. from any point in Missouri that their road reaches, a rate of one and one third of the regular fare will be charged. Both of these rates are given on the certificate plan, which means that you must procure a receipt from the agent on either of the above-named roads at the point of starting stating that you have paid one full fare, and a certificate will be given you at the reunion which will entitle you to the return free on the K. C. O. & S., and for one third fare on the K. C. Ft. S. & M.; provided that the rate war which is now in progress from Osceola north is concluded by that time. This war makes the present rate on the K. C. Ft. S. & M., which is seventy-five cents each way from Kansas City to Lowry City, fifty cents from Belton and Harrisonville, twenty-five cents from Clinton and Osceola.

J. A. ROBINSON,
For Committee.

CONFERENCE NOTICES.

We, the undersigned committee, appointed at the Southeastern Illinois district conference, held June 10 and 11, 1893, beg leave to state that we have arranged the following programme; namely, to hold our next conference at Parrish, Franklin county, commencing on Friday, October 20, 1893. First day to be given to work of Sunday school. Second day, conference business. Third, Sunday, the 22d, to dedication of the new church at Parrish, and on the 25th the reunion of Southeastern Illinois district will commence at Brush Creek and continue over two Sundays. Wood and water on the grounds free of charge; feed for horses on the grounds at reasonable rates. Anyone desiring to rent a tent can do so by notifying Bro. J. D. Stead, of Xenia, ten days previously. We are expecting the assistance of Brn. J. Luff, E. L. Kelley, T. C. Kelley, I. P. Baggerly, L. F. Daniels, G. H. Hilliard, and others of the ministry. We hope the Saints will all come fully prepared to take care of themselves, and in the Spirit of the Master, with a determination to have an enjoyable time. Everybody is cordially invited. Respectfully submitted,

I. A. MORRIS,
F. M. SLOVER,
EMSLEY CURTIS, } Com.

The Eastern Michigan district conference will convene at Huron Center branch, October 14 and 15, 1893. It will be remembered that at the last conference a resolution was passed that all officers must report their labors in writing. Each teacher and deacon in the district bring or send a written report of his labors, stating just how many preaching and prayer meetings held in his branch since last report; how many meetings he took charge of, what the condition of his branch is at the time of reporting, etc. By this the district will know if each teacher and deacon has been at work, as well as elder and priest. Branch clerks, please report your branches. All reports may be sent to J. A. Grant, Huron City, Huron county, Michigan, on or before October 10, 1893. All coming by train, get your tickets to Grindstone City where you will be met with teams. Come everyone. Do not forget your large baskets of loaves and fishes.

R. E. GRANT, Pres.,
J. A. GRANT, Sec.

The London district conference will convene at London City, Ontario, October 7 and 8. Come all who can, praying that good may be accomplished. Will all branches and officers please send in their reports to the secretary by October 1, if possible, in order that a proper report may be made to the general church recorder before next General Conference. Address all reports to the secretary, 474 Adelaide St., London, Ontario.

R. C. EVANS, Pres.,
JOHN SHIELDS, Sec.

The conference of the Fremont district will convene Saturday, October 21, 1893, at ten a. m., at Shenandoah, Iowa. We would like to see a full attendance as that always inspires us all to do more and better work in future. The officers will please see that their reports are sent to the secretary in time. Blanks will be furnished. A few persons have failed to fill out blanks or in any way demonstrate that they have any interest in the work. Many say, "I have nothing to report." In that case you can do well in reporting that you have done nothing. Let us hear from you, in any case.

Yours for the good of the work,
D. HOUGAS, Pres.

BORN.

WATKINS.—At Lucas, Iowa, May 8, 1893, to Bro. John J. and Sr. Jane H. Watkins, a son, and named Alma; blessed at Hiteman, Iowa, September 10, 1893, by Elder Robt. M. Elvin.

JOHNSON.—At Hiteman, Iowa, February 10, 1893, to Mr. Andrew and Mrs. Violet Johnson, a daughter, and named Jessie Pearl; blessed September 11, 1893, by Elder Robt. M. Elvin.

ORR.—At Kirkville, Iowa, September 11, 1889, to Bro. John and Sr. Iona Orr, a son, and named John; blessed at Hiteman, Iowa, September 13, 1893, by Elder Robt. M. Elvin.

ORR.—At Hiteman, Iowa, February 7, 1893, to Bro. John and Sr. Iona Orr, a son, and named Rolla; blessed September 13, 1893, by Elder Robt. M. Elvin.

HART.—At Angola, Kansas, May 22, 1893, to Bro. Alex. C. and Sr. Mina E. Hart, a son; blessed June 25, 1893, by Elder I. N. White, and named Alma Lee.

DIED.

WEBSTER.—At Linneus, Linn county, Missouri, September 14, 1893, at 5:30 p. m., Mr. George K. Webster, aged 36 years, ten months, and 18 days. He had been indisposed for some time. A congestive chill seized him and soon he yielded under its vigorous attack. His wife, Sr. Nellie Webster, being a member of this branch and former resident of St. Joseph, brought him here for interment. He was tenderly laid to rest in beautiful Mt. Mora cemetry, the funeral taking place from the house of Sr. Johnson, and conducted by Elder J. M. Terry, assisted by Bro. R. A. Marchant: text, Hebrews 9:27.

CLARK.—At her home near Little Sioux, Iowa, Sarah Melissa Clark, after about a week's illness, September 1, 1893, at 12:20 a. m. Grandma Clark was born in July, 1811, in Vermont, becoming a member of the church in an early day, joining the Reorganization in 1874. She lived a faithful and humble Saint and died with a bright hope in the first resurrection. Funeral services September 1, 1893, at two p. m.; sermon by Elder J. F. Mintun from Psalms 116:15.

CONYERS.—Sarah W. Conyers, September 5, 1893, at 7:30 p. m., of paralysis, after about two week's illness. Sarah W. Bradford was born February 13, 1816, near Nashville, Tennessee, moving with her parents to Montgomery county, Illinois, where, February 26, 1830, she married George W. Conyers who preceded her to the paradise of God some eight years. She with her husband became members of the church early in the '40's, and when the church became disorganized they followed the fortunes of Lyman Wight for a season, but soon heard the old gospel bell ringing, and in 1861 became associated with the Reorganization, remaining devoted, earnest, faithful members till death. Her life was one in which hospitality and motherhood predominated, as she besides caring for her own large family of twelve children was a mother to many others who were heard to say at her funeral, "Truly she was a mother to me." She leaves five children besides many relatives to mourn her departure, not because they did not think grandma was prepared to go, but because it will be so lonely without her presence. She had expressed herself several times of late as ready and waiting the summons to be called to rest. Funeral services from church in Little Sioux, Iowa, conducted by Elder J. F. Mintun, who delivered the sermon from 1 Corinthians 5:1–10.

MURPHY.—At Denver, Colorado, September 3, 1893, Bro. D. W. Murphy, aged 38 years, 10 months, and 12 days. He united with the church July 26, 1883, and was faithful till death. He leaves a wife and five children to mourn. Funeral services in charge of Elder E. F. Shupe from Olinger's undertaking rooms.

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ITEMS OF INTEREST.

LONDON, Sept. 13.—Two cases of cholera are reported by the health authorities in this city. There was another death last night from cholera at the Port of Grimsby, and to-day another death from the disease is reported from Hull.

ST. PETERSBURG, Sept. 13.—There were thirty-nine new cases of cholera and sixteen deaths from the disease in this city yesterday. The ravages of the epidemic are increasing.

ROME, Sept. 13.—No fresh cases of cholera were reported in this city to-day. The disease is abating in all the infected districts of Italy.

THE HAGUE, Sept. 18.—A workman of this city was attacked to-day with Asiatic cholera. This is the first case of the disease here this season.

CAIRO, Sept. 18.—A death from cholera occurred here to-day.

WASHINGTON, D. C., Sept. 18.—Surgeon-General Wyman of the Marine Hospital Service to-day received a cablegram from Dr. White at Hamburg, saying there were nine cases of cholera there, five of which proved fatal.

A London cablegram of the 19th states that cholera has a foothold in three English ports.

LONDON, Sept. 13.—The report of the government committee to inquire into the truth of the charges of the American missionaries, Mrs. Andrew and Dr. Kate Bushnell, that, contrary to a resolution of the House of Commons, an officially controlled system of vice exists in India military cantonments, fully bears out their allegations. Lord Roberts, who, when Commander-in-Chief, denied their statements, writes a letter, offering an unreserved apology stating that he had been misinformed.

VIENNA, Sept. 14.—Two women living in separate villages in the district of Kuttenburg, Bohemia, who have been arrested, were engaged in the business of murdering children whose parents desire to have them got out of the way. The two women appear to have had many clients and to have accummulated considerable sums of money.

LONDON, Sept. 14.—The miners of Yorkshire and Lancashire have voted unanimously against both accepting a reduction of wages and submitting the dispute with their employers to arbitration. A small minority was in favor of resuming work at the old rates pending a settlement of the question of wages.

PARIS, Sept. 18.—It having been found impossible to satisfactorily adjust the troubles between the coal miners and the mine owners in the Department of Pas de Calais work in the collieries stopped to-day. The exact number of men who quit is not at present known, but it is large. The strike, if long extended, is certain to cause considerable embarrassment to the manufacturing industries of the department and elsewhere. The trouble is due to questions concerning wages and the treatment of men by the overseers. The mine owners refuse to listen to the complaints of the men, and the strike is the result. It is believed the strike may extend to other coal districts.

PARIS, Sept. 19.—General Loizillon, Minister of War, last night gave a banquet at Beauvais, capital of the Department of Oise, to the military chiefs who are taking part in the maneuvers of the second and third army corps under command of General Billot, and to the military attachés of the various embassies in Paris who are watching the evolutions of the troops. During the course of the banquet General Loizillon praised the efficiency of the French army, and said he rejoiced at the sentiments of esteem and fellowship that had been evinced by the alacrity with which the military attachés had accepted the invitation to attend the maneuvers.

PARIS, Sept. 16.—The Russian fever has seized all Parisians. Thousands of schemes for honoring the Russian visitors are being discussed. Many of them are absurd. The municipal Council has been directed to place a tablet on the house occupied by Peter the great, and is considering a proposal to change the name of the Boulevard de Sebastopol to something that shall not suggest a former conflict. One house has changed its notice, "Parlez au concierge," to "Parlez au Dvornik." The sale of Russian leather shoes has been greatly impelled. It is also proposed that flags and triumphal arches shall be erected all the way from Toulon to Paris, a distance of 600 miles. One newspaper announces that Villafranche, a French port on the frontier of Italy, has been selected for the headquaters of the Russian fleet in the Mediterranean. A Royalist journalist has discovered that it was the Duke Decazes who in 1874, began the alliance with Russia. France is showing so much enthusiasm in preparing for the reception that Russians are becoming alarmed at the prospect of the European sensation that will be caused.

LONDON.—The *Standard's* Berlin correspondent says it is stated Russia is about to acquire a naval station in East Asia, at which to repair and coal the vessels of its Pacific squadron. France has offered it Saigon or Obok, but Russia seems unwilling to accept either, as it wishes to possess a station of its own.

ST. PETERSBURG, Sept. 18.—An imperial ukase will shortly be issued abolishing the practice of knouting by the police. It is said the initiative has been taken by the Czar himself, who ordered the Governors of different provinces to report on this kind of punishment. The reports submitted to the Czar revealed the fact that the use of the knout was often resorted to for the most trivial offences, that women and children were not exempt from it, and frequently they were maimed for life. All the Governors favored its abolition.

The Czar Sunday inspected two Russian warships at Copenhagen. The vessels sailed yesterday for Cadiz to join the new Russian squadron in the Mediterranean.

THE HAGUE, Sept. 19.—The Queen Regent to-day opened the States-General, the parliament of the Netherlands. The speech from the throne opening the session urged that the first measure to be considered by the chambers should be an electoral reform bill. This should be followed by bills for the sanitation of factories and for the reform of the administration of the Dutch East Indian colonies. No change in taxation was recommended.

MADRID, Sept. 15.—The excitement throughout the country growing out of the fiscal reforms recently adopted by the government has not abated. The agitation against the new measures has been carried on to a greater extent in the Provinces of Navarre, Tarragona, Cordova and Oviedo than elsewhere in the country, and the people are deeply incensed at the government because of the new burdens placed upon them in the way of taxation. The principal cities and towns in the provinces named have been the scenes of much rioting. The anger of the people has found vent in attacks upon the tax collectors, who have been mobbed and stoned.

MADRID, Sept. 15.—The town of Villa-Canas, in the Province of Toledo, has been devastated by floods, and a large number of lives have been lost. Heavy rains inundated the town. The people had no thought of danger, though the many streams in the vicinity of the town were rapidly swelling and threatening to overflow their banks. It is positively known forty persons were drowned, and it is believed the bodies of many others are buried under the ruins of their homes. It is thought the government will have to extend aid to the town. The people are so stricken by the disaster they display no concern over the loss of their relatives or property, and assistance will have to be given them until they recover from the blow.

BERLIN, Sept. 17.—Before leaving Stuttgart Saturday evening Emperor William had a conference with Chancellor von Caprivi. The subject is said to have been the projected assimilation of Alsace-Lorraine with the rest of the empire. The Frankfort *Gazette* says the Emperor's purpose is no longer limited to the mere abolition of exceptional laws. His desire now is to have Alsace incorporated in the Grand Duchy of Baden, whose people have almost the same dialect, customs, and even traditions with the Alsatians.

Lorraine will be treated somewhat differently. It is inhabited by people of French tendencies and language and has little in common with any German State. It therefore will be annexed to Prussia, although its affairs will be administered by a special department, situated probably in Berlin. This plan originated with Caprivi. It is agreeable to the Emperor, who wishes to mark his sojourn in the provinces by some act signifying that Germany has taken definite possession of the territory despite all hopes of the French to the contrary.

Emperor William, Emperor Francis Joseph, the Italian Crown Prince, and numerous German kings and army and government officials have been in attendance upon the extension maneuvers of the Austro-Hungarian army at Guens, Hungaria. Much improvement in military science has been shown. In the military reviews this year nearly twice as many men have been or will be under blank fire as ever before. The total number is something over 500,000. The speeches of their crowned and helmeted leaders deal largely with the blessings of peace, but it is impossible that their listeners could be thinking of anything but war. The series of warlike pageants will close with the reception and evolutions of the Russian fleet at Toulon, France. It is said by some that the Franco-Russian understanding is directed primarily against England. However, the triple alliance and the Franco-Russian understanding seem to be the direct opposites in the present diplomatic and military movements. It is said that Russia has advised moderation in French demonstrations in her favor; that they be entirely pacific, to avoid offending other powers.

MARSHFIELD, Wis., Sept. 15.—Northern Wisconsin is one smouldering furnace. The line of fires ravaging the forests between here and Lake Superior is complete. Four counties are included in the burning district. Many towns are in danger. The fire is the greatest since 1871. The damage cannot be estimated. Hundreds are homeless. The total loss will reach millions.

MARSHFIELD, Wis., Sept. 18.—Every vestige of forest fires in this section was put out by a heavy downpour of rain this evening.

STILLWATER, Minn., Sept. 14.—The Faribault school plan has also been abandoned here after the trial of one year. There was continual friction between the Catholics and Protestants and the Board of Education decided not to continue the plan. The Catholics have returned to the parochial school, which is now entirely separate from the public schools. Father Conroy rather lays the failure of the Faribault plan to the Protestants. He said he regretted sincerely that sectarianism should break the spirit of harmony in which the school arrangement was so amicably adjusted two years ago.

QUEBEC, Sept. 18.—The Earl of Aberdeen was installed as Governor General of Canada to-day.

President Cleveland has nominated William B. Hornblower, of New York, as Associate Justice of the Supreme Court.

A new steamship route between the United States and Liverpool, England, has been established at Newport News, Virginia—the Chesapeake and Ohio Steamship Company.

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ITEMS OF INTEREST.—Continued.

BRUNSWICK, Ga., Sept. 15.— Instructions have been issued to permit no one to leave the city without proper inspection, and the railroads are prohibited from selling tickets to any points south of Atlanta. It is not probable the prevailing yellow fever could be carried north of that point at this season of the year. There will be a quarantine camp established just out of Brunswick, and all persons leaving the city will, it is said, be required to pass through this camp for inspection. The mails are now being fumigated.

Train robbers secured $70,000 of the American Express Company's money near Calumet, Michigan, September 15.

Revolutionists in Rio Janeiro, Brazil, are meeting with success. President Peixoto will probably be deposed. The United States and other powers have sent war vessels to protect their subjects.

World's Fair officials will try to prolong the Exposition until the middle of November.

A cyclone did damage at Bedford, Indiana, September 15.

It is reported from Rome that the Holy See has applied to Spain with a view to locating in that country.

Gladstone, it is said, will meet the challenge of the House of Lords and appeal to the country. Parish councils, church disestablishment, and other reforms will be pushed. The London section of the National Liberal Federation adopted a resolution declaring in favor of the abolition of hereditary legislation. The resolution was drawn up on the same lines as the recent manifesto issued by the National Liberal Federation, declaring the question of mending or ending the House of Lords may displace for awhile in the House of Commons all other subjects for reform.

An attempt was made to kill Emperor Frances Joseph, is reported from Buda Pesth, September 18. The young Czechs of Bohemia are still disorderly.

The Chinese Government has filled all vacancies at San Francisco. Writs of habeas corpus will be asked in all cases of arrested Chinese.

Yellow fever continues on the increase at Brunswick, Georgia, There were two new cases, but not in the same part of the city.

SAN FRANCISCO, Cal. Sept. 15.—United States Commissioner Heacock to-day decided what was considered to be a Chinese test case. Wong Mat, a member of the firm of Bow, Kee & Co. of San José, Cal., was landed in the United States last June. Before that time he was employed at menial labor for two years. It was contended that being once landed he was entitled to remain. The Commissioner held otherwise and ordered him deported. The case will be appealed.

MADRID, Sept. 21.—During the last two weeks 163 new cases of cholera and forty-one deaths from the disease have been reported in Bilbao. The Cabinet has ordered that the most stringent measures be taken for the sanitation of goods and passengers arriving at or leaving the city.

VIENNA, Sept. 21.—There were four new cases of cholera and four deaths from the disease reported in this city to-day. Among the dead is the wife of an eminent university professor.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, October 7, 1893. No. 40.

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ETHICS OF POPULAR AMUSEMENTS.

M. M. MANGASARIAN lectured on "The Ethics of Popular Amusements." He said among other things:—

A philosopher who had been criticised for his fondness for pastime placed an unstrung bow in the hands of his critics and asked for an answer. The would-be wit failed to grasp the lesson of the bow. "The mind of man," said the philosopher, "is like that bow: if always bent would in the end lose its elasticity and become useless. By giving it occasional freedom we preserve its tone." Fatigue brings about a kind of rust of the mind. To prevent it we must not leave the mind in the same mood too long. We are neither capable of constant toil nor unceasing thought. Amusements, therefore, create what Schiller calls a middle state, which brings renewed vitality to mind and body. Occasionally to relax the mind and to divert the attention help to restore to our physical and spiritual powers the loss which they have sustained. The philosophy of recreation is to maintain the balance of loss and reparation. Change snaps the chain of monotonous occupation, and mind and body leap forth with feelings of relief and freedom. Change calls forth new parts into play, imparts to us the joy of seeing ourselves in new situations, attempting new undertakings, and watching the development of new powers in us. We return from the new vistas, new scenes and faces, new feelings and fancies to our daily task refreshed and invigorated.

The religious prejudice against amusements is gradually passing away. In all countries, pagan as well as Christian, religion has emphasized the severe side of life. In India it demanded of its followers to swing themselves on hooks; to hang by the feet, head downwards, over smoldering flames; to roll themselves on beds of prickly stones; to bore holes with sharp and heated irons in their tongues. Surely such a religion could not tolerate amusements. Puritanism was the faint echo of this Hindoo pessimism. The story of John Bunyan, who heard an awful voice of rebuke while he was playing a game of tip-cat, and ringing the church bells, and dancing with the girls on the village green, is familiar to you. According to Macaulay, Bunyan felt that he must either give up dancing or go to hell. To the same effect is the story of the Scotch Highlander, who reported that he saw walking along the streets of Edinburgh men and women smiling as if they were perfectly happy, and added with a feeling of horror, "It was an awful sight." A little girl, full of sweetness and mirth, was laughing heartily as she walked out of a badly ventilated Sunday school room, when her Puritan teacher, stepping up to her, asked in a grave tone, "Have you ever read anywhere in the Bible that Jesus laughed?" But a radical change has taken place since those days. The severe and somber Puritanism of New England failed to change human nature. Human nature, on the other hand, has succeeded in changing Puritanism. We are so constituted that it is impossible always to contemplate death and the hereafter. By the blessed economy of nature we forget even our great griefs and sorrows. Time robs pain of its sting. Time heals the worst of wounds. We form new relations, new loves, and thus rekindle the lights of the heart which have gone out. The idea that merry-making is irreligious or unbecoming to the dignity of character and the seriousness of life is ridiculous. It is a pitiable vanity. Is a man of religion, of genius, cheated out of his dignity when he goes to the play or when he draws upon the "fund of merriment" within?

Certain kinds of amusements which were very popular once, have died out, while others have maintained their ground in spite of vehement opposition. There has been a progress in the amusements of the common people. A hundred years ago the toiling multitudes had only rude and savage entertainments. There was the baiting of bulls and bears, the popular sport of the cock pit. They tied fowls to stakes and hurled cudgels at them. Then again all the public hangings and open air floggings, to which they were admitted free of charge, were expected to give them a great deal of amusement. While there is much to criticise and condemn in the amusements of to-day, on the whole they are of a higher grade. The important question about amusements is whether we should be guided by their moral effect or by their power to amuse us. It must appear reasonable to us all that amusements which rob us of more than they give, or which compel us to neglect our duties, to leave undone our work or study; amusements which rob us of our sleep and self-control, which disturb the order and regularity of our daily life; in one word, amusements which demoralize us should be avoided. Such amusements, instead of fitting us for more and better work unfit us for the serious purposes of life. "Can I go to the races or stake my money on games of hazard for pastime?" Yes, if you can persuade yourself that such habits, tastes, and associations will make your character stronger and purer. Again, amusements which kindle the animal passions, which fill the mind with evil pictures, which diminish our faith in humanity and in the purity of woman should be excluded. Choose, therefore, the amusement which will bring to you the freest and fullest relaxation. But remember that your choice will be the exponent of your character. We are as we choose.

CONGRESSMAN COOPER'S STORY.

CONGRESSMAN COOPER of Florida told this story in the House the other day, apropos of his advocacy of the repeal of the Sherman law:—

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Superstition may be defined as a compound of ignorance and fear, whereas fanaticism is a compound of ignorance and pride or presumption. Both are corruptions of true religion, and have done incalculable harm in the world. Which is the greater evil it might be difficult to tell. Some one has said: "Superstition changes a man to a beast; fanaticism to a wild beast." The former leads to folly and deformity, the latter to intolerance and persecution; so that the latter has probably done the more harm. It is a horrible caricature of religion. It is heat without purity, fermenting the passions without rectifying them.

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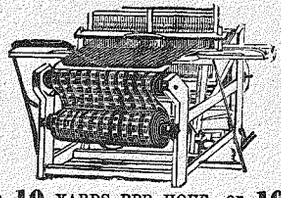

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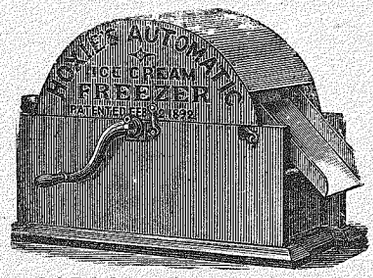

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, October 7, 1893. No. 40.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 7, 1893.

CONTENTS:

EDITORIAL:
Is it Fear....629
The Hindu and the Christian in the World's Congress of Religions....630
Scott-Padget Discussion....632
Poor, Troubled Kansas....632
Shut Out....632
MOTHERS' HOME COLUMN:
Helping Hand....633
Training the Will....634
LETTER DEPARTMENT:....634
ORIGINAL ARTICLES:
The Confidence Breaker....637
God's Word....638
Evils of Tobacco Using....639
SELECTED ARTICLES:
The Stone Age....640
CONFERENCES:
Far West....641
SUNDAY SCHOOL ASSOCIATIONS:
Logan Reunion....641
MISCELLANEOUS:
Pastoral—D. L. Shinn....641
Pastoral—G. T. Griffiths....641
Northern and Central California Reunion.—No. 2....642
Conference Notices....642
Donations for Independence Church and Reserve Fund....643
Items of Interest....643

IS IT FEAR?

SOME of the so-called orthodox ministry, are either fearful that what is commonly received as Christianity may not stand the comparison with other phases of men's faith at the Parliament of Religions, or permit themselves to be moved by a species of religious jealousy that their faith is to be brought into juxtaposition with the faith of the Hindoo and the Moslem.

Of these Rev. N. I. Rubinkam, of the University Congregational Church, 56th St. and Madison Avenue, Chicago, said in a recent sermon:—

There is much that is common in all religions. All have the same source and are brought into existence by the aspirations of souls seeking for something higher than self. One religion differs from another only in its method and success in finding the one true God. Christianity dates back of Christ, to the time when the Hebrew branch of the Semitic races broke away from the polytheism of its fathers and began the worship of one God. To this sublime thought of the Hebrew people, of the unity of God, Jesus attached his higher teaching. There are many religions but only one God. Nations have been kept apart because they believed not only in many religions, but in many gods. If we can only believe in one God there will be no trouble in this parliament about different religions. The Christian religion may not be proved in the coming parliament to be the true faith, but it must be proved in its practical showing that it is that which Jesus gave, and which can and will save the world. Lay it beside all the religions the parliament can offer and we need have no fear it will not stand the test.

Dr. Newman, of Louisville, Kentucky, was of the opinion that the Christians at the parliament, had been insulted by the outspoken man from Japan, so on the Sunday after the paper was read, the doctor proceeded to annihilate the Buddhist theology, in his pulpit in Louisville. We have not seen the effort, but from the well known temper of the reverend doctor, we are assured that it would deal sharply with the "Heathen and barbarian."

Some of the clergymen in Chicago and elsewhere are of the opinion that no good will result from the congress. Dr. P. S. Henson, of the First Baptist Church, Chicago, had this to say before the Parliament assembled:—

The religious congresses are now upon us. The Jews had their "inning" last week. Now it is the Catholics. Each have their day, like Job's children, in their feastings, the whole series to be wound up by a grand display of fireworks on the lake front, entitled a "Parliament of All Religions." Whether there will be anything left of it when the performance is over but a wreath of smoke and a bad smell of powder remains to be seen.

Of it now in session the Doctor has this to say:—

Last night, in answer to inquiry as to what he had against the parliament of religions, Dr. Henson said:—

"I have nothing in particular against the parliament of religions. The reason the Baptists did not join in the congress was, because at the time it was proposed that they should, the directors of the World's Fair were endeavoring to keep the fair open on Sunday and make a big day of it. The committee of the Baptist Church on the congress and the parliament of religions, of which Dr. Lawrence and myself were chairmen, did not think they could join the congress under those conditions as they were merely adjuncts of the fair. We, however, decided to lay the matter before the meeting of the society at Denver, and it was determined there that the Baptists should not take part. Afterward, when the directors showed a willingness to close the fair on Sunday it was too late to make other arrangements.

LOOKING FOR EVOLUTION.

"As regards the parliament of religions, though I have nothing specially against it, it seems to me as if the people who are attending it are looking for some sort of revolution. It is a sort of conglomeration of religions, and from the mixture they seem to expect something new to come out. They remind me of the witches in Macbeth who each brought something to the pot—an adder's skin, baby fingers and other things—and then danced around the fire, waiting to see what would come out of the steam. As for me, I believe there is only one religion. I am not looking for anything new. The Bible says that 'last of all God sent his only Son, Jesus Christ.' That was the fulfillment of religion. I do not believe in putting Jesus Christ on the same plane as Zoroaster, Buddha, Mohammed, or anyone else.

"This talk of brotherhood is nonsense. Christianity always stood alone. Paul could have got along very well at Athens if he had consented to have Christ placed in a niche in the Pantheon with about thirty thousand other divinities. The Athenians would have been glad to do it, as they were always ready to receive a new god. Paul, however, preached the one God and would not hear of any other, further declaring that anyone who did so would be accursed. I believe with Paul. It is all very well to show courtesy to strangers and people of other beliefs, but this can be carried too far.

"I am of the opinion that the parliament of religions, instead of doing good, *will do temporary harm.* The Americans are a people something like the Athenians, fond of looking for something new. Sentimental people go to the meetings of this parliament and they hear clever men presenting the claims of Buddhism, Confucianism, or Mohammedanism, and they are astonished at the intelligence of these men. They think there must be something in it. There is, of course, something of truth in these religions and that is always the most dangerous thing, for the poet says: 'A lie that is half a lie is always the blackest of lies.'

MISSIONARIES TO BLAME.

"The missionaries are to blame for men's surprise at the intelligence of these orientals, for they have pictured them as ignorant and debased, instead of which we find them polished, refined, and clever, presenting their doctrines with power and strength. This captures a number of sentimental people who, perhaps, are not particularly fond of the old gospel, and they are glad to embrace something new. As I have said before, the Americans are inclined that way and after this parliament of religions is over we may hear of mosques and Buddhism and Mohammedanism in America. People say to me: 'If you believe in Christianity you should not be afraid.' I am not afraid of the ultimate result, but I fear that for the present many may be led astray.

"If I see microbes in water or know of microbes of disease lurking anywhere, I do not take them and foster them and cherish them—I try to get rid of them. In the same way I do not see why the microbes of false religions should be nurtured and given an opportunity to spread. I believe there is only one religion, and I agree with the archbishop of Canterbury, who, in a letter to Dr. Barrows, said that he did not see how there could be a parliament of religions when there was only one religion."

There is no question but what the greater number of those attending the parliament are surprised, at both the attitude of those representing the religions of the East toward religion as a whole and the peculiarly striking grace, dignity, energy, and scholarship of the men; for these show that the efforts of both Catholic and Protestant missionaries to make proslytes among the so-called Heathen nations, have met with careful consideration at the hands of able thinkers, and these men have taken the pains to educate themselves in modern languages in order to study Western re-

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ligions on their own grounds, hence when permitted to present their own views, they are able to do so with at least a partial understanding of what the men of the West have to offer them in exchange.

We can but acknowledge that to us there is a prospect for good to result from this Parliament of Religions, much as we deplore the evident partiality of the management. From what we have seen and felt of this management, it appears that the World's Fair directors, either on their own motion, or at the solicitation of some of the leading spirits of the parliament, created a committee in whose hands the direction of the parliament was placed. Instead of adopting some plan by which all classes of religionists might appear and be represented by men of their own choosing, the privilege to take part was made a matter of invitation, as stated by Dr. Henson. This was to make it a matter of favor, or at the best of the individual judgment of the committee of invitation.

Such a course could only result in a partial representation of the religions of the world; as the desire to make the parliament a smooth, harmonious success, to be boasted of, it would be necessary to invite only such as might be conducive to that end.

Dr. J. H. Barrows in a letter to Bro. W. W. Blair, who with Bro. Joseph Luff, was appointed to represent the Reorganized Church in the parliament, stated that the Utah Mormon Church had not been "invited;" and because there were so many "minor" sects seeking recognition, he did not think it well to extend an invitation to us. Upon consultation it was deemed best for Bro. Blair to use every laudable means to secure a recognition, or have some specific reason given why it was not accorded. Upon correspondence with Pres. Barrows, in which Bro. Blair set down our position clearly in regard to the Utah philosophy, an invitation was extended and Bro. Blair was accorded a place as a delegate. But, up to the date of this writing (September 23) it is not known here whether we shall be heard before the parliament or not. We do not, however, expect it for reasons already stated.

It is perhaps improper for us to criticize a management that has been productive of bringing into peaceful contact so many and so varied a host of religionists for the discussion of the differences of faith, for this could but be the result, providing each one was permitted to speak, or write and read, just such presentation of their respective faiths as would come within the rule laid down, to present that faith specifically without reference to others' beliefs, and with only such argument as might be essential to giving a reason for the faith stated. But, and if, any chose to disregard this rule and diverge from the intent to present their own faith, to disparage, attack, or disprove the faith of another, the chances for inharmony would be greatly increased and discussion objectively follow.

Utah's representative faith was excluded, because of its tenet of plural marriage, or polygamy, yet Mohammed Alexander Russell Webb, an American convert to the faith of Islam was invited to present Islamism; and while on the platform justified the polygamous practices of the Mussulman. It is true that his utterances were received with hisses, and cries of "shame," "shame," from the audience; but it is equally true that there was "applause" as well.

The idea of the assembling of a parliament of the representatives of all religions, in which parliament there should be given an opportunity for each distinctive class to represent itself, was hailed with satisfaction by almost all. But when it is discovered that admission to such parliament depends upon the favor of a few who arbitrarily pass upon the availability of the classes to be admitted, and determine by invitation the complexion of the parliament, the question of good to result is narrowed and debatable, and the idea of universal comparison is clouded by doubt and the natural jealousy engendered by the exclusion of some, the admission of others. In the light of this thought can it be properly called a Parliament of the World's Religions? Is it not more correctly a Parliament of some of the World's Religions?

It seems to us that it should have been open to all upon a general invitation; the only credentials to admission being the good standing of the representative in the sect, or body of believers to which he belonged and their certification that he had been chosen to represent them.

It may be that this plan would not have secured so widespread, nor so well organized a representation, or what may be better still so excellent a class of representative men; but of this no one can state as the plan was not tried.

It is certain that there will be a better conception of the bases upon which religions are resting, and a better, far better understanding among churchmen of each other's faith, and a more hearty toleration of what may be held by others as religion, after the parliament shall be over than before its inception. And it may be that some of the religious microbes which Dr. Hensen fears the parliament will scatter and drop here and there, may inoculate some and the faiths of Hindoo and Mohammed, Buddhist and Parsee, may gather adherents from among nominal Christians; but if so it will only demonstrate the truth of Paul's statement, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," and that the "Christian Religion," as it has been represented in the parliament has not been proved to be the *true faith*, as Rev. Rubinkam suggested.

THE HINDU AND THE CHRISTIAN IN THE WORLD'S CONGRESS OF RELIGIONS.

In point of numbers the Christians, using the word to mean the classes of believers in Christ represented at the Parliment of Religions now sitting in Chicago, have a decided advantage; but, in point of thought and the ability to present and qualify the terms of their faith the Hindu, the dweller in India, the Japanese, Chinese, and other of the oriental religionists are quite competent to look after their own affairs, and in the charity of treatment of the Christian beliefs the men of the far East are quite the equals of the men of the West.

The splendid qualities of Dr. John H. Barrows, of Chicago who is presiding over the Parliament, as a presiding officer, and his apparent intent to be fair and impartial, together with the spirit of charity for all that pervades nearly all the papers read and the speeches made, have marked the Parliament as one of the most remarkable events in the religious world that the century has witnessed.

The Reorganized Church has been so far recognized, that Bro. W. W. Blair was placed on the list as one of the advisory committee. This committee is quite large; and the duties are more passive than active; but a place on it will give an opportunity to be heard, in case necessity should make a hearing imperative.

President Barrows also assured Bro. Blair that he would make the effort to give us a hearing before the Parliament. But, the list of representative men is so large, the interests so varied and widespread, the time of the Parliament so limited from the necessity of the case, we do not look confidently for an opportunity for our people to be heard; nor shall we be disappointed if the chance to be heard does not occur; neither should any one of us feel to complain if our views are not presented.

The warring of contending representatives of Christianity, the diversity of faiths presented by respective exponents from the far East, the subtle influences of unbelief, infidelity, spiritism, and theosophy, are all attacking in a more or less open way the citadels of Western beliefs, and the

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serious question suggested is "What," not who, "shall be able to stand?"

There is manifested in this Parliament a spirit of tolerance of and respect for other faiths that is inspiring of confidence that the day of persecution for religion's sake is about passed. Still, here and there, there was evidence of bigotry and a disposition to consign the unbeliever to the regions of despair, not calculated to give the Heathen and barbarian hope in prevalent Christianity. As an instance of this, after Kinza Ringe M. Hirai, Japanese Buddhist, had read his admirable paper on "The real position of Japan toward Christianity," into which he managed to put some stinging rebukes of the inconsistent acts of the Western Christian nations towards Japan; the Rev. Joseph Cook, of Boston, unnecessarily emphasized the exclusiveness of Christianity, as expounded by himself, at least, and those like him in the Christian pulpit.

Priest Hirai is a slender, unassuming man in his appearance, by no means giving promise of what is in him, wearing no decoration, or outward emblem of his station, unless it was in the color and fashion of his garments, of which we could not know. The following extract will show the general trend of his argument. He did not denounce Christianity, seemed willing to admit all that was claimed for it as a developer of individual spiritual life, but did object, and with studied words and careful strength against those things which he and his people saw in the conduct of Western civilization, called Christian, that clearly contradicted the Christ idea of morality. The applause which greeted the man during the reading of his paper and at its close emphasized his points and gave token that both the man and the sentiment were appreciated. He said:—

But admitting, for the sake of argument, that we are idolaters and Heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" but I cannot discover there any passage which says, "Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also." Again, I read in the Bible, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" but I cannot discover there any passage which says, "If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also."

You send your missionaries to Japan and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good, and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice. For we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board in San Francisco enacted a regulation that no Japanese should be allowed to enter the public school there; when last year the Japanese were driven out in wholesale from one of the territories of the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked "Japs must go;" when the Japanese in the Hawaiian islands are deprived of their suffrage; when we see some western people in Japan who erect before the entrance of their houses a special post upon which is the notice, "No Japanese is allowed to enter here," just like a board upon which is written, "No dogs allowed;" when we are in such a situation is it unreasonable—notwithstanding the kindness of the western nations from one point of view, who send their missionaries to us—for us intelligent Heathen to be embarrassed and hesitate to swallow the sweet and warm liquid of the leaven of Christianity? If such be the Christian ethics, well, we are perfectly satisfied to be Heathen.

FALSE CHRISTIANITY ASSAILED.

If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite and I will frankly state that I was the first in my country who ever publicly attacked Christianity--no, not real Christianity, but false Christianity, the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian Societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity—no, not against real Christianity, but to protect ourselves against false Christianity and the injustice which we receive from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if anyone discussed the affinity of all religions before the public, under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian.

Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are very particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, whether Gautama Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Therefore unless the inconsistency which we observe is renounced and especially the unjust treaty by which we are entailed is revised upon an equitable basis, our people will never cast away their prejudice about Christianity, in spite of the eloquent orator who speaks its truth from the pulpit. We are very often called barbarians, and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for, though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christanity as long as they think it is a western morality to preach one thing and practice another.

To this assertion of the self-sufficiency of Buddhism, as against the Christianity which was named by Hirai as false Christianity, Rev. Joseph Cook expressed himself in the following words, assuming to speak for orthodox Christianity, the president, J. H. Barrows, in introducing him to the audience vouching for his orthodoxy:—

I hold that we not only cannot escape from conscience and God and our records of sins, but that it is a certainty and a strategic certainty that, except Christianity, there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with this environment.

CANNOT ENTER THE KINGDOM OF HEAVEN.

I am the servant of no clique or clan. For more than a quarter of a century, if you will allow me this personal reference, it has been my fortune to speak from an entirely independent platform, and quite as much at liberty to change my course as the wind its direction; but I maintain with a solemnity which I cannot express too strongly, that it is a certainty and a strategic certainty that the soul can have no intelligent peace until it is delivered from the love of sin. It is a certainty and a strategic certainty that, except Christianity, there is no religion known under heaven or among men that effectively provides for the soul this joyful deliverance from the love of sin and the guilt of it. It is a certainity and a strategic certainty that unless a man be born of water, that is, delivered from the guilt of sin and of the spirit, that is delivered from the love of sin, it is an impossibility in the very nature of things for him to enter into the kingdom of heaven.

Except a man be born again he cannot enter the kingdom of heaven; a man cannot serve God and mammon. God cannot deny Himself. Why, these cans and can'ts are touching the crags of certainty underlying the universe as well as the Scriptures, and it is these crags of absolutely self-evident truth upon which I would plant the basis of a universal religion, ascertaining the necessity of the new birth for our deliverance from the sin, and of an atonement for our deliverance from the guilt of it.

It is true that in this utterance Rev. Cook did not refer in word to the Confucians, or Mohammed, but that which may be read between the lines of what he said, is practically the same as stated by Cardinal Gibbons in favor of Catholicism, that it was the first, oldest, and only religion of God to which the whole race owes allegiance, and in the light of which all men are the children of God, the brothers and sisters of Christ.

In a similar vein to this was a paper by Rev. George Washburn, President of Robert College, at Constantinople on "The Points of Contact and Contrast between Christianity and Mohammedanism":—

It is not my purpose to enter upon any defense or criticism of Mohammedanism, but simply to state as impartially as possible its points of contact and contrast with Christianity. The faith of Islam is based primarily upon the Koran, which is believed to have been delivered to the Prophet at sundry times by the angel Gabriel, and upon the traditions reporting the life and words of the Prophet; and, secondarily, upon the opinions of certain distinguished theologians of the second century of the Hegira, especially for

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the Sunnis of the four Imams Hanife, Shafi, Malik, and Hannbel. The Prophet recognized the Christian and Jewish Scriptures as the word of God, although it cannot be proved that he had ever read them. It has been formally decided by various fetvas that the Koran requires belief in seven principal doctrines, and the confession of faith is this: "I believe on God, on the angels, on the books, on the prophets, on the Judgment day, on the eternal decrees of God Almighty concerning both good and evil, and on the resurrection after death." There are many other things which a good Moslem is expected to believe, but these points are fundamental. It would have been pleasant to speak here to-day only of the broad field of sympathy which these two great religions occupy in common, but it would have been as unjust to the Moslem as to the Christian. If I have represented his faith as fairly as I have sought to do, he will be the first to applaud.

The truth, spoken in love, is the only possible basis on which this congress can stand. We have a common Father; we are brethren; we desire to live together in peace, or we should not be here; but of all things we desire to know what is truth, for truth alone can make us free. We are one in our hatred of evil and in our desire for the triumph of the kingdom of God, but we are only partially agreed as to what is truth, or under what banner the triumph of God's kingdom is to be won. No true Moslem or Christian believes these two great religions are essentially the same, or that they can be merged by compromise in a common eclectic faith. We know they are mutually exclusive, and it is only by a fair and honest comparison of differences that we can work together for the many ends which we have in common, or judge of the truth in those things in which we differ.

SCOTT-PADGET DISCUSSION.

As previously announced in the HERALD Bro. C. Scott is holding a discussion with Elder J. Padget, of the Christian Church, at Cainsville, Missouri, about twenty-four miles southeast of Lamoni. Three propositions, involving the claims of the Reorganized Church, the Book of Mormon, and the Christian Church, are under examination, in the order stated.

Of the progress of the discussion Bro. J. R. Lambert wrote September 23:—

The debate on the first proposition closed last evening. When I express my own conviction that the affirmative signally failed to establish his proposition, I am satisfied that the conviction is in harmony with the judgment of a large majority of all who heard the debate, and who are not members of the Christian Church or of the Latter Day Saints.

Bro. William Anderson, also in attendance, wrote thus, September 26:—

CAINSVILLE, Mo., Sept. 26, 1893.

To-night will finish the second proposition of our debate. Bro. Scott is doing finely. On the 24th he made a grand defense of Joseph the Seer, and the good Lord stood by him in his effort. To my mind Mr. Padget did not try to affirm his own proposition, but weathered it through as best he could. He expected to get a chance to throw dirt at Joseph Smith and the revelations in the Book of Doctrine and Covenants, but so far he has signally failed. He has also tried to use with telling effect the confession of John D. Lee, but last night Bro. Columbus ventilated that and clearly exposed the glaring contradictions in it and, in fact, the utter unreliability of the entire work. I don't think we could ask for things to move along better, so far as we are concerned. If the members of the Christian Church are satisfied, they are not hard to please. To-morrow night will begin the proposition on the Book of Mormon.

We will meet at Bro. Wight's, about six miles from here, on next Sunday afternoon, and if things are favorable will organize a branch. Bro. J. S. Snively baptized three last Friday and the prospects are that more will be baptized before we leave.

We do not realize how defensible the work is until we see it attacked. I wish our coming young men could attend these debates; in my judgment they are calculated to strengthen the weak and confirm the strong more and more that God is the author of our faith. If the Saints in branches would only cease their murmurings, live in peace with each other, and sustain those whom God has appointed and who are trying according to their ability to build up the kingdom of God, and our able writers use their pens to spread the knowledge of this work to the world and let questions of authority, gradation, and the like take care of themselves until we have to meet them practically, it would be better and pleasanter all around, and some who are too willing to take advantage of seeming or real differences in the church would be disarmed to some extent.

Brn. J. R. Lambert and Columbus Scott are keeping up in health fairly well. Bro. J. S. Snively, E. Sparks, and myself are feeling first rate.

POOR, TROUBLED KANSAS.

It would seem that to the miseries of drouth and political strife which Kansas has been suffering there is to be added a phase of financial difficulty, for which neither of the contending elements have a remedy at command. It is discoverable from the following telegram to the press.

TOPEKA, Kas., Sept. 17.—It has developed that a great many Kansas farmers are failing to get their mortgages renewed. Yesterday the Provident Trust company, one of the largest Eastern concerns doing business in Kansas, wrote to its Great Bend agent, saying:—

"We are closing all our Kansas business as fast as loans mature and an extension is out of the question. Most all companies doing business in Kansas are pulling out as fast as they can, not for want of business but for the reason that the legislation sentiment and general antagonistic feeling toward a loan company is not of the best. Kansas loans will not sell in the East as the confidence is all gone so far as Kansas loans are concerned."

Charles M. Sheldon, who represents a number of Eastern investors, returned to-day from a six weeks' trip to New York and the New England States and corroborates this statement. It will be embarrassing to thousands of farmers who by reason of short crops are unable to meet their indebtedness.

It is our desire to note, so far as we may and as they come to our notice, those who from time to time claim to be either prophets preceding the Christ, or the Messiah himself.

We have watched the rise of the modern theosophists as the press has given their progress and have expected that from among them, too, as from many others of similar forms of belief, men would come either as the prophets of the coming Lord, or as that Lord himself, thus fulfilling the word:—

For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

The following from the Burlington *Hawkeye* of September 20 will be found within the lines of expectation, and will not end the list, for there are others to come:—

ONSET BAY, Mass., Sept. 19.—Henry B. Foulke, theosophist, has caused consternation among his followers and the spiritualists congregated here by his positive statement made yesterday that he is the Messiah. Mr. Foulke says that Mme. Blavatsky came simply to prepare the way for him and to straighten the serious condition of things now existing in the religious and business world. He has, he further declares, been reincarnated many times, and has a distinct recollection of seven of his previous states. The shades of the Thibetan brotherhood, he declares, control him continually. In his character as a seer he prophesies that war and bloodshed are to follow the battling of labor and capital and that socialism is soon to be paramount.

Foulke is a believer in Lieutenant Totten's prophecies, and he has made many converts here, particularly among the women. The faithful have been sorely disturbed by Foulke's declaration and the positiveness of the claim has weakened the faith of some who have been his adherents. The old-line spiritualists want him driven away, and whether this will be done is the uppermost question among the campers.

SHUT OUT.

BRO. W. W. BLAIR remained at Chicago in attendance on the Parliament of Religions, until Monday, September 25; when no opportunity having been accorded him to represent himself and the faith, he left for Sandwich, Illinois, to do some work already mapped out for him there, leaving Bro. F. G. Pitt to watch developments, and wire him, if an opportunity was given. It is now too late to expect any chance, and so we may be contented to bide our time, trusting in the "Author and finisher of the faith," to do his work in its time.

EDITORIAL ITEMS.

BY letter from Sr. Agnes Hastings, Englewood, Washington, September 19, we learn that Bro. Thomas Daley had been there, and after preaching some had baptized one. He also ordained Bro. Hastings an elder, who had baptized one since Bro. Daley left. Bro. Daley was to go to Seattle, where he expected to baptize again. Bro. John Davis was at work in Washington, east of the mountains.

Bro. H. B. Root, of Fallbrook, California, would like if some of the wise men would give the *Herald* readers an exposition of the Book of Revelation. He thinks that it would be as interesting as a discussion over the possible meaning of some passages in the Doctrine and Covenants. Now then, who answers? Try it ye elders.

Bro. E. W. Nunley was at Taylor, Texas, the 21st, ult., where he baptized two. He reports the work as moving onward in his field.

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Bro. J. B. Roush wrote from Sandwich, Illinois, September 29, saying: "Interest is good here and some will be baptized on Monday by Bro. Blair, who is now with us. We go to attend conference to-morrow at Plano. My mission address is Box 232, Sandwich, Illinois.

EXTRACTS FROM LETTERS.

Bro. M. N. Cole, of Ossawattamie, Kansas, says:—

I am glad Bro. Clapp sprung the question on the gifts; and specially glad for the reply; though I would not have a doctor called except he belonged to the Latter Day Saints and had been proved to be honest enough to admit many of the old herb remedies that have passed entirely beyond the ambition of men on their merits and are not on sale in the land, to be far superior to the ordinary efforts of the doctors. There is abundance of evidence of prejudice on both sides of this question among the Latter Day Saints and it is a vital question of life and death; so let us have it hard: and for that have the Spirit of the Master come in and tell the whole truth. Twenty-five years my eye has looked for this with all care.

THE latest news of the Scott–Padget discussion is contained in the following from Bro. J. R. Lambert dated Cainsville, Missouri, September 28:—

The debate on the second proposition closed last night with a full house. The attendance has been good throughout, so far, except on rainy nights.

Elder Padget's leading and persistent effort was an attack on the characters of Joseph and Hyrum Smith. Others will, of course, think as they choose concerning the correctness of this policy, but with us the following questions demand proper and careful consideration: Can we, by means of the revelations of God contained in the Bible, determine the correctness of any system of faith affirmed by any religious body? Can we, by the same means, effectually expose any and all false religions? If it is proper to say "yes," to these questions, where is the necessity for an attack upon personal character? If we say "no," is not the denial itself a serious reflection on the character of God, the claims of the Bible, and the claims which are made for the Bible by nearly all religious denominations: viz., that it is an all sufficient rule of faith and practice, and that it contains all the revelation that God intended for his people in all ages of the world? Who are they who have the greater and better faith in God and the Bible, those who say "*yes*," or those who say "*no*," to the first two questions propounded?

The proposition on the Book of Mormon will be introduced to-night and will close next Wendesday night.

FOR TIRED FEET.

The woman who thinks that she would be willing to give half her kingdom for the privilege of kicking off her shoes and letting her feet "get a breath of air," may try some of these substitutes with good effect. When the feet are very tired and hot, plunge them into a basin of cold water and keep them there until a sensation of warmth begins. Then dry them, put on fresh stockings and shoes, and you will be ready for any emergency. When hot foot baths are taken do not try to put on shoes immediately after. A warm footbath with seasalt dissolved in it, is deliciously refreshing. Paddle in the water until it cools and dry with a rough towel. Sometimes a handful of alcohol will rest tired feet, and is the one sure preventive of a cold after getting the feet wet.

Mothers' Home Column.

EDITED BY "FRANCES."

"Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those who little know.
Remember, curses, sometimes, like
Our chickens, "roost at home."
Don't speak of others' faults until
We have none of our own."

WHILE THEY SLEEP.

He giveth while they sleep
To his beloved strength;
The nerves that tire, the eyes that weep,
Wake calm and clear at length.
His angels come with healing hands
For all our l ss and pain:
Life's empty cruse, that broken stands,
They mend and fill again.

At morn free mounts the thought
That wearied, earthward fell;
Plain looks the task we vainly wrought,
But how we cannot tell.
The somber-curtained night,
With silence-guarded hour,
Has held 'mid waves of starry light
The hiding of his power.

Lay anxious thought aside,
God's ways are not like ours.
Look how his gifts unchanged abide—
The air, the light, the flowers!
At night, though victory be unwon,
And many fears will creep,
Just take thy rest, O toiling one,
He giveth while they sleep.

—*O. S. Rice, in Boston Transcript.*

HELPING HAND.

Sr. Walker:—Your suggestion in a recent article that there was a difference between teaching and training a child, will be a new thought to many a mother who has not given the subject due consideration. As a rule, the mother does not realize how soon the training of her child commences. Before she can reprove or admonish, she must wait until the child discerns with some degree of understanding, the difference between a look or tone of reproof and that of caress and affection, and until he understands the meaning of words, before she can instruct; but the training begins at the very day of his birth, whether the parent is conscious of it or not. Let the mother, from the very first, lay her infant off her arm as soon as its hunger is appeased, and have him sleep by himself muffled up warmly in plenty of soft blankets, and she is not likely to have much trouble with him about going to sleep and sleeping well. But, if she holds him in her arms until he nurses himself to sleep, and then lets him lie on her arm and sleep, and when he nestles and becomes uneasy perhaps giving little short cries (because the hard arm is causing an uncomfortable sensation in the back of his head) puts him to the breast again and again, the chances are when she gets about the house again she will always have to get her babe to sleep by nursing and rocking and that the naps will be very short; and as a matter of course she nurses and rocks him again to induce him to sleep a little longer, unconsciously training him to be restless and wakeful.

Babies (not infants) are—unwittingly on the part of the parents—trained to be selfish, and even willful. If the disposition is not formed it is fostered and developed by the parents not only permitting, but insisting on the older little ones giving up everything to the youngest that he or she cries for. How frequently the parent will say to the three or four year old child, "Let baby have your plaything, because she is little and does not know any better." I know I used to pursue that unfair course until on one occasion the pensive look, and injured, but submissive tone of my little boy caused me to think how partially I had been acting.

He came to me one day when we were on board ship with some new toy that had been made for him. I think it was a boat. He was in high glee over his possession. While exhibiting it, his little sister saw and coveted the toy. He did not yield it up to her readily as he usually had done, so she cried for it. Had I stopped to consider the matter, I surely would have known something of the sacrifice it would be to him to part with it at that moment. But doubtless it was force of habit that caused me to say:—

"O Frankie, let her have it a little while, won't you? She won't hurt it."

All the joy fled from his face as he handed it to her, submissively saying:—

"O yes, she can have it, but I am *fond* of having things that's made for me."

The tone was so full of disappointment and silent reproof it touched my heart and opened my eyes to the fact that I had been almost disregarding his rights and he quietly submitting, often having a good play game spoiled because, as a little tot said here the other day, "I was big and he was little."

It may be suggested that if it fostered selfishness in the younger to be yielded to, those who yielded were being disciplined in unselfishness. To some little extent such may be true, yet it is injustice to both children, and the one who continually has to give up to the youngest is more apt to be harmed by entertaining hard thoughts towards their parents, than benefited by the lessons of submission; for children are quick to feel injustice. As soon as the little ones know enough to covet and cry for what they see others have, they also know enough to understand what mamma means when she says, with an arch look and decided shake of the head, "No! baby cannot have it." They may cry lustily for a time or two; but if the course of equal rights is persisted in, they will soon learn that other children have rights that must be respected as well as their own.

It should be remembered that a child can understand the significance of look and tone at a much earlier age than the meaning of words. I opine it is from the expression of the countenance and the tone that they first comprehend the meaning of words, hence the manner, expression, and tone of voice should speak more distinctly than the words, when words are needed in baby training.

SISTER EMMA.

Philosophy goes no further than probabilities, and in every assertion keeps doubt in reserve.

Every community is crowded with people who want the best in everything, except in religion.

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TRAINING THE WILL.

HOW EARLY should the training of a child begin? was once asked of a venerable sage. "One hundred years before he is born," was the prompt reply. Meaning, we suppose, that his ancestors should be trained in the most elevated habits of purity, in which case there would be no chance for the sins of the parents to be visited upon the children; consequently, a very little discipline would be needed. If parents only understood the laws and causes of inheritance, what a world of misery and vexation of spirit might be averted. Parents who seek after the vanities and pleasures of the world need not wonder if their children partake of the same inclination, an inordinate love of which often leads to many vices.

Sowing to the wind means reaping the whirlwind; hence, parents should choose a practical Christian life, incline to study good books and the current news of the day, not forgetting healthy recreation and proper seasons of rest. If these rules had been in the past or were now properly observed, children would be less imperfect.

But what, you may ask, has all this to do with the point we are aiming at, the training of a child's will already formed, not what it might have been under more favorable conditions? Well, if the philosopher is pardonable for so indirect a reply to a straight question for the sake of starting a train of thought in the right direction, we may be excused for a little digression. A perplexed mother said to me:—

"I can't get my boy to read anything and he does not like to study at school."

"Were you inclined to read or study yourself during the period of maternity?" we asked.

"No," she said, "I did not have time, and I could not bear to see anyone else spend their time in that way."

My heart ached for the boy as it had for many another one no more responsible for deficiencies of character in various directions. I still retain a picture in my mind's eye of a score of such boys way back through all my school life, and for the most part they only received cross words, cuffs, and blows. We thought if they fared no better at home theirs indeed was a sad existence.

However, there is a way to cultivate and modify the disposition of children not born right, robbed of their birthright. I have nearly always noticed that children of many failings are very sensitive, and tender chords in their hearts may be reached by a kindly, forbearing spirit, and, withal, a goodly degree of tact. I think I can best illustrate my meaning by relating the case of the most mischievous, malicious boy I ever met with. It was during my last term of school that this bad boy came in. He had been expelled from both the public and select school, and as a last resort his father had sent him to try the college. We could plainly see his aim from the first was to be turned out as he had been from other schools. He soon began to play his pranks upon the scholars sitting near him, but the teacher did not seem to take heed of his deportment. When recitation time came it was very evident he had been doing anything but studying, still the teacher did not speak of his poor lesson, and the boy seemed as much surprised as anyone that he did not get a sharp rebuke. But there was an impression made. Next time he came to class he answered several questions which the teacher was quick to notice.

"Well done, Henry," he said, "I hope you will do a little better next time." And so he did from that time forth. He never had been used to words of praise, hence a new chord had been touched in his nature and a sense of pride aroused within his soul. But his bad deportment still continued. The boy had large combativeness. He could hardly withhold his hands from doing violence to some one. It might serve him well later on to combat in the rugged paths of life under proper control of the moral organs, but was not pleasant in the schoolroom. I think the teacher understood this trait of character ought to be subdued by kindness instead of cultivated by harshness or broken entirely. Exclamations of ouch! stop that! quit! were plainly heard from that boy's corner. Why did the teacher not punish him at once? Presently some scholar committed a slight offense, when he seized the opportunity to arise and make a little speech evidently to whip the bad boy over another's shoulders, although in a general way urging upon the students the necessity of conforming to school rules, assuring them he was only there to instruct and show them the way. That by their own efforts they were laying the foundation of their future acts and success in life, and the manner in which they spent their time would stand for or against them in time to come, with much more we cannot recall at this late day. Suffice to say many such talks suited to the occasion made a deep impression upon the whole school, and the turning point in one boy's life began in that very schoolroom. The last we heard of him he was an honored member of society and superintendent of a Sabbath school. Had the teacher not understood his nature and dealt with him according to his demerits, or pounced upon him in an angry tone with threats of punishment or expulsion, he would have been prepared to fight it out on that line; but kind words and a forbearing spirit he could not resist. His temper was subdued, awed into silence almost unawares.

Some might say that was an unusual case; it would not do to manifest such a degree of indulgence with every boy of a turbulent disposition; better come down upon them with a vengeance at once, like Marks the lawyer, because he had the law and the power in his hands.

> Conquer with fear against the will,
> And rebellion remains in the bosom still.

We have observed all kinds of treatment at school and in homes in the way of governing children, and we can truly say, kindness, together with firmness, will win in ninety-nine cases out of one hundred, and far more injury can be done by harshness than can be done by overindulgence. The only correct way is to study the disposition of children and cultivate or modify as the case demands. If it be so as Horace Mann said, "The greatest study of mankind is man," why not begin with the boy, that he may be trained to more perfect manhood, for of such we will greatly stand in need in the time to come.

ELVIRA MASON.

Daughters of Zion.

Independence, Missouri: Mrs. J. A. Robinson, Mrs. E. E. Smith, Mrs. Ida A. Layton, Mrs. J. Newton, Mrs. J. A. Walburn, Mrs. E. S. Pilgrim, Mrs. M. Warnky, Mrs. Clara M. Frick, Mrs. M. Cummings, Mrs. Lucy Goble, and Mrs. Jessie Orick.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 12.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ps. 68: 6; D. C. 90: 6–9.

Thursday, Oct. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 71: 2; Alma 17: 11.

Thursday, Oct. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 14; Ether 5: 4.

Letter Department.

TABOR, Io., Sept. 15.

Editors Herald:—It is with joy that I canvass the columns of the *Herald* and see the progress of the work. I feel thankful that I am permitted to understand the principles of the gospel; they are the eternal truths of heaven by which we can be made free. I see the necessity of constant study to made ourselves the more acquainted with their requirements, as the apostle instructs Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2: 15. It is through the truth that we are to be made partakers of the divine nature. Jesus says, "Sanctify them through thy truth; thy word is truth." "And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17: 17–19. For this I am thankful, for those who are honest will come to the knowledge of the truth in the Lord's own time.

I had the pleasure of witnessing the baptism of Edward S. Funnon, by Bro. Henry Kemp at Guilford, Missouri, on last Sunday. He was educated for the Methodist ministry at Fayette, Missouri, but the outlook at the present is that he will be a Latter Day Saint preacher. Two others were baptized at the same time; so they come, not only one by ones, but by threes, etc.

Our two-days' meeting at the Rising Hope branch was all that could be expected. We were well supplied with preachers. Bro. Thomas delivered a very good discourse on Saturday evening, the writer was the speaker on Sunday morning, and Bro. Kemp on Sun-

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day evening and on till Wednesday evening. Brn. Arthur Hailey and Richard Jefferies were called; the first to the office of elder, the latter to that of priest. By wise and constant labor the cause will prosper.

I came to Shenandoah, September 11, and spoke there the same evening to a fair-sized congregation, with good attention. Bro. Leadingham is president of the branch. He has quite a strong memory for a man of his age. I am holding forth here for a few evenings. Am to be at Bro. William Leeka's, near Thurman, over Sunday. Bro. Henry Kemp has done a good work in this district. He is well thought of by all.

I understand that Bro. J. B. Heide will enter into a discussion with an Advent minister near Malvern. Have not learned the particulars. May God give him liberty. Bro. George Kemp is not able to get around much. May the Lord restore him to perfect health. Our conference will convene at Guilford, Missouri, November 11 and 12. We invite all who can to come and enjoy the blessings that may be given. May God grant to give us the needed wisdom.

I very much admire Bro. G. H. Hilliard's sermon on the law of tithing. Saints, read it, and then read it again; it carries with it the spirit of the gospel.

Yours for truth,
M. P. MADISON.

CANEY, Kansas, Sept. 17.

Editors Herald:—The weekly visit of the *Herald* is welcome to us few scattered readers; we hardly know what we would do without it as it comes laden with such good news of the growth and progress of the work in other places. We are all well here spiritually; but physically some of us are far from being well. I opened up in a new place July 1, and have been preaching regularly every Sunday, removing mountains of prejudice.

Last Sunday I preached the funeral sermon of a mother and child. The mother was a member of the Christian Church, but the Christian preacher wanted ten dollars for preaching the sermon. The husband was very poor, hence could not pay, so the sermon was delayed some eight years!

A United Brethren preacher, of a town five miles northeast of here, thought to add to his salary by coming out to the schoolhouse and preaching every two weeks, and has done so for a year; yet had no understanding with the people. Now he wants twenty-five dollars. The people say, "Clark preaches for nothing; it don't cost us a cent to hear him." The preacher offers to take corn, wheat, or anything the people have a mind to give. The people have made up their minds to give him nothing.

I am still holding the fort in the schoolhouse west of Caney every fourth Sunday; so I am busy. I have very good liberty and good congregations. Some are investigating, and the readers of the *Herald* know what the result will be, if they are investigating honestly. Let a person be seen honestly seeking after truth and reading the church publications in connection with the Bible, and it is easy to prophesy where he will land. Bro. J. W. Gilbert, now in the Tahiti Islands, will be glad when he hears that I have succeeded in getting an opening in the Birch Creek schoolhouse. Many of the people here remember him; a letter from the brother would be received with gladness.

We hope to be able to push the work in those parts; there will be in the near future openings here for two or three others. I am confidently expecting help from Bro. A. C. Hart and others this fall and winter. I would like to see this country thoroughly worked for a radius of twenty miles and I am not able to do it alone, as my time is too much occupied in taking care of my family.

By the middle of November, all who can lend a helping hand will be welcome. Do not come sooner, brethren, as heretofore work has been wasted by help coming too soon, as there are only certain times here that the people will turn out. They will not leave secular affairs for anything. By November 15 all the rush of work and politics will be through with; then we can expect a hearing. Ever praying for Zion's welfare, I remain,

Yours in bonds,
W. F. CLARK.

SAN FRANCISCO, Cal., Sept. 18.

Editors Herald:—I have returned from our reunion at San José. When I say it was a grand success, I think I put it mildly. Much good has been done. The sermons were all well delivered and received. There was nothing to mar our peace and happiness, only the news of the death of our beloved Brother D. S. Mills, on Sunday the 10th inst. Bro. J. F. Burton delivered a memorial sermon on Sunday the 17th which was grand in the superlative degree. I do not think there were many dry eyes in the tent, so melting and powerful was the Spirit felt. Three were baptized and many more are almost persuaded.

In bonds,
C. A. PARKIN.

NEW PARK, Pa., Sept. 25.

Editors Herald:—I left St. Marys, Elk county, Pennsylvania, last Tuesday, arriving at Baldwin, Maryland, on Wednesday, where I held three meetings, and then came here on Saturday, where I found Brn. Parsons and Robley, and all necessary arrangements made for meetings in the grove on Sunday morning and afternoon, and in the Methodist church in the evening. Bro. Parsons was not able to speak on account of his throat and chest, so it fell to my lot to preach in the morning and Bro. Robley in the afternoon. We met at the church in the evening, being assisted in the song service by Mr. Taylor at the organ. Bro. Robley was inspired in the opening prayer, and the writer had the privilege of preaching to about four hundred attentive listeners. A good feeling prevailed throughout, and nearly all desired me to continue in the church through the week, but the pastor had to be consulted, and a decision could not be reached at once. Bro. Parsons made some appropriate remarks at the close and announced meetings for me in a temperance hotel offered us by the landlord; so I will continue the effort as wisdom and the Spirit may direct.

I am comfortably quartered with the Methodist class leader, and he says if they do not let me have the church he will leave them. We have many warm friends and prospects of building up a good work here. Brn. Parsons and Robley left this morning. Bro. Nelson brought them over from Nottingham and they have gone back with him.

H. H. ROBINSON.

EAST PORTLAND, Oreg., Aug. 14.

Editors Herald:—Please allow me space in your valuable paper to express my thanks to Elder Daley for the way he eulogized myself and wife. Perhaps we merited it, and perhaps not. Elder Daley says in his letter, "I told Dr. Walter to get me a hall and I was ready to fill the appointment." Elder Daley forgot my declarations to him. Any of my friends would think I was the only one in the city who had an interest in the work, from his declaration. The facts are simply these: I told Elder Daley I could procure the W. C. T. U. Hall for twelve dollars per week, and that I would pay our half of that if the Saints would donate the remainder. He said he did not think it advisable, and after a short investigation I was of the same opinion. For my reasons I refer you to my letter of May 15.

I do not wish to do anyone any injustice; I simply stated the facts as I understood them at that time, but after further investigation I find Elder Daley remained in the city five weeks and four days, preached four discourses, and presided over six prayer meetings. If I am wrong in this statement, one of the members is mistaken; for since the appearance of his letter in the *Herald* I have taken the trouble to investigate the matter. I also offered to pay the freight on the church tent if he would come to Portland; but he does not like Portland "for reasons best known to himself."

He also says, "I wish every soul on earth heard and understood the gospel as well as Dr. Walter." Those are the kind of men to add to the kingdom. He says I thought "Portland was neglected." So I do, and I don't know just who is to blame for it; but if I was an elder, and loved the cause as Bro. Daley does, I could stand bareheaded on the street corners and speak for two hours without ceasing. I have seen my grandfather speak that way; but some of the Saints prefer a gilded parlor. I am sorry I am not able to furnish a hall, but you see that what this city is in need of is an elder who will speak in any place.

I am sorry this controversy came up, but in my present position I cannot afford to let a letter like that go unnoticed, as there are a great many people in that country with whom I am personally acquainted, and I would not like to have them think I wished to come into the church and thought so little of the gospel as to not contribute towards its support. I realize how hard times are, and the scarcity of money; but that is no excuse for neglecting us when it does not cost anything but time. Hoping you will do me the kindness to publish this letter in the *Herald*, I am,

Very truly yours,
S. B. WALTER, M. D.

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GILROY, Cal., Sept. 22.

Editors Herald:—Our reunions are over, and at both the Saints were much blessed, strengthened, and comforted, especially by Bro. Hilliard's clear cut expositions of law.

This northern one adjourned on Monday night last, and when I left San José on Wednesday, all had departed: the Saints to their homes and various avocations, the ministry to their several fields of labor; Brn. Holt and Haws going to Santa Rosa with their tent, Bro. Putney bringing the other tent here. We commence meetings here on Saturday evening, and will continue each evening as long as the interest demands.

The Saints of California have appreciated the labors of Bro. G. H. Hilliard very much indeed, being perfectly delighted with his straightforward manner of delivering his messages and expounding the law. He has made many friends on the coast who are loud in their desire for his return next summer. One Hebrew friend in Downey said he was much like the Jewish Rabbis in looks and method of expounding the law, and offered to help pay his expenses back again next summer. He has done much good on the coast, and helped many to a better understanding of the law of tithing, and has converted some of our hitherto incorrigibles to the law. He left San José for Humboldt county after the reunion.

During the reunion we heard of the death of Bro. D. S. Mills; and although we knew when we parted with him a few days before that he could not live long, yet it was quite a shock to us, and our hearts were made sad by the message. The sisters draped the tent in mourning and placed wreaths of flowers about the stand, one of them representing a broken wheel. A memorial service was held on Sunday morning, the older elders of the mission sitting near the stand, and all the Saints feeling the solemnity and sadness of the occasion. In many ways he was a remarkable man; probably no other man will ever gain the complete respect and confidence of the whole body of Saints in this mission as he did. His charity and faith were almost unbounded, his love for the work absolute, his anxiety and desire for the redemption of man and of Zion ardent. These were his constant study, the themes of his conversations, prayers, and discourses.

Many most remarkable events occurred in his life through his great faith in God; miracles of a notable character were wrought by our heavenly Father through the trust and faith of this remarkable man. Doubtless they will be compiled and published ere long for the benefit of the Saints. But perhaps that feature of his character by which he will be the most remembered by the Saints, was his unselfish love for the Saints and his great charity. One by one the faithful pass on to their great reward.

I hear encouraging words from Bro. Davis, of Washington, the work there prospering under his labors of love. And all in the mission are doing what they consider for the best interests of the work here. May God bless them all, and his peace abide with us.

In bonds,

J. F. BURTON.

ST. MARY'S, Pa., Sept. 18.

Editors Herald:—I arrived here from Wyoming Valley and vicinity one week ago last Saturday. I found Bro. Winship and family well and anxious to hear the word of life; they had been circulating the printed word and had awakened quite an interest. He started out early Sunday morning and got the Presbyterian church for morning and evening services. Their choir sang for us and we had about one hundred attentive listeners. We got the Knights of Labor hall on Monday and held forth there five evenings, and then went to a private house and preached three times, held one prayer meeting, and blessed six children. On last Tuesday I baptized Sr. Wallwork, Sr. Winship's mother, and one of her brothers and his wife; three in all. So we have a membership of nine here now, and others are near the door. I have been well received and cared for here by Saints and friends.

I baptized six in Hyde Park in June. All seem firm in the faith and are rejoicing. Some of the Saints in the mission are having their trials, such as are common to the Saints, but we hope they will hold fast to the rod of iron and look forward to the sunlight that will come in its time.

In bonds,

HIRAM H. ROBINSON.

LAMONI, Io., Sept. 21.

Editors Herald:—On returning home the fore part of August, from a month's preaching in Nebraska I found considerable sickness prevailing in this vicinity, so by the advice or suggestion of the district president I remained at home to aid and assist in the branch meetings, but more especially to devote myself to caring for and administering to the afflicted of the household of faith. What a wonderful provision the Allwise has established in his church for the blessing of the faithful, believing ones. Although cast down or sick, they accepting the word of promise, obtain acceptance and relief through the divinely appointed ordinance, so that by the simple means of anointing with oil, the offering of humble prayer, and the imposition of hands, the sick are relieved from suffering and raised up to health. Some very religious zealot of the unbelieving multitude of the popular modern Pharisee will inquire, "Do all those whom you administer to obtain help? and are they healed?" Before answering the above I wish to inform the reader that I accept and believe the word of revelation which says: "And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they shall live, they shall live unto me." With love toward God and all his creation I can truthfully testify that from experience and observation the large majority of those receiving the ordinance are healed, and nearly all are helped, either in body or in mind. One thing I am sure of, no other art of healing in practice is equal to or is attended with the success as the one established by the Almighty.

On the 1st inst. I hied myself away to Hiteman, Iowa. I found a resting place with Bro. J. W. Loach. This is a coal mining town of about a thousand or more inhabitants, situated seven miles west of Albia, the county seat of Monroe county. The town is without organization, and largely belongs to the Chicago, Burlington, and Quincy Railway Company, which controls all the business, of every kind; even the doctor is hired by the company, and a monthly tax is imposed to pay him, so that sick or well all have to pay their doctor bill. The composition of the inhabitants is Welsh, Swede, and English, with a few of other nationalities. The town is very deficient in water, and I saw but one building upon a stone foundation. Religiously the people are divided as elsewhere. The Colored Baptists kindly let us have the use of their neat little chapel, and Henry Randolph, their leader, was of help to us in the services. Bro. W. T. Shakespeare on his arrival took charge of the singing and played the organ, thus helping amazingly. The order was unusually good, interest and attendance fair; the people who came were the thinking portion, as a "merry-go-round" took the young and giddy, and a Baptist revival attracted those who love sensation and excitement in religion. I think that by the grace of God I was permitted to remove some prejudice and sow seed that will take root in honest hearts and be garnered in the future.

On the 13th I led into the water of Cedar Creek, John and Iona Orr, husband and wife. The closing sermons were delivered in much pain, as my throat was badly swollen with quinsy. God was wonderfully kind in permitting or granting my request, that my voice remained clear as a bell till the close of the last sermon. On the 15th I hastened home, and at once called for the elders, and was blessed in so doing. A week without sufficient sleep or food and in constant pain has a tendency to weaken the body.

Early last Sabbath morning I had the following strange and peculiar dream:—

I was in the main auditorium of the Brick church here, and there stood upon the pulpit a very large kettle, deep and narrow for its size. On the outside it was of the color of a worn silver dollar, and on the inside as bright as any reflector I ever saw. It stood upon three legs, about six inches in length, and round; these rested upon three books of equal size, and I read the titles thereon which were, The Bible, Book of Mormon, and Doctrine and Covenants. These were all bound alike, and seemed resting in a halo of pure light. There was a clear blaze under the kettle, but whence it came or how it was produced I did not discover. The kettle was almost full of eggs in a liquid as clear as the air, there was a space of about five inches above the eggs to the surface of that beautiful liquid. There were, however, a number of eggs of a dull, yellowish color floating upon the surface, and I understood these to be rotten, and wondered that there should be bad among so many good; and while I stood amazed at what I saw, there immediately arose over the kettle, standing perpendicularly, a beautiful bow, formed of gold letters, reading: "*This is my church.*" There was a string to this bow of silver on which was written, "*Wait and see.*" There was an arrow

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in the bow, the shaft of which was a flame of light, and the head of pure gold set with precious stones, that sparkled or emitted light. On the shaft of the arrow was written, "*My Spirit shall guide.*" The foregoing impressed me as having some significant merit.

For one I am satisfied that the "hastening time" has come, as also the "shaking time" has come; and I believe the time for unity and peace among the servants and Saints of God is knocking at the door. Nevertheless, the archenemy is wide awake and on the alert, and never fails to get in his work both inside and outside our ranks, so as to hinder the cause of truth.

In relation to that "Jesuitism" and "double-dealing," in the *Herald* for the 16th, p. 588, I have only to say: The effort to shift responsibility was ingenious. I hope to survive. Truth wants but little space; error wants the world! In bonds,

ROBERT M. ELVIN.

COLUMBIA CITY, Wash., Sept. 11.

Editors Herald: — Elder Thomas Daley leaves here for Heppner, Oregon, September 12. He preached five times in Columbia City, a suburb of Seattle, and baptized my wife, Mrs. Mattie C. McKnight. This gives me much joy. He also baptized Mrs. Eliza Chandler, in Seattle; also one in Gilman, twelve miles east of Seattle, Mrs. Eliza Ann Murray. He ordained one elder in Gilman and blessed our boy, Samuel Walter McKnight, while in Columbia City. We now have seven members in Seattle. We held a prayer and sacrament meeting in Seattle, September 10. We all felt the peaceful influence of the Spirit of God. A colored brother by the name of Collins is near the kingdom. Quite a few seem to be investigating. Times are hard, but the Lord will bless those who put their trust in him. W. D. MCKNIGHT.

HEMLOCK, O., Sept. 19.

Editors Herald:—Bro. H. R. Harder and I came to this village, commenced work in our district tent on the 2d inst., and have continued holding meetings every night and three times on Sunday until the present. There has been fair interest manifest from the beginning until now. Many have been inquiring in regard to the gospel of Christ, listening carefully to the preaching, and the result is that on yesterday nine were baptized into the fold and others are still investigating who will obey, we believe, ere long.

Bro. and Sr. Miller and Bro. and Sr. Nevills live here and have afforded us of their hospitality. They made our stay pleasant and comfortable. May the Lord reward them.

There are four members of the church at Shawnee, about three miles away; so at the two places we now have a membership of seventeen, with prospects of the number being increased soon and the organization of a branch here.

Our conference at Sand Run, Ohio, August 26 and 27 was a peaceful one, the good Spirit prevailing throughout. We were favored with the presence of Brn. W. W. Blair and W. H. Kelley, who gave us much good instruction and cheering consolation. We will continue at Hemlock as long as there is prospect of doing good, and will then move on to either Shawnee or Union Furnace. I can say of Bro. H. R. Harder that I find in him a genial and an agreeable companion and a workman indeed.

After the tent season closes I expect to move toward the Ohio River, to spend part of the coming winter in West Virginia. May the Lord bless all the Saints and the ministry. H. E. MOLER.

PORT HURON, Mich., Sept. 22.

Editors Herald:—I wish to say a few words to some in my field: Brethren who have bought books of me for the last three years, have some of you forgotten that they are not yet paid for?

The Herald Office is really in need of money, and it holds me responsible for all those books. Last spring I found that my book account with the office was more than three hundred dollars, and for Presidency and Priesthood and other books over one hundred dollars.

I have pledged my word that they shall be paid for. Will you who owe anything for said books in my mission please send the money to David Dancer, Lamoni, Iowa. If not able to pay now, please send a card to me at No. 192 East Fort street, Detroit, Michigan, expressing your good wishes for the cause we all love and how soon you think you will be able to pay for said books. In sending money, please say for what books you are paying.

Really I feel delicate about asking the office to send me more books without the money to prepay for them, until I have paid off my indebtedness. I have been very anxious to get the literature of the church into the hands of the Saints in my mission. Hence have scattered it with a very liberal hand, with a promise to pay.

Please do not forget your promise too long, and until my credit is ruined; neither deprive yourselves of a continued supply of the authoritative exposition of the word of life, in the language of the patient and grand exemplar, Job, who said: "I have esteemed the words of his mouth more than my necessary food."

Let us all pay up back scores and commence early in the fall to supply with new reading matter, for long evenings, when work is slack and the mind needs to feed on the bread of life, lest we all perish in the labyrinth of uncertainty and doubt. A few dimes or dollars in a single case does not seem much, but when they are multiplied by hundreds, it is considerable, and all charged up to *one*.

My dear brethren, be cheerful and happy, pressing on in the blessed cause these hard times. Let each do the very best we can, and all will work well for us and the cause we love.

Any of the traveling or presiding elders are safe and willing hands in my mission to hand your money to pay for books or subscriptions for the papers of the church.

My mission address is No. 192 East Fort street, Detroit, Michigan.

Yours in gospel bonds,

E. C. BRIGGS.

Original Articles.

THE CONFIDENCE BREAKER.

"ALL things are lawful unto me, but all things are not expedient," says the apostle; at least we find it so recorded in the common version of the Bible. Of the things that are neither lawful nor expedient we wish to write. To escape the terrible consequences of sin the people of God must be able to discern the evil they are constantly forced to come in contact with, and studiously avoid it. Although we are commanded to think on those things which are pure, and peaceable, and holy, we are also commanded to cry aloud and spare not and show the exceeding sinfulness of sin.

All organizations human or divine are dependent for success in a large measure upon the mutual confidence existing between their various officers and members. Let the bond of confidence be once severed, and disorganization, decay, and ruin soon follow as a natural consequence. While this holds true elsewhere, it is equally as true when applied to the church of God. Hence, those who are continually sowing the seeds of suspicion and distrust, thus destroying confidence, should be noted and let severely alone by every child of God. It matters not who the offender may be, or what position he may hold, or whether the incentive be an insane, official jealousy; it is damnable, and should not be tolerated or indulged in by those who have been bought with a price, even the precious blood of Christ.

Whoever allows an ambitious spirit to possess him, and becomes dissatisfied to labor in the capacity in which God has called him and seeks notoriety, publicity, official position, being jealous of humbler men whom God has designated to fill responsible places, is on the highway to ruin. Among this class of characters the confidence breaker is found as thick as the lice in ancient Egypt. If his fond, ambitious hopes have been crushed, his aspirations for power insatiate, he turns destroyer on the principle of rule, with an inflexible iron hand, or ruin. If the latter-day work is cursed with that class of individuals, they should be marked and the faithful Saints warned against them. By ways dark, devious, and crooked the seeds of death are planted and the poison instilled.

Some of the methods often resorted to we wish to reveal in their true colors; methods by which the progress of the church in all of its departments is paralyzed to a greater or less extent. Sometimes the Saints are told that the church is being carried on by the wisdom of men; that missionaries are being sent forth not by the direction of the Spirit but by the wisdom of the Twelve; and

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that many men are being placed in responsible offices such as the quorum of Seventy and High Priests without divine revelation. As to the first, I believe that more wisdom is manifest in the church now than at any other time in this dispensation. If not, what have we learned by all our bitter experiences in the dark and cloudy day? True, mistakes are made; but so long as the church is composed of imperfect beings, can we expect infallibility? When we find perfection in ourselves, it will be time enough to look for it in our brethren and sisters.

With the care that is exercised it is next to impossible for anyone to get into the more responsible offices in the church unless he be called by the Spirit of wisdom and revelation. For instance; one chosen to the Seventy must be recommended as a man of worth and sterling integrity; not necessarily brilliant, but sound in speech and doctrine; a man who can be trusted anywhere in the wide world. He must be passed upon by the seven presidents and accepted and recommended by them to the quorum. If accepted by the quorum, his name is next passed upon by the Quorum of Apostles, and then on to be confirmed or rejected by the body in General Conference assembled.

As to the appointments of missionaries, taking into consideration the meager opportunities the Quorum of the Twelve have to become acquainted with the general appointees under them, their several abilities, particular qualifications for certain kinds of work, and from the fact that every one of these men have preferences of fields and usually are not slow in stating them, the general satisfaction given is evidence to me that the appointments have been largely by the direction of the Spirit of God.

Great harm may be done by an aspiring, ambitious, jealous elder who would like to be in the general work, but is not accepted because he has neglected his duty in a local capacity and is not qualified by nature or grace, blindly opposing and hedging up the way of those appointed to do general work. If his brother in the active ministry has defects of character, he can find them and point them out to the Saints; or, if failing in that, he can tell the Saints that one is kind of a harmless fellow, but no preacher, and not the man for that field; thus cutting off the confidence, support, sympathy, and coöperation of the Saints that the poor missionary must have in order to succeed. And if in the face of this kind of opposition the missionary fails, the one causing it can say, "I told you so." He can approach the weaker Saints and tell them that Bro. A's family gets so much from the church, and Bro. B's family gets so much, leaving the impression that he is actively engaged in the work, and then add, "My family gets nothing," when at the same time he is not in the general work and under the law has no claim on the church.

The law says that those laboring locally shall labor as their circumstances permit, first care for themselves and families and then labor cheerfully and uncomplainingly as much of the time as their circumstances will allow. But this tale of woe, constantly poured into the ears of the Saints, has just this effect; first they arrive at the conclusion that the means of the church are not being justly expended; second, if they have been honoring the financial law, or contemplate doing so, they become discouraged and cease to support the work by their means; third, if they have been assisting by private donation the regularly authorized ministry of the church, they discontinue that because told that they have plenty of money and are riding around in the palace cars doing nothing and having a good time. Thus the Devil's work is done and the good that the Saints might do is made void. Show me a Saint under the influence of one of these confidence breakers and nine times out of ten I will show you a Saint who never pays a dollar in tithing, who never gives an elder a cent, and who has no sympathy with the missionary in the field.

Dear Saints, if there are such men in the church, you may know them by their fruits. Avoid their influence as you would the poison of the deadly cobra. Remember that no excuse will save you from the penalty of a broken law. Honor the law in all things, whether relating to temporal or spiritual things, and let not the siren's voice allure you from the path of duty. Your eternal salvation is not dependent upon the righteousness or unrighteousness of any man or set of men, but on strict obedience to the whole law of God.

Some seem to be alarmed because they think the gifts, or more especially the outward manifestations, are not enjoyed to the extent they once were. To some the outward manifestations are the all in all. The best gifts, such as the gift of eternal life, wisdom, knowledge, faith, discernment, all are passed by as if little consequence. But of what use are the outward manifestations without character? Only as the gifts of the Spirit result in our development and building of character are they beneficial; at least this is the main object to be attained by the exercise of the gifts of God. We are not to be known by our exercise of the gifts, but "by their fruits ye shall know them." If we possess moral stamina the fruits of the Holy Spirit, such as joy, peace, patience, brotherly kindness, charity, meekness, temperance, faith, godliness, the outward manifestations such as the ministering of angels, visions, prophecy, tongues, interpretation will be given also, as the Lord wills and according to our needs; but if these things are wanting, all the miraculous phenomena in the world can never fill the empty void. The Saint whose heart is full of hate, malice, strife, sedition, envyings, deceit, and expects salvation because he can prophesy or speak in tongues, is sadly deceiving himself. One of the greatest gifts, one that if possessed in greater abundance would save us from much vexation of spirit, is the gift of good, common, hard sense.

E. E. WHEELER.

GOD'S WORD.

GOD'S word is a lamp unto my feet, and a light unto my path. Christ said, "Search the Scriptures, for they are they which testify of me." Young or old, rich or poor, have the same privilege. We are rich, and have all things when we have the Lord God to dwell with us in blessings. We have the great privilege of the restored gospel; why should we not, as a people, be rich?

This great work is of God, and the Lord is blessing his people. Jesus always comes to the sorrowing world and the weary heart with the blessing of peace. When the disciples of old heard the voice of their beloved Master saying, "It is I; be not afraid," their fear was changed to confidence. The most beautiful thing in all this earth is the soul of man when purged from sin and renewed in the image of Christ. In his new creation he is the child of immortality, whose destination is paradise. Angels may come down to attend and guide him all the way; yet such a one with angels to guard him, God to help him, and his name already written in the book of life, can secure his promised possession only by struggle and conflict. To rise from the earth he must lay aside every weight of sin and face the storm.

The hindrances that hold us back from obedience to God are indeed many and strong; but we must make it a study to cut off every influence, to break up every habit, to sunder every tie that keeps us from the most free, open, and hearty committal of our whole heart and soul to God. We cannot be too strongly or too openly bound to any course that is right. The greatest difficulties melt and vanish before a full and earnest purpose to do God's will. Light will shine out of darkness for those who in trial and perplexity look only to Christ and wait for the words, "Follow me." And finally when the veil of mortality

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is drawn aside, may our actions and characters here have been such as to entitle us to a place in the New Jerusalem, even the sweet and lovely Zion. Redemption in fullness of joy is promised; the dear Savior will come in glory, and because of their obedience to his restored gospel the angels are waiting to meet all the righteous ones in the kingdom of God. O, then, the crown is given with celestial glory! "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4:14.

MARY A. LAWRENCE.

FLORENCE, Michigan, August 16.

EVILS OF TOBACCO USING.

AS I GLANCE over the different volumes of the Saints' *Herald* my eyes occasionally rest on articles treating on the evils of tobacco using, warning the Saints and even ministers of the gospel against this evil. And as I thought upon this matter I felt it a duty to write upon the same subject. Perhaps it may be for the benefit of some of its readers. Who knows?

I am sure the use of tobacco, either chewing, smoking, using snuff, dealing it out to others for this purpose or to get gain, is a sin in the sight of God. The command is, "Be ye clean, that bear the vessels of the Lord;" and what I say is to those who have taken upon them the name of Christ and who are still under the devouring curse. The practice of anything that conflicts with the divine law is sin; and although it is looked upon by many as an innocent indulgence, I I really believe it to be a greater evil to mankind than intoxicating drinks.

To take a hasty glance we would at once decide that spirituous liquors were the greater evil; greater immediate manifestations of results follow. But to take a right view in order to realize the whole train of evils that result therefrom, I would say that the greater evils are those which we might well consider the beginning of evil. Remember it is the little foxes that spoil the vines; those evils that to many appear innocent within themselves, and are courted and claimed as such by the elect of society, or as respectable evils of which one can partake and not be thought any the less of for so doing, thereby offering inducement and decoying the young and innocent to accept them.

I claim that the evils resulting from such indulgence are greater from the fact that not only the world's people use it extensively, but professors of religion, even ministers of the gospel, indulge in its use, making it appear to many as innocent; Yes, to many it appears that way, and at the same time they will admit it to be a filthy, dirty habit.

Let us consider this filthy habit. Let us see what the Bible says in regard to it. Some tell me the Bible does not say a word against the use of tobacco. That perfect and holy law lays down principles of righteousness which stand over against everything vile or sinful. Let us weigh the habit by principles clearly laid down in the law of the Lord. It is the standard that must decide what is sinful and what is not. His word says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Romans 6: 12, 13.

The word of God positively asserts that no man can serve two masters. "If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36. If any peculiar craving in the body has the mastery over you, one does not keep his body under, but the body through the raging of sin has him in bondage to it. That is just where every tobacco user is in slavery. He is not free; "for of whom a man is overcome, of the same is he brought in bondage." The tobacco habit is condemned by the word of God because it is a filthy practice, and is therefore a sin. It is not only a sin of filthiness in the sight of God, but as such it violates the command, "Be courteous." What a shameful offence it must be to clean and sensitive men and women? They must suffer keenly through contact with those who practice such a selfish indulgence.

The Bible says: "But fornication, and all uncleanness, or coveteousness, let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."—Eph. 5: 3, 5.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1: 21, 22. In the defiling use of tobacco, men and women live in constant disregard of this scripture.

What does God say in the final summing up of all things? He says, "He which is filthy, let him be filthy still." How many temples of God are defiled by this filthy weed? He says, "If any man defile the temple of God, him shall God destroy."—1 Cor. 3: 17.

He also says, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be."—Rev. 22: 12. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6: 12. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."—Gal. 5: 16, 17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world."—1 John 2: 15, 16.

No person is wholly consecrated to God, much less sanctified, who either uses, sells, or handles it for these purposes. No person can sell tobacco in the name of Jesus. Christ is not in such filthy business; hence, the dealer in tobacco disobeys the law of the Lord, which requires us to do all things to the glory of God, hence the business is sin.

A minister once said to me when conversing upon this subject: "I do not consider that there is any harm in selling tobacco or spirituous liquors were one engaged in the business before entering the church; for the Scriptures say, 'Continue thou in the vocation wherein thou art called.' There is a class of people who will have it anyway, and you might as well sell it to them as have some one else do so and then use the money for a good purpose." I thought, Here is a brother who is preaching the way of righteousness to the people but needs some one to take him aside and expound to him the Scriptures more fully in order to make his doctrine, yes, and his election, sure. Should any continue in sin that grace may abound? God forbid. Are they to continue longer therein?

God lays his line at the plummet; it is a straight line, a dividing line between truth and error, sin and righteousness. I do not believe there is any more harm in selling one than the other considering the way they are manufactured. One is a combination of the other, and when one partakes of this high toned plug tobacco, which they claim goes to the right place, they also partake of the forbidden cup; and, if, when they call for a glass of brandy, they would examine the cask whence it is taken, doubtless they would only realize the truth of this statement.

Brethren, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. For God will bring every work into judgment. and everyone will receive his reward according as his work shall be, whether it be good or evil.

H. A. WINANS.

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Selected Articles.

THE STONE AGE.

[Dr. William C. Prime, in the New York Journal of Commerce.]

IT is at once amusing and painful to see with what tenacity some persons cling to the myth of a stone age in the history of the human race. It is apparently impossible for them to conceive the ancient Greek idea that man came from the creating hands of the gods. They cannot grasp the practically universal beliefs of all races and nations, that their ancestry was respectable, noble, of divine origin. It is another instance of the tendency of men's minds to run in ruts. He is a bold philosopher, one of a very rare kind, who has the courage to get out of one of these ruts. The suggestion having been once made that the history of mankind, like the history of an individual, probably begins with helpless, ignorant babyhood, it has been impossible for some classes of students to get rid of the suggestion, or turn their investigations out of the rutted road which leads them always down hill in the search after origins.

So long as our knowledge of the ancient history of our race was confined almost exclusively to the books of Moses, and there existed in some minds a natural antagonism to accepting the authority of what others held to be the inspired word of God, it was not perhaps strange, that the poetic fable of the successive ages of stone, bronze, iron, and gold should serve as a theory of the outline history of the race. But theory is only one of the tools of investigation, and all scientists know that when facts do not come to sustain a theory, and especially when facts come which are inconsistent with a theory, then the tool is proved worthless and must be thrown away.

There has never been found any facts consistent with the theory of a stone age in the history of man, and all the facts which have been found are distinctly opposed to such a theory. Plenty of stone weapons and tools have been found. Plenty of tribes and families of men have been found using them. But, unfortunately for the theory, these only serve to prove that men may have fallen away, in separate families and tribes and places, from a golden condition into an inferior condition, but there is not the remotest indication that at any period all the race of man was in the condition called "a stone age." The stone age on Manhattan Island was three hundred years ago; at Chicago, less than a hundred years ago; in parts of England and France, and northern Europe, variously from a thousand to fifteen hundred years ago. The stone age is now, among large human populations, and while facts are abundant which show the decadence of civilization in places and among families, there has never been known an instance of any family of mankind ascending from conditions of a stone age to those of a higher age, except as the result of contact with and education from the unbroken line of golden civilization, arts, science, literature, cultivation, whose continuous history extends back from ourselves and our time to the remotest age out of which we have facts for study.

This subject commands special attention now in consequence of the many additions which have been recently made to our knowledge of men in very ancient times. The progress of exploration has been rapid within the last few years. No better idea of this can be obtained than by reading the little book of Mr. Flinders Petrie, "Ten Years' Digging in Egypt," in which he sums up the results of his remarkable explorations. While this book consists only of brief summaries of his work, these are full of importance. It may be stated, in general terms, that heretofore the period in which the great pyramid of Ghizeh was erected has been looked on as far back in a gloom on which little light had been shed, and the period preceding that was in greater darkness. Mr. Petrie's explorations have illuminated these remote ages. The works of art of those times which he has found, testify in no uncertain voice to the ability, skill, and accomplishments of the people.

In describing his work at the pyramid of Medum (or Meidoun), which is older than the great pyramid, he says that here he found the earliest hieroglyphic characters yet known. These hieroglyphs are pictures of objects, and, of course, being adopted for signs in writing, they must have been objects long known to the Egyptians. "They therefore," he says, "lead us back to the third dynasty, or even earlier times, and they show us various objects which are as yet quite unknown to us till much later ages." And after briefly discussing the revelations of the architecture of that remote period, the columns with spreading capitals, the octagonal fluted columns painted in colors, the cornices, which were common in later times, he says, "all the essentials of an advanced architecture seem to have been quite familiar to the Egyptians." And he adds, "We seem to be as far from a real beginning as ever."

Precisely similar to this has been the steady, uniform testimony of all exploration into the history of civilization. No one has found any indication of a developing, growing, progressing race. Every step backward leads into a more remote period of noble arts, literature, and what men call civilization. Until these Medum explorations were made, little was known about the Egyptians before the eleventh dynasty. The great pyramids stood, towering out of the obscurity of the fourth dynasty, and beyond them the ancient atmosphere was misty. It is perhaps idle to deal with dates by numbers of years in treating of Egyptian chronology. Mr. Petrie places the pyramids in the fourth dynasty, at about B. C. 4,000, the eleventh dynasty at about B. C. 2,800. The Medum discoveries throw light more than a thousand years farther back than we have been able heretofore to see, except faintly and in isolated spots.

He who insists in finding a stone age in the history of man finds no suggestion of it among the facts in Egypt or anywhere else on the earth's surface. The luxuries and adornments of high civilization are found in the remotest ages. The arts we possess and of which we boast are derived from those far-away origins. The history of the race from our time, going backward, includes the history of an unbroken central civilization, a race of high intellectual powers, whose triumphs in arts and literature were as great thousands of years ago as now. On this subject it is unnecessary to call in Moses or discuss the doctrine of the inspiration of the Old Testament books. The history of civilization is written always in works of art. The history of barbarism, savagery, is not written in anything. We are filling our great libraries with the histories of the ancient days, written by the men of those days. Every work of art, every picture, every object, however small, is a page or a volume of history. "This earliest civilization," says Mr. Petrie, treating of the times of the third and earlier dynasties, "was completely master of the arts of combined labor, of masonry, of sculpture, of metal-working, of turning, of carpentry, of pottery, of weaving, of dyeing, and other elements of a highly organized social life—and in some respects their work is quite the equal of any that has been done by mankind in later ages. . . . It is only in resources, and not in skill, that it has ever been surpassed."

Perhaps such a passage as the following may interest some readers more forcibly than any general expressions such as I have cited. Speaking of the great pyramid, he says: "Tools are needed as well as labor, and the question of what tools were used is now settled by evidence to which modern engineers cordially agree. I found repeatedly that the hard stones, basalt, granite, and diorite, were sawn, and that the saw was not a blade or wire used with a hard powder, but was set with fixed cutting points, in fact, a jeweled saw. . . . One of the most usual tools was the

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tubular drill, and this was also set with fixed cutting points. . . . An engineer who knows such work with diamond drills as well as anyone, said to me: 'I should be proud to turn out such a finely cut core now.' And, truth to tell, modern drill cores cannot hold a candle to the Egyptians—by the side of the ancient work they look wretchedly scraped out and irregular."

Conference Minutes.

FAR WEST.

Conference convened with the Kingston branch on Saturday and Sunday, September 23 and 24, 1893; T. W. Chatburn in the chair, T. T. Hinderks assistant; C. P. Faul secretary. Branch reports: St. Joseph 278, Delano 85, German Stewartsville 69, Pleasant Grove 77, Wakenda 34, DeKalb 66. Ministers reporting: Elders D. J. Powell, W. Summerfield baptized 3, F. C. Graham, R. Archibald, J. C. Elvert, T. T. Hinderks baptized 1, A. W Head, R. Phillips, J. M. Terry baptized 9, J. T. Kinnaman baptized 2, W. Lewis, J. Rounds baptized 1, Jacob Snyder, T. W. Chatburn baptized 8; Priests Charles Householder baptized 2, H. D. Ennis, Frederick Uphoff, C. P. Faul baptized 3, Henry Isleib; Teachers G. W. Wilcox, C. Cravens, L. Hoyenga; Deacons L. Neidorp, T. Phillip, W. W. Head. Bishop's agent, Wm. Lewis, reported for six months: On hand last report $181; received and on hand last report $1,077.80; paid out $531.35; balance on hand $546.45. Referred to H. D. Ennis, G. J. Whitehead, and H. Isleib to audit the account. Resolved that this body appoint a committee composed of one member from each branch, and the president of the district, for the purpose of soliciting means for the purchase of a suitable tent for district and reunion work, and should sufficient means be obtained by said committee, they be empowered to purchase said tent. The following were selected as said committee: T. W. Chatburn president of the district, Ben Dice of the Stewartsville branch, C. P. Faul Pleasant Grove, M. F. Beebe Delano, J. M. Terry Saint Joseph, Jeff. Mauzey Edgerton Junction, A. J. Seely Kingston, Casper Hinderks German Stewartsville, Peter Peterson DeKalb, Cana Cravens Wakenda, Thomas Curtis Alma. Resolved that this conference recommend that the superintendent of the district Sunday school association appoint one Sunday in each quarter to be known as "children's day," and with the notice thereof which shall be timely, he shall suggest and outline for suitable exercises, these exercises to be held in each branch with such modification as circumstances may require. A recommendation from Pleasant Grove branch that C. P. Faul be ordained to office of elder, also one from the St. Joseph branch that D. J. Krahl be ordained to the office of priest were granted, and T. W. Chatburn, J. T. Kinnaman, and T. T. Hinderks so ordained those brethren. C. P. Faul, finance committee of the reunion held at Maysville, reported: Received from all sources $89.10; expended for all purposes $89.10. Report adopted. The district officers, together with the Bishop's agent, were sustained for the next three months. Preaching by Brn. J. T. Kinnaman, J. M. Terry, and John Rounds. Social meeting Sunday 2: 30 p. m. Two were baptized on Sunday. J. S. Constance, J. C. Elvert, and C. P. Faul were appointed a committee on memorial to memory of our departed brother, R. H. Atwood. William Summerfield, J. M. Terry, J. Rounds, J. S. Constance, together with T. W. Chatburn in charge, were sustained as missionaries in the district. Adjourned to meet with the Delano branch on December 15 and 16, 1893.

Sunday School Associations.

LOGAN REUNION.

Reunion Sunday school work at Logan, Iowa. Organization on October 6, at 4: 30 p. m., with work more fully outlined. Teacher's meeting and training class October 7, at eight a. m., incharge of J. F. Mintun. Sunday school at 4: 30 p. m. Lessons to be used in Sunday school exercises are numbers 1, 2, 6, and 7 of *Gospel Quarterly* for September, October, and November, 1893. Competent teachers have been or will be selected for each department. Bring *Quarterlies* and Winnowed Songs, and come to take part in the work, that you may be better qualified for your local work. Bro. E. A. Blakeslee, Superintendent of the General Sunday School Association, and Sr. Anna Stedman, author of *Gospel Quarterlies*, are expected to be present to assist. Special Sunday school day Thursday, October 12, at two and 7: 30 p. m., during which an interesting and instructive time will be had, as usual. Those who have books giving special instruction on teacher's work are requested to bring them, especially "Teaching and Teachers."

By order of committee,
J. F. MINTUN, Chairman.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Sunday school association convenes in the Saints' chapel at Clear Lake, Indiana, October 20, at 2: 30 p. m. All schools in the district will please send delegates to convention. Secretaries of schools, please have your reports in the hands of the secretary, Bro. Dean Corless, of Coldwater, as soon as convenient. At 7: 30 p. m. an interesting programme will be rendered, consisting of music, recitations, and essays. STARR CORLESS, Supt.

Miscellaneous Department.

PASTORALS.

To the Saints in West Virginia district. Dear Saints:—You will see by reading the minutes of our late conference, in Bishop's agent's report, that there was but one dollar in the treasury. Now this is the Bishop's treasury into which we are to pay our tithes and offerings for the support of this work. Every member of the church when uniting therewith entered into the covenant of the church with the Lord to believe and obey all the words and commandments of the Lord. The doctrines of the church were all formulated and established before we joined it, and therefore let us consider that we have, by joining, indorsed all its laws and principles. There are two departments of rules or laws in the church for its government; namely, the *spiritual*, or those rules relating to our moral conduct and faith, worship, and eternal inheritance, and the *temporal* department, or those rules which govern in temporal affairs, called by some the "temporal law." In this department of church work we are all to be engaged in paying our tithes and offerings annually. The Lord says he requires us to pay so much and in a particular way. (See D. C., sec. 106.) This is explained by the Bishopric to mean a tenth of what we have, and afterwards a tenth on our interest annually. If the Lord requires it we certainly should be obedient, and render unto God the things that are God's." The Bishop of the church expects us to do this, and has appointed an agent in our midst, who will receipt us for our tithes and offerings. It therefore seems requisite that each member of the church in West Virginia prepare for this good work. Some time ago there appeared an editorial item in the *Herald* of July 22 which some thought to be a restriction on giving to ministers for traveling expenses, etc. In reply to a letter from me on the subject the Bishop says: "No reference is made, as I understand it, as to persons aiding ministers traveling in their proper fields of labor for expenses. The law of the Lord directly teaches that ministers may be given food, and clothing, and money, and it would be just as proper to hold that no food or raiment should be given to the ministers as to say that they could not be given a quarter or a dollar to help them on their journey by way of expenses."

In our late district conference a resolution was passed to the effect that traveling ministers should be aided in this manner. So you see we are in harmony with the Bishop as to these things. Let us, therefore, always be ready to aid the ministers in this respect. But we should not forget that the Lord *requires* our tithings and our offerings which are used by him for the poor and the support of the families of the traveling ministry. Tithing is a debt we all owe the Lord according to the Scriptures, and if we use the Lord's share of what we have we are said to be "robbing God." (Mal. 3: 8.) Paul says this, in Acts 20: 35: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Again: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 Cor. 9: 11. And again: "Do ye not know that they which minister about holy things *live* of the things of the temple? and they which wait at the altar are partakers with the altar? *Even* so, hath the Lord ordained that they which preach the gospel should live of the gospel." Those priests who labored in the temple, under the old law in Jerusalem, had their living in the temple. They were not given an inheritance of land with the rest of the people. (See Numbers 1: 49–54, also see Numbers 18: 20.) Thus the Lord "hath ordained" that the preachers of the gospel should have their living in the church when they are called to labor. Will anyone dispute this, and say it was not to be so in this dispensation? Let him read and be convinced. Paul says "even so"—as it was with them in old times, it is with us. But another says, "The preacher must not preach for money, but is to go out 'without purse or scrip,'" etc. But does this say that his family is to stay at home without purse or scrip? Paul says the preacher is to *live by preaching the gospel, even so*, as those priests in the Jewish temple did. Is not Paul good authority? If the preacher is to go without purse or script, then he is in no condition to make money for his expenses, clothing, or the support of family, and *this* is the very reason why we should all pay our tithes and offerings promptly. We are free, the preacher is not. He cannot stop to provide from manual labor means to support his family. The priests and Levites in the Jewish Church depended entirely for themselves and families upon the tithes and offerings of the people who received the increase and blessings of the earth. What would these priests and their families have done if the people had refused to pay their tithes and offerings? They were utterly dependent on the Lord—not being permitted to own farms and carry on business for a living as others did. They had to "live of the things of the temple," and content themselves to be "partakers with the altar." The elders and their families are also dependent. They "live of the things of the temple"—(church), and can only be "partakers with the altar." If the altar gets nothing offered upon it, what is to become of those who "wait at the altar?" Now if God has ordained these things, and has so ordered it, why should anyone object to it or neglect it? But I have proved that the Lord *has* ordained it. Paul, showing the laws for the support of the Jewish priests and Levites, declares that the Lord hath so—"even so"—ordained the laws providing for

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the living of preachers of the gospel. It is therefore *the law* that "they who preach the gospel shall live of the gospel," and they who are of the church—the Lord's people—are to furnish the means. Let us therefore regulate our lives here by these divine laws.

Let the Saints in West Virginia seriously consider these things, and willingly and faithfully follow the truth, and develop a work in West Virginia in the next year that will be worthy of praise. D. L. SHINN.

To the Saints of the European Mission, Greeting. Dear Brethren and Sisters in Christ:—I feel it to be my duty to address this epistle to you, and my object in doing so is mainly to solicit your coöperation and hearty support. Of course you are aware that the mission covers a vast territory, teeming with its millions of human beings, hence it is necessary that the ministry and laity work unitedly, harmoniously, and with a will to accomplish the great work the Lord has allotted us to do; and I have every reason to believe from the short acquaintance I have had with those whom it has been my privilege to meet that you are equally concerned with myself in the welfare of the church, and that you have a great desire to see it spread in this mission; and it is to be hoped that all will continue to realize the importance of this grand work, and accordingly increase in diligence and efforts for its advancement among men.

Now, in order to make this field of labor a success, it will be absolutely neccessary that we exercise some self-denial in many respects, such as denying ourselves of worldly pleasures and luxuries and place the means thus saved in the hands of the Bishop's agent in England, Bro. Thomas Taylor, of No. 77 Alexandra Road, Edgbaston, Birmingham; John R. Gibbs, of No. 23 Wychtree street, Morriston, Glamorganshire, South Wales; or T. Gould, of No. 38 Carmarthen street, Canton, Cardiff. It is impossible to meet the several calls we have for the preaching of the word without temporal means, as the missionaries and their families must be supported, and the poor and needy are also to be cared for; and if we neglect to do our duty in this respect we will be called upon to give an account to the Lord for our negligence in the matter; therefore let all give freely, as the apostle said, into the treasury of the Lord according as to how he has prospered each individual. It should be remembered that the Lord has said it is to be a day of sacrifice until the coming of the Son of Man.

One other thing that is very essential to the welfare of the work is, that the ministry should seek to magnify their calling in whatever capacity they have been placed to labor and that they strive to work together in unison and love, placing aside all malice and jealousy, as these evils will work detrimentally to the brethren and the church whose interests they are supposed to have in their hearts constantly.

The brethren mentioned below have been placed in charge of the following sections of the field: Bro. Peter Anderson, Denmark, Norway, and Sweden: Bro. Thomas Taylor, Birmingham and Sheffield districts; Bro. J. R. Evans, Wales. It is expected that the local officers will respect and consult with these brethren relative to the mission affairs in their respective territories; in fact, all matters appertaining to the work in the localities over which these brethren have supervision should be referred to them, as they are responsible for the condition of the work placed within their keeping. Brn. Joseph Dewsnup, C. H. Caton, and John Austin, of the Manchester, Birmingham, and Sheffield districts respectively, with their vice presidents, should be respected and supported in their several callings, as they are capable and faithful ministers. It is necessary that these officers visit the several branches in their respective territories occasionally, with a view to regulate the labors of all elders and priests who are not branch officers, and to ascertain the true status and condition of the different branches. It is at once evident to the intelligent mind that means are necessary to meet the traveling expenses of these brethren, hence a fund should be established in each district with this object in view. Elders and priests who are not branch officers should consult with these brethren as to their labor and *not with the presidents of branches;* and the branch presidents should see that the officers under them attend to their duties, which duties are clearly defined in section 17 of the Book of Doctrine and Covenants.

It may also be well to mention in this connection that it is the duty of the membership to pay due respect to the branch officials, as these men deserve to receive much encouragement in their labor, which I am sorry to say, to my own knowledge, is not always extended them.

All officers who are not branch officers must bear in mind that branch matters are to be regulated by the branch officials, and that they are not to be interfered with; neither have the branch officials any authority to dictate to the officers in question, only so far as relates to their membership. Branch presidents should also consult with their presidents of districts when they feel in need of any special counsel.

The missionary in charge and his sub-missionaries will endeavor to pay due regard and respect to the various officers who come under their jurisdiction. They also desire to have your prayers, faith, and confidence, that their labor in the mission may not be in vain.

In conclusion, let us be diligent, humble, and prayerful in the service of the Master. I feel confident that if we will labor together in unity and with all our might, the Lord will abundantly bless our weak efforts to the good of his cause. May that divine peace and the love of Christ that emanate from the courts above ever abide with you and all his Israel, is the prayer of,

Your well-wisher and colaborer in Christ,
GOMER T. GRIFFITHS,
President of European Mission.

LLANELLY, Wales, Sept. 19 1893.

Permanent address, No. 17 Dawson street, Manchester, England.

NORTHERN AND CENTRAL CALIFORNIA REUNION.—NO. 2.

Sunday, Sept. 17. Nine a. m., prayer service in charge of J. M. Putney and C. A. Parkin. Eight prayers and eighteen testimonies were offered. A spiritual time was had, and all rejoiced.

At 10: 45 memorial services were held in honor of Bro. D. S. Mills, J. F. Burton delivering the address. It was a very excellent discourse, enumerating many of the wonderful testimonies received by Bro. Mills, and related to him, showing that he was a man loved and honored of God. His untiring gospel work had endeared him to the Saints of the Pacific Slope as no other man ever did or can. Bro. Burton's discourse was listened to with marked attention, and he admonished all to emulate the example of Bro. Mills. The following was then adopted by the Reunion, and a copy ordered sent to the family:—

Whereas, God in his wisdom has seen fit to call his honored servant and our beloved brother, D. S. Mills, from his labors on earth to his rest above,—

Resolved, That we hereby offer our condolence to his grief-stricken family and his many sorrowing friends, praying that God may give that consolation that we cannot give.

At 2: 30 p.m., sacrament and fellowship meeting, in charge of J. F. Burton and G. H. Hilliard. Bro. Jacob Smith was ordained to the office of elder and the three who were baptized on Saturday were confirmed by J. F. Burton and G. H. Hilliard. Two hours were spent in testimony, during which time many cheering testimonies were given and the Saints were strengthened and blessed with peace and comfort that God alone can give.

At 7:30, preaching by G. H. Hilliard, showing some of the evidences of the coming forth of the Book of Mormon contained in the Bible.

Monday, Sept. 18. Nine a. m., prayer service in charge of G. E. Deuel and Daniel Brown. Nine prayers and twenty-four testimonies were offered. The gifts of tongues and prophecy were given, admonishing to faithfulness, and to come out from the world, and God would bless them.

At 10:45, preaching by H. L. Holt, from Malachi 3: 7-11, showing the necessity of a practical life. That God was as much bound by one promise in one thing as another, and if we keep the law pertaining to temporal things, we have the right to expect blessings at his hand as he has promised; and if every one did not receive temporal blessings as they expected, it was no more proof that God's promises were not true, than when they prayed for the sick, and they were not healed every time. That the law was true, and he had not known it to fail, when kept in the right spirit, in faith, believing God would bless.

At 2: 30 p. m., preaching by J. E. Holt, from 1 Corinthians 12th chapter, showing the necessity of all the members in the body, all the officers in the church, and each one acting in his own calling. When one undertook to fill another's place, it worked harm to the body. The higher had no right to take the place of the lower, but every man should be honored in his place.

The resolution to meet next year on Saturday was considered, and changed to meet the last Friday in September, 1894, at San José.

At 7: 30, preaching by G. H. Hilliard on the fullness of the atonement.

The reunion was a success. All seemed glad they had come and spent ten days together in the service and worship of God, and all seemed anxious for a reunion next year. Much prejudice was removed, and many of the people of San José wanted the meeting to continue longer.

G. H. HILLIARD, Sec.

CONFERENCE NOTICES.

Conference of the Decatur, Iowa, district will convene in the Saints' church, at Pleasanton, Iowa, on the third Saturday and fourth Sunday of October—the 21st and 22d. Important business will come before the conference for consideration, therefore a good represention from all the branches should be there. Presidents of branches will please see that their reports are ready in time, and if sent by mail to myself, or E. L. Page, secretary of the district, at Lamoni, they should not be later than the 15th of the month. Come, everybody that can, and let us have a good time.

WILLIAM ANDERSON, Pres.

The Decatur district conference will convene at Pleasanton, Iowa, October 21, at ten o'clock a.m. Agreeably to a resolution passed at last conference, each branch president in the district is requested to take up a collection in his branch for the general district fund, and forward amount to the district clerk before the assembling of conference.

EDWARD L. PAGE, Clerk.

Conference of the Southern Nebraska district will meet at Nebraska City, October 22 and 23, 1893. Every branch should be represented as business of importance to all will be transacted. Also send to the district secretary or bring a report of all changes since last report till October 1, 1893. All are invited to be present. We expect those of the elders and traveling ministry, who can make it convenient, to attend.

Attention, superintendents and members of Sunday schools in the district. We want every school to be represented at our conference, as we expect to organize a

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district association. We expect one or more of the General Association organizers to be present, and as this will incur expense, a fund will have to be established to meet same; so each branch prepare to meet their share and send same to the district secretary or bring it with you, and hear how the schools are conducted by the General Association.

J. L. DIEFENDORF, Sec.
1021 S. Fifteenth St., Lincoln, Neb.

The St. Louis district conference will convene in St. Louis, Saturday and Sunday, October 7 and 8, 1893, at 2518 Elliott Avenue. All visiting Saints are cordially invited to attend the same. Brn. C. H. Jones and W. T. Bozarth will be in attendance and a good time is anticipated.

CHAS. J. REMINGTON, Branch Clerk.

The Northern Michigan district conference will be held at Free Soil, Michigan, October 21 and 22. We expect a large gathering. Those who do not wish to bring provisions with them can be accommodated at the hotel at fifty cents per day for board and lodging. The place of meeting, two minutes' walk from the F. & P. M. station. All come who can. Those who cannot, please send full reports to me at Free Soil. J. J. CORNISH.

Northern Indiana and Southern Michigan district conference will convene with the Clear Lake branch of the church, four miles east of Fremont, Indiana, and two and one half miles south of State line, on the L. S. and M. S. railroad. First session will open on Saturday, October 21, 1893, at 10:30 a. m. Officers and branches will have full reports presented, please. District, notice the following hymns: Saturday evening: Saints' Harp, No. 9. music, Saints Harmony, pages 6 and 7; No. 138, music, page 40; No. 474, music, page 35. Sunday, 10:30 a. m.: No. 140, music, pages 92 and 93; No. 970, music, page 482; No. 614, music, page 332. Sunday, 2:30 p. m.: No. 721, music, page 383; No. 378, music, page 208; No. 200, music, page 85, Dennis. Sunday, 7:30 p. m.: No. 8, music, page 6; No. 896, music, page 448: No. 337, music, page 192; Violinists and cornetists of Clear Lake, please take notice.

S. W. L. SCOTT, Pres.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report	$1,023 38
A Brother, S. C., Iowa	$3 50
Sr. Rachel Crompton, Mass., per R. Bullard, agent	1 50

By William Lockerby, Agent, Coldwater, Michigan.

Bradford Corless	$ 50
Frank Granger	1 00
Hugh Stroh	25
L. Fay	25
Phœbe Corless	1 00
Winnie Corless	25
Samuel Stroh	50
Alta Stroh	50
Dudley Locke	1 00
Anne Locke	50
Mate Corless	25
Eleanor Fay	25
Eliza Perry	1 00
Charles Shoemaker	1 00
Lew Sinclare	25
Vina Willard	10
Jacob Thomas	1 00
Wm. and Cornelia Lockerby	5 40

By N. N. Cooke, Agent, St. Louis, Missouri.

Sr. Martha Taylor	$ 25
Sr. Mary May	25

Tedor Vossileff, of Moscow, in 1872 was pensioned by the Czar. He had eighty-three children living.

NOTICES.

To the following members of the Whearso branch of Osage county, Missouri. You are hereby requested to apply for letters of removal before the expiration of the present year or you will be reported as scattered members: Israel Banks, Margaret Banks, Jennie I. Banks, George T. Banks, William Kinghorn.

By order of branch,
JAMES F. WILSON, Clerk.

C. B. AND Q. R. R.

Special World's Fair rates *via* Burlington Route. Round trip rate $13.64; good for thirty days. Special one way fare $7.50.

For further particulars, address or call on local agent, C. B. & Q.

BORN.

STEWART.—To Bro. and Sr. Stewart, East Greenbush, Michigan, May 6, 1893, a son, and named Elmer Cecil; blessed July 22, 1893, by F. C. Smith.

ZEIGLER.—To Bro. James and Sr. Eunice Zeigler, Paradise, Michigan, May 28, 1891, a daughter, and named Ola May; blessed August 10, 1893, by F. C. Smith.

ZEIGLER.—To Bro. James and Sr. Eunice Zeigler, Paradise, Michigan, July 28, 1893, a daughter, and named Olive Ellen; blessed August 6 by F. C. Smith.

DIED.

ALLEN.—At Lamoni, Iowa, September 24, 1893, of diphtheria, Bro. Joseph, youngest child of Bro. and Sr. James Allen. His sojourn in life was 13 years, 1 month, and 17 days. He was born at Coalville, Webster county, Iowa; was baptized October 13, 1889, by Elder Asa S. Cochran. Prayer at the residence, and at the grave, in Rose Hill cemetery, by Elder Robert M. Elvin. One more has joined the silent majority to await the resurrection of the just. The funeral sermon was preached by Elder H. A. Stebbins, on Sunday, October 1, assisted by Elder A. S. Cochran.

LYTLE.—At San Bernardino, California, September 17, 1893, Sr. Hannah Lytle. She was born in Wetford, Erie county, Pennsylvania, June 4, 1816; united with the church in an early day; passed through much of the troubles that befell the church during the Seer's lifetime, and afterwards, and came to California in 1851. She united with the Reorganized Church and was faithful till death, being respected by all who knew her. She leaves four sons and four daughters, her companion, two sons, and two daughters having gone before. Funeral services by D. L. Harris; text, Job 14: 14.

ORR.—At Hiteman, Iowa, September 17, 1893, Rolla, infant child of Bro. John and Sr. Iona Orr. This sweet and beautiful child was only 7 months and 10 days old, when its spirit was called home to dwell with the redeemed of Christ. Funeral sermon at the residence of Elder John J. Watkins. Interment at Albia.

MILLS.—At his home in Garden Grove, Orange county, California. September 10, 1893, Elder D. S. Mills, aged 62 years, 5 months, and 9 days. He was born in Norfolk, Connecticut, April 1, 1831; crossed the plains in 1852 or 1853; united with the Reorganized Church in 1863. The church has lost one of its most willing and able defenders of the faith. He leaves his companion, three sons, and three daughters to mourn, one son and one daughter having gone before. Funeral services in the church to a large and attentive congregation by D. L. Harris, assisted by C. Baly; text, John 5: 25.

COUTTS.—At her home in Delta county, Colorado, September 5, 1893, Mary Jane Coutts, aged 64 years, 6 months, and 18 days. Deceased was born in Preble county, Ohio, February 17, 1829. She married Samuel Coutts of the same county, December 4, 1850, who survives her. She with her husband was baptized and confirmed by Elder James Caffall, March 3, 1893. She died happy, willing to go and thankful that she had an opportunity of embracing the true faith as taught by the Latter Day Saints. She was a constant sufferer for many months, but bore her affliction with patience and resignation, ever praying, "Thy will be done." A husband and two sons, with many friends mourn their loss.

REES.—At Galien, Michigan, September 18, 1893, Samuel C. Rees, son of Bro. and Sr. J. Rees, aged 22 years, 5 months, and 10 days. Still the problem is before us—just ready to bloom into usefulness and manhood's possibilities, and removed hence. Funeral sermon to a large concourse of friends and relatives by Elder S. W. L. Scott.

HUME.—At Dimondale, Michigan, September 12, 1893, Bro. Wm. Hume, after a lingering illness of five years. Bro. Hume was born in England in 1844; was baptized into the Reorganized Church in 1888 by Elder H. Rathbun. A good man gone! Funeral remarks by Elder S. W. L. Scott, to a large audience in the Baptist church.

ITEMS OF INTEREST.

VANCOUVER, B. C., Sept. 27.—The Canadian Pacific railway company's steamship Empress of India arrived yesterday from Hongkong and Yokohama. Reports of the damage done by the floods at Gifu, Japan, state that 682 houses were swept away, 14,025 houses were flooded, 238 people killed, and 30,205 people rendered homeless. The floods were the most disastrous ever experienced, the water rising five feet above the highest mark.

Dysentery is so severe in Kokobe that the crews of the Japanese warships are not allowed ashore.

Tsuneya Seifuku, a member of the Japanese colonization society, has revived the question of a regular steamship line to Mexico. He proposed that the Japanese Government give a subsidy of 180,000 yen for a steamer six times a year. Seifuku recently visited Mexico and held an interview with the Mexican Government regarding Japanese immigration. It is thought the government will refuse to grant the subsidy owing to the scarcity of funds for such purposes.

BERLIN, Sept. 23.—It is rumored here the Czar of Russia intends to alter the succession to the throne by making the Grand Duke Michael his successor instead of the Czarowitz, who is of sickly nature and without force of character. Besides this the Czarowitz has radical opinions not to the Czar's liking and is opposed to the persecution of the Jews. Grand Duke George cares little for political life. He is a jolly sailor and careless liver. Therefore the Czar's affections have been centered on the precocious Michael.

CALCUTTA, Sept. 23.—The British mission to Cabul will reach Jellabad, near the Cabul River, seventy-eight miles from Cabul, tomorrow. At Jellabad the officers will be entertained at a banquet in the garden of the Ameer's house.

BUDA-PESTH, Sept. 20.—It is reported that Dr. Wekerle, Hungarian Prime Minister, has tendered his resignation in consequence of his dissatisfaction with the civil marriage bill.

BRUSSELS, Sept. 25.—A mass meeting of the miners of the Mons coal district was held in Wasmes, province of Hainaut. Resolutions in favor of an immediate strike were passed almost unanimously.

ST. PETERSBURG, Sept. 25.—The iron monitor Roosalka of the Russian navy is believed to have gone down in a storm in the Gulf of Finlay while on its way from Reval to Helsingfors. Much wreckage, apparently from it, has been washed ashore, and the body of a Russian marine was picked up to-day on the coast almost opposite the point where it must

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have been during a high gale several days ago. The Roosalka put to sea with twelve officers and 166 men, all of whom are believed to be lost. It was built twenty-five years ago and was counted among Russia's coast defense armorclads.

ST. PETERSBURG, Sept. 27.—Since Thursday a flotilla of yachts and steamers has been searching for the lost ironclad Roosalka. They have found wreckage and some of its boats, but cannot ascertain where it foundered.

PANAMA, Sept. 21.—It is reported here that there is a prospect of another revolution breaking out soon in Hayti. That country is in dire financial distress owing to the fall in the price of silver.

PARIS, Sept. 21.—The congress of miners at Lens has adopted Deputy Basly's proposition to submit the matters in dispute between the men and their employers to arbitration.

The General Synod of the Church of England in Canada has adopted a resolution declaring religious teaching in public schools absolutely necessary.

PORT AU PRINCE, Hayti, Sept. 26.—The report that the United States Government intended to renew its efforts to secure Mole St. Nicholas for a coaling station, and that the North Atlantic squadron would likely stop here on its way to Southern waters, has created a sensation. The wildest rumors are afloat in the city and throughout the republic. Government officials are guarded in their comments upon the information. It is understood Minister Smythe will be conveyed to Hayti on board a man-of-war, and there seems a general impression that some show of force in connection with the future proposals is to be anticipated.

BERLIN, Sept. 26.—Herr Dall, Chief of Police in Metz, has been appointed to succeed in Strasburg Chief of Police Feichter, who was retired on account of his extreme unpopularity in Alsace-Lorraine. Dall has the reputation of an excellent and discreet administrator, and his appointment is regarded as in harmony with the Emperor's new policy of relaxing the restrictions on the annexed provinces.

Herr Bauer, a leader of the anti-Semites, who has been charged with bigamy and fraud, will be tried shortly at Leipsic.

HAMBURG, Sept. 27.—The awful mortality caused by cholera in this city and its suburbs last year did not have the effect of teaching the poorer classes the benefit of having everything in good sanitary condition, and the efforts of the authorities to fight the disease this year have not met with support. To-day a regular riot was caused in St. Pauli, a suburb of the city, by the attempts of the authorities there to enforce the sanitary ordinances and during the fight a policeman was killed.

In the melée one of the rioters was arrested. The crowd made a determined rush upon the officer. The situation of the officers was critical and word was hastily sent for military aid. In the meantime the police and health officials were fighting for their lives. A detachment of soldiers was sent on the run to the scene and they soon dispersed the mob. They were too late, however, to save the policeman who had been trampled upon. When the crowd dispersed he was lifted up dead and carried to the police station. Eight of the rioters have already been arrested on the charge of murder. Other arrests are expected to follow.

CALCUTTA, Sept. 27.—Advices received here from Persia show that for two weeks past cholera has been ravaging the towns and villages along the eastern shore of the Persian Gulf. Several of the villages have been completely deserted, the inhabitants having fled into the interior. It is believed their flight will result in wide dissemination. In Kazeroon, in the province of Fars, and a considerable distance from the gulf, there are many deaths from cholera daily.

LONDON, Sept. 27.—Cholera has appeared at Rowley, a village in Staffordshire. One death from the disease has occurred there and one person is under treatment.

TEHERAN, Sept. 27. — Asiatic cholera, which has been prevalent in the Persian Gulf for the last fortnight, has now appeared at Kazerun, near Shiraz, where there are many deaths daily. The villages along the route to Bushire are deserted.

PRAGUE, Sept. 27.—Since the state of siege was proclaimed in this city in consequence of the violent Czech agitation against the Germans, which finally resolved itself into an anti-dynastic demonstration, seventy arrests have been made. The restrictions placed upon the people by military law are rigorously enforced, and it must be said that they have apparently succeeded in restoring order. There have been no overt acts of consequence since the establishment of martial law and the rioting that previously was of frequent occurrence has entirely stopped. The feeling among the young Czechs, however, has undergone no change, and it is only the presence of large bodies of soldiery that prevents an open outbreak. The streets of the city are in the possession of armed policemen, who do not allow the smallest gathering of the populace under any circumstances. Even in the case of an accident the people who attempt to gather out of curiosity are sternly ordered to proceed about their business, and not the slightest information is vouchsafed to them. It is apparent that the people are thoroughly cowed by the measures taken by the government. The city is infested by spies and the residents, even those who support the government, are extremely guarded in their conversations. Everybody talks in an undertone, fearing that what may be said may be heard by spies, distorted and reported to the authorities, in which event quick arrest is liable to follow.

BRUSSELS, Sept. 25.—The delegates of the miners of the Borage district have decided to proclaim a strike and the men will be ordered to quit work to-morrow.

VIENNA, Sept. 25.—The arrest Saturday of fourteen Anarchists here and the capture yesterday of sixty-one members of the secret society at Bruenns, the capital of Moravia, has revealed the existence of a widespread anarchistic plot. To-day seven more members of the gang were taken into custody, and the proof against all the persons arrested is said to be overwhelming. All the persons arrested are known to be Anarchists of the worst type. Among the mass of papers seized were documents showing beyond a doubt that the members of the club were affiliated with a Bohemian secret society known as the "Omladina."

The police declare the conspiracy they have unearthed is the most formidable plot the Anarchists have ever concocted in Vienna. Every one of the men arrested had in his possession bombs or cartridges that were ready for use. The discovery has caused much excitement in official circles.

PRAGUE, Sept. 25.—Proprietor Gregr and Editor Janitsch of the *Narodni Listi*, one of the largest Czech dailies in this city, have been arrested and will be tried by a special court for inciting the Czechs to breach of the peace. Their journal has been for years the most virulent anti-German sheet in Bohemia and since the recent disturbances began has lost no opportunity to stir the people against the center government. The Emperor is said to contemplate placing all Bohemia under military law in case the Czech demonstrations do not abate.

Political circles in Germany are much interested in the prospects of a reconciliation between Emperor William and Prince Bismarck. During the sickness of the latter the emperor opened communication with the exchancellor, expressing a warm personal interest in the prince and tendering the use of one of the royal castles in the central part of the empire should a change of climate be desired. Bismark's reply and the emperor's communications are published entire and much commented upon.

WASHINGTON, D. C., Sept. 23.—The report of the Utah Commission, received to-day by the Secretary of the Interior, indicates that the affairs over which it has jurisdiction are in a satisfactory condition. So far as the report shows polygamous marriages are things of the past. The condition in the mining region is declared to be deplorable. The commission recommends an amendment to the Federal Constitution inhibiting polygamy and empowering Congress to prescribe the conditions of marriage and divorce. "It would," it says, "draw under the exclusive cognizance of one Legislature and one judiciary all questions affecting the conditions of marriage and divorce with the manner and effect of proving each." The commission also recommends that the building until recently occupied by the Industrial Christian Home Association of Utah be utilized as offices for government use.

The government has sent two men of war to Brazil to protect American interests.

PITTSBURG, Pa., Sept. 25.—Mrs. August Reese was murdered and her husband beaten by Anarchists last night near Calamity. One of the murderers has been captured and officers are on the track of the other man. Calamity is a small mining village near West Elizabeth. There are two factions, one Anarchists, the other opposed. Mr. and Mrs. Reese belonged to the latter party, while Moes Laisen and August Brice, the murderers, were leaders among the former, Mrs. Reese became acquainted with some of the secrets of the Anarchists and her death was decreed. Laisen and Brice were chosen to kill her. They had all arrangements made to go to Canada, where they were to engage in an attempt to blow up the government buildings. This is the secret of which Mrs. Reese was possessed.

KOKOMO, Ind., Sept. 24.—Six factories in this city, working 1,200 people, resumed operations this week after a long close-down. Next Monday the Diamond Plate company with plants in this city and Elwood will start their fires, giving work to 1,400 operatives on half time.

The Whittenton mills at Taunton, Massachusetts, started all its departments on full time, giving employment to more than 1,000 persons.

WASHINGTON, D. C., Sept. 20.—The situation at Brunswick, Georgia, is serious, and the experts at the Marine Hospital service who have investigated the condition of the city agree that the pest has come to stay until frost stamps it. On the principal street there remain only two open stores. The suffering of the poor is considerable, there being no possible way for them to obtain food except from the City Commissary, which is daily crowded with hundreds of hungry and destitute people of both colors. There has been, all told, twent-six reported cases of fever, with five deaths. Quarantine regulations are rigidly enforced.

Dr. William T. Jenkins, health officer of the Port of New York, is arranging to have a cargo of food and clothing collected and sent to Brunswick, Georgia. The sufferers number about 5,000 people. C. P. Huntington has placed at his disposal the Morgan line steamship Algiers, and Mr. J. T. Van Sickle, New York agent of the line, is fitting it up in readiness to take on board the supplies of food and raiment which may be collected.

NEW YORK, Sept. 25.—An estimate on the world's wheat product made by the Hungarian Minister indicates a deficit of 392,000,000 bushels for 1893.

MADISON, Wis., Sept. 21.—A tornado early this evening lifted the roof from the Wisconsin Academy, doing $2,000 damage. Trees were broken down and much other damage was done.

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ITEMS OF INTEREST.—Continued.

LEIPSIC, Sept. 20.—The Court of Appeals sitting here handed down its decision on the appeal of Rector Ahlwardt, the notorious anti-Semitic member of the Reichstag, against the sentence imposed on him for libeling the Hebrew firm of Loewe & Co., gunmakers, in charging that the firm had supplied the government with half a million defective rifles. The court decided that the appeal was not justified and therefore rejected it.

WASHINGTON, D. C., Sep'. 24.—Statistics compiled from official data show that from January to September, this year, 560 State and private banks in the United States failed, and that 72 have resumed business. In the same time 155 national banks have failed, 70 of which have resumed.

Eleven persons were killed and twenty-three were wounded in a collision on the Wabash railroad at Kingsbury, Indiana, September 22.

Intending train robbers were betrayed and a dummy train containing armed men attacked by them at St. Joseph, Missouri, the 25th. Two of the robbers were killed, four were captured.

GUTHRIE, Ok., Sept. 26.—The Cherokee Strip has been settled a week and things are getting down to a business basis. Of the 200,000 people who entered the land on the 16th over half have left. The population of the new towns is now about as follows: Pawnee, 1,000; Kirk, 3,000; Kildare, 100; Ponca, 1,000; Enid, 5,000; Pond Creek, 2,000; Alva, 1,000; Woodward, 1,000; Perry, 12,000. Perry is destined to be the leading town of the strip, and the Governor to-day issued his proclamation declaring it to be a city of the first class. Many capitalists and town boomers have located there in the last week and will make an effort to start a second Wichita boom. Work was begun to-day on a depot and over three hundred buildings are going up. One contractor has contracted to put up seventy-five buildings and is importing carpenters by the hundred. Last night three more dead bodies were found east of Perry, two of them indicating murders.

Anarchists have been causing trouble at Barcelonia, Spain, by the use of dynamite.

A fire destroyed property valued at $1,000,000 at St. Joseph, Missouri, September 26.

A. P. Stevens, Assistant Inspector of Illinois, said child labor was increasing in spite of statutory enactments intended to check the employment of children. He said: "It is probable at the present time not less than 2,000,000 children under sixteen years of age are employed in workshops or factories.

BRUNSWICK, Ga., Sept. 28—Eighteen new cases of yellow fever were reported yesterday. Seven are white. There are now thiry-two cases under treatment, and about seventy cases of malaria, many of which are expected to develop into yellow-fever.

HAMBURG, Sept. 28.—The steamer Helvetia, bound from this port for Vera Cruze, has returned to Cuxhaven with sickness on board. It has been placed in quarantine. During the twenty-four hours ending at noon to-day four new cases of cholera and one death have been reported to the authorities here.

LISBON, Sept. 28.—A passenger who came to this port on the steamer Belgrand, from Hamburg, has died, presumably from Asiatic cholera, in the Lazaretto here.

WASHINGTON, D. C., 28.—Surgeon-General Wyman has received a telegram from Naples assuring him that the cholera conditions in that city are improving. Dr. Irving C. Ross, who has been stationed at Genoa, was yesterday ordered by Dr. Wyman to proceed to Leghorn for duty.

LONDON, Sept. 28.—A dispatch from Rome says that the Italian Government has decided to refuse to grant *exequaturs* to all the Italian Bishops nominated in the papal consistory. This step is attributed to the Pope's refusal to recognize the right of King Humbert to nominate the Patriarch of Venice.

MONTREAL, Que., Sept. 28.—The Montreal *Star* has an editorial opposing the annexation of the Sandwich Islands by the United States, as it constitutes the Malta of the greatest of oceans. The *Star* adds: "With Hawaii independent of the British we can join with Australia in a winning fight for the control of the Pacific, but with Hawaii gone, our connection is broken at the middle and the fight for a place in the commerce of the orient is made immeasurably difficult."

STOCKTON, Cal., Sept. 28.—Axel Sorenson, alleged dynamiter, whose satchel has been found filled with dynamite fuse caps, was arrested here last night. He was a member of the crew of the schooner Maria H. He will be brought to San Francisco to-morrow.

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THE SAINTS' HERALD.

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THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

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RICH INDIANS OF THE NORTHWEST.

A COMPLETE census of the Indians on the Cœur d'Alene Reservation, the western boundary of which is the Washington and Idaho State line, one and one half miles east of Tekoa, has just been made by Subagent J. J. Walsh. The returns show that there are 501 Indians on the reservation, of which 457 are Cœur d'Alenes and 44 are Spokanes. There are 88 school children, ranging from 9 to 18 years of age. There are 138 families and these own 155 houses. Many families have a residence called a "Sunday house" at the De Smet mission in addition to their residence on the farm. These "Sunday houses" are occupied by the family on Sunday when all attend church at the mission.

Last year this tribe received nearly $500,000 from the United States Government for a portion of the reservation which was thrown open to settlement. This money was hoarded away or spent for permanent improvements on their farms. They built houses, barns, windmills, and granaries; put up fences, bought farm implements, hacks, carriages and harness, and good heavy draft horses. Many built new residences on their farms and "Sunday houses" at the mission. No less than a dozen farm residences and "Sunday houses" are now being built, and when the sawmill at the mission is completed many granaries, barns, and other buildings will be erected. It is expected this mill will be turning out lumber in a few weeks. This mill is being built by the Government with a portion of the purchase price of the land mentioned above. There is still due the Indians $150,000, of which $30,000 goes for the erection and maintenance of the mill and the remaining $120,000 is to be paid in fifteen annual payments of $8,000 each.

The Cœur d'Alenes are the wealthiest Indian tribe in the Northwest. Many of the Indians have from $1,000 to $5,000 on deposit in the local banks, with the local merchants, or in Spokane. They all own good farms, most of which are fenced and being rapidly placed under cultivation. They have good houses, and many are setting out nice orchards which will be bearing fruit in a few years. They are very careful with their money, buying but few things they do not need and paying cash for each article as it is purchased, thus allowing no chance for cheating in figuring up a bill. They understand making change, but cannot compute figures. Many of them, especially the children, can read and write, and the latter can be heard reading the signs aloud as they walk along the streets.

Last year these Indians had 4,800 acres in crop and sold $48,000 worth of farm produce and stock. This season they have 13,000 acres in crop, or nearly 100 acres for each family on the reservation, and the present prospects indicate an abundant yield. They have 192,000 acres under fence, having built 900 miles of barb-wire fence last year. They also erected last year sixty houses, worth $30,000.

Agent Walsh says these Indians are good farmers and are making money in agricultural pursuits. They take good care of their crops, stock, and implements. They have comfortable houses, good barns, and sheds wherein they store their machinery when not in use, thus setting a good example before their white brothers, a majority of whom leave their machinery exposed to all kinds of weather when it is not in use. Their farms compare favorably with those of the whites, and their grain yields equally as well. They are thrifty, industrious, and sober.

Drunkenness is severely punished by fine, imprisonment in the "skookum" house (jail), or whipping with a heavy "quirt" upon the bare back. Chief Saltese lives at the mission, where he has a fine residence and courthouse. He is the judge and jury in all cases, and prescribes the mode and amount of punishment the offender may receive. His word is law, and from his decisions there is no appeal. The reservation is patrolled by Indian police on horseback. They are under control of a Chief of Police, who in turn is under control of Saltese. Adultery is punished by imprisonment or whipping, or both. Only the male is punished for adultery, the squaw being held guiltless. The offender gets from ten to sixty days in the "skookum" house, or from fifty to one hundred and fifty lashes on the bare back. The castigation is administered by an Indian policeman, who lays on the "quirt" without mercy.

At the mission there are two stores owned and operated by full-blood Indians. They sell only groceries and lunch goods, and their patrons are the Indians who attend church at the mission on Sundays. These storekeepers and nearly all Indians buy their goods in Tekoa, where they also sell their grain.

Like all other Indians the Cœur d'Alenes prefer to raise stock instead of farming, but they are adapting themselves to the latter occupation, and Mr. Walsh has great faith in making good farmers of them. They own 9,000 head of horses, some of which are quite valuable, and 1,500 head of cattle. They drive to town in hacks, carts, or covered carriages, and have good teams; wagons are never used except when produce is brought to market. A large amount of new sod is being broken this summer; and next season the acreage of grain will be nearly double that of the present season. A bright future seems to be before the tribe, which is fast assuming the occupations, dress, and habits of the whites.—*Portland Oregonian.*

Extremely fast going torpedo boats are now being built. Battleships have gotten so enormous that their limit of speed, power, and efficiency are about reached. The number of torpedo boats of all nations is now 1,329. France has 229, Great Britain 186, Russia 166, Germany 153, Italy 132, China 43, Japan 111. Many of them skip through the water at twenty-seven knots per hour. In France one is being built that will fly through the water at thirty knots, or about thirty-five miles per hour, which is fast traveling for a boat. All of these boats will soon be using petroleum to keep away from smoke. Torpedo nets, intended to ward off torpedoes, are attached to most torpedo boats; but now an engineer has invented a net cutter, that renders them useless; what next?

The workingmen of Europe seem to be making greater headway than on our side, in securing legislation for the prevention of accidents and protection of life. The German, French, and Spanish workingmen have secured such laws, and now the Italians are trying.

During a severe storm in Schley County, Ga., the other day, the house of A. L. Beckwith was struck by lightning in five different places and at five different times.

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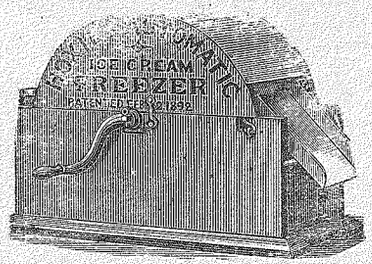

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

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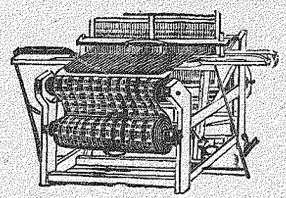

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, October 14, 1893. No. 41.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 14, 1893.

CONTENTS:

EDITORIAL:
Spots in the Feast of Charity.....645
From Texas.....645
Good Words.....646
Scott-Padget Discussion.....646
The Sermon Supplement.....646
The Harmony, New Issue.....646
Utah Escheated Property.....646
MOTHERS' HOME COLUMN:
Faith.....647
Gospel Teaching in the Home.....647
LETTER DEPARTMENT:.....650
ORIGINAL ARTICLES:
The Parliament of the World's Religions.....652
SELECTED ARTICLES:
Iron in Ancient Egypt.....655
CONFERENCES:
Northeastern Kansas.....656
Western Maine.....656
SUNDAY SCHOOL ASSOCIATIONS:
Far West.....656
Independence.....656
MISCELLANEOUS:
Report of High Council in Providence Case.....656
Kentucky and Tennessee Reunion....657
Pastoral—H. O. Smith.....658
Southeastern Illinois Reunion.....658
Conference Notices.....658
Donations for Independence Church and Reserve Fund.....659
Items of Interest.....659

SPOTS IN THE FEAST OF CHARITY.

WE have already alluded to and descanted somewhat upon the charity apparently prevalent at the Parliament of Religions, and give what is below as evidence that our fear that such charity was assumed rather than real, was in a sense fairly grounded in fact.

Elder B. H. Roberts, of the Utah Mormon Church, was in attendance at the parliament, and was invited to prepare and read a paper before the parliament. The result will be seen in the following from the Chicago *Herald* of September 26:—

Elder Roberts, of Salt Lake City, did not deliver his address before the parliament of religions Sunday. The elder's paper was on the programme, all right enough, but he is a Mormon, and after Mohammed Alexander Russell Webb's paper on polygamy had aroused such a decided opposition to a free discussion of polygamy, the managers of the congress decided that an apostle of Mormonism would be out of place in the congress.

The elder was told, however, that he could speak in Hall 3 before a select assemblage of people particularly interested in his doctrines. The announcement was made accordingly. The audience came and waited patiently for the elder, but he did not appear. He decided that he would not enter the congress at all if he could not appear before the representatives of all faiths. Professor Merwin Marie Snell called the meeting to order and said the elder did right in refusing to read his paper before a mere branch of the parliament. He said further that it was a blemish upon the name and future history of the great parliament of religions that such an insult should be heaped upon the Mormon Church.

"The idea," he said, "of inviting the representatives of all nations and religions, heathen and otherwise, to participate in this great gathering of creeds, and then refuse to allow the Mormons to hold a presentation meeting. They were granted the privilege once of holding a presentation congress, but it was afterward revoked. I do not blame the elder for refusing to read a paper before a mere adjunct of the parliament."

In refusing to read his paper before anybody but the parliament proper, Elder Roberts did right. He was there as a representative man. It was so known to those who invited him to prepare and read a topical paper. For those men to assume that because Mohammed Russell Webb, an American convert to Islamism, attempted to urge a defense of polygamy upon the parliament, it was therefore not safe to permit an elder from Utah to present what he might have to say about the religion of the valleys of the Rocky Mountains, for fear he might present and defend polygamy, was the veriest nonsense of an excuse. The audience itself silenced Russell Webb; and had Elder Roberts forgot the proprieties of the time, opportunity, and place, could not the same audience also silence him? and is it not altogether likely that it would?

Besides this the parliament was announced to be a convocation of men representing the religions of the world; and if Islamism is one of the distinctive religions of the world, why should not Islamism have been represented as it is? If a part of Islamism was suppressed by popular opinion, expressed in cries of "shame," "shame," "groans," and "hisses," is not that proscription? And if a fully accredited priest of that faith having been invited to present his religion, had deliberately suppressed its obnoxious features, and have given only such portions as might be received and indorsed by all, if there were any such, would he not have been culpable for moral cowardice, and liable to censure from both his own people and those who heard him in the parliament and knew of his evasion to declare all of his belief? It may have been in bad taste for an American, lately converted to the Mohammedan religion, to attempt to represent its polygamic feature; but would it have been in a native of the Mohammedan country, "to the manor born," and an inheriter of the faith?

The Utah Mormons have ostensibly abandoned the dogma of plural marriage. Elder B. H. Roberts was at the parliament to represent the faith of the people as it is; and it is not probable that he would have compromised himself and his people by fastening the dogma of plural marriage upon them by presenting and defending it before the parliament after such abandonment. Elder Roberts has shown himself to be a fearless man; and we do not doubt had it been necessary he would have stood for his faith in a straightforward fashion; but he is a man of good brain and good intention, an observing man, and one who evidently knows too well what an impression upon the public might mean for himself and for his associates, to permit himself to present them in any other than a favorable light before such a body as the Parliament of Religions.

We do not know what Elder Roberts would have said, nor do we present, defend, or apologize for his belief or that of those he was to represent; but we are in favor of fair play and honorable treatment for all; and in this sense to exclude him was unfair and unjust.

FROM TEXAS.

THE brethren of the Southwestern Mission held a conference for the Southwestern Texas district, at San Antonio, that State, of which the *Examiner* in its daily issue for September 25 took the following notice:—

THE SAN ANTONIO BRANCH.

Away out south of the San Pedro creek, near South Flores street, on the corner of Lamm and Campbell streets, is a big red barn. In this barn are arranged rude benches and a pulpit. Here the conference of the Southwestern district of Texas of the Church of the Latter Day Saints is now in session.

There are less than one thousand members of this church in the whole of Texas and about fifty of them are in San Antonio, members of the Oakwood branch.

Elder Heman C. Smith of Lamoni, Iowa, is now conducting the conference, assisted by Elders A. B. Moore of San Antonio, L. L. Wight of Beeville, and J. A. Curry, Sr., W. H. Davenport, and O. D. Johnson of Bandera county.

The conference met last Friday night and ended last night, though there will be meetings every night this week.

Friday night regular services took place; Saturday was devoted to business, and yesterday three religious services were held. This is the third year of the establishment of the church in this city and Elder Moore is the local preacher. The authorities claim that the membership of the church is increasing in Texas and that the hardest thing they

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have to combat is the confusion in the public mind in regard to their connection with the Mormon Church. They deny being Mormons, and emphatically object to the practice of polygamy.

The *Examiner* put in the Epitome complete, thus giving the church a fair showing in that sense.

This is excellent news from that far off field—and our best wishes and the prayers of all will be for the continued success of the work there. Bro. Heman has a good corps of assistants though the number is small.

GOOD WORDS.

THE *Review*, published at Rich Hill, Missouri, in its issue for September 25, was sent us by some one, from which we clip the following good words:—

Elder Chrestensen, who lately moved from this city to Jasper, Missouri, was in town this morning. He told us he had rented the McAfee farm of five hundred and sixty acres, located four and a half miles from town, for a term of years, and expects to make a big success of his old vocation. Mr. C is a Dane by birth, but was raised in this country. As a business man, minister of his peculiar faith—the Latter Day Saints—and a citizen, we have always found him as consistent and honorable as any man we ever had dealings with. He is a good, charitable, industrious, and straightforward man, and we wish him the most abundant success, and can heartily commend him to the people of his new home.

This is the record of an elder of the faith made in Missouri. Our advice to the Saints is to emulate the good record made by Elder Chrestensen—"Go thou and do likewise."

SCOTT-PADGET DISCUSSION.

BRETHREN J. R. Lambert, C. Scott, William Anderson, and J. S. Snively arrived home on the 5th inst. from the Scott-Padget discussion held at Cainsville, Missouri; all in good health and well pleased with the results of the debate. The brethren present as spectators report the outcome of the examination as decidedly in favor of the propositions affirmed by Bro. Scott. Friends to the brethren and the cause increased in number as the debate progressed. It was conducted fairly by the moderators; the church and its faith were vindicated and the truth maintained. The brethren are satisfied and pleased with the issue. A number were baptized and a branch was organized in the neighborhood during the time of the discussion. Prospects were favorable for a steady growth in numbers and influence for good to the church in that region.

ELDER ANDREW JENSEN, of the Utah Church, author and publisher of the *Historical Record*, was at Lamoni, Thursday, September 28, on a tour of inspection and inquiry over the route pursued by the Saints in their exodus from Illinois in 1846-1847. He made the Herald Office a visit, and we spent an hour or two in pleasant chat on topics of interest concerning the latter-day work.

He was entertained at the home of Bishop E. L. Kelley, and left for Garden Grove and Pisgah, points on the old route, on Friday.

We were pleased with the call of Elder Jensen and our conversation with him.

THE SERMON SUPPLEMENT.

WITH this number of the HERALD the last sermon of the first volume of the Sermon Supplement Series—added to the HERALD one year ago—is furnished our readers. The sermons for the year contain two hundred and eight pages of closely printed matter. The amount of extra matter furnished and the character of it are known to those who have read the series. We are satisfied that the action of the Board of Publication in supplying this valuable feature without extra charge will be appreciated by the Saints. With a practical response to its efforts in the prompt payment of subscriptions our people will aid and strengthen the literary arm of the church. It is the intention and endeavor of the publishing department to render efficient service in the general interests of the work. It asks the practical coöperation of the church that it be sustained and its interests extended.

SAINTS' HARMONY, NEW ISSUE.

THE Saints' Harmony, music and words combined, a new issue bound in Red Morocco backs and corners, with red cloth sides and gilt edges; price $2.75. This is the regular edition of the Harmony, but in extra style of binding. It is a handsome volume, rich and attractive in its makeup. A substantial and useful gift book.

UTAH ESCHEATED PROPERTY.

THERE is an effort being made in Congress to have the property of the Utah Church heretofore escheated to the State, returned to the church for use and disbursement. A bill to that effect has been introduced by Delegate Rawlins, the provisions of which are as follows:—

Whereas, The corporation of the Church of Jesus Christ of Latter Day Saints was dissolved by act of Congress of March 3, 1887; and,—

Whereas, The personal property and money belonging to the said corporation is now in the hands of a receiver appointed by the Supreme Court of the Territory of Utah; and,—

Whereas, According to a decision of the Supreme Court of the United States the said property, in absence of other disposition by act of Congress, is subject to be applied to such charitable uses, lawful in their nature, as may most nearly correspond to the purpose for which said property was originally destined; and,—

Whereas, Said property is the result of contributions and donations made by members of said church, and was designed to be devoted to the charitable uses thereof under the direction and control of the First Presidency of said church: and,—

Whereas, Said church has discontinued the practice of polygamy, and no longer encourages or gives countenance in any manner to practices in violation of law, or contrary to good morals or public policy; and if the said personal property is restored to the said church it will not be devoted to any such unlawful purpose; *therefore*,—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the said personal property and money now in the hands of such receiver be, and the same is hereby, restored to the said Church of Jesus Christ of Latter Day Saints, to be applied under the direction and control of the First Presidency of said church to the charitable uses and purposes thereof. And the said receiver, after deducting the expenses of his receivership, under the direction of the said Supreme Court of the Territory of Utah, is hereby required to deliver the said property and money to the persons now constituting the Presidency of said church, or to such person or persons as they may designate, to be held and applied generally to the charitable uses and purposes of said church.

EXTRACTS FROM LETTERS.

BRO. GOMER WELLS wrote from Sydney, Australia, August 26, ordering church publications, including Sunday school supplies. Times are hard in that country, but he and Bro. Kaler express themselves as determined to press the work upon the attention of the people. He says:—

Poverty at present stands in the way of many of the Saints in this country taking church publications. No one regrets it as much as they. I believe we can get our faith before the people by outdoor preaching, which is the best avenue opened to us. Bro. Kaler and I have been out on the street two nights lately and had one hundred in our audience each time. My clarinet seems to attract them some. Street meetings are a new thing to me, but I find that *all* denominations go out on streets and in parks, hence it is not regarded in the same light as in America. But I am informed by Bro. Wight that we "have come to a hard mission—much more so than the States." If so, the church cannot in justice expect as good results. Bro. Kaler and I deposited to-day in the Public Library of Sydney, for Bro. T. J. Farmer, of Lamoni, one copy each of Book of Mormon, Biographical Sketches of Joseph Smith by Lucy Smith, and the Spalding Story. He will receive a letter of acknowledgement from the library. The letter ought to be published in the *Herald*. A copy of the same books could also be placed in the Lending Library, another building, and a branch of the former.

Bro. J, S. Roth was at Grinnell, Iowa, the 3d inst., whence he wrote this word:—

On the 28th I went to Runnells, and preached over Sunday and I baptized Father and Mother Ridgeway, also Frank Miller and wife, all of the very best society. Some five or six more are waiting, and as several said to me they don't know what they are waiting for. May God help them to yield to the prompting of the Spirit and obey his gospel.

Bro. R. E. Grant, at Canboro, Michigan, September 30, wrote as follows:—

The work is onward in our district; sixteen more have been baptized since I last wrote you. The Devil is raging; Babylon is trem-

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bling, while sectarian preachers see the best sheep in their flocks investigate and obey the truth.

EDITORIAL ITEMS.

THE Saints of Belmont, Nebraska, have been visited by Bro. James Caffall, who preached the word and baptized three at that point. This Bro. D. W. Shirk wrote, October 1.

Sr. Amanda Gardanier, of Otego, Jewell county, Kansas, would be pleased to hear the word preached at that point. She ceased taking the HERALD some few years since, on account of inability to read it, caused by sickness, hence feels "lost without it;" as she also states, "I know but little of what is going on in the work of the gospel."

Bro. Benjamin Dice was at Plattsburg, Missouri, the 1st inst., where he had preached a week and baptized three. He expected others to obey soon. He was to labor at Starfield the week following.

Every family of Latter Day Saints should take the HERALD. No home can be complete, no Saint can be moving with and growing in the work that does not keep pace with its progress. Other reading matter cannot supply the general news of the Lord's blessings upon his people. Subscribe for the HERALD; no one can afford to deny himself or his children of the spiritual light and truth reflected in the columns of the HERALD of the Saints, THE SAINTS' HERALD.

CORRECTION.—In the obituary notice of "Rolla, infant child of Bro. John and Sr. Iona Orr," of Hiteman, Iowa, published in our last issue, read, "Funeral sermon at the residence by J. J. Watkins," instead of "residence of Elder J. J. Watkins" as printed in error.

Bro. Simeon Townsend calls attention to a bargain in a tent. Should any of the brethren desire to purchase they will be interested in the announcement, "Tent for sale," in this issue.

Bro. A. J. Vickery wrote from Gordon, Alabama, that he had lost a letter written him by some one at Peach Bloom, Alabama. He will reply if the party will write him again.

THE WARM SALT BATH.

Warm salt baths, taken at a temperature of 90° to 95°, are eminently suited for those with whom the open sea bath does not agree, says the *Lancet*. Many people believe—and it is an idea that is hard to kill—that a warm bath at this temperature is "relaxing"; but as a restorative after bodily fatigue, especially in hot weather, or as a means to relieve muscular pain and tension, it is difficult to find a better substitute. We go further and hold that such a bath is better than open-air bathing for the nervous and debilitated, and especially in cases of irritability arising from mental worry, sleeplessness, intemperance, and late hours. And the efficacy of such a bath in lumbago, gout, and rheumatism, paralysis, sciatica, and neuralgia is time honored and is capable of every-day demonstration.

Mothers' Home Column.

EDITED BY "FRANCES."

FAITH.

Better trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that if believed
Had blessed one's life with true believing.
O in this mocking world too fast
The doubting fiend o'ertakes our youth;
Better be cheated to the last
Than lose the blessed hope of truth.

—*Frances Anne Kemble.*

LEAFLET No. 3.

GOSPEL TEACHING IN THE HOME.

BY CALLIE B. STEBBINS.

"BUT I have commanded you to bring up your children in light and truth."—D. C. 90: 6.

Unless we have light to make plain our way, we must grope in darkness, and may stumble and fall. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He prayed for his disciples, "Sanctify them through thy truth; thy word is truth." Through the truth (the word of God) Jesus the Savior is presented to us, and in him is found the light which makes it possible to walk in safety, and to grow toward "the stature of the perfect man," for light is necessary to life and growth.

In the mercy of God, his laws are not such that only those who have arrived at years of maturity can understand and receive benefit from them; they are plain and simple and much of their truth and beauty can be comprehended even in childhood. At least, with the help that can be given, enough may be understood to answer for the needs of childhood and to lay a foundation for future growth in righteousness. And, remember, it is a command from the Lord: "Bring up your children in light and truth."

Latter-day parents are not left in darkness as to the time when the Lord requires them to begin to instruct their children in the things of his kingdom. In Doctrine and Covenants 68: 4, we read: "And again, inasmuch as parents have children, . . . that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."

If this word of the Lord be heeded, children are to understand enough to make them proper subjects for baptism and the gift of the Holy Spirit at the age of eight years. Then, from the time their children begin to understand, how diligent should parents be in impressing these lessons upon them. Is there any time to waste, if you would have them thus ready for membership in the Church of Christ at this age?

For further light which may help to guide us in the way, we find in the Doctrine and Covenants 28: 13, the following: "But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers."

Here then is the golden opportunity for starting them in the heavenly way. This sinless condition of little children is, in the good pleasure of the Lord, as he himself says, in order that great things may be required at the hand of the parents. (We notice that the word "fathers" is used, but in the light of words before quoted we may safely accept this as referring to both parents.) Parents are left free to work for a time without the opposing power of Satan, and the Lord calls those things great which they may be able to accomplish. Shall we then call them small, or think of them lightly?

Is it not a great work? Think of it, parents! Here are these immortal souls, whom by the laws of God you have brought into the world. They must exist eternally in one condition or another. Upon you rests the responsibility of starting them aright; of putting them in the way of conquest over self and of rendering willing obedience to the Father of all. And how much toward this end may be done in the days of their innocency, while Satan has not power to tempt them! But while Satan cannot tempt them, and wrong is not accounted unto them as sin until they can begin to understand right from wrong, yet there are evils to guard against which may make it hard for them to overcome, and may result in that which will give them more to answer for when they do become accountable. They may learn from others, children or older people, habits which may be an injury to them, and they cannot be too watchfully guarded, having each wrong influence offset by teaching in the right, each evidence of wrong within themselves observed and checked, and they be given light as to what is right, and why it is best to choose it. The struggle of life awaits them, when they, being tempted, may be overcome with evil instead of overcoming evil with good. God has given you a time to forearm them against the day of battle. Shall you avail yourselves of it, or rest under the condemnation, "The sin be upon the head of the parents."

The greatest work that man can do on earth is to labor to save souls, and the bringing up of a family of children should be considered as important a mission as that of the minister who goes "into all the world to preach the gospel," or of those "whom the Holy Ghost hath made overseers over the flock to feed the church of God." It may seem, however, that "gospel teaching" is but a small part of what is needed in the right rearing of a family; but if we include with it "gospel training," remembering that teaching is by example as well as by precept, may it not indeed cover the whole.

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What is it to be obedient to the gospel? Simply to turn from past sin and to become members of the church by baptism and the laying on of hands? Is it not much more than this, and does not full obedience to gospel law bring one to make the fullest and best use of life in every way? Men are to be judged according to the deeds done in the body; for the way in which their time is spent; for the use they make of their powers and of all things placed in their charge. Our record is made in every-day life, and we cannot separate an act of our lives from our obligation to God.

Parents need to do much for their children in the way of causing them to become competent for the temporal work of life; but inasmuch as they teach them that the right use of their powers in this direction is service to God, even that becomes a part of gospel teaching. And failing to teach thus they fail in an important part of their mission. It is a solemn trust that is laid upon parents, and they who realize this, recognizing life as the time of preparation for another condition, the probation given of the Lord, will seek to bring their whole dealing with their children into the line of helping them to become faithful followers of the Lord Jesus.

First of all, there is the need for parents to bring their own lives into harmony with gospel law, and to exemplify to their children the love of God, his justice, mercy, and patience, that in their dealing with them they may give no wrong impressions of the fatherhood of God.

If a parent tells a child, "I don't love you when you are not good," unconsciously the child reasons that it is the same with his heavenly Father. But if he understands that his father and mother love him all the time and because they love him are grieved when he does wrong, he is drawn nearer to them and gains a right conception of the love of God.

Neither should they be dealt with after the manner of the fathers of whom Paul speaks, who "chastened after their own pleasure," contrary to God's way, which is "for our profit." Let all be for their profit, prayerfully, solemnly kept in view. It is natural for children to imitate. Then how is it, fathers, mothers? If your children follow you, is your example such that they will still be following Christ? How careful should they be who thus stand as teachers by example! How diligently watchful of themselves that they shall be found walking as children of the light, moved by pure motives and showing forth the graces of true Christian character.

But teaching by example is not enough. Children must understand for themselves the truths which produce a godly life and by which salvation is secured to old and young. The Lord tells us to teach them "the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands." We may be accustomed to think of these things simply as first principles, thinking too that there is very little which a child can understand. But consider how much is included in them.

"Faith in Christ, the Son of the living God." The fact that there is a God who lives furnishes a theme for much thought and many lessons.

Children can be led to think of the wonders of his creation as seen in the things with which they are familiar; plant life, animal life, and human life; fishes to swim, birds to fly, other animals fitted to their places and man, the highest of all; the sun to give light and warmth, the moon to shine at night, and the stars, which are far off worlds. There is much to tell of his watchful care for his creatures; how he has provided suitable food for every living thing; water too, which is so much needed. He watches over all, and not even a sparrow falls to the ground without his notice. But man is his special care and is of more worth than many sparrows.

God's care for us is shown not alone in providing for the needs of our bodies, but in giving us many things to satisfy our minds, in which is the great difference between man and his other creatures. He has caused for our enjoyment the beauty and fragrance of the flowers, and many things which are pleasant to taste, to smell, to hear, to look at, and to think about.

But best of all he has provided a way by which we may be fitted to live with him after this life is finished, and by this way we will be made better and gain greater enjoyment than is possible in any other way. He made all things, has all power, and yet is ever mindful of us, knows our thoughts and all our ways and is sorry if they are not good.

We are his children and he wants us to have the very best things which he can give. He is not like earthly parents in being unable sometimes to give what they would like to give. He always has the power, and many things he gives whether we think or care about it or not, but his best gifts we cannot have unless we desire them and will place ourselves where we can receive them. He never sleeps nor is weary, and he exercises his power for the good of those who call upon him in faith. There is the record to draw from to show what he has done for his people in the past, revealing himself to those who sought after him, healing their bodies, answering their prayers. He never changes. He lives now.

When older people come to recognize God in all things and to realize that he is a living God, they have gained what is to them a priceless possession. But with many the best years of their lives have passed before they have attained to this. Faith is inherent in the human mind, and with the help which earnest parents can give, these years of loss may be avoided for their children. Faith in God leads to faith in Christ, his Son, as the Savior, the one sent to carry out his purpose of giving happiness and eternal life to all who will receive them. Jesus lived and died that we might be saved, but he cannot save us except as we strive to become free from sin and follow in the way which he has shown. The angel said of him, "He shall save his people from their sins," but this does not mean that they may continue in their sins and yet escape from the consequences because they believe that he will save them. The only living, saving faith is that which believes all that he taught and causes one to put in practice the rules of conduct which he gave. He is "the Lamb of God which taketh away the sin of the world." He bears the sin of Adam, so that we have not to answer for that, but evil is in the world and every soul has its tendencies to sin. These must be overcome before the soul can be fitted to dwell with God and Christ where sin cannot enter.

In order to drive out the evil and cultivate the good which are within all, the doctrine of repentance needs to be understood, not simply as preparing one for baptism, but as a principle to be applied as often as one is wrong in thought, in word, or in act. True repentance is a turning from evil to that which is good. "A godly sorrow worketh repentance," but sorrow alone is not enough. It must cause one to turn from the wrong, seek to avoid it in the future, and where it has affected others, to atone, so far as it is possible, for the wrong done to them.

The Lord requires parents to teach their children to pray and to walk uprightly before him. As to how early they should begin to pray there may be a question. Saying a prayer is not praying, and this is all of which children are capable when, as mere babies, they kneel beside mother's knee to repeat the words she tells them. It makes a sweet picture truly, and there is this to be said in favor of it that it is good to form the habit of kneeling at certain times for prayer. But it would seem the better way to wait, not idly or carelessly, until a child can understand something of our relationship to God and has some idea of what it means to pray; until in fact he is capable of praying.

The teaching may be commenced very early which will in time lead a child to pray intelligently, and then only can there be real benefit from it. It is as important to teach a child reverence for the name of God as that he should be taught to pray. He cannot be expected to use it reverently when as yet he does not know what it means; though the tone, the way in which others use it will have their impression upon him. But too many times little attention is paid to this and baby says his prayer as something funny for him to do, and perhaps some one laughs at the way he does it. This surely is not right. The things of God are not to be trifled with and we should bear in mind that it is for the child's eternal good that the parent is commanded to teach him to pray. It seems better, too, that a child should be taught enough before he begins to pray so that he will express his thoughts in his own words, even though it be in very simple language. Of course it would be right to help him, to make suggestions as to what he should pray for, but there is so much chance for it to become a dead form when set prayers are repeated, and the same words used every time. The Lord's prayer, or prayers in verse might be learned later, after the habit of talking with the Lord from the heart has been established. O the blessing of earnest, heartfelt prayer! Every soul must have its own experience in this, but children may come to it sooner if guided by devoted parents.

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They should be taught to love the Lord; not simply told to love him, but led to see reasons why they should do so; to be thankful to him and to know that it is right to speak their thanks to him; to trust in him, to be in the habit of going to him with their troubles as to a sympathizing friend who really is near them and does hear their prayers.

Naturally, if told of blessings which the Lord gives to his people in answer to prayer they will have faith, but they need help to learn this hardest of lessons that God's love and wisdom are so great that he may see that the things we ask for are not best for us, and when we pray we must be willing to leave it with him to give or withhold, still having faith even when he does not answer. This benefit of prayer they need to know, that as the Lord looks at the heart, we, when we come before him are led to think of how we appear to him, and where we are not right we should want to change, and if we ask him he will give us help to do so, and also that we need his help all the time to keep from doing wrong.

The definite purpose of teaching children to walk uprightly before the Lord, lifts the training of them far above such treatment as many parents give, in spasmodic ordering and threatening, allowing them to have their own way or forcing them to give it up in order that the parent may have his way, without the real purpose in view, of developing right character in them which shall be to the honor of God and their own salvation. "Before the Lord" implies a consciousness that the eye of the Lord is upon us and we walk uprightly when not bending to the wrong, but keeping erect in the choice of right. To see that children choose the right is the duty of the parent, for only as one's powers are exercised do they become strong, and this requires patient, never relaxing vigilance, with wisdom which cannot be sufficient except by the blessing of the Lord.

In order to know what is right they must be given light. Read to them, reason with them, explain matters to them as fast as they are able to understand, and as soon as they can, encourage them to read the word of God for themselves. Do not force them to read, for this may give them a dislike for it. One old lady, who in her childhood was forced to read so many chapters every day, said, "Even now I cannot take the pleasure in reading the Bible which I wish I could. I know much of what is in it and enjoy thinking of it, but when I start to read, there always comes the old dread of being forced to read, and I nearly always take up something else instead." But special attention should be given to getting them interested in the Bible. If it cannot be done in one way, try another. One family of children who could hardly be induced to read the Bible, became interested in it by first reading Foster's "Story of the Bible," which so absorbed them that for some time their conversation together was nearly all upon the incidents which they had read.

It is a great mistake to think the Bible teaching which children get in Sunday school to be enough. It should be regarded only as a help, and parents should realize that the best which faithful teachers would do for their children cannot be accomplished unless their home training has prepared them to receive it. The lessons from the Sunday school *Quarterly* may be used to advantage in the home, reading the chapters from which the lessons are taken or turning to others which something outside may suggest. Older brothers and sisters can be a help to the younger ones, and any who are inmates of the home can find a way to help if they but will. "I like to sleep with you, auntie," said one little girl, "you tell me so many good things after we go to bed."

Many mothers are so busy that they think they cannot take time to read with their children, but is it not a duty and would it not be better sometimes to let other things get crowded out rather than this? There is not this same excuse for neglecting to talk to them of these things which they need to know, for right along in the daily round, there are constantly recurring times for a few words of helpful counsel, with now and then a time for longer talks. How many times a little gentle advice, with loving interest in the affairs of a child will turn him to the right, when stern command or railing complaint will fail of this end. Pathetic are the words of a neglected child who said, "Grandma, you are the only one that ever talks to us about God and being good."

There is so much to teach that it cannot be given all at once. It must be given here a little and there a little as is suited to the understanding and needs of the child. And where, we ask, can gospel teaching be made more effective than in the home, where so much of life is spent, where they who learn may turn direct from the teaching to its application? In the simple things of their early life children may learn lessons in being patient, cheerful, sympathetic, self-sacrificing, and forgiving; may learn to be moved by kindly, helpful love, and to be obedient and truthful.

Absolute truthfulness should be required of them and they be dealt with in truth. The habit of frightening children to make them be good, or of telling them untruths even in jest cannot be too strongly denounced. Every care ought to be taken to foster in them the love of truth. And withal, whatsoever things are pure and lovely are the ones to which they should be led to give place in thought, in speech, and in action.

As children become acquainted with the life of Christ and his teachings, it is easy to show them that they ought to be baptized, that the Lord has promised the gift of the Holy Spirit to those who thus obey him, and that his way of giving this gift is by the laying on of the hands of the men whom he has called to be his ministers.

In all these matters how many fathers seem to feel but little concern. Their responsibility is equal with that of mothers, though the fact of most fathers being so much away from home may somewhat modify it. But when once the necessity of this gospel teaching is realized by parents how many ways and opportunities will present themselves in which to accomplish the desire of making their children familiar with the word of God, as well as to impress upon them the importance of doing his commandments.

These childhood years, how quickly they pass by! How soon are gone forever! Can they be considered too precious? They are the seedtime. For what kind of a harvest? Should not every parent be consecrated to this work of bringing up their children in light and truth? Oh! what need to pray for guidance, for help to speak aright, for power, indeed, to do their whole duty by their children.

None can suppose that this duty is ended when the child, having reached the age of eight years, is ready to make open choice of serving the Lord. He "*begins* to become accountable." It is a gradual growth, and the two periods, that of the parent's responsibility and that of the child's, overlap each other. At first the parent is wholly accountable for the child. In later years, when his judgment is sufficiently developed, there comes a time when the child is entirely accountable for himself, but until that time, the guiding and restraining power of the parent is needed to be exercised.

And so long as any are there who need to learn, so long should gospel teaching be continued in the home.

[NOTE.—Let it be remembered that this leaflet is to be read in the October meeting of each local organization of the Daughters of Zion.]

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

BEEVILLE, Texas, Sept. 18.

I have been in very poor health for several years, and it seems that other remedies fail. I now depend on prayer, and ask the special prayer of the entire church, feeling, as I have for some time, that this step in faith will be a great benefit to me.

Yours respectfully,
MISS URSULA BENSON.

OTEGO, Kansas.

Dear Sisters:—I ask an interest in your prayers that God will bless me and restore me to health again; also my family, the members of which are out of the church and unbelievers in the gospel.

MRS. AMANDA GORDANIER.

BEEVILLE, Texas, Sept. 17.

I ask special prayer of the church for my two little boys, Earnest and Louis Taylor, who have been in poor health for some time. Feeling that God has made the promise I am sure that I shall reap the reward.

Yours very respectfully,
ELLEN TAYLOR.

[THESE sisters are not members of our church, but certainly have a degree of faith in us as a people, or they would not ask our faith and prayers. Their mother, an aged lady, of the Methodist faith, also asks prayers for her son that God may be pleased to give him a new heart and lead him in paths of virtue and truth. These requests are sent in by Sr. Sophia Wight, of San Antonio, Texas, and we trust the Saints will heartily respond to them. Let it be always borne in

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mind that every petition must be subject to the condition of God's will. Paul, with many others, found that it was not the will of God to remove their afflictions, for he sent them as blessings. They were hard for him to bear, not joyous, but grievous—yet they yielded the *peaceable* fruit of righteousness to him, and they will do the same for us if we bear them in the same way.—ED.]

Sr. Ella J. Green, of Onslow, Iowa, asks your faith and prayers in her behalf, that if it be the Lord's will she may be restored to health and strength.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 19.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—D. C. 71: 2; Alma 17: 11.

Thursday, Oct. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 14; Ether 5: 4.

Letter Department.

HASTINGS, Io., Sept. 29.

Editors Herald:—Immediately after the Thurman camp meeting I came to Hastings and began meetings in the Golden Hill schoolhouse. There were large crowds at every meeting and good interest was manifested. Toward the last I could not respond to all the invitations to "stay over night." One night an Adventist took exceptions to some of our claims; namely, that Christ had a kingdom, etc., and he began to defy on the questions of immortality. Although I never mentioned it in my preaching I told him we would debate that question with him. He agreed to debate. When the time came he came, but would not debate. He had sent for Elder Patten, and that secretly. I did not like to debate with Patten on that question, because he had been riding that "hobby" for forty years and was well versed in the Bible; but what could I do? The house was crowded and hundreds were on the outside and it would not do to disappoint them; so I wrote a proposition, Resolved, that man is wholly mortal and unconscious between death and the resurrection. Elder Patten affirmed this question for two nights, then I affirmed for the next two nights that the spirit of man is conscious between death and the resurrection. I was greatly blessed with the Spirit and can say that the truth did not suffer. Many friends were made for the cause and I think good will result. Possibly the debate will be repeated in the near future. My opponent said he would not debate in the country any more.

On last Sunday I went to Glenwood. Bro. Hougas came and organized a branch of twenty-one members. The Sunday before, I baptized a young man there, making seven who came out since I began to labor there. The Spirit was present in power when the branch was organized. Bro. Garry Walling was ordained a priest and Bro. Fetter a teacher. I remained with them until Wednesday when we again had prayer meeting. The Spirit was present and the gifts of tongues and prophecy were given causing the Saints to weep tears of joy. I am preaching now on the Book of Mormon. Next week I expect to hold forth in Silver City. From there I expect to go to the Logan reunion.

In bonds,

J. B. HEIDE.

HEMLOCK, Ohio, Sept. 20.

W. H. KELLEY; *Dear Comrade:* — We moved camp to this place on the 1st, and fortified the ridge commanding Hemlock on the southeast and Luddington on the southwest, and have been cannonading every night and three times on Sundays ever since, doing our sharpshooting in the daytime on the still-hunt. That long gun (H. E. Moler) is rifle bored and carries right to the center. Ten have surrendered and crossed the Jordan to our side, and are now sitting under the "cloud by day and the pillar by night," rejoicing in the truth.

We have made arrangements to attack Shawnee next week: had thought to this week, but feel there are others lurking near that ought to be taken in. We have had some work in the nursery and hospital—children blessed and sick healed. We think there is material here to establish a permanent post and the good work may go right on.

I shall not make my home visit until we furl the tent for winter quarters. I would be pleased to receive communication from you. We expect to move to Union Furnace from Shawnee. May God bless you in your calling. Pray for me; I need lots of help from our Father. Your colaborer,

H. R. HARDER.

[BRO. KELLEY sent us this, suggesting that "it would look well in print."—ED.]

HUNTINGTON, Utah, Sept. 27.

Editors Herald:—I arrived here on the 25th inst. and will begin work to-night. I returned home from Idaho, August 28, and remained until the 11th inst., trying to recuperate and gain health and strength. Up to that time I had not felt well. During my stay at home I took a little outing with my folks up Provo Canyon and to American Fork, camping out two nights in each place; but I still felt a little under the weather. I left home on the 11th inst. for Castle Valley to visit Brn. Fausett's, near Brice, and Sr. Black at this place, and Sr. Jewkes of Orangeville; also Bro. Andrew R. Larson, of Molen, and, if possible, open up the work in each place. This is a region of country where none of our elders have been except Bro. H. O. Smith, who delivered a few discourses at Wellington and Brice, last June, not having time to follow up the work. Some eleven or twelve weak ones were led to renew their covenants at Wellington. I learn that the bishop said it was good to have a Josephite elder come along occasionally; it stirred them up to the line of duty.

From my place to Castle Valley, is about one hundred and thirty-five miles. I made the trip with team, and not feeling well bodily, I was somewhat lonely on the way. I left Springville the morning of the 12th, expecting to drive forty miles, but the road was so rough up Spanish Fork Canyon that I only made thirty-five miles. I took dinner at Bernard Snow's, a friend to us, and remained some three hours there. I then drove across to Clear Creek station on the D. and K. G. W. and put up at a hotel kept by a Mr. Jones. I had met him and his wife once when I preached the funeral of Mrs. Jones' mother, Sr. Lapworth, of Salem, Utah. I discovered that the stable keeper would charge me a dollar to feed the horses hay that night, then the rub was, What shall I do? I would only have seventy cents to pay my hotel bill. I was put to the test, so concluded that I had better let them know who and what I was, and just ask for a bed, and take chances for the next day. I finally mustered up courage and told Mrs. Jones where and when I had met her, but she said she only had a faint recollection of me. I told her I was not feeling very well and only wanted a bed. She told me I had better eat supper and I would feel better. She said, "Mr. Anthony, you are perfectly welcome;" so I partook, and when her husband came home she told him who I was, and from that on they made me feel welcome. Mr. Jones said, "You are just as welcome here as though you possessed thousands, and when you come back stop with us." Old as I am I could not help shedding tears of gratitude to them and our God for their goodness. The next day was a long and lonely ride; I was expecting to meet Bro. A. A. Fausett in Emery Park. I had driven hard until about four o'clock and the road was rough and I was weary in body and mind. Seeing no one to make inquiries of, I prayed the Lord to send some one that could give me a ray of light, when a long way off I saw some one coming with a team. I spurred up the lackeys and we soon met. It proved to be Bro. Fausett, and I felt so thankful to know I was nearing the end of my journey, it being about nine miles from there where I was to put up for the night with a Mr. Thompson. If I had met a concourse of angels at that time I could not have been better pleased. After giving me some hasty directions I drove on and he went on for a load of lumber some few miles further on. I drove on to Thompson's ranch and remained there until afternoon the next day, when Bro. Fausett returned, and I then drove over to the Fausett ranch, eight miles distant. There I found Bro. W. A. Fausett confined to his bed with cholera morbus, and he had been very low for eight or ten days. After getting settled down and rested up a little I administered to him and the Lord graciously blessed him. He was up and out the next morning after the administration, and went to work.

On Sunday evening of the 17th I was taken violently sick with what the people called cholera infantum, and for four days and nights I passed through the crucible and was warped and twisted in ways that to me were just fearful. My stomach went back on everything but cold water and there was soon no affinity between them, until finally Sr. Fausett got it settled down with vinegar,

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pepper, and salt, and from that on it required a vast amount of persuasion to eat. Even the water was no longer good, and so for eight days I was tied to the house, good for nothing, and a poor, lonely pilgrim, wishing I was at home. It was an experience, and I don't want another like it. The people were good and kind to me, and did all that could be done to make me comfortable. May God abundantly bless them for their goodness to me. I had no sooner begun to recover than Bro. Fausett was attacked with kidney trouble and for several days suffered dreadfully until a physician was called in. I left as soon as I was able for this place, about thirty-five miles away. I hope he will recover.

When I left Bro. Fausett's I was not favorably impressed with Castle Valley, but I came here to open up the work and I felt and do feel now determined by the assisting grace of God to see what there is here for us. I am feeling pretty well now. Yesterday I called on the bishop and procured the house for to-night. I found him to be a very pleasant little man; he told me he has a brother living in Burlington who is a member of our church. His name is Johnston. I am now located in the pleasant home of Sr. May Black. So far as I can learn the people are anxious to hear. It may be curiosity that prompts them; whatever it may be, I pray the Lord to help me keep my spirit contrite and pure within, so that his cause may be honored and the testimony of his servant may stand as a lamp to guide the weary feet in the paths of peace and everlasting life.

I read in a late *Herald* what the corresponding editor had to say in regard to the reception given the Presidency of the Utah Church and the great Salt Lake choir at Independence; also late remarks by the editor of *Zion's Ensign*, all of which I can respond to with a hearty amen; so mote it be. But when will that time appear? Sometimes the farther we are away from an object the grander it appears. For instance, I live just at the foot of the Wasatch range of mountains and from there we see nothing very imposing, but going out about twelve miles west we turn and gaze upon the scene and we see one peak after another towering high above their fellows until they rest in the clouds of heaven; there they appear in all their gigantic grandeur, and it may be that our brethren from the "center place" have a clearer vision than those who see the crystallized forms as they really exist. I hope, with the corresponding editor of the *Herald*, that soon that glorious day will dawn when Israel may be clean from all defilements and be blessed under the hands of Ephraim in Zion. We are getting houses and opportunities but until the hearts of the people are prepared to receive, houses do not count alone. Some power must touch the brain and heart of this people before they will hear our report.

September 28. Last night I spoke in the town hall to a large turnout and had good order. I spoke on succession, and at the close I asked for the hall another night. The Bishop said he would leave it to the people. Some young man offered a motion that I have the house; it was seconded and the vote was unanimous in my favor, so to-morrow night I am to speak again. I am still weak and every other evening is about all I could endure at present. I am gaining slowly. One man asked several questions and got to where Joseph "rolled the burden onto the Twelve" and had the earth shaking when Brigham was called forth to step forward and take the Presidency. During our little running controversy I insisted upon evidence being forthcoming, when a young man arose and said he wanted the man to confine himself to the books, that his evidence must come from them. I felt to say *amen* to that. My opponent said I had stuck to the books and he was glad to see it, but just as soon as he got loose he got away from them. I called for his revelations, when he had to confess he could not produce them, but he had living witnesses. He referred to Bro. Woodruff, so I shall insist on their following Bro. Woodruff's testimony. I shall use it for all it is worth. It is this: "We talk of revelation. There has been a feeling of wonder many times as to why Brigham Young did not have revelation, why John Taylor did not have revelation, why Wilford Woodruff does not have revelation, why any other apostle does not have revelation. I hold in my hand a book of revelations, enough to lead this church into the celestial kingdom of God. Anybody who will obey that law will have all the revelation that he can fulfill on the earth." I shall insist that President Woodruff was correct. This is from the Semiweekly *News* of June 7, 1889.

It is a hard matter to get the people to take their own medicine. I presented our side last night without any comments on their position; to-morrow evening I am forced to treat on the rejection. That will most likely draw a heavy fire. I expect a little sparring; I hope to be ready for it, however. I shall remain here until I see what can be done.

In hope,

R. J. ANTHONY.

SANTA BARBARA, Cal., Sept. 29.

Editors Herald:—Bro. A. Haws and myself closed the tent meetings at Santa Cruz, California, August 20, and on the 21st we parted company; he to take the tent to the reunion at San José, September 9, and I taking steamer for Arroyo Grande and San Luis Obispo county, where Bro. H. C. Ladd and his Son Harvey reside. In that vicinity I preached seven times, did considerable fireside talking, and on Sunday, September 10, I had the pleasure of leading two honest souls, Bro. and Sr. Walls, into the watery grave. They are heads of a large family, and I felt much rejoiced in seeing them come forth and obey the gospel. Several others there are very near the kingdom and will ere long rejoice in the truth. Bro. Ladd takes all the church papers, and being too feeble to do much else, loans his papers and books to his neighbors, and is thus doing a good work. It is a pleasure for the traveling elder to go into a place and find the local Saints so doing. Would to God there were more such.

On the 11th I came to Santa Maria, Bro. John Houk meeting me at the train and conveying me to his home ten miles away. Brn. Houk and Hazelrigg placed a horse and cart at my disposal during my stay here, and I made good use of them, as I held thirteen meetings in fourteen days, in three schoolhouses from four to eight miles apart. On Sunday the 24th we went twelve miles and I baptized three of Bro. Houk's children. We met at Bro. Hazelrigg's for confirmation, after which I traveled eight miles and preached to a very attentive audience of about thirty on the Book of Mormon. Several expressed themselves much pleased, and some prejudice was removed.

On Monday, the 25th, being conveyed by Bro. Hazelrigg fifteen miles to Los Alamos, I took rail and stage to Santa Barbara, where I am being kindly cared for by Srs. Mellie A. Cahoon and her mother. Last night I visited Bro. and Sr Greenman, at Goleta. They are over eighty years old, and were old time Saints in England, whom I baptized into the Reorganization on my visit there one year ago this month. They are feeble in body, but strong in the faith and rejoicing in the truth. I go to-morrow to Hueneme, where I expect to remain over Sunday; thence to Santa Monica, and to Los Angeles, October 8, thence *via* Garden Grove home for a few days, and then to district conference at San Bernardino, October 20. I hope to still pray and labor for the cause of Zion.

W. P. PICKERING.

PHILADELPHIA, Pa., Sept. 30.

Editors Herald:—In the city of brotherly love, at the home of Bro. Parsons my mind turns back to incidents of the past and forward to the triumphs and possible failures of the future. Our reunion at Plainville, Massachusetts, as you have already learned, was a success. While at the reunion I was challenged to debate with one Rev. Dr. Forrest, of River Point, Rhode Island, but had been ordered to Philadelphia, Pennsylvania, before receiving the paper in which the challenge was printed, so turned the matter over to Bro. F. M. Sheehy. The reverend gentleman wanted it all his own way, which Bro. Frank did not think right, hence no debate.

I left home August 24, taking passage on the steamer Massachusetts for New York. I have passed to and from New York and Providence many times, but I never saw a lovelier night. The moon's light gave sparkling brilliancy to the waves, the air was just cool enough to be comfortable, and the sound of sweet music as it came from the saloon, wafted to us on the soft breeze of an August night made one think that life was worth living, even on a "Sound" steamer. I had to enjoy it alone, however, which took off half of the pleasure. We arrived at the pier in New York safe and sound; that is, as sound as usual. What a city New York is to be sure; bustle and bang, clatter and roar, hurry and scurry; one would think life depended on everybody elbowing his neighbor and crowding him to the wall! Crossing over to Jersey City I called on a brother and spent a few pleasant hours with him, then boarded the train for the "marble city."

It was quite late when I succeeded in finding the domicile of Bro. Parsons. His good wife was slumbering peacefully when I rudely startled her by a violent ring of the doorbell.

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I was admitted, however, and given something to sustain the inner man. On Sunday I met with the Saints at their pleasant hall and took part in their Sunday school, also spoke in the evening. Bro. Parsons came home on Monday and I was happy to greet one who is always a genial companion and a faithful laborer. Conference was to convene on the 2d of September, so we put the time in in study and visiting points of interest in the city until that date. The conference passed off pleasantly and all seemed to enjoy the meetings. On Monday the 4th the Sunday school gave a picnic which was enjoyed by all, especially by Bro. Kelley, who was so interested in a game of croquet that he forgot to go home. Appointments were out for grove meetings beginning at Baldwin, Maryland, September 10. Brn. Kelley and Parsons went to the above place Saturday the 9th and left me in Philadelphia for Sunday. On Monday I joined them at Baldwin; good interest was manifested by the people throughout the week. We had to abandon our grove meeting, however, as the weather was too cool, so held forth in the Saints' chapel. Bro. Kelley left us on Tuesday for Philadelphia and other points.

Thursday afternoon I had the pleasure of leading an aged brother into the waters of baptism. He heard the gospel in the early days of the church but had neglected to obey; the good seed of the kingdom, however, had been sown in his heart and had been watered all these years. As the water covered his form from sight the world was left behind him and arising from the watery grave the Spirit of God rested upon him in power. O, how happy he looked! I said in my heart over and over again, "May God bless him;" and I know he will. On Friday night we completed a branch organization; Brn. Carter and Harrigan being ordained to the offices of teacher and deacon respectively. On Saturday Bro. Parsons left for Nottingham where grove meetings were to begin on Sunday. I remained at Baldwin, but while speaking on Sunday morning I received word to come to Nottingham at once and fill an afternoon appointment, as Bro. Parsons was sick and could not speak. So hastily bidding the Saints and friends good-bye, I took passage in Bro. Carter's buggy and rode sixteen miles to the grove. The meetings at Nottingham were not a success, so we did not tarry long, and Wednesday found us on the way to New Park in company with our kind and happy brother, Joseph R. Nelson. It was a long ride across the country to New Park, but we all enjoyed it. We were made welcome by Bro. M. O. Matthews. The remainder of the week was spent visiting Saints and friends. Visiting seems to be an essential thing in this part of the country. The people are very kind and we had more invitations than we could fill.

On Saturday we had the pleasure of meeting Bro. H. H. Robinson. On Sunday we met in the grove near Bro. Matthews' place and held services morning and afternoon. The evening service was held in the Methodist church, which was crowded, about three hundred being present. The trustees were divided in their opinion as to letting us have the church for further services and desired to submit the question to their membership and pastor. Bro. Robinson was to speak in a hotel some two miles from the village on Monday night. On Monday morning we bade farewell to Bro. L. Matthews and his excellent family, and by wagon, over hills and valleys, rough roads, smooth places, dark wood, and beautiful landscape, we approached the winding Susquehanna, crossing a long wooden bridge, where the scene is repeated on the other side. As the afternoon wore away a storm that had been threatening for some time burst upon us in all its fury, but thanks to the good covering over us, we did not get wet. They were glad to see us again at Bro. Nelson's. Next day we boarded the train for Philadelphia, where we found the Saints well; and I want to say that I have never met with kinder Saints and warmer friends than those in the city of Philadelphia. Some are near the door of baptism, and we trust we may soon call them brethren and sisters in the one faith. Last evening the prayer meeting was a very spiritual one and we trust will be a lasting benefit to all.

Yours in bonds,

GEORGE W. ROBLEY.

WEST CONCORD, Minn., Sept. 26.

Editors Herald:—The work in this part of the State is progressing and the lines are advancing. We are opening up new places, and friends are being made to the cause. Bro. J. A. Davis and I have been holding meetings in a small place called Old Concord, and have large congregations and good attention; but it being a Disciple stronghold, war has been declared, and as a result we are to have a debate to discuss the differences between us. Bro. Davis defends our side, and Elder J. E. Propheter stands for the Disciples. The debate begins on Thursday night, the 28th, and continues nine nights. Will write the result when through.

I baptized two here some days ago, and there are more to follow. Bro. Davis is to baptize some when he goes back to Minneapolis; thus the work moves, and is being placed on a good foundation, and good results must follow. I spoke at Old Concord one week ago last Sunday, and when I entered the schoolhouse I found the desk covered with a nice damask cloth and a nice boquet of flowers also on the desk which one of the good ladies of the place had placed there. We feel good in the work and realize that the Lord is mindful of us. We are going to-day to perfect the arrangements for the debate.

For truth and right,

E. A. STEDMAN.

Every prayer that we offer, if it be a true prayer, carries with it an implied promise. Thus a prayer for guidance is a promise to follow; a prayer for wisdom is a promise of discipleship; a prayer for help is a promise to put forth an honest effort—such an effort as will deserve help; a prayer for love is a promise to love in return; a prayer for pardon is a declaration of repentance. "The Lord watch between me and thee when we are absent one from another," is a mutual promise to keep in touch with God. Praying is serious business; let us be careful how we pray.—*The Workman.*

Original Articles.

THE PARLIAMENT OF THE WORLD'S RELIGIONS.

BY W. W. BLAIR.

Now that the Parliament of the World's Religions, in session in Chicago from September 11 to 28, has been brought to a happy and successful close, it is very proper, and doubtless will prove profitable, to lay before the *Herald* readers some of the most important work of the Parliament, also what are likely to be the permanent fruits of that unique and very notable assemblage. But before proceeding further I may explain that many of those who delivered addresses before the parliament had been requested a year or more ago by the committee on invitations to prepare papers to present, also that there were many thousands of ministers and lecturers in attendance, a large number of whom, anxious to be heard, could not find place nor time to present their views, the writer being one of that number. The following letter will serve to explain what was done, and what further was intended to give the Reorganized Church of Christ recognition in the parliament:—

CHICAGO, U. S. A., Sept. 2, 1893.

REV. W. W. BLAIR,
St. Lawrence Hotel,
394 Forty-third St., City.

My Dear Sir:—I inclose my card which will give you admission to the Parliament of Religions. I also enclose your appointment as a member of the Advisory Council on Religious Congresses. You can exchange the card for a regular ticket at the registration office of the Art Palace on the opening day of the Parliament, September 11.

I hope to find time to have you give a short address on the tenets of the Reorganized Church of Jesus Christ some time during the progress of the parliament.

With much regard, I remain,
Yours fraternally,
JOHN H. BARROWS,
Chairman Committee on Religious Congresses.

I will now present the parting words of some of the leading workers in the parliament, leaving to another time the presentation of more extended and important addresses of some of the chief workers, to be accompanied and followed in due time by such notes and reflections as may serve to throw light upon the subjects treated.

Here are the "last words" of Dr. Alfred W. Momerie of London, England, at the close of the parliament, the evening of September 28:—

Before we part I wish to say three things. First of all I want to tender my warmest congratulations to Dr. Barrows. I do not believe there is another man living who could have carried this congress through and made it such a gigantic success. It needed a head, a heart, an energy, a common sense, and a pluck such as I have never known to be united before in a single individual. . . .

As chairman of this first parliament of religions he has won immortal glory which nothing in the future can diminish, which I

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fancy nothing in the future can very much augment.

Secondly, I should like to offer my congratulations to the American people. This parliament of religions has been held in the new world. I confess I wish it had been held in the old world, in my own country, and that it had had its origin in my own church. It is the greatest event so far in the history of the world, and it has been held on American soil. I congratulate the people of America. Their example will be followed in time to come in other countries and by other peoples, but there is one honor which will always be America's—the honor of having led the way. And certainly I should like to offer my congratulations to you, the citizens of Chicago.

While our minds are full of the parliament, I cannot forget the fair. I have seen all the expositions of Europe during the last ten or twelve years and I am sure I do not exaggerate when I say that your exposition is greater than all the rest put together. But your parliament of religions is far greater than your exposition. There have been plenty of expositions before. Yours is the best, but it is a comparatively common thing. The parliament of religions is a new thing in the world. Most people, even those who regarded the idea with pleasure, thought that it was an impossibility. But it has been achieved. Here in this Hall of Columbus vast audiences have assembled day after day, the members of which came from all churches and from all sects and sometimes from no church at all. Here they sat side by side during long—I had almost said weary hours; the hours would have been weary but for their enthusiasm. Here they sat side by side during the long hours of the day listening to doctrines which they had been taught to regard with contempt, listening with respect, with sympathy, with an earnest desire to learn something which would improve their own doctrines.

And here on the platform have sat as brethren the representatives of churches and sects which, during bygone centuries *hated* and *cursed* one another, and scarcely a word has fallen from any of us which could possibly give offense. If occasionally the old Adam did show itself, if occasionally something was said which had been better left unsaid, no harm was done. It only served to kindle into a flame of general and universal enthusiasm your brotherly love. It seemed an impossibility, but here in Chicago the impossible has been realized. You have shown that you do not believe in impossibilities. It could not have been realized but for you. It could not have been realized without your sympathy and your enthusiasm.

Citizens of Chicago, I congratulate you. If you show yourselves in other things as great as you have shown yourselves in regard to this parliament of religions, most assuredly the time will come when Chicago will be the first city in America, the first city in the world.

And here are the words of Mr. P. C. Mazoomdar of the Brahmo Somaj:—

Brethren of Different Faiths:—This parliament of religions, this concourse of spirits is to break up before to-morrow's sun. What lessons have we learned from our incessant labors? Firstly the charge of materialism, laid against the age in general and against America in particular, is refuted forever. Could these myriads have spent their time, their energy, neglected their business, their pleasures, to be present with us if their spirit had not risen above their material needs or carnal desires? The spirit dominates still over matter and over mankind.

Secondly, the unity of purpose and feeling unmistakably shown in the harmonious proceedings of these seventeen days teaches that men with opposite views, denominations with contradictory principles and histories, can form one congregation, one household, one body, for however short a time, when animated by one spirit. Who is or what is that spirit? It is the spirit of God himself. This unity of man with man is the unity of man with God, and the unity of man with man in God is the kingdom of heaven. When I came here by the invitation of you, Mr. President, I came with the hope of seeing the object of my life-long faith and labors, viz., the harmony of religions effected. The last public utterance of my leader, Keshub Chunder Sen, made in 1883, in his lecture called "Asia's Message to Europe," was this:—

"Here will meet the world's representatives, the foremost spirits, the most living hearts, the leading thinkers and devotees of each church, and offer united homage to the kingdom of kings and the Lord of lords. This central union church is no utopian fancy, but a veritable reality, whose beginning we see already among the nations of the earth. Already the right wing of each church is pressing forward, and the advanced liberals are drawing near each other under the central banner of the new dispensation.

"Believe me, the time is coming when the more liberal of the Catholic and Protestant branches of Christ's church will advance and meet upon a common platform and form a broad Christian community, in which all shall be identified, in spite of all diversities and differences in non-essential matters of faith. So shall the Baptists and Methodists, Trinitarians, and Unitarians, the Ritualists and the Evangelical, all unite in a broad and universal church organization, loving, honoring, serving the common body while retaining the peculiarities of each sect. Only the broad of each sect shall for the present come forward, and others shall follow in time.

"The base remains where it is; the vast masses at the foot of each church will yet remain perhaps for centuries where they now are. But as you look to the lofty heights above you will see all the bolder spirits and broad souls of each church pressing forward, onward, heavenward. Come, then, my friends, ye broad-hearted of all the churches, advance and shake hands with each other and promote that spiritual fellowship, that kingdom of heaven which Christ predicted."

These words were said in 1883 and in 1893 every letter of the prophecy has been fulfilled. The kingdom of heaven is to my mind a vast concentric circle with various circumferences of doctrines, authorities, and organizations from outer to inner, from inner to inner still until heaven and earth become one. The outermost circle is belief in God and the love of man. In the tolerance, kindliness, goodwill, patience, and wisdom which have distinguished the work of this parliament that outermost circle of the kingdom of heaven has been described. We have influenced vast numbers of men and women of all opinions and the influence will spread and spread. So many human unities drawn within the magnetic circle of spiritual sympathy cannot but influence and widen the various denominations to which they belong. In the course of time those inner circles must widen also till the love of man and the love of God, are perfected in one church, one God, one salvation.

I conclude with acknowledging the singular cordiality and appreciation extended to us orientals. Where everyone has done so well we did not deserve special honor, but undeserved as the honor may be, it shows the greatness of your leaders and especially of your chairman, Dr. Barrows. Dr. Barrows, humanly speaking, has been the soul of this noble movement. The profoundest blessings of the present and future generations shall follow him.

And now farewell. For once in history all religions have made their peace, all nations have called each other brothers, and their representatives have for seventeen days stood up morning after morning to pray our Father, the universal Father of all, in heaven. His will has been done so far, and in the great coming future may that blessed will be done further and further, forever and ever.

The following address by a Hindu, H. Dharmapala of Ceylon, will be read with interest:—

Peace, blessings, and salutations:—Brethren; This congress of religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the east. The committee on religious congresses has realized the utopian idea of the poet and the visionary. By the wonderful genius of two men—Mr. Bonney and Dr. Barrows—a beacon light has been erected on the platform of the Chicago parliament of religions to guide the yearning soul after truth.

I, on behalf of the 475,000,000 of my co-religionists, followers of the gentle Lord, Buddha Gautama, tender my affectionate regards to you and to Dr. John Henry Barrows, a man of noble tolerance, of sweet disposition, whose equal I could hardly find. And you, my brothers and sisters born in this land of freedom, you have learned from your brothers of the far east their presentation of the respective religious systems they follow. You have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers. During his earthly career of forty-five years he labored in emancipating the human mind from religious prejudices, and teaching a doctrine which has made Asia mild. By the patient and laborious researches of the men of science you are given to enjoy the fruits of material civilization, but this civilization by itself finds no praise at the hands of the great naturalists of the day.

Learn to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity and a sunlight of truth will illuminate you. If theology and dogma stand in your way in the search of truth, put them aside. Be earnest and work out your own salvation with diligence; and the fruits of holiness will be yours.

Here are the words of Prince Momolu Masaquoi, of the Vey Territory, Africa:—

Permit me to express my hearty thanks to the chairman of this congress for the honor conferred upon me personally by the privilege of representing Africa in this world's parliament of religions. There is an important relationship which Africa sustains to this particular gathering. Nearly 1,900 years ago, at the great dawn of Christian morning, we saw benighted Africa opening her doors to the infant Savior Jesus Christ, afterwards the founder of one of the greatest religions man ever embraced, and the teacher of the highest and noblest sentiments ever taught, whose teaching has resulted in the presence of this magnificent audience.

As I sat in this audience listening to the distinguished delegates and representatives in this assembly of learning, of philosophy, of systems of religions represented by scholarship and devout hearts, I said to myself: "What shall the harvest be?"

The very atmosphere seems pregnant with an indefinable, inexpressible something—something too solemn for human utterance—something I dare not attempt to express. Previous to this gathering the greatest enmity existed among the world's religions. To-night—I dare not speak as one seeing visions or dreaming dreams—but this night it seems that the world's religions, instead of striking one against another, have come together in amicable deliberation and have created a lasting and congenial spirit among themselves. May the coming together of these wise men result in the full realization of the general parliament of God, the brotherhood of man, and the consecration of souls to the service of God.

Dr. Emil Hirsch (a Jew) added these words of farewell:—

The privilege of being with you on the morning when, in glory under God's blessing, this parliament was opened was denied me.

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At the very hour when here the first words of consecration were spoken, I and all other rabbis were attending worship in our own little temples and could thus only in spirit be with you, who were come together in this much grander temple. But we all felt when the trumpet in our ritual announced the birth of a new religious year, that here blazoned forth at that very moment the clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this parliament more fully than we, the heirs of a past spanning the millennia, and the motive of whose achievements and fortitude was and is the confident hope of the ultimate break of the millennium. Millions of my coreligionists hoped that this convocation of this modern great synagogue would sound the death knell of hatred and prejudice under which they have pined and are still suffering; and their hope has not been disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

So here was kindled the cheering fires telling the whole world that a new period of time had been consecrated. We Jews came hither to give and to receive. For what little we could bring we have been richly rewarded in the precious things we received in turn.

According to an old rabbinical practice friends among us never part without first discussing some problem of religious life. Our whole parliament has been devoted to such discussion, and we take hence, in parting, with us the richest treasures of religious instruction ever laid before man. Thus the old Talmudic promise will be verified in us that when even three come together to study God's law his Shekinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place we Jews will bid him go in peace, but when one who is still in the land of the living turns from us to go to his daily task we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love for and greater trust in one another. Peace will not yet come but is to come. It will come when the seed here planted shall sprout up to blossom and fruitage; when no longer we see through a blurred glass, but like Moses, of old, through a translucent mirror. May God, then, bless you, Brother Chairman, whose loyalty and zeal have led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

The Rev. Frank Bristol spoke for the Methodists and said:—

> Then let us pray that come it may,
> As come it will, for a' that,
> That m n to man, the warl' o'er,
> Shall brithers be for a' that.

Since this parliament opened all thoughtful, serious men must have been living in a larger world of faith and hope. Little things have been diminishing and great things have been growing greater. We have been profoundly convinced of the non-essential character of the non-essentials and of the essential character of the essentials. Perhaps some have been surprised to learn how true it is that God has not left himself without a witness in any nation, among any people. We have been convinced, as never before, that, in the language of Edmund Burke, "Man is a religious animal, and religion is the greatest thing man is thinking about;" for religion adds the evidence to assure us that man universally aspires to the divine; for religion is in itself a people's deepest, most pathetic sigh. "Oh, that I knew where I might find him." That sigh, that aspiration, in whatever articulation it may clothe itself, must henceforth be respected by all thoughtful men.

It has often been said that one-half of the world knows not how the other half lives; nay, nor how the other half thinks, believes and prays and worships. It is time we knew enough about each other not to misunderstand, not to misinterpret each other. Charles Kingsley finally said: "True religion will make a man a more thorough gentleman than all the courts of Europe." The thorough gentlemen of the world have spoken in this parliament of religions in support of religions that have made them thorough gentlemen. Tolerance, courtesy, and brotherly love are the inevitable and convincing results of the world's nearness to God, the common father. We are ready to say, even with Thomas Paine: "Every religion is good that teaches man to be good, and such a religion all good men will tolerate, for tolerance is not compromise; it is rather the measure of one's strength of faith and conviction."

Infinite good and only good will come from this parliament. To all who have come from afar we are profoundly and eternally indebted. Some of them represent civilization that was old when Romulus was founding Rome, whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks, and they have enlarged our ideas of our common humanity. They have brought to us fragrant flowers from the gardens of eastern faiths, rich gems from the old mines of great philosophies, and we are richer to-night from their contributions of thought and particularly from our contact with them in spirit.

Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us and by the influence they have exerted they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one faith, one lord, one father, one brotherhood. A distinguished writer has said it is always morn somewhere in the world. The time hastens when a greater thing will be said—'tis always morn everywhere in the world. The darkness has passed, the day is at hand, and with it will come the greater humanity, the universal brotherhood.

The blessings of our God and our Father be with you, brethren from the east; the blessings of our Savior, our elder brother, the teacher of the brotherhood of man, be with you and your peoples forever.

Rev. Augusta Chapin spoke as follows:—

The past seventeen days has seemed to many of us the fulfillment of a dream: nay, the fulfillment of a long cherished prophecy. The seers of olden time foretold a day when there should be concord, something like what we have seen among elements beforetime discordant.

We have heard of the fatherhood of God, the brotherhood of man, and the solidarity of the human race, until these great words and truths have penetrated our minds and sunken into our hearts as never before. They will henceforth have larger meaning. No one of us all but has been intellectually strengthened and spiritually uplifted. We have been sitting together upon the mountain of the Lord. We shall never descend to the lower places where our feet have sometimes trod in times past. I have tried, as I have listened to these masterly addresses, to imagine what effect this comparative study of religions would have upon the religious world and upon individual souls that come directly under the sweep of its influence. It is not too much to hope that a great impulse has been given to the cause of religious unity, and to pure and undefiled religion in all lands.

We who welcomed now speed the parting guests. We are glad you came, O wise men of the east. With your wise words, your large toleration and your gentle ways we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face to face, and we shall count you henceforth more than ever our friends and coworkers in the great things of religion.

And we are glad, now that you are going to your far away homes, to tell the story of all that has been said and done here in this great parliament, and that you will thus bring the orient into nearer relations with the occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the west, who have come and have given us their grains of gold after the washing. What I said in the beginning I will repeat now at the ending of this parliament. It has been the greatest gathering ever, in the name of religion, held on the face of this earth.

President Bonney next introduced Bishop Arnett, the distinguished colored divine, who addressed the audience in the following eloquent speech:—

It is an old saying, and true, that there is no road however long but by continued marches you will find its end. We have come to the end of our deliberations, and are about to close one of the most historic meetings that has ever occurred among the children of men. It was my pleasure and privilege, at the meeting of the parliament, to welcome the delegates from the different parts of the world to this historic city. We have met daily and have formed friendships, and I trust they will be as strong as steel, as pure as gold, and as lasting as eternity. I have never seen so large a body of men meet together and discuss questions so vital with as little friction as I have seen during this parliament. The watchword has been "toleration and fraternity," and shows what may or can be done when men assemble in the proper spirit.

As was said two thousand years ago, we have met together in one place and with one accord, each seeking for the truth, each presenting his view of the truth as he understands it. Each came with his own fund of information, and now we separate, having gained information from each other on the subject of God, mankind, and the future life. There is one thing that we have all agreed upon—that is that the source of the true, beautiful, and the good is spirit, love, and light of infinite power, wisdom, and goodness.

Thus the unity of the spirituality of God is one thing that we have all agreed upon. We have differed as to *how to approach him* and how to receive his favor and blessing. If the parliament has done nothing more it has furnished comparative theology with such material that in the future there will be no question about the nature and attributes of God. The great battle of the future will not be the fatherhood of God nor that we need a redeemer, mediator, or a model man between God and man.

There was some apprehension on the part of some Christians as to the wisdom of a parliament of all the religions, but the result of this meeting vindicates the wisdom of such a gathering. It appears that the conception was a divine one rather than human, and the execution of the plan has been marvelous in its detail and in the harmony of its working and reflects credit upon the chairman of the auxiliary, Mr. Bonney, and also on Rev. J. H. Barrows, for there is no one who has attended these meetings but really believes that Christianity has lost nothing in the discussion, but stands to-day in a light unknown in the past.

The ten commandments, the sermon on the mount and the golden rule have not been superseded by any that has been presented by the various teachers of religion and philosophy, but our mountains are just as high and our doctrines are just as pure as before our meeting and every man and woman has been confirmed in the faith once delivered to the saints.

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Another good of this convention: it has taught us a lesson that while we have the truth on our side *we have not had all the truth;* while we have had theory we have not had all the practice, and the strongest criticism we have received was not as to our doctrines or methods, but as to our practice not being in harmony with our own teachings and with our own doctrines.

I believe that it will do good not only to the dominant race, but to the race that I represent it is a godsend, and from this meeting we believe will go forth a sentiment that will right a great many of our wrongs and lighten up the dark places and assist in giving us that which we are now denied—the common privileges of humanity—for we find that in this congress the *majority* of the people represented are of the darker races, which will teach the American people that color is not the standard of excellency or of degradation. But I trust that much good will come to all, and not only the fatherhood of God be acknowledged but the brotherhood of man.

And now, to my brothers and friends of foreign lands, as I bade you welcome, I now bid you good-by, and I assure you that your coming and your staying has been a benediction to us. And I trust that you will feel that your long travel has been fully repaid by the hospitality of the American people and what you have witnessed of the progress of our Christian civilization. As you return to your homes be assured that loving hearts will follow you with their prayers, that you may enjoy the blessings that belong to mankind; and should we never meet again (which we never will any more), may each of us so live and so conduct ourselves that our last end may be one of peace and joy. I bid you, in the name of those I represent, a long and affectionate farewell.

Rt. Rev. Dr. J. J. Keane, rector of the Catholic University, at Washington, delivered the following address:—

Friends and Brethren:—When in the midst of the wise men who were intrusted with the organizing of the Columbus celebration, Mr. Bonney rose up and said that man meant more than things and proclaimed the motto: "Not things, but men," people said: "Why, that is only a commonplace. Any man could think that."

"Yes," said Columbus, "any man could do that," when he put the egg upon its end. Mr. Bonney proclaimed that motto. May it make him immortal.

When in the midst of the men who, under the inspiration of that motto, were organizing the congresses of the world, Dr. Barrows arose and proclaimed the grand idea that all the religions of the world should be brought here together, men said: "It is impossible." He has done it, and may it make his name immortal.

When the invitation to this parliament was sent to the old Catholic Church and she was asked if she would come here, people said: "Will she come?" And the old Catholic Church said: "Who has as good a right to come to a parliament of all the religions of the world as the old Catholic Universal Church?"

Then people said: "But if the old Catholic Church comes here, will she find anybody else here?" And the old church said: "Even if she has to stand alone on that platform, she will stand on it."

And the old church has come here, and she is rejoiced to meet her fellow men, her fellow believers, her fellow lovers of every shade of humanity and every shade of creed. She is rejoiced to meet here the representatives of the old religions of the world, and she says to them:—

"Men and Brethren:—Do you not remember that whether you are of the race of Abraham, or whether you are of older races than Abraham, whether you are children of Shem or of Ham or of a Japheth, we are all children of Father Noah, and we are all children of Father Adam, and we are all children of the great Father above?" She says to them all: "Children of God, come to the light." She says: "I have stood by the side of my master when on Mount Tabor Moses and Elias bowed down in homage to him. Friends and brethren, come to the light. Come to the transfiguration."

She says to all those whose hearts have been bowed down under the weight of the world's sin and evil: "I stood by the side of my Master when on Calvary he gave his life as an atonement, for love of humanity. Come to Calvary and let all the ills and sorrows of life be washed out in his redemption." She says to them all: "Fear not that I will ask you to surrender anything that you love." Not a tittle or an iota of truth will she ask you to surrender—nothing that is light to your mind, nothing that is joy to your heart, nothing that is uplifting to your mind—nothing of this will she ask you to surrender. She only asks you to come to the fullness.

It is no word of destruction that Christ speaks. It is no word of death that he utters. He says to you all: "I have come that ye may have life and that ye may have it more abundantly, and whatever measure of it you have already come to the fullness." Then the old church turns to her beloved children, the separated offspring of Christendom, and she says to them: "O, brethren, is it not good to come together at last? Look back to the good old times when we were all one. Look back to the times when the sweet Jesus ruled over a united Christendom."

O, brethren have we not tears in our hearts when we look back to the blessed union, and then contemplate the *sad divisions?* O, friends, man has been tampering with the work of God. We say to you all: "Let man's work bow down and surrender and let God's blessed work prevail again."

We leave here. We will go to our homes. We will go to the olden ways. Friends, will we not look back to this scene of union and weep because separation still continues? But will we not pray that there may have been planted here a seed that will grow to union wide and perfect? O, friends, let us pray for this. It is better for us to be one. If it were not better for us to be one than to be divided, our Lord and God would not have prayed to his Father that we might all be one as he and the Father are one. O, let us pray for unity, and taking up the glorious strains we have listened to to-night, let us, morning, noon, and night cry out: "Lead, kindly light; lead from all gloom; lead from all darkness; lead from all imperfect light of human opinion; lead to the fullness of the light."

O, glorious princes of the king above, lift up the gates. Take away all barriers and all separations and let the king of glory come to rule. He gave thanks to his Father that he was to now be glorified and that the world was to be his kingdom. O, let us pray that that at last may be fulfilled. Lift up your gates, ye princes. Let the king of glory come. Let him take possession. Before him may every human being bow. Woe to the man that would have an idea of his own, and ambition of his own, that he would put in the place of his royal supremacy! May he come. May he rule with his scepter of peace and of love. May we all bow together and may he reign forever and ever.

The foregoing clippings may serve to show the desires, hopes, temper, spirit, aspirations, and resolves of the large majority of the delegates to the parliament, and as such they are worthy of being read with carefulness and rejoicing, and of being preserved as valuable facts of history.

The statement is made in Paris that "French agriculture has lost as much money this year because of the drought as the Germans received by way of war indemnity after 1870."

Selected Articles.

IRON IN ANCIENT EGYPT.

PROF. DOCTOR HENRY BRUGSCH.

Long before Homer, who gave the heavenly vault the qualification of iron, the same concept was familiar to the oldest Egyptian, for on this score the text of the pyramids leaves no room for doubt. Yea, they even go further, and ascribe this metal to the most powerful and strongest god, the Egyptian Typhon-Seth, thus agreeing with Greek tradition, according to which, on the banks of the Nile, iron is known by the name of "Seth's bones." The idea of an iron sky presupposes an acquaintance with this hardest of all metals, and thus the question is brought nearer whether or not, contrary to the usual notion, iron was known before copper or bronze, or at least at the same time. The earliest Biblical reports concerning the occurrence and the working of iron (Gen. 4: 22, where Tubal Cain is mentioned as the inventor of the art of working in iron) presupposes for the remotest antiquity, the use of iron as general and widely diffused. When the metals are enumerated in order, as they occasionally are in the Egyptian monumental and papyrus inscriptions, this is the run of their succession: gold, silver, iron, bronze, copper, lead. In these lists, iron always precedes bronze and copper. As early as the text of the pyramids implements of iron in the shape of hooks are mentioned, which were used in the religious ceremony known as the opening of the mouth. In the sixteenth century B. C., iron pots are named, and Pharaoh himself is called the iron wall for the protection of Egypt. Even in medicine, iron was employed just as it is in our own day; at least this is to be inferred from the medical papyrus in Berlin, according to which, a mixture of iron rust and Nile water is recommended as a cooling application in fever.

The name and employment of this metal was evidently extremely familiar to the Egyptians from the earliest times, and there is no indication that, in Egypt, the age of iron necessarily followed upon that of bronze.

Perhaps the opinion might be ventured, that in all the instances cited there is reference only to meteoric iron, and this seems to be all the more probable since the designation for iron in the old Egyptian language was a composite word (bi-ni-pe) which signifies "wonderful thing," the wonderful gift of the heavens; but it must be borne in mind that in the times of the Greeks and Romans, too, the very same expression was the common one for iron, and that in the language of the Christian Egyptians or Copts, the same word is used to designate iron,

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regardless of its origin whether meteoric or telluric.

I have devoted especial attention to this example of the iron, in order to prove the important significance which these texts of the pyramids have for the universal history of civilization. Upon all hands are the texts which press home the conviction that, at the time they were written, old as they are, a vast epoch of civilization had already run its course.—*Literary Digest.*

Conference Minutes.

NORTHEASTERN KANSAS.

Convened at Fanning, Kansas, September 16 and 17; John T. Davis president *pro tem.*, C. E. Guinand secretary *pro tem.* Branch reports: Scranton 79, Atchison 44, Netawaka 56, Fanning 44, Centralia 23. Ministry reporting: Elders J. T. Davis, J. A. Davis, R. L. Ware, W. Gurwell, J. M. Terry, H. Parker, H. Green, W. Hopkins, and H. A. Stebbins; Priests G. Gurwell, J. Price; Deacon J. Baillie. Request was made to annex Ellwood of Kansas to Far West of Missouri. The motion was lost; missionary in charge to write decision of conference to Bro. J. M. Terry. Resolved that Brn. John T. Davis and James Baillie be auditing committee to examine Bishop's agent's book and report at next conference. Motion prevailed to sustain general authorities of the church, James B. Jarvis Bishop's agent, Henry Green president for next term, and James Baillie secretary for next term. After preaching on Sunday morning three were baptized. Adjourned to meet at Scranton, Kansas, December 23, at ten o'clock.

WESTERN MAINE.

Conference convened at West Surry, September 23 and 24, 1893; A. H. Smith chosen to preside, W. G. Pert assistant; E. H. Pert clerk. Ministers reporting: Elders U. W. Greene baptized 24, W. G. Pert, A. H. Smith baptized 1 since in the district, G. W. Eaton; Priests M. F. Gowell, W. W. Blanchard; Teachers P. Eaton, E. H. Pert, F. McLane, J. H. Eaton, A. Hutchinson; Deacon H. E. Saunders. Branches reporting: West Surry, Green's Landing, Bray's Mountain, and Little Deer Isle. Bishop's agent's report read and referred to an auditing committee and found correct. On hand last report $149.27; received $86.75; paid out $174.34; on hand $61.68. The case of Bro. Charles Gray was extended to next conference. Moved that Bro. John J. Towle, Jr., of the Dixfield branch, be ordained to the office of teacher. Bro. Milton F. Gowell was ordained to the office of an elder by Elder A. H. Smith. Moved that the time and place of next conference be left with district president, and he to give notice through the church papers. Preaching by U. W. Greene, A. H. Smith, and G. W. Eaton.

One of the most recent authorities makes a statement regarding cholera which cannot have too wide a circulation. It is, he says, "a filth disease of a specific character, carried by dirty people to dirty places, and there spread by the use of dirty water. With pure water, pure air, pure soil, and pure habits cholera need not be feared by any nation or any individual." The bearing of these remarks lies in the application of them.

The Carnegie firm at Pittsburgh made and sold in the twelve months past, nearly ten million dollars worth of iron and steel products.

French railroads are said to employ twenty-four thousand women.

Sunday School Associations.

FAR WEST.

School association held three sessions at Kingston, Missouri, September 22-24, 1893; T. W. Chatburn superintendent, L. Niedorp secretary. Schools reported: Zion's Star, of St. Joseph, D. J. Krahl superindent; Mission, of Kingston, Charles Craven superintendent; Pleasant Grove, of Stewartsville, C. P. Faul superintendent: Mt. Pleasant, of Delano, M. F. Beebe superintendent; Laurel Mission, of St. Joseph, G. W. Best superintendent; German, of Stewartsville, C. Hinderks superintendent; Rising Star, of Stewartsville, Peter Peterson superintendent. Edgerton Junction; Mission No 1, of St. Joseph; Florence Mission, of St. Joseph; Stewartsville, of Stewartsville, schools not reported. Remarks about skeleton blackboard exercises to insert in the *Quarterlies* were made by T. W. Chatburn, C. P. Faul, Sr. L. Mack, and Bro. J. M. Terry. Report of district treasurer was received: On hand $10.65. L. Niedorp, D. J. Krahl, and Sr. L. F. Mack were appointed to draft a set of resolutions of respect to our late sister, Belle Winning, as an earnest coworker in this district Sunday School Association. The general prospect of the schools in this district is very encouraging. This was a pleasant and profitable convention. Adjourned to meet with the Delano Sunday school, December 15, 1893.

INDEPENDENCE.

District met in convention at Independence, Missouri, September 8, 1893, two p. m.: Elder R. May, assistant superintendent, in the chair, Abbie A. Horton secretary. School reports: Mt. Zion: Sessions 27, average attendance 194, classes 19, officers 9, total collections $55.11, in treasury $35.21: H. R. Mills superintendent, F. Mills secretary. Armstrong: Sessions 26, enrollment 105, average attendance 69, classes 7, officers 8, *Hopes* taken 40, total collections $21.31, average collection 82 cents, in treasury $36.89; R. J. Parker superintendent, Dora M. Berg secretary. Kansas City: Sessions 25, enrollment 57, average attendance 37, classes 4, officers 8, total collections $13.33, average collection 53 cents, *Hopes* taken 20: Arthur Allen superintendent, J. D. Jackson secretary. Pleasant View (near Warrensburg): Sessions 23, enrollment 35, average attendance 32, classes 3, officers 4, total collections $5.59, average collection 25 cents, *Hopes* taken 14; Elijah Baggs superintendent, Minnie M. Shepherd secretary. Knobnoster: Sessions 24, total enrollment 35, average attendance 25, classes 4, officers 4, collections $6.15, average collection 25 cents, per capita tax collected 75 cents, in treasury $5.40, *Hopes* taken 15; A. E. Weidman superintendent, Virginia Hawkins secretary. Zion's Summit: Sessions 19, enrollment 32, average attendance 25, classes 3, officers 3, collections $8.33, average collection 43 cents, in treasury $1.52, *Hopes* taken 15; C. DePuy secretary *pro tem.* Holden: Sessions 24, enrollment 20, average attendance 9, classes 3, officers 3, collections $3.20, average collection 13 cents, *Hopes* taken 15; Mrs. J. Watson superintendent, John Johnson secretary. The following reports were read and adopted and ordered spread on the minutes: Treasurer's report: On hand March 10, 1893, $18.42; paid to Literary Exchange July 19, 1893, $3.00; postage, etc., 17 cents; total paid out, $3.17; balance on hand September 8, 1893, $15.25; received from Knobnoster Sunday school per capita tax, September 9, 1893, 75 cents; total balance on hand $16; Abbie A. Horton, treasurer. Report of committee on Literary Exchange for six months ending September 8, 1893: On hand March 10, 1893, $2.42: donations received, 95 cents; July 19, 1893, received from association, $3; total, $6.37. Paid out for sending church periodicals from March to August inclusive, $5.62; balance on hand September 8, 1893, 75 cents; signed by committee. After the election of Elder R. May as superintendent (Bro. Gomer R. Wells having been released) and Bro. M. Newland as associate superintendent, there was time given for an experience meeting, the delegates, officers, and teachers of the schools taking part. A very good feeling was manifested and all who participated expressed themselves as increasing in love for and interest in the Sunday school work. At the close of the afternoon session it was moved and sustained that when this convention adjourns it do so to meet at the same place and on the Friday previous to the last district conference before the next General Conference. In the evening a programme consisting of music, speeches, map exercise, etc., was carried out to the satisfaction of all present.

Miscellaneous Department.

REPORT OF HIGH COUNCIL IN PROVIDENCE CASE.

The High Council sat in April and the report was presented for publication, but has been delayed for lack of opportunity to prepare it.

The decision of this case as presented in the report leaves the defendant F. A. Potter free upon the verdict of the court as first rendered to the branch. And it is only consistent and proper action that he be accorded those rights of membership in the church to which he was entitled before charges were preferred.

The rule of law obtaining in the land requires that a man shall not be put in jeopardy twice for the same offense, and the Book of Rules provides that when a member is acquitted before an elders' court he cannot again be arraigned on the same charge.

Before the High Council of the Reorganized Church of Jesus Christ of Latter Day Saints.

PROVIDENCE BRANCH,
vs.
F. A. POTTER.
In Appeal.
F. A. POTTER, Appellant.

This case came before the High Council, at the April Session of the Annual Conference for 1893, on an appeal from the action of the Providence Branch, taken at a Business Meeting held July 3, 1891.

From the evidence submitted in the case before the High Council it appeared that charges had been preferred against the Defendant for Unchristian Conduct, involving three counts, one for adultery, and two for insubordination. That a court of elders was appointed to try the case, and that said court did sit and try said case in February, 1891. That said court reported to the Branch their verdict, at a mee'ing of the Branch held March 5, 1891; said verdict containing the statement that the Defendant plead guilty to the charge of insubordination, and made explanation and apology to the satisfaction of the court, which the court accepted; but finding the Defendant "Not Guilty," on the charge of adultery. That with said "verdict" the Court filed an opinion upon the law of evidence required, as understood by them, and under which they found. That the report of the Court was received and ordered recorded, and notice given by the branch that an appeal from it would be taken to the High Coucil. That said appeal was taken, and heard by the Presidency at Kirtland, Ohio, in April, 1891, and their findings returned to the Branch declining to grant the appeal to the Council for the reasons that the questions of law involved were not sufficient to justify the convening of the High Council, and giving their opinion that the verdict of the Court should stand. That the findings of the Presidency were presented to the Branch May 7, 1891; and that the Branch then recommitted

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the case to the same Elders' Court, from whose verdict appeal had been made to the High Council. That said Court took the case into consideration; and that on such consideration, no new evidence was presented and no fraud or irregularity in the proceedings of the Court charged, or shown. That the Defendant did not consent to such recommital and was not present at such reconsideration. That the Court returned to the Branch a verdict of "Guilty," reversing their former verdict, of "Not Guilty." That said changed verdict contains no explanation, or reasons given why such change was made. That upon inquiry properly made as to the right of procedure, the Defendant appealed from the action of the Branch in thus recommitting said case.

Notice was given of the Appeal having been taken; and the High Council requested to convene at the April session of 1893.

On Tuesday, April 11, upon proper notice given, the High Council convened in the Editorial rooms of the Herald Office, and proceeded to the consideration of the case.

The President of the Council made a statement of why the Council was called together. The lots were cast and Councilors R. M. Elvin and Charles Derry, stood for the Branch, and Asa S. Cochran and David Chambers for the Defendant.

The Plea for the Branch and the documentary evidence, were presented by counsel F. M. Sheehy. The Plea and evidence for the Defendant by counsel John Smith and Thomas Whiting. On the part of the Branch it was presented by counsel:—

1. That the appeal to the High Council by the Branch upon which the findings of the Presidency and their opinion that the first verdict of the Court should stand, was not made upon the merits of the case, but upon the understanding of the court of the law of the church concerning evidence, and upon the opinion of the Court filed with their verdict and returned to the Branch therewith; and that the opinion of the Presidency that the verdict should stand was extra judicial and not asked for by the Branch.

2. That the Branch now pleads to the jurisdiction of the High Council, the propriety of the action appealed from being a question of law and procedure; and therefore the High Council has not legal jurisdiction, that belonging to other tribunals.

3. That the Court which tried the case and returned the verdict of "Not Guilty," was not discharged by the Branch. That it was held as a committee; and that the recommittal of the case was not for the purposes of a retrial of the case; but for the obtaining of a verdict upon the rendering of the rule of evidence stated by the Presidency in its findings reported to the Branch, and the action of the April Conference of 1891 on the same matter. And that at the return of the last verdict the Court was formally discharged.

The Plea of the Defendant set forth the facts recited in evidence, accompanied by certified copies of abstracts from the minutes of the Providence Branch records of the actions of the Branch in the case as stated. On the part of the Defendant it was urged by Counsel that the action of the Providence Branch May 7, was a disregard of church authority. That the resubmission of the case to the persons composing former Elders' Court was irregular, said persons having no jurisdiction. That said recommittal was without the knowledge or consent of Defendant. That the Court did not notify the Defendant that the case was to be reconsidered. That the Defendant was deprived of his right to be heard in his own behalf. That the action of the Branch in resubmitting the case was without authority, and therefore void.

The Council decided that it had jurisdiction and proceeded to hear the evidence in the case. After hearing the evidence submitted, those councilors appointed by lot to speak upon the case presented the matters set forth in the evidence as they appeared to them; for the Branch and for the Defendant in turn. Questions arising upon the evidence were asked and answered by a rereading of those parts inquired of and the case rested.

The President then stated the case as presented in the evidence and the following decision was made:—

The findings of the Council are,—

1. That the Council has jurisdiction in the case as presented.

2. That there was an error in the finding of the Court.

3. That the Court erred in reporting their verdict to the Branch; if undecided in regard to the interpretation of the law, and desirous of receiving instructions concerning the rule governing in regard to evidence, they should have withheld their verdict and asked only for instructions.

4. That the powers of the court ceased at the presentation of their report to the Branch, and the acceptance and spreading of that report on the Branch records: and whether the court was formally discharged, or not, their functions as a court ceased.

5. That the Branch appealed from the verdict of the Court to the High Council, having received the report containing the verdict and ordered it spread on the records.

6. That the Presidency did not err in their rendition of the law of evidence, returned to the Providence Branch denying the appeal; nor did they presume to pass upon the merits of the case; but only to find upon the law.

7. That the Providence Branch erred in resubmitting the case to the Elders composing the former court which had already heard the matter and returned their verdict; such recommittal being improper, and irregular; there being no evidence before the council showing that any new evidence had been discovered, or presented; or any additional light thrown upon the facts in evidence; and the consent of the person accused to such recommittal not having been had.

Upon these considerations the Council are of the opinion that the verdict of the Court rendered by them upon such recommittal, in which their former verdict was reversed, was irregular and improper, an error in procedure and should not stand.

Signed by the Council: W. H. Blair, Charles Derry, David Dancer, J. C. Crabb, C. A. Beebe, J. H. Peters, Wm. Anderson, David Chambers, J. A. Robinson, Asa S. Cochran, Robt. M. Elvin, F. G. Pitt, W. W. Blair, Joseph Smith.

Done at Lamoni, April 12, 1893.

KENTUCKY AND TENNESSEE REUNION.

The first reunion meeting of the Tennessee and Kentucky district was held at Foundry Hill, Henry county, Tennessee, September 16–25, 1893. T. C. Kelley was elected chairman, W. H. Griffin assistant; J. H. Winn secretary, and P. B. Seaton chorister, after which short addresses were made by P. B. Seaton, W. H. Griffin, and T. C. Kelley. At three p. m., prayer service in charge of T. C. Kelley and P. B. Seaton; quite a spiritual feast was had. At 7:30 p. m., preaching by J. H. Scott assisted by W. H. Griffin. Text, John 10: 9.

Sunday, September 17.—At 9: 30 a. m., prayer service in charge of P. B. Seaton and J. H. Scott. Eleven a. m., peaching by T. C. Kelley from 2 John 9: "Whosoever transgresseth, and abideth not in the doctrine of Christ," etc.

Some having given their names for baptism, the three o'clock service was held on the banks of the Obion River. Preaching by T. C. Kelley; subject, baptism: text, Mark 16: 15, 16. At 7: 30 p. m., confirmation of those who were baptized in the afternoon by W. H. Griffin, P. B. Seaton, and J. H. Scott. Preaching by T. C. Kelley from 2 Peter 1: 3 and Revelation 22: 18, 19.

Monday, September 18.—At 10: 30 a. m., preaching by J. H. Adair, from 1 Peter 1: 25, assisted by J. H. Scott. Three p. m., prayer service in charge of W. H. Griffin and S. L. Cooper. At 7: 30 p. m., preaching by T. C. Kelley, from Luke 13: 24.

Tuesday, the 19th.—Eleven a. m., preaching by Priest Harvey Winchester. Text, Ephesians 2: 8, 9. Three p. m., prayer meeting in charge of P. B. Seaton and J. H. Scott. At 7: 30, preaching by T. C. Kelley; subject, resurrection and judgment. Text, Psalms 17: 15.

Wednesday, September 20.—Eleven a. m., preaching by W. H. Griffin, from Galatians 1: 9. Three p. m., prayer service in charge of W. H. Griffin and J. H. Scott. At 7: 30, preaching by T. C. Kelley; subject of evening before continued. Text, John 12: 26, and 14: 23.

Thursday, the 21st.—Eleven a. m., preaching by J. H. Scott. Text, John 17: 3. He was assisted by J. H. Adair. At two p. m., met on banks of the river, where, by request, Elder T. C. Kelley again preached on the subject of baptism, from the words, "He that believeth and is baptized shall be saved," after which two more were baptized. At 7:30 p. m. confirmation of those baptized, Elders Kelley and Griffin officiating. Preaching by T. C. Kelley. Subject, Authority. Text, Matthew 21: 25. "The baptism of John, whence was it?"

Friday, September 22. — Eleven a. m., preaching by P. B. Seaton. Subject, The Law of Tithing. Text, Malachi 3: 8, 11. The speaker showed how reasonable the demands of God were as compared with those of man. Three p. m., prayer and testimony meeting in charge of W. H. Griffin and C. L. Snow. At 7: 30 p. m., preaching by T. C. Kelley. Subject, entrance into the kingdom. Text, John 3: 5.

Saturday, September 23. — Eleven a. m., preaching by C. L. Snow, assisted by W. H. Griffin. Text, 1 John 3: 3. The remarks were to the Saints, and were timely. At three p. m., sacrament and prayer meeting in charge of P. B. Seaton and W. H. Griffin. A good time was had. At 7: 30 p. m., preaching by T. C. Kelley. Subject, Restoration of the gospel. Text, Isaiah 29: 14. An expression of sentiment on the part of the Saints as to holding another reunion next year was asked for by the chairman, and a vote being called, it was unanimously agreed to continue the reunion meetings annually. A committee of arrangements was appointed for the ensuing year.

Sunday, September 24.—Eleven a.m., preaching by J. H. Adair and Harvey Winchester. On account of rain the attendance at this meeting was very small. The address was to the Saints and the advice given was good. Three p.m., prayer meeting in charge of T. C. Kelley. Two were administered to at the close. At 7: 30 p.m., preaching by T. C. Kelley from Matthew 27: 22: "What shall I do then with Jesus which is called Christ?" The Saints then sang, "When shall we meet again," after which one more requested baptism.

The chairman now announced that the reunion was over. A vote of thanks was given to the Saints and friends of Foundry Hill for their kindness and courteous entertainment, also to the traveling elders for their labors in presenting the word. The attendance at the day services was not large, owing to the busy season, but at the evening meetings the house was filled to overflowing, the interest increasing to the last except the last day, at which attendance was largely prevented by the rain. With the exception of Sunday, the 24th, the weather was all that could be asked for—dry, cool, and pleasant. The general attendance and interest were good beyond the most sanguine expectations. The ordinance of administering to the sick was asked for twelve times, nearly if not quite every one receiving it being benefited in a very marked degree. In the social meetings a total of fifty-three prayers were offered and eighty-eight testimonies were borne. The Saints were much encouraged, all seeming well pleased with this first reunion. Five were baptized, Elder T. C. Kelley officiating. Monday morning, September 25, the final good-byes were said and most of the elders

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and Saints took their departure for their homes and fields of labor. It is the intention of the committee to make the next reunion more of a success, if possible, than this, and they ask the coöperation of all the Saints, so that it will be as nearly self-sustaining as possible.

J. H. WINN, Sec.

PASTORALS.

To the Saints in Idaho, greeting:—Having been appointed to labor as missionary in charge, and also chosen to preside over the Idaho district, I desire to labor understandingly and where I can do the most good, and take this mode of addressing you, as I believe most of you take the *Saints' Herald*, and I can reach you all with the least trouble in this way. There is a vast field of labor in this State and the laborers are very few, myself and Bro. A. J. Layland being the only General Conference appointees, and it will be utterly impossible to reach you all. But I would like to correspond with *all* the scattered Saints, so that I may become acquainted with the needs of the different localities, so that, even should I be unable to reach you, I may be able to report intelligently of the mission to the next April Conference. I need the hearty coöperation of all in my work, and trust that while you may be scattered, yet you have not lost your zeal for the work and will respond at once to this call as well as to the appeal of Bro. R. J. Anthony in a late *Herald*, for not only *prayers*, but *means* to carry on the work. My permanent address is 1509 Washington avenue, Ogden, Utah.

Yours in bonds,

HYRUM O. SMITH.

MOUNTAIN HOME, Idaho, Sept. 28, 1893.

INFORMATION WANTED.

Editors Herald:—The writer wishes to know if any of the Saints or friends have or know of a lithograph (picture) bearing the following inscription: "The two Martyrs, Joseph and Hyrum Smith, murdered at Carthage jail, June 27, 1844." Lithograph of Sarony and Major. 117 Fulton street, N. Y. Entered according to act of Congress in 1847 by W. H. Miles. . . . Southern district of N. Y.

These pictures were full size and about ten inches in height. They stood faces together. Anyone will confer a favor upon the writer by letting him know where said picture can be procured, or who has one in a good state of preservation.

My address is 33d and Baldwin avenue, Lincoln, Nebraska,

Very respectfully,

D. R. BALDWIN.

September 17, 1893.

SOUTHEASTERN ILLINOIS REUNION.

All those wanting tents for the Southeastern Illinois reunion, please notify me at your earliest convenience, that I may send in the order by the 15th, so that prompt delivery can be guaranteed us. Price of rental will be as follows: 10 x 12, $1.50; 12 x 14, $2; 12 x 16, $2.25; 14 x 16, $2.50, complete with poles, pins, etc., ready to put up; time not to exceed two weeks. Freight to be paid both ways by renter. Anyone wanting to purchase a tent on the ground can do so at a low price, and in such case there will be no rent to pay. Those who think of coming on the train, notify me at Xenia ahead, and I will arrange to have conveyances there to take them out to the grounds which are some six or eight miles from Xenia.

By one of the committee on arrangements,

J. D. STEAD.

ADDRESSES.

J. L. Diefendorf, Secretary Southern Nebraska district, No. 2016 Howard Avenue, Lincoln, Nebraska.

J. B. Roush, Box 232, Sandwich, Illinois.

E. L. Kelley, Lamoni, Decatur County, Iowa.

CONFERENCE NOTICES.

All Saints and friends coming to the Eastern Michigan district conference by train will remember that only one train each day goes to Grindstone City. It arrives there at two o'clock p. m. Arrangements have been made to meet the train with teams on Friday, October 13.

R. E. GRANT, Pres.

The Massachusetts district conference will convene at Providence, Rhode Island, Saturday, October 28, at 2:30 p. m. Place of meeting is 767 Westminster street (that was 275 High street). Elders A. H. Smith, F. M. Sheehy, Geo. W. Robley, and W. W. Blanchard are expected to be present, and possibly others of the traveling ministry. There are signs of promise for an extra good conference, and a full attendance is hoped for.

GEO. H. GATES, Sec.

Quarterly conference of the Galland's Grove district will convene at the Saints chapel; Galland's Grove, Iowa, November 17, 1893, at 10:30 a. m. and continue over Sunday. Saturday afternoon and evening will be devoted to Sunday school work under the care of the district superintendents, F. R. Schafer and R. Wight. Branch officers will please send in their reports in due time. It is hoped that all the elders in the district who can will attend, and missionaries and other officers of the church are invited to attend if it is convenient for them so to do. Come and enjoy yourselves with the people of God and partake of the hospitality of the "Grove" Saints and see how they can make everybody welcome. Those coming to this conference by rail and expecting to get off at either Dow City, Dunlap, or Earling, should notify Bro. John Young, Dow City, Iowa, in ample time so that arrangements can be made for their conveyance to the place of meeting.

C. E. BUTTERWORTH, Pres.

BELL, Iowa, October 2, 1893.

The Massachusetts district conference will convene October 28, in Unity Temple Hall, on Westminster street, near Dean street, Providence, Rhode Island, at two p. m. There is a probability of the attendance of either A. H. Smith or W. H. Kelley, ministers in charge. Those reporting to the conference will remember the resolution that reports be sent in writing.

F. M. SHEEHY, Pres.

MARRIED.

LENTZ—MOWERY.—Near Runnels, Polk county, Iowa, at the home of the bride's parents, September 27, 1893, Mr. Charles E. Lentz of Logan, Iowa, to Sr. Talitha Mowery, Elder J. S. Roth officiating.

DIED.

MORGAN.—At the residence of her parents in Greenbush, Michigan, on Thursday, the 21st inst., Anorrah Jane, only child of Bro. James and Sr. Ellen Morgan, aged 11 months and 12 days. Funeral conducted by Elder David Smith.

COURTS.—At her home at Reese Creek, Montana, after a long period of suffering, September 23, 1893, Sr. Elizabeth Courts, aged 68 years, 7 months, and 17 days. Services at the house, by G. Reese. Thus one more has gone to rest who was loved and respected by all who knew her.

JORDAN.—At her home near Nevada, Missouri, September 28, 1893, Violet Jordan. Deceased was born November 15, 1869, in Crawford county, Iowa. Although in poor health for years, and an almost constant sufferer for some two years, yet in the last ten days of her life she had been getting better and great hope of her final recovery was entertained; but without a moment's warning she was seized with heart failure and passed away. She was baptized July 28, 1887, lived a faithful and humble saint, and died with a bright hope in the first resurection. The members of the Nevada branch, of which she was a member, feel they have lost their brightest jewel. Her uppermost thought was the success of the church, and to enlighten others on this great latter-day work. Owing to the inclemency of the weather the funeral services were briefly conducted by the branch officers, but in the near future will be properly attended to.

LOOSEMORE.—At 283 South Eighth street, Kansas City, Kansas, September 14, 1893, Elizabeth Ann, beloved daughter of Bro. Henry and Sr. Maria Loosemore, aged 2 years, 6 months, and 25 days. Buried at Woodlawn cemetery, Sunday, the 17th. Funeral service conducted by Elder Edgar Harrington.

This lovely bud so young and fair,
Called home by early doom,
Just came to show how sweet a flower
In paradise would bloom.
E'er sin could harm, or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there.

BARKDOLL.—At Wilber, Nebraska, September 18, 1893, Clyde, son of Mr. John and Sr. Nettie Barkdoll, aged 3 years, 1 month, and 3 days. Funeral services at the house, conducted by Elder Frank J. Chatburn.

CRICK.—At Plano, Illinois, October 2, 1893, Bro. James Crick, Sr., who was born April 11, 1820, at Southhampton, England. He served some thirteen years in the British army. He heard the gospel in South Africa, in 1855, and came to America in the same year and located in Utah, where in 1857 he married Letitia Evans, formerly of South Wales. Seven children were the result of this union, five boys and two girls, who with their mother still survive, death claiming the father for its first victim. He moved to Plano and joined the Reorganized Church in 1871, and continued a faithful member till the day of his death. He was a man of great faith and unbounded confidence in God and in the ordinance for the healing of the sick, never employing a doctor after he became a member of the church. He was a strict observer of the word of wisdom. His constant prayer was, as he discovered his mind failing, "I want my Father to help me and keep me faithful and true all the day long." The following stanzas, which he composed several years ago, bespeak the sentiments of his heart:—

THE SAINT.

Great God, indulge my humble claim,—
Thou art my Father and my God;
And I am thine, by sacred ties,
Thy son, thy servant, bought with blood.

With early feet I love to appear,
Among the Saints to seek thy face,
Oft have I seen thy glory there,
And felt the power of sovereign grace.

I'll lift my hand, I'll raise my voice,
While I have breath to pray or praise;
This work has made my heart rejoice,
Throughout the remnant of my days.

His funeral took place at Plano, Illinois, October 5, 1893. Sermon by Elder F. G. Pitt.

STEIN.—At Hurstville, Iowa, September 22, 1893, Sr. Eliza Stein. Eliza Kendall was born December 14, 1822, at Whitton, Lincolnshire, England. She was married to Abram Hurst in 1840 by whom she had three sons. They came to America in 1852 and settled in Davenport, where, Mr. Hurst dying, she some years afterward married Mr. Chas. F. Stein, who survives her. Sr. Stein united with the Reorganized Church in 1869, and ever afterward lived a consistent Christian life, having a strong testimony of the work always ready. Funeral services by Elder Warren Turner, of Clinton, from Acts 3: 20, 21, to a large congregation of sympathizing friends, a Maquoketa choir furnishing appropriate music for the occasion.

GRANGER.—At Fall River, Massachusetts, September 30, 1893, Bro. Orrin Granger, aged 37 years. After a long illness, borne with patient fortitude, he has gone to rest with the pure and good, Funeral services October 3 in the Saints' church, with sermon by Elder John Smith. The song service was by a portion of the choir of St. Mark's Episcopal Church, with Sr. Ashton at the organ. The

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many floral gifts and full house, at the services, testified to the esteem in which he was held while living.

REESE.—At Elmwood, Nebraska, September 26, 1893, Wayne M., son of Bro. Walter A. and Sr. Hattie Reese, aged 1 month and 23 days. Funeral services at the house, conducted by Rev. Campbell, of the M. E. Church.

TENT FOR SALE.

Mr. M. Baker, of No. 73, North Ada street, Chicago, has a tent that he wants to sell. It is a wall tent, size thirty by forty-seven feet. It has been in use three months and cost one hundred and thirty dollars. He will take fifty dollars for it. It is a great bargain.

SIMEON TOWNSEND.

No. 830, West Lake Street, Chicago.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report.....	$1,043 88
Sr. N. A. Hawkins, Dayton, Nev....	1 00
W. R. Steele per James Kemp agent, Colorado.....	6 00
Sr. Clara A. Cochran, Lamoni.....	1 00

In the October *Arena* the editor has a timely discussion on "The Coming Religion," in which he examines the various causes which have operated during recent years in so wonderfully broadening the religious thought of civilization. In the same issue Rev. W. E. Manley, D. D., contributes a scholarly paper entitled "Aionian Punishment Not Eternal."

ITEMS OF INTEREST.

BANGKOK, Sept. 29.—M. Lemyre de Vileirs, the French special envoy, had a conference yesterday with Prince de Vawongso, Siamese Minister of Foreign affairs. M. de Vileirs adopted a somewhat more gentle tone in presenting the demands of France, and it appears that his requirements were somewhat abated. Judging from the results of the conference, the outlook for a peaceful settlement of the dispute between France and Siam is more hopeful.

BANGKOK, Oct. 4.—The French-Siam convention provides the French shall only evacuate Chantaboon when that government is perfectly satisfied with the carrying out of the treaty. The general opinion is there is no intention ever to evacuate, and the French are seeking pretexts to remain. The British gunboat Plover has been ordered here from Japan. The Swift remains here. The U. S. S. Concord is here and the Baltimore is coming.

LONDON, Sept. 22.—Four new cases of cholera and one death from the disease have been reported during the last forty-eight hours in the Village of Rawley, Staffordshire.

BILBOA, Sept. 29.—The cholera scare here continues. In the last twenty-four hours fifty-eight new cases and twenty deaths have been reported to the authorities. It is said here that fugitives from Bilboa are spreading the disease in other parts of the kingdom.

VALETTA, Malta, Sept. 30.—The British steamer Annie, Capt. Roce, from Poti, September 26, for Philadelphia, has arrived here with a case of cholera on board. The vessel has been quarantined.

HAMBURG, Sept. 30.—For the twenty-four hours ended at noon to-day two new cases of cholera and three deaths from the disease were reported.

WARSAW, Sept. 30.—Cholera of a violent type is rapidly spreading in the Government of Kolo.

HAMBURG, Oct. 2.—During the twenty-four hours ended at noon to-day three new cases of cholera and one death from the disease were reported to the authorities.

NEW YORK, Oct. 2.—In an interview this morning Dr. Nash, who arrived yesterday on the Steamer Augusta Victoria from Hamburg, states that the sanitary condition of the City of Hamburg is absolutely perfect. He considers the present cases in that city as sporadic and indicative of no complications.

MADRID, Oct. 2.—As soon as the fact became known that the local authorities at Cadiz had ordered a three days' quarantine of the Russian flagship that arrived there Saturday to await the rest of the fleet that is to visit Toulon the government issued instructions that the quarantine be at once raised. As none of the vessels are known to be from cholera infected ports the government holds that to quarantine them would be an excess of precaution. The government has also ordered the local authorities at Cadiz to prepare fêtes for the entertainment of the visitors.

PARIS, Oct. 2.—Deputy Milleraud, at a banquet yesterday evening, declared that the Socialists had accepted the Franco-Russian entente as a counterpoise to the Dreibund and as a mutual assurance to maintain peace. France, the Deputy continued, was neither under Russia's protection nor under an obligation to it. The Socialists, M. Milleraud added, believed, as good patriots, that by means of peace the inherent justice of things would yield all that was necessary, legitimate, and satisfactory.

VIENNA, Sept. 29.—The search for anarchists in this city continues. To-day four workmen who are suspected by the police to be members of an anarchist society were arrested. Immediately after the discovery a few days ago of the Anarchist conspiracy many men who are known to be members of the organization hastily left the city. It is evident that the discovery of their latest plot and the arrest of so many members of the organization have so frightened the anarchists that they will as a body make no further trouble for some little time.

VIENNA, Sept. 29.—The young Czechs of the Bohemian Diet intend to issue a manifesto to their followers protesting against the attempt of the government to Germanize Bohemia, denying the necessity of resorting to coercion, and repudiating the responsibility for the recent riots and anti-dynastic manifestations.

BRUSSELS, Sept. 29.—The strike among the coal miners in the Charleroi district is extending. Ten thousand men are now out.

LONDON, Oct. 3.—The Alexander and Coven collieries in the Coven district, Warwickshire, were the scenes to-day of attacks by striking miners upon the men who signified their intention of resuming work.

LONDON, Oct. 3.—Work was resumed in the collieries at Bolton, Lancashire, this morning. Six thousand of the coal miners in Yorkshire who went on strike July 25 last, also resumed work this morning.

PARIS, Sept. 30.—Striking coal miners started a riot to-day at Lens, Department of Pas-de Calais. The military were called out and were attacked by the miners. They fired into the mob and scattered it. About twenty-five were wounded.

The London Coal Exchange yesterday made a further advance of one shilling a ton in the price of coal. Coal for household purposes is now selling at upwards of forty shillings a ton.

KISSENGEN, Sept. 29.—Prince Bismarck continues to gain strength slowly. His family are arranging to start with him for home next Saturday noon.

ROME, Sept. 29.—The Pope has received with satisfaction the reports of the recent Catholic congress in Chicago. He has commended highly the discourses of Archbishop Ireland and Archbishop Satolli. The warmth of the welcome given to the papal delegates is especially gratifying to him. His Holiness is about to address the American Bishops in regard to the university in Washington.

ROME, Oct. 3.—The Alpine troops, which are trained to defend the passes and mountain roads from Mentone to Mont Blanc against the invasion of a French army, have finished their fall manœuvers, but they will not be demobilized. The reserves called out for the maneuvers will be kept with the regular formations of the standing army on the Franco-Italian frontier. Moreover, two Alpine regiments will be taken from their quarters on the Austrian frontier to reinforce the troops in the Cottian Alps. The rearmament of the infantry with the new small caliber repeaters will be completed before the end of the month.

CAPE TOWN, Oct. 4.—Advices from Fort Victoria, one of the stations of the British South Africa company in Mashonaland, show the Matabele regiments of King Lobengula are advancing toward the fort with the apparent intention of attacking the place. Dr. Jameson, the company's administrator in Mashonaland, has resolved to assume the offensive with a view to checking the advancing of the Matabeles. A strong force is about to march from Fort Victoria and Fort Charler, and it will endeavor to drive the Matables out of Mashonaland. The Matabeles are said to be eager for war with the Europeans, and unless King Lobengula is able to check the war feeling among his young warriors an engagement is more than likely to occur.

SAN FRANCISCO, California, Sept. 30.—The United States steamer Albatross arrived from the north to-day. Commander Tanner reports Behring Sea so thoroughly patrolled this year by American and English vessels that poachers are scarce. In addition to patrol duty the Albatross did some work of interest in fisheries on the southeastern portion of Behring Sea.

LONDON, Sept. 30.—Justice John M. Harlan of the United States Supreme Court and one of the arbitrators of the recent Behring Sea tribunal of arbitration said in a private conversation in St. James' Hall at a Sunday mission meeting he personally believed that on the occasion of a future difference between England and the United States the intervention of strangers would not be invoked, but an equal number of the Judges of the highest courts of both countries would be appointed to settle the difference.

LONDON, Oct. 2.—In consequence of deficient water in the Nile, says a *Times* dispatch from Alexandria, 10,000 acres of Upper Egypt are without irrigation. As the cotton crop is a month late the government has granted a delay in the payment of the land tax.

MANCHESTER, Oct. 4.—The chairman of the Works committee of the Manchester ship canal announced to the City Council to-day the canal would be ready to be opened to traffic January 1. When the canal is opened for its entire length—a part is now opened—Manchester will become a port of entry, and will, it is expected, become a strong rival of Liverpool for ocean freight traffic.

LONDON, Sept. 29.—A Rome correspondent says: "The report is confirmed that the Vatican has instructed Archbishop Satolli to influence Catholic members of Congress in Washington in favor of America's sending a diplomatic representative to the Vatican."

BARCELONA, Sept. 29.—The efforts of the police to unearth the hiding places of Anarchists resulted to-day in a timely discovery of material for the manufacture of bombs. Since the attempt of Anarchist Pallas to kill Gen. Martinez de Campos at the review here on Saturday last, they have been searching everywhere to discover contraband explosives. In a lodginghouse papers were found showing where a regularly established bomb factory was located. Quantities of dangerous material were found in various parts of the house. Moulds for the casting of bombs and a lathe were discovered in an upper room. Piles of the usual inflammatory literature peculiar to Anarchists were found, as was also several

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fonts of type and a small printing press. The police are still searching for the lawbreakers. Pallas, the assailant of Gen. de Campos, still maintains his defiant attitude. He continues to refuse to divulge the names of his associates in the plot, and the police have about given up hope of learning anything from him. He will be tried by court-martial on Monday.

BARCELONA, Sept. 30.—The court-martial in the case of anarchist Pallas, who threw two bombs at Capt.-Gen. Martinez de Campos one week ago, pronounced on him to-day the sentence of death. He will be considered subject to martial law and be shot with his back towards the firing party. Campos is trying to obtain a pardon in Madrid for Pallas, whom he regards as the irresponsible victim of evil associations.

CRYSTAL FALLS, Mich., Sept. 29.—The Michigamme River broke through the Mansfield mine, iron ore, last night, drowning twenty-eight of the employees at work directly under the stream. Twenty others, who were in the lower levels escaped. The disaster was caused by "robbing" the mine; that is, by working in a reckless manner and tearing down pillars of ore in the upper levels that should have been left to support the roof.

DENVER, Colo., Sept 30.—A general storm set in to-day over the State. At Aspen, Leadville, Gunnison, and other mountain towns snow fell nearly all day. At Denver and the valley towns rain is falling, the first in a month. Traffic on the railroads will not be delayed by the storm.

BRUNSWICK, Ga., Sept. 30.—Fifteen cases of yellow fever were reported to-day and four discharged. The situation here is regarded as one of growing distress.

BRUNSWICK, Ga., Oct. 2.—Twelve new cases of yellow fever were reported to-day.

On St. Simon's Island two cases were reported. There are now four cases on Jekyl Island, two of which have been reported to date. All are whites. The cases under treatment are 74; discharged, 38; died, 10; total 122.

LONDON, Sept. 30.—There can be no doubt that Gladstone's speech at Edinburgh is universally accepted as declaring his policy for the coming session at least. It was something of a disappointment to all three parties in England. His own adherents, if one may judge by the comments of their newspaper organs, would have preferred a more drastic programme particularly looking to the limitation of the privileges of the House of Lords. The *Chronicle*, indeed, declares that "the time has gone by for any temporizing cant about mending that House. We must end it, and that speedily, if the business of the country is to be carried on in any rational fashion.

BERLIN, Oct. 2.—A dispatch from Zanzibar says: "Maj. von Wissman with his expedition, arrived at Tanganyika, July 7, after numerous hard fights with the Arabs. He was victorious in every fight, and liberated hundreds of slaves."

A terrific storm raged along the northern coast of the Gulf of Mexico, from Louisiana to Florida, on Sunday, October 1. Three heavily populated islands, Lost Island, Grand Isle, and Cheniere Camanad, were almost completely depopulated. Waves ten feet high began sweeping over the islands and continued until the average depth of water was nine feet, and running in a raging torrent. Houses were swept away with almost all their inhabitants. The number of lives lost is estimated at 1,200 to 1,500. The property loss is over $1,000,000. Loss also resulted on the mainland and to shipping. Relief measures have been put in operation.

The Spanish garrison at Melilla, northern coast of Morocco, is besieged by Moors, who are waging a fanatical warfare. The destruction of a mosque by the Spanish artillery has increased their number and renewed their determination to exterminate the Spaniards. Spain has sent reinforcements.

The Kentucky law requiring separate coaches for white and colored passengers went into effect yesterday. The colored people have organized and will file suit to test the constitutionality of the statute.

PURCELL, I. T., Oct. 2.—The Inter-Territorial convention held here to-day was attended by several hundred delegates from Oklahoma and the Indian Territory. Three political parties and three races were united on a demand for the union of the two Territories and their admission as one State. The resolutions adopted call upon Congress to pass an enabling act providing for the calling of a constitutional convention to organize the two Territories as one State, which will have a population of 300,000 persons. Congress was also called upon to open the Wichita, Kiowa, and Comanche reservations to settlement at once; to abolish the holding of lands in common by Indian tribes and throw open every portion of the new State to all people alike. A memorial showing why the Indian Territory should become a part of the new State was also adopted and sent to the President and Congress.

AUBURN, Me., Sept. 30.—The excitement in the Auburn shoe troubles culminated tonight in a riot, in which one man was shot through the shoulder and another stabbed in the neck.

PITTSBURG, Pa., Sept., 30. — The recent purchase of 3,000 acres of land at Ashtabula, Ohio, the iron ore receiving port, was made by the Rockefellers and a steel plant is to be erected, ground having been broken for a portion of the works. It is said the Rockefellers propose to make a fight for supremacy against Carnegie and the Illinois Steel Company. They contemplate a product of 2,000 tons of steel a day.

LANSING, Mich., Sept. 30. — The State Board of Health to-day added consumption to the list of dangerous communicable diseases required by law to be reported by physicians and health officers. The quarantine regulations were amended so as to make an immigrant criminally liable for coming into the State until authorized to do so by a State inspector. It was also resolved to continue to enforce the State quarantine regulations.

The State militia has been called out to protect railroad property against strikers at Decatur, Alabama.

Affairs in the disturbed portions of Central and South America continue warlike, with fresh complications constantly occurring. The rebel fleet is again bombarding Rio Janeiro, Brazil.

SAN FRANCISCO, Cal., Oct. 4.—Advices from the Orient say that at a meeting in Shanghai to protest against the brutal murder by a Chinese mob of two Swedish missionaries, Messrs. Wickham and Johnson, Col. Denby, American Minister at Pekin, was requested, as Dean of the Diplomatic Corps, to send a strong protest to the Yamen demanding on the part of the corps the punishment of the ringleaders and all officials whose criminal negligence contributed to the perpetration of these murders.

Detailed statements of the late storm on the Louisiana, Mississippi, and Alabama coasts vividly portray the awful nature of the calamity. The death list grows, and will probably number from 1,500 to 1,800. Hundreds of ships and their crews were lost, miles of Chandeleur Island were washed away, and it will not hereafter be habitable. Wharves, bathing houses, and canning factories and plants were completety wrecked at many points. A number of large schooners have been found bottom side up with no traces of their crews. Regular relief work is being organized.

The Red Cross Society, in charge of the Sea Islands sufferers—along the coast of South Carolina—state that the situation there is very serious. Of 30,000 inhabitants one fourth are homeless, their houses, cattle, tools, boats, etc., having been swept into the sea, and with eight months of this destitution to face, the situation is serious. "It is a harder field than Johstown; more people to care for; more destitute and helpless, spread over hundreds of square miles of territory, cut up by streams from ocean size to rivulets, subject to tide and full of malaria and fever. At Johnstown there was $6,000,000 to back up the work;" for this work there is less than $30,000. Headquarters of the society are at Beaufort, South Carolina, where aid can be sent.

MADRID, Oct. 5.—There were forty-two new cases of cholera and ten deaths in Bilbao, the Biscayan port, and the near by cities yesterday.

ROME, Oct. 5.—Three new cases of cholera and five deaths were reported in Leghorn yesterday. In Palermo fourteen deaths were reported, but no new cases. Since September 20 there have been sixty-eight cases of cholera and thirty-eight deaths in a lunatic asylum at Nocera.

Four hundred cases of cholera and 220 deaths were registered in Palermo during the week ending last Tuesday. The director of sanitation reports the cause of the outbreak in Palermo is the bad condition and scanty supply of the water.

HAMBURG, Oct. 5.—No fresh case of cholera has developed here in the last twenty-four hours. A man who fell ill of the disease Monday died last night.

LONDON, Oct. 5.—The death of five persons in one family within a week in Bradford, Yorkshire, has revived a suspicion that cholera has appeared in that town. In all the cases death was ascribed to cholerine, but many believe they were really cases of Asiatic cholera. An investigation is being made.

The coal miners who struck in the Borinage district of Belgium have resumed work. The whole strike in the Province of Hainaut is a failure.

BERLIN, Oct. 5.—Dr. Schweninger, Prince Bismarck's physician, is in this city arranging for a special through train to convey Prince Bismarck from Kissingen to Fredrichsruhe. The *Lande-Zeitung* says Prince Bismarck is slowly but steadily sinking and that it is improbable that he will ever leave Kissingen alive.

The Berlin *Tageblatt* demands that official bulletins be published regarding Prince Bismarck's illness. It calls to task those responsible for playing with the nation's interest in Bismarck's condition.

LONDON, Oct. 5.—The shortage of coal, owing to the colliers' strike and the difficulty of transportation, is becoming worse and worse in nearly every coal center in the kingdom. In Dublin the stocks will be exhausted in a month if importations cease. On the London Coal Exchange only trifling supplies are offered and the demand is strong. A remarkable sign of the times is the fact that Simpson, Spence & Company, of London have chartered a steamer to bring a cargo from Philadelphia, paying twelve shillings sixpence per ton for freightage. This is declared to be an unprecedented occurrence. In many pits in Derbyshire work has been resumed on the terms agreed to last Friday: that the old rate of wages should be paid, and that each man should contribute a shilling a day to the strike fund. The Derby county council has voted £10,000 with which to pay the extra police and troops necessitated by the strike.

TUSKAHOMA, I. T., Oct. 5.—Gov. Jones' message was delivered to the Choctaw Council this afternoon. He congratulated the members on the condition of the country, declaring peace, plenty, and prosperity prevailed among the people. He deplored the greed of the white man for Indian lands and urged his people to stand firmly by what they had. He recommended the appointment of one or more delegates to Washington to watch Congress and protect the interest of the Choctaws. He declared the finances of the nation were in good shape.

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ITEMS OF INTEREST.—Continued.

HELENA, Mont., Oct. 5.—The posse in pursuit of the Northern Pacific train robbers caught up to them at Java at ten o'clock last night. They refused to surrender and the posse opened fire killing one, wounding two, and the fourth man surrendered. Jones, the leader of the gang, took to the hills and was captured later.

SAN FRANCISCO, Cal., Oct. 3.—Capt. Porter of the steam whaler Newport reached 84 degrees north latitude, the most northerly point ever reached by man. The Newport wintered at Herschel islands, and this summer, aided by an open sea particularly free from ice, worked her way north, while in pursuit of whales, to 84 degrees, within six degrees of the north pole. The ship was then stopped, but it is the opinion that had the Newport been supplied with dogs and sledges the north pole could easily have been reached by traveling over the ice. The Greeley expedition, which in 1882, reached 83 degrees 20 minutes, has up to this year held the record for penetrating nearest to the north pole.

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Vol. 40. Lamoni, Iowa, October 21, 1893 No. 42.

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ELEMENTS OF A LIFE.

THE first formal meeting of the University of Chicago for the school year was the occasion of an address by Prof. Henry Drummond of Glasgow, in Walker Museum. The hall was crowded and large numbers were turned away. After announcements Dr. Harper said: "It is with extreme pleasure I introduce to you one whom we all know, one whom we all love, Prof. Drummond." He spoke substantially as follows:—

We have many of us seen at the Fair a glass model of a famous mine. It attracted my notice on my visit some months ago. The owner drove a tunnel a mile long through the strata he thought contained gold, spent one hundred thousand dollars on it and a year and a half, but failed to find it. Another company drove a tunnel a yard from that and struck ore. So the values of life may be very close to us, only a yard away.

The elements of life are few and simple. We all know of Millet's great picture, the "Angelus," nothing picturesque about it, only a stretch of common earth and an ordinary peasant scene, yet it is a great religious picture, the greatest painted during this century. It is great and appeals to us because it brings out these three simple elements of genuine life. The first is work. How are we to become religious when three fourths of our time is spent in drudgery? The answer which many of you have learned is, work is religious in the highest sense. The workshop is a place to make engines not alone but men. The university is not merely for learning, but for building character by work. How do we develop character? The same as we learn to play ball or the violin, by practice. The man who scamps his work turns out a scamp. Not merely is study the road to a career, but it is life. Thirty years of Christ's life were spent in common work, not dreaming with the Bible and good books in his hand, but making things, tables, plows, and yokes. Be thankful for hard work. It is that which teaches you life.

You have noticed the spire in the picture. The second element is prayer We must cultive what our forefathers called "the presence of God." The picture of God which was shown to man as a boy was a dark cloud with a little cleft though which a piercing eye looked sternly. I had the idea of God as a great detective. Science is teaching us slowly the loving nature of God. We conceive God to be "up there." There is no "up." What is up to-day is down to-night and God is the father of our spirits, a spirit dwelling within us for our life and guidance. You remember the little girl in Boston, blind and deaf and dumb until 11 years of age, her mind a blank. But gradually those famous teachers gained access to the dark mind, first through one sense and then another. For a year they taught her, but never anything about God. Finally they took her to Phillips Brooks and asked him to teach her the elements of religion. He sat down beside her and told her how God made the world and us; how his name was love. He was willing to be to us a father if we would but take the place of children. He told her about Jesus who loved children and gave his life to bring us back to God. When he had finished, after talking a long time, she said: "Yes. I knew that before, but I didn't know his name." So God speaks to us with a quiet voice within. Do we recognize his voice! Are we sensitive to it?

God is always at work. He must always be doing something. For millions of years he was making the earth and then he made the flowers and clothed it in beauty and then made man, his body and mind. Do you think he has ceased this business? He is working yet at the top of the building where he thinks he left us. God lives. And he loves and works in us if we do not thwart his work. It's an old-fashioned lesson to believe in God, pray to to God, and serve God, but amidst the new light shed upon us we can but safely cherish the fundamental truths of God's presence and guidance.

The third element in that picture, the thing we would miss most out of our lives, is love. The two figures are there, a man and a woman. It matters not whether brother and sister or husband and wife. It always takes two to complete one life. No man can live alone a complete life. Let me tell you what Johnson used to tell his friends, "Let us keep our friendships in repair," not merely to keep them, but to keep them strong and fresh. That is what freshens our lives, and requires patience and constant consideration. But whether it be between college mates or husband and wife or men in any relations, that mutual confidence and surrender of self to one another is a vital element in a true life. God is love, and where love is God is. We should cultivate comradery, esprit de corps, college friendship. A mathematician will tell you it requires three points to establish an equilibrium. If there are four the fourth is superfluous. Three make stability. So it requires three points of contact to give the soul a stability in life, work, prayer, and love.

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A PROBLEM.

Tommy.—"Maw, doesn't anybody but good people go to heaven?"

Mrs. Figg.—"That is all, my son."

Tommy.—"But, maw, how does the good people enjoy theirselves if they ain't any bad people there for them to try and manage.—*Indianapolis Journal.*

COULDN'T SAY DEFINITELY.

"Do you take this man for better or for worse?" asked the minister.

"I can't tell until I have had him a little while," returned the bride.—*Harper's Bazar.*

A FAIR PROPOSITION.

"I wish," sighed Jarley to his wife, "that I could get a receipt for happiness."

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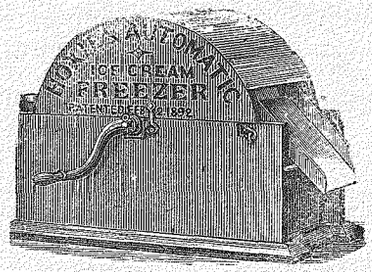

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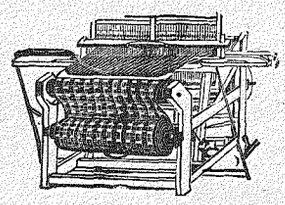

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, October 21, 1893. No. 42.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 21, 1893.

CONTENTS:

EDITORIAL:
Observe the Rules....661
Intolerance....661
An Apology....662
Tangled Presbyterianism....662
MOTHERS' HOME COLUMN:
Our Mothers....663
A Talk with Parents....763
LETTER DEPARTMENT:....665
ORIGINAL ARTICLES:
If a Man Die shall he Live Again....667
The Parliament of the World's Religions....670
SELECTED ARTICLES:
Jewish Life in Europe and Palestine..671
SUNDAY SCHOOL ASSOCIATIONS:
Two Days' Meeting at Allendale....673
MISCELLANEOUS:
Southwestern Wisconsin Reunion....673
Resolution of Respect....674
Logan Reunion....674
Conference Notices....675
Items of Interest....675

OBSERVE THE RULES.

THE man who is not willing to submit himself to the rules and regulations of the church, or association to which he belongs, is for that reason unfit to represent that body. For instance, there are quite a number of offshoots and remnants, large, small, or of individuals alone, of Mormonism, the church organized in 1830. All of these, whether existing as bodies, or as individuals, are of the opinion that they alone best represent the work begun by the Palmyra seer and his immediate coworkers. Yet many of these are not subject, nor indeed will be to the rules of order and association, the church articles and covenants to do them.

There are persons who would like to have the privilege and prestige of belonging to the church, and to represent it as elders and ministers, who yet do not wish nor intend to be subject to the rule which requires that the ministry should in their ministrations clearly present the cardinal features of the faith as held by the church as a whole; and subject themselves to the same rules and obligations as their brethren subscribe to. These want the privilege to represent themselves and their views as the church.

We have from the first had quite an amount of experience with men of this class; some of whom would undoubtedly have made good workers in their way, if we could only have made a way for them to have come in, and being identified with the Reorganized Church, be left at liberty to present and insist on their own views as the views of the church.

We do not question the honesty of these men, so far as their convictions go; but we have not yet seen how it could be done compatible with church faith and unity.

If the church means anything it means a uniting of men of differing temperaments and proclivities of belief in one body having their bond of unity in two things at least; the favor and authority of God, and the vitality and force derivable from numbers joined in a common cause with a common purpose.

The church organized in 1830 had both these elements of strength in it. And as it was represented in both tradition and precept, the command to preach the gospel and the right and authority to do it, were conferred for the last time. This would mean that the rules upon which the elders, gospel ministers, were to advance in their effort to evangelize the world and win converts to Christ that a people might be prepared to meet that Redeemer at his coming, had been so far set up that a general agreement could be had in regard to them. While the church worked along these lines it was successful, when it failed, or diverged, success did not follow.

Now while personally we may have the kindliest regard towards any and all "old Latter Day Saints," and can tolerate any and every extreme view personally, we are no' at liberty to, nor justifiable in compromising the church, nor its stability and chances of success, by accepting and fostering any man who will not, cannot yield credence and submission so far as to labor along those lines as did the early church, no matter as to what branch of the division he may come from, nor how much tribulation he may have encountered in coming. If he cannot identify himself with the cardinal features of the faith, and labor with those who do, we certainly are not at liberty to call him a representative of the church.

We have written thus, because there are several who are of the opinion that we are in grave error, and who would gladly and graciously become our spiritual guides to lead us into right ways.

We might yield to this guidance if we saw any coherence, or relation of view and conduct on their part between them and the original design and subsequent labor during the lifetime of the first president of the church, Joseph the Seer; but as we cannot thus see such coherence in all of these would-be teachers, and as individual teachers they differ so widely that there is not an agreement even in general design, we cannot yield. Besides this, on some of the most vital and essential features of the gospel economy as it was certified to and through the Seer, we were individually directed by revelation as he was at the beginning, we see no consistency in our yielding to others at the stultification of our own conscience and the expense of our own convictions.

Our own merely human opinions we shall hold, modify, change, or abandon as time and evidence may prove them bad, indifferent, or good and correct; but that of which we were assured by command and revelation we hold not subject to reversal; except by the one lawgiver whose right to direct, command, control, we acknowledge and revere.

If some of these teachers have not yet satisfied themselves that we intend to stand by our affirmations, the result of conviction through revelation from God, the days are still before them and they can "try, try again."

We may be in error, being human, and are quite willing to be set right by any who feel it to be their duty; but we must have the liberty of our right to "prove all things," so presented; and shall take the consequences of accepting or rejecting.

INTOLERANCE.

WE are a little sorry and a little disgusted to learn that some of the elders are unfortunate enough in their zeal to avoid compromising with what they deem to be error, to deal in harsh terms of denunciation toward others.

An officer of the church in private conversation with a man from Salt Lake City, a member of the church there, used the expression, "Your institution is all of the Devil."

The effect of this was to close the man's ears to further argument, or explanation, and defeated the very object which our brother was trying to accomplish.

We had a personal conversation with this same man from Utah, and gave and received information, without in the least compromising the position held by the Reorganization, and also, without in any way mar-

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ring the feeling of courtesy and good will in which men should meet.

We were pleased that our people at Independence courteously treated the visitors from Utah, including the choir, which went to Chicago to sing at the contest at the World's Fair; but we regretted to hear that on the Sunday after the visitors were at Independence, an elder in the pulpit dealt harshly with the Utah people in referring to their faith as contradistinguished from ours. This we hear from both our own people and an elder from Utah who was present and heard. It was an easy way to injure the good impression made upon any of the four hundred, to attack them in harsh terms after their departure, with one of their number present, without mitigating the severity of the attack by permitting a reply then and there, or at least offering an opportunity for such a reply.

It is certain that no class of people now in the religious controversial field can better afford to be courteous and kind to opponents, in public and in private than the Reorganized Church. Occupying as we do the position of apologists for and defenders of Christianity to the world, (the inquiring and unbelieving,) and contending sharply against the large majority of so-called Christians, "Mormons" to the mass, and held to be "apostate Mormons" by the Mormons themselves, thus being where the fires of criticism and opposition centre, no matter how strong we may feel ourselves to be, we are under the most serious obligation to exhibit the Christianity we profess to teach, in our manner and tone of our speech and our conduct.

We are misunderstood by our Utah contemporary religionists at best; and we by no means dissipate that misunderstanding by so stating our differences that we offend and anger those we seek to enlighten; we only accentuate the misconception and emphasize the charge made by some of them that we of the Reorganization "hate the people of Utah."

What is true in regard to Utah religionists is equally true of others; so let us cultivate a courteous deportment and civil speech that we may more effectually teach the way of life.

"He that would have friends, must show himself that he is friendly." "A soft answer turneth away wrath, but grievous words stir up danger."

BRO. R. J. ANTHONY had a rough time of it at Huntington, Utah. An elder by the name of Chase (John B.) had the bad taste to reply to Bro. Anthony's efforts by misrepresenting and misreading what we had said at Amboy in 1860. Bro. Anthony corrected this, but met much fire of criticism from those uninformed in regard to both their own history and that of the Reorganized Church.

This John B. Chase is the man who was selected by Bishop Grover to review us in 1885 when at Nephi, Utah. And then as now he clearly dealt in misrepresentation and bad argument based on it. Bro. Anthony would return to Molen, where he thinks there is better chance to be heard.

AN APOLOGY.

I WAS absent from home and the office from July 17 to September 20, during which absence a large number of letters and communications for the HERALD and on church business was received at the office, and awaited my return. These letters and communications were of more or less importance to the writers, and since my coming home I have tried to attend to all these writers, but may have failed to give satisfaction to some; which, if it be so, I regret; and hope that no injury has accrued to any by neglect; which was more or less unavoidable.

TANGLED PRESBYTERIANISM.

MONMOUTH, Ill., Oct. 10.—The Monmouth Presbyterian presbytery now in session here is battling with one of the most important cases in its history. J. F. Stewart, one of the members, is charged with violating the faith and standard doctrine of the church in preaching in favor of the present divine or miraculous healing. The prosecution introduced the Rev. Marshall of Rock Island, who says he admitted Stewart to hold meetings at his church and that no material injury resulted therefrom. Other witnesses for the prosecution are now being heard. Witnesses will testify that Stewart was instrumental in healing, both spiritually and physically. Mr. Stewart has also a large number of testimonials from Lincoln, Pawnee City, Beatrice, and other Nebraska points showing that the days of miracles were not passed, but all that was required was more genuine faith. The accused has been preaching in the United Presbyterian Church about fifteen years. About two years ago he commenced his evangelistic work and has been going from place to place holding revivals and meetings with great success. The presbytery claims that his actions cause distraction and distrust in general with congregations and pastors.

The above will interest the elders, as another evidence that those who are turning the world "upside down" by teaching the present manifestations of miracles are also in the Presbyterian Church, that once supposedly staid and strictly orthodox body. We do not know anything about the miracles or healings attributed to Mr. Stewart, but present the statement as showing that orthodoxy, so-called, is having trouble enough in its own ranks to leave itself without excuse for attacking the so-called heresies attributed to the faith of the Saints who have steadfastly contended for "the faith once delivered" to God's people—primitive Christianity restored. It will also interest the elders to note the words, "charged with violating the faith and standard doctrine of the church in preaching in favor of the present divine or miraculous healing," in connection with the late virtual rejection of its creed by the majority of the presbyteries of the Presbyterian Church. We shall await with interest the appearance of Presbyterianism when the patching up process by which its errors are to be corrected and its faith made consistent shall have been completed. It is not surprising to learn that the Monmouth presbytery is "battling." The question it is discussing will undoubtedly lead it into deep water. The creed of Calvin will scarcely be improved in their eyes if the Scriptures are made the basis of the present examination.

BRO. I. N. ROBERTS has been well received by the people of Dunseith, North Dakota, where he has been preaching for several weeks. The Dunseith *Herald* of September 14 publishes the Epitome with this introduction:—

Elder I. N. Roberts, of Lamoni, Iowa, who is traveling and preaching the belief of the Latter Day Saints, spoke to a good congregation in Armory hall last Sabbath afternoon. He is an able and forcible speaker and with well-chosen language delivered his sermon.

The *Times*, also published at Dunseith, has this note in its issue of September 15:—

Rev. I. N. Roberts, a Latter Day Saint, is laboring here with us for a few days. He spoke to a good audience last Sabbath and will hold service next Sunday at the Armory at eleven o'clock a. m. and again at three p. m. He is an earnest, intelligent reasoner, a good speaker, who will interest you. Come out and hear him.

A BROTHER, active in the field and alive to the interests of the people and the needs of the work, offers these comments in a recent letter:—

Have been blessed ministerially, but ill health tries my spirit and threatens my work, so far as the old standard methods of going everywhere and anywhere are concerned. Am here in the field, and at —— again. You have been here, I think; and when I tell you that but little change, at least for the better, has been made since you were here, no further details will be necessary. Tobacco, beer, and the low standards of spiritual and intellectual attainment manifest generally, are a poor advertisement of our splendid gospel, and make the desultory and transient work of the general church missionary of seemingly, at least, small account so far as may permanently be manifest.

I hope to live long enough to see the church take higher grounds in regard to local work, and that the Master's admonitions to Peter to feed his *sheep*, instead of leaving them to starve in the towns and cities where the work has been planted at a cost which, through abandonment for new fields, has proved a failure and a waste to the church, may be heeded by us. The kingdom of God is not seen at the birth, and there at its door are so many, very many, left because of our zeal for proselyting into membership only, forgetting, seemingly, that baptism alone does not open a man's or a woman's eyes to the way of successful character or church building. And if highest honor and commendation are held

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out for the man that gets the most people under water, without reference to prior or subsequent education, then, inevitably, in my opinion, must the standards by which the law of like with its natural attraction determine, in the mind and eyes of the thinking world, the practical measure of our worth as a church to the world.

My ambition is to meet the Master's approval and to be found, if working in his vineyard when he comes, giving to those to whom I am sent to minister their portion of meat in due season.

EXTRACTS FROM LETTERS.

BRO. C. G. LEWIS wrote from East Jordan, Michigan, of late, as follows:—

Bro. G. I. Washburn, priest, is doing a wonderful work for one so young in the ministry. On September 24 he baptized three more at Boyne City, on October 1, one in the morning. At the same time the writer baptized one here, making ten added to our branch in the last thirty days. Praise God from whom all blessings flow! Our meetings on the 24th and 1st were times of rejoicing to all the Saints. Bro. J. K. Soper expects to take the field soon, perhaps for the winter. I am trying to dispose of my business and so arrange my financial affairs as to provide for my family without my time being attached, that I may put my whole time in the work to the glory of God, I find it very hard work to do my duty in the office of my calling and attend to business and make both a success.

Of the Logan Reunion, Bro. A. S. Cochran wrote thus, October 12, in a letter to Bro. William Anderson:—

We have had fine weather until last night, when the wind was so strong that we could not hold meeting. The gathering is not so large as last year, but yesterday morning there were one hundred and eighty-six tents on the grounds and seven hundred and ninety people. Fourteen have been baptized already, and more are to follow. Brn. E. L. Kelley, Joseph Luff, and G. H. Hilliard came yesterday. Prayer meetings have been very good: preaching has been good. The Sunday school association occupies this afternoon and evening. The church has many young men who are doing nobly and, if faithful, will wield an influence for good in future days. Bro. D. Chambers gave us a good sermon yesterday.

Bro. F. C. Smith was at Kilmanagh, Michigan, October 8, whence he wrote as follows:—

Am going to Eastern Michigan conference. I baptized eighteen up north, at Inland, and made some new openings. Had great interest and large crowds.

Bro. W. D. McKnight writes:—

"The Kawab (Star) *America*" published in New York City in Vol. 2, No. 70, for August 11, 1893, contained a continued article in the Arabic language from the First Book of Nephi in the Book of Mormon. Who says, "This gospel of the kingdom shall not be preached in all the world for a witness, then shall the end come"?

Bro. N. N. Cooke writing from St. Louis, Missouri, the 9th inst., says:—

Our conference of yesterday was a grand success.

EDITORIAL ITEMS.

STATUTE law is necessary for the good of the state; but if every man did right for the reason that he loved God and his fellow man, the law would exist only in name, and the community would be better than under the law.

Bro. David Litton, of Gandyville, West Virginia, invites any of the ministry in that field to labor there. Bro. G. H. Godby had removed much prejudice and successfully met strong opposition there. Bro. Litton formerly resided in Jackson county, Ohio, where he obeyed the gospel.

Bishop E. L. Kelley left home on the 7th inst. for Kansas City, Missouri, and Logan, Iowa.

Pres. W. W. Blair arrived home from an extended eastern trip during the week of October 1 and left a few days later for the Logan reunion. Brn. J. R. Lambert and A. S. Cochran also went to the Logan reunion, on the 7th inst.

Bro. James and Sr. Ann Troughear, of Boonesborough, Iowa, each send three dollars for missionary purposes; the former as money saved by abstaining from the use of tobacco, the latter by ceasing the use of tea. Such practical works furnish reliable evidences of the supremacy and indwelling power of the Spirit of the "new man."

Messrs. Wyckoff, Seamans, and Benedict, of Chicago, the well-known dealers in Remington Typewriters, have sent us a nicely executed map of the World's Fair Grounds. Copies are furnished free on application to them.

Mothers' Home Column.

EDITED BY "FRANCES."

OUR MOTHERS.

"Hundreds of stars in the lovely sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of birds in the sunny weather.

"Hundreds of dewdrops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one mother, the wide world over!"

A TALK WITH PARENTS.

Dear Sisters:—It is with a twofold object in view that I will again attempt to pen a few thoughts to the readers of the Home Column. I feel it a duty to do my part toward supporting the Column, that it may not become a thing of the past but prove a long-lived department; also to endeavor to impart a word of cheer and encouragement to those who are struggling to overcome self in this warfare of life. We must all admit that it is our Christian duty to encourage or aid our fellow beings in any way possible (those with whom we come in contact in everyday life, whether at home or abroad—in business or social life). How much more fully then should we as Saints realize this duty toward one another. And especially should we mothers realize this who have mutual cares and responsibilities; who have the same great object in view, that of instilling in the minds of our children that which we know to be God's truths, and in such a manner that they will not depart therefrom in the years to come; and also in striving to live upright lives before them—lives the memory of which may prove as a beacon light to them when tossed to and fro on the tempestuous sea of life, overtaken as they will doubtless be by storm clouds of trials and temptations with which this wicked world is rife.

This, then, is our life-work, and O, what a work! It is not at all surprising that we, realizing the weight of our responsibilities, often become discouraged in our efforts to successfully perform this God-given work. But the mother who does accomplish this work in an acceptable manner before our Master, will, I am inclined to believe, desire no brighter crown than will be hers.

I fully appreciate the space allotted us in our church organ, the *Herald*, and think we should show our appreciation of the same by our readiness to sustain it. And, although some of our good brethren have complained of the *sameness* of our letters we need not feel at all discouraged as long as we derive any benefit therefrom. The maxim, "To err is human; to forgive, divine," may not be out of place right here.

I was reading a sister's letter a short time ago, in which she was bewailing a certain failing of hers, and the many heartaches she had endured because of her seeming inability to fully control it, and as I read I thought, "How like myself!" And while the old adage, "Misery loves company," may arise in our minds here, it cannot honestly be applied in this case. For though we may be in the wrong we should not desire others to be with us, or feel anyways elated over the trials of another. But while I read the letter it seemed to create within me a greater determination to master self in this direction, God being my helper. For I argued that while others were striving to overcome their evil propensities, why should not I brave the battle? If others were receiving a blessing from the Lord for their efforts, could I not claim the same blessing? And thus all unconscious, perhaps, we may through our correspondence present a thought or relate an experience that will prove as the balm of Gilead to some discouraged soul.

In the effort of self-control, we need not become entirely disheartened at any time, for such a work has been accomplished in many cases. It is said that one of our great statesmen, Abraham Lincoln, was known in his youthful and obscure years to have had a very fiery temper which he struggled against until he mastered it completely. After he became a prominent figure in the councils of the nation, he was a pattern of self-discipline and self-control. One of his favorite sayings was, "The most important victory a man can gain is the victory over himself." This is only one example. It will undoubtedly be a long and hard struggle for us, but if we do our part the Lord will not forget us, for his promises are yea and amen to all who believe. We can readily see the inconsistency of teaching our children to overcome their evil natures, and to bear and forbear, when our daily actions have a tendency to pull down all that we desire our advice and teaching to build up. "Example is better than precept," "Actions speak louder than words." Then let us prayerfully strive to overcome our pet failings, of whatever nature they may be, and we will come off conqueror.

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While we should be diligent in teaching our little ones the way to life eternal, there are also duties pertaining to this life which we owe them, one of the most important of which is to give them as fair an education as our temporal means will possibly allow. The Lord has endowed man with a brain, which is the material instrument of thought and perception, and is capable of expansion as we develop in knowledge. We would not suffer this brain given us for our good to lie dormant if it were possible to use it by striving to improve our minds, by gaining a knowledge of everything good and elevating. We all agree that an education is of far more value to us than riches. We may be robbed of our gold but never of our knowledge. That which is instilled in the mind is unqestionably our education, and like religion is a great refiiner. It broadens the mind, enlarges the understanding, and makes of us better men and women. Parents know not how soon they may be called from this life and their children thrown upon their own resources in this cold, uncharitable world. Who then, think you, would fare the better in the struggle for existence, the child who, through the advantages of an education is prepared to fill a responsible and well-paying position, and thereby escape many of the adversities of this, at best, arduous life, or he who is void of knowledge, whose mind is a blank, and who indeed must earn his bread by the sweat of his brow? Which one is better prepared to cope with the stern realities of life?

Education however means more than book learning. Daniel Webster has said, "Knowledge does not comprise all that is contained in the large term of education. The feelings are to be disciplined, the passions are to be constrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

Another duty we cannot well overlook, is to teach the children to be industrious. Not overworked, by any means, but aside from their playtime, the time should be profitably employed. Very young children may be taught to use the time in many ways that will teach a good lesson, and amuse also. Don't suffer idleness if you would have the children escape mischief, for "Satan finds some mischief still for idle hands to do." This may be well for us all to bear in mind at any and every age of life.

And now one more thought: Let us teach the child to be neat and tidy, both in person and in habits. Let them have playthings to be sure, but teach them to have a place for them and see that they are put there when not in use. The child will acquire a good habit as readily as a bad habit, and he should not be allowed to retire at night until he has "picked up" and stowed away his little possessions. If he is taught to thus "wait on himself" in these little affairs, he will learn to be independent; and as the years come and go he will not leave for "mother" the many little duties and chores that he can just as well perform himself, and he will thus be a help many times to a tired mother who has so much to think of and numberless duties to perform, and will also be preparing himself for future responsibilities when perhaps mother is far away or gone to her rest. And to cultivate a taste in children for a neat appearance don't fail to have their everyday toilet making and a change of dress if possible sometime during the day. This of course aside from the morning toilet; for, deplorable though it may be, there are homes where the children are allowed to gather around the breakfast table with unwashed hands and faces and uncombed hair.

Many mothers I know think they are "just too busy to-day to stop;" but when such urgent work is on hand, the children will perform this little task themselves and take a pride in doing so. We sometimes hear this kind of pride miscalled vanity. But it is a mistake; there is nothing vain or foolish about it; but it is a pride we should all be proud to cultivate, both young and old. If we could all realize the importance of such pride we would not be pained to notice, at large gatherings of Saints, those among the number who did not seem to be aware of the fact that the free use of Adam's ale and the united efforts of the articles of toilet, hair brush and comb, would greatly improve their personal appearance. The Jewish Talmud places "cleanliness next to godliness;" and may we not add that neatness and tidiness are not far away? And do you not think that the Lord would be better pleased and more willing to grant a blessing when his children gather before him with clean, tidy persons than otherwise?

I have presented these few thoughts hoping some abler sister will enlarge on them at some future time through the Home Column. We cannot put too much thought on this very important subject; viz., Training of children.

How we should all appreciate the *Autumn Leaves!* It seems that each copy vies with the preceding one in producing interesting and profitable reading. There are people who complain of a work of a religious nature as being "dry reading." But it seems that the most fastidious would be pleased with the *Leaves* and the manner in which its many able contributors relate their past lives and experiences. It is published for the youth of the church, but the middle-aged and aged must be equally interested and edified by its perusal. And, by the way, we have had four volumes lately bound at the Herald Bindery —price satisfactory and work well done. One volume makes a very nice sized book; and though the *Leaves* may have been well read, a rereading will prove interesting as the years go by. It is so much easier to take up a book when we have time to read the back numbers than to hunt up the old magazines. I sometimes wonder why we so much neglect to show our appreciation of this and other church works by a word of cheer or an effort to help in some way those who are laboring for our benefit. We often think with regret of the many chances thrown away during our lives, to say a kind word or do a kind act for our friends when perhaps it is too late. We appreciate what our friends do for us but fail to say so.

I often think parents, as a rule, have the least appreciation shown them for the fathomless good they do in this life. We are naturally blind to our duties until perhaps sad experience opens our eyes. What revelations of neglected duty experience will unfold to us, as our years increase! Then let us profit by the lesson and strive to do double duty in the future in that in which we feel to have been negligent in past life. Teach the little ones to respect the aged. I can say, and not boastingly, that I have always had a natural respect for old age, which seems to increase with my years. There is so much about the aged one to awaken within us a tender sympathy. What trials and disappointments they have experienced in their long journey of life; what sorrows felt and agonies endured, how many a dear one perhaps they have followed to the grave with broken hearts, and how long and earnestly they have labored for loved ones. Can we then fail to pay homage to the hoary head, or miss an opportunity of showing a little thoughtful attention to the aged one? And especially should we reverence our parents who have long been on the "shady side of life." The shadows have longer grown and will soon fade away by the setting of life's sun, and our parents are no more.

We often meet with sad sights as we journey along in life; one of the saddest, to my mind, is a neglected parent in old age. A mother, or perhaps a father, whose life is slowly ebbing and whose companion, with other loved ones, perhaps, are on the other side—they are only waiting the summons to meet them there. They are tolerated in a home with a son or a daughter who feel the burden rather than the pleasure for the oportunity to repay in a small degree those parents for that which they have so willingly done for them in years agone. They are provided for, perhaps, as to meat and drink, but their souls are starving for the love and thoughtful attention that should be theirs to enjoy at the hands of their own children. Is not this a pitiful picture? One it seems the contemplation of which would cause the angels to weep. Yet there are many such in reality in this vast throng of humanity. How will those children answer for such neglect at the bar of God?

I earnestly desire your prayers, sisters, as I have much to overcome, and often feel despondent because of my weakness. Let us sustain the Mothers' Home Column.

Your sister in hope,

ANNIE L. STUART.

Daughters of Zion.

Battle Creek, Nebraska: Eliza A. Roberts.

Hamburg, Iowa: Ellen A. Vanderpool.

Hollister, California: C. W. Hawkins, S. M. Wells, Anna Hawkins, Emily Davis.

Mulberry, California: Mary Stone, Annie Starkey, Jessie Butterfield, J. B. Carmichael, Delia Montgomery, Elizabeth Carmichael, Albert Page, Rhoda Lawn, Laura Smith, Mina Burgess, Hattie Burgess, H. A. Willett, Elizabeth Parkin, C. Twaddle, M. Leaman, Chrilla Cooper, Ida Cooper, Elizabeth Davis, Lou Knowlden, D. Stivers, Cappa Knight, Henrietta Knight, — Walker, Emma Lawn, Fannie Lawn, Lizzie Driver, — White.

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Piper City, Illinois: Mary Hegewood, Melvina Heavener, Nettie Heavener, Alice Heavener, Luck Quick, Hilda Pearson, Luella Rogers.

Webster, Nebraska: Alice Roberts, Eliza Peterson.

Fremont, Nebraska: C. E. Hoff, M. E. Sampson. Elizabeth Beemer, Emily H. Brown, Mary Ogard.

Platte Valley, Nebraska: Celia Patterson, Sarah Stout, Sadie Milton, Ann E. Brown, Mary Gugin.

Springfield, Nebraska: R. A. Sutterfield.

Waterloo, Nebraska: Lydia Horn, Sarah A. Eulitt, Mrs. Peter Brown, Eliza Brown, Hester Brown.

Omaha, Nebraska: Mrs. R. S. Brown, Ann Starkey, Mrs. F. R. Joslyn, Mrs. G. A. Whitman.

Kennard, Nebraska: Esther Kingdon.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR OCTOBER.

Thursday, Oct. 26.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Book of Nephi 14; Ether 5: 4.

Letter Department.

FARNSWORTH, Eng., Sept. 22.

Editors Herald:—I am glad to perceive that the work is still pursuing a prosperous career in the States. I will be glad to see the time when this divine work will cover the face of the earth. I am a firm believer in the prophecy that the stone cut out of the mountain without hands will grow and increase much, but one has to confess that sometimes the path does seem dark and rugged. Our journey through life is not an easy one, however smoothly we may proceed for a time. Satan always seems to step in somewhere. Sometimes the evil one is within ourselves, sometimes within others; but wherever we may be the work seems to be retarded and oftentimes when, as we weak mortals think, we are just in the midst of our prosperity. Nevertheless, though man may suffer, though the work may be hindered in its progress, yet I know full well that the work of God must ultimately overcome all obstacles. Many times the thought occurs to my weary brain, Why is our pathway so difficult to traverse, and for what reason have we to wear the thorny crown of sorrow and grief? But the reply comes, that by our sufferings are we made perfect. One encouraging thought there is to me, and that is, My Master has trodden the same way before me; to him therefore will I plead for succor that he may be my very present help in time of need. I believe that our motto should be perfection. Paul tells us to abstain from the very appearance of evil.

The work of the Lord in this immediate part of the Lord's vineyard, Farnsworth branch, is going along fairly; I cannot say well, for the spiritual condition of the church here is not as good as it might have been and as it has been previously. This is discouraging, but I believe the Lord will work things out all right yet, and I do not think that he will allow his work to suffer. Let us have your faith and prayers, brethren and sisters, for we need them. My desire and determination is to hold steadfastly to the rod of iron, though circumstances make it sometimes very hard to do so. Brethren and sisters, my faith is implanted in the kingdom of God which comes to us all, not in word only, but with the Holy Ghost, and power, and in much assurance.

We have a Sunday school here. We number about forty scholars and are trying to teach them the old, old story of Jesus and his glory, and of Jesus and his love. I believe that the Sunday school is the foundation of the church work. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth," says Paul. I have proved this for myself in times past. I have been looking at *Zion's Ensign* and the World's Fair in Chicago during August and what has taken place here during August, and up to the present time we find that they are fulfilling that said of the wicked rich where James, a servant of God and of the Lord Jesus Christ, speaks in the fifth chapter of his epistle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," etc. Also that found in the parable of the rich man and Lazarus, in Luke sixteenth chapter. Well, I hope the Saints will not be discouraged at the suffering they are undergoing in the warfare of the lockout in England. Well I say to you, as our Brother James said: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth," etc.

I pray that we may have fuller concord and be in harmony. May the blessing and peace of God abide upon us all.

Your brother,

JAMES ECKERSLEY.

PIPER CITY, Ill., October 11.

Editors Herald:—I left home September 1 for my new field of labor, going direct to Chicago to fill appointments for Bro. Pitt. While there I attended the World's Fair three days. On the 6th I went to Plano and began meetings on the 8th in the stone church. The attendance was fair and the interest quite good. I did not go there expecting to make any great number of converts to our faith, but to preach a little for the encouragement of the branch, and if I succeeded in that I feel my effort was not in vain. However, some not of our faith who attended were very much interested.

On the 17th I went to Sandwich and began meetings in the Saints' church. The county fair was in session the first week so that only a few came out, but it was thought best to continue another week. Bro. Rogers was determined that the people should hear the truth, so he got out a number of bills announcing the meetings. After that till the close of our meetings the attendance was very good. Bro. Blair came from Chicago the 25th and assisted me a few days, preaching two excellent sermons which were appreciated by the Saints and friends. On the 30th and October 1 I attended the district conference at Plano. It was a very pleasant and harmonious gathering. The business passed off without a jar, and all seemed to be well pleased. I kept up my appointments at Sandwich during the conference except Saturday night.

On Monday Brn. Pitt and Blair came to Sandwich, but Bro. Blair was compelled to go home on account of the Logan reunion. During that week Bro. Pitt and I held meetings at Plano and Sandwich, preaching alternately. On the 3d Bro. Pitt baptized two at Sandwich, and on last Sunday I baptized four more. Bro. A. J. Keck, who had been released from the active ministry but who has taken the field again, preached twice for us.

Last Monday I started for Piper City in company with Sr. Heavener. We stopped off till Wednesday at Streator, where I preached twice. I expect to begin meetings here to-night and continue as long as interest demands. I had counted on attending the Southwestern Wisconsin reunion, but the needs of this field seemed so great that I felt I could not leave. I expect to remain in this district till General Conference if circumstances permit. My heart is made glad by the encouraging reports that are coming from the brethren in the field.

My correspondents will please address me, Box 232, Sandwich, Illinois.

Yours in the conflict,

JOHN B. ROUSH.

SACRAMENTO, Cal., Oct. 4.

Editors Herald:—When I last wrote I was at San Bernardino. I went from there to Los Angeles, and preached over Sunday. Then to Downey, and baptized two who were convinced at the reunion at that place in July. Then back to Los Angeles, and baptized two more. From there I went to the Deer Creek branch near Alila. Preached there once, and Bro. E. S. Burton took me to Tulare. We there held meetings until the 23d. From Tulare I went to Fowler and staid two nights with Bro. Daniel Garner. Then to Stockton, and held meetings until the 30th. Then on to San Francisco, and staid there and in Oakland until the 8th of September, preaching and visiting in both places. I then went to San José to the reunion, remaining there until the 19th. Then back by way of San Francisco and on by steamer to Eureka, in Humboldt county, remaining in that county until the 27th, preaching in Eureka and twenty miles out at Waddington. Then back to San Francisco, and preached once more there, then on to this place, and have preached four times here. I leave to-day for the East.

Taking it all through California, the Saints have been very kind to me, anticipating my wants and supplying my needs in a substantial way, as becometh Saints. I have endeavored to teach the law and doctrine of the church as best I could, and the good Lord has blessed me in my efforts with the Holy Spirit, cheering, comforting, and instructing. I pray God to bless the Saints in this mission,

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as well as elsewhere, with his Holy Spirit, to enable them to endure, and overcome their weaknesses and the evils of the world, and gain an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. I found Bro. J. F. Burton a very genial companion to travel with; as expressed by him, "We could travel together to the end of the world." I believe him to be free from jealousy, and desiring the best good for the work. He has some good men in his mission, and needs as many more. I pray God to speed the work and bless his people.

G. H. HILLIARD.

DERBY, Ind., Oct. 7.

Editors Herald:—I left New Harmony, Indiana, August 14, for Lamoni, to attend the memorial services of my mother who died May 5, 1893, which I understood would be held at the Lone Rock church, in Missouri, the latter part of said month, by President W. W. Blair, but in this I was disappointed, so after a short sojourn at home, I returned to my field of labor, *via* Xenia, Illinois. I was kindly entertained there by Brn. Stead and Avers, and on the 9th of September was driven to the Brush Creek branch by Father Caudle, and in the evening met with the Saints in their neat chapel to dispense the "word of life," also on Sunday morning and evening. We had a splendid time; all rejoiced together, and at sacrament meeting we enjoyed a spiritual feast. At this point my funds were about exhausted, but He who supervises the great work did not forget us but moved upon the hearts of the Saints at Brush Creek and supplied my wants. I truly felt blessed while there.

On the 11th I stopped at Princeton, Indiana, where I was domiciled for the night at Bro. T. B. Miller's, the only family of Saints in that city. They are striving to live their religion and are anxious that their neighbors may hear the gospel. but no opening has yet been presented. I hope a brighter day will soon dawn on this lonely family, for they are worthy. The 16th found me at Taswell, where I was called by my brother Vardeman, to assist in counteracting the work of the "Mormon Church." They have been laboring here for several years and have succeeded in baptizing some fifteen souls. Bro. V. D. Baggerly had effected a good opening at this place in July and baptized one. I learned when I arrived that the Brighamite elders had left the neighborhood, so I did not have the privilege of meeting them. We held several meetings here; their people came to hear us and I meekly tried to show them their error; and, thank the Lord, succeeded in convincing one family that they had been caught in the wrong net. They will unite with us at no distant day.

I had quite an experience at this place; just as I began to speak on Saturday evening I noticed quite a crowd on the outside of the house talking very boisterously, so much so as to disturb the congregation. I spoke to some one near the window to kindly ask them to move farther from the house as they were disturbing us, and to let down the window. Just as the window fell a shot was fired. I was the target, so I was informed afterwards, and had it not been for a man knocking the hand of the would-be assassin just as he pulled the trigger this letter might not have been written. We were challenged to a debate by the Christians, which we accepted, but doubt very much that it will materialize. Some expressed themselves convinced of the claims of the church and will unite ere long. On the 23d we attended the district conference. We also preached at Marietta. Some here demanded baptism which will be attended to. I reached Derby on the 6th and will commence the battle this evening. Am feeling hopeful. Love to all.

I. P. BAGGERLY.

NETAWAKA, Kan., Oct. 10.

Editors Herald:—When I entered the stand at our church last Sunday morning the following was handed me: "William Kirby, of Doniphan, Kansas, will lecture in the Presbyterian church at 7:30 p. m., Sunday evening; subject, Mormonism Examined." I read without comment, for I could see that he was not present, but near the close of the sermon, which was delivered by Bro. Henry Greene, he made his appearance and at the close and before dismissal I informed him that his notice had been read at the service; and that if his effort was to be in favor of truth I was going to help him out; but if the contrary, I was going to take prompt and decided action against him. And sure enough I did help him out, as the sequel will show.

He attended the prayer and testimony meeting in the afternoon, and took part, indorsing everything we said, stating that he could worship with us, etc., and at the close opened his satchel and gave several of his books to the Saints "to examine." Of course we partially knew the character of the man, hence we were on the watch tower. He is a sneak, and has a book to sell, and his success lies in his efforts to arouse and excite the feelings of the masses against the Saints. He does not have much to say against the Utah Mormons, but talks of Joseph Smith and the Reorganization, etc.: and perhaps he has good reasons for this, for he is a Salt Lake prodigal, and there is no telling when he will make up his mind to return to his father's house. He told me and others that he never joined another church since he left the valleys. He has a book to sell first: this has to be done if it takes mob power to do it and the blood of Saints—he glories in the death of Joseph and Hyrum and others; he is a man of blood.

When the time came I wended my way to the Presbyterian church, book and pencil in hand, where the portals of the old church had been thrown open by some of the pious presbytery to tear to pieces the very souls and characters of Saints and tramp them under his ugly feet. As is usual, we had the singing done by the choir of the church and a very cold prayer thrown in by Mr. Kirby. Elder Todd was present, and everything seemed to be favorable for the sacrifice. It was a beautiful evening of the Lord's day, the day of him whose mission was, "on earth peace, good will toward men;" but there was none for "Mormons" in this holy sanctuary. I had an understanding with Mr. Kirby to reply to his lectures every other night through the week, or as long as he would stay. We finally got what he terms his "lecture to examine Mormonism;" and, O, horrors, what a ditty! I never tried to note such a monster with so many heads. I counted, after doubling up several and dropping more, forty-six. What to say of it? Well, I'll tell you—read the notes in the *Herald* of a similar effort of his at Independence, when Bro. Lloyd reviewed him, and you have it; just so.

At the close I asked Elder Todd and the presbytery present for the use of the church to reply on the same grounds where the attack was made; but "Well, well; we-we-can't say" (clearing of throats). Finally I "caught on." What? That I was not a welcome guest. Then I asked an expression by the holding up of hands, to see how many would like to follow to our church on Monday night to hear my reply. The vote was an overwhelming majority.

Mr. Kirby made the trial of visiting several families of the Saints during Monday; but, O my! he found to his sorrow that the sisters treated him kind of coolly; no that's not the word; treated him kind of hot: they would not say "Godspeed" to him. God bless the fair creatures; I cannot blame them. We met at the Saints' church to give and hear the reply. Well, you will grant me my right to modesty and moderation as to the nature of it. Suffice it to say that several of the sisters could not sleep that night until very late, or rather early next morning for joy. I do not know how it was with the brethren. Mr. Kirby, with very earnest fervor gathered up his books, did not say he had any to sell either, and left in the night, as I understand, for Doniphan. And now, woe to Doniphan, for William Kirby is come unto you, and he is very wrathy.

J. T. DAVIS.

MOUNTAIN HOME, Idaho, Sept. 24.

Editors Herald:—Since leaving home May 12, as had been previously arranged, I stopped in Denver two Sundays and held some meetings during the week, but with small attendance because the weather was not all that we could wish. The Saints seemed edified and strengthened by my visit. I am sure that my visit among them was made pleasant, and I voted Denver my favorite city of the West. Bro. Kaler was very anxious for me to accompany him to Rocky Ford, Colorado—a new place so far as our doctrine was concerned: so having neglected to make certain arrangements, before I left home, to stop in Castle Valley, Utah, I had a week on my hands pending those arrangements, and I concluded to go with him, as it was but little off my road. We started May 22, and were very cordially greeted by Mr. (now Bro.) Jones. A hall had been engaged and all arrangements for meetings made, so we began meetings that same night. Bro. Jones had gotten up a notice which was quite unique; I cannot forbear mentioning it here. After mentioning our presence in town and that we would hold meeting, he stated by way of invitation, "If you favor them, come and hear them; if you are indifferent, come anyway; and if you are opposed to them *be sure to come.*"

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We staid one week, preached every night, twice on Sunday, and baptized Bro. Jones and Bro. Stewart, the latter's wife being already a member of the church.

We took our departure Monday night, May 29; Bro. Kaler returning to Denver, and I on my journey westward to the valleys of the mountains. I found Bro. Kaler a genial companion and an unselfish laborer for the Master. At Pueblo we parted, and I boarded the Denver and Rio Grande Railway, passing up through the Royal Gorge and viewing it by moonlight, a most magnificent scene. In the words of another slightly altered to suit the circumstances,—

My pen would fain describe that scene
Were words at my command;
None but the eyes that have beheld
That wondrous sight can understand.

We passed over the Marshall Pass about seven o'clock in the morning. What wonderful things have been accomplished; this is indeed the wonderworking age! If any doubt this, let them take a trip over some of the passes of the Rocky Mountains. After devious windings, darting through cuts here and around mountains there, doubling back almost upon our track until in one place we ran seventeen miles to make three, but ever mounting upward, we finally arrived at the top. The scene here would no doubt be magnificent indeed, but we were not permitted to view it, as the train runs through a cut and the cut is covered with a snowshed. Before entering the shed we obtained a good view east, and looking down the side of the mountain we could see most of the track over which we had passed but a few minutes before. We stopped long enough in the snowshed to closely examine the air brakes, for upon them depend our safe descent from our perilous height; and perilous indeed did it look as we moved out of the west end of the cut and looked down at the track we had to traverse in our descent. Just below, and looking as if it was just beneath our feet, but hundreds of feet down, I could see a water tank, and was told the train passed by that, but I could not see how we were to get there; but the problem was soon solved as we went gliding around a mountain in our front and presently, after making a detour of four or five miles, we drew up at the tank. Language would fail me and space would not permit if I could portray the wonderful things I saw as we passed through the mountains and canyons. Suffice it to say that I arrived at Grand Junction, Colorado, at 3:40 p. m., tired, dusty, and with a raging headache and learned that I would have to wait until noon the next day.

How I was to pass the time I could not tell, but happily I remembered that Sr. Florence McKinney lived there, and checking my baggage, I started out to hunt her. I found her directly, and spent a very pleasant afternoon and was agreeably entertained by Mr. and Sr. McKinney. Next morning I arrived at Price, Utah, to begin my battle with "spiritual wickedness in high places." I found Bro. Fausett at the depot. He knew me at once, although he had not seen me before. I accompanied him to his home, sixteen miles away. Before leaving Price we went to see the bishop and found him willing for me to occupy the church, so I left an appointment for the following Tuesday night. On our way home we stopped at Wellington, a small town about six miles south of Price, and finding the bishop there also liberal we left an appointment for Friday, Saturday, and Sunday nights, and went on our way rejoicing.

I found Bro. Fausett quite comfortably fixed on a ranch next to the mountains, water for irrigation being obtained from a small mountain stream, of which they (Bro. Fausett and father) have the exclusive right, and which in ordinary seasons furnishes them with sufficient water for all purposes. I found here eight members of the church; old Bro. Fausett, wife and three sons, and Bro. A. A. Fausett's wife and two boys. The latter two I confirmed, they having been baptized by their father, a priest, about one year ago. I called them together and talked to them awhile; all seemed to be strong in the faith.

On Friday Bro. A. A. Fausett, his wife, his mother, and myself returned to Wellington, and I began my work with fair liberty and good attendance for Utah, continuing till Saturday night without apparent opposition. On Sunday afternoon I attended their meeting and, contrary to my expectations, was reviewed. It took three of them to do it, however, and after they had got through they did not seem to be satisfied but had to rise and explain. One of the arguments used was, that Brigham Young acted and talked like Joseph Smith at one time soon after the latter's death. Now, according to many of the old Mormons whom I have met since coming to Utah, I enjoy the honor of looking, acting, and talking "like Joseph Smith;" and as I told them, if that was good evidence for Brigham Young, why not for me being president of the church. In my reply to them that night I seemed to silence if I did not convince them. I was kindly cared for here by one who claimed that his first wife was a daughter of John D. Lee. Himself and wife were at least nominally members of the Brighamite Church, though they were favorable to us. In fact I found more liberality among the people here than in any place I had been. Bishop McMullen is a very fine man.

From Wellington I went again to Price and began my meeting as per previous appointment, but did not have so good an attendance as at Wellington, but better liberty. I have always made it a rule to demand that those asking questions should submit them in writing, and I so stated to my congregation here; and the second night a question was handed me to which I replied. On the third night two more were handed in, and in my reply to these I brought down such a storm about my ears as I never experienced before. One man made a statement that I construed to be a challenge and I asked him if he intended it as one, when he replied that "he never challenged the Devil," but afterward said he was willing to discuss the differences between us. As this was my last night there and no one seemed disposed to take us in (Bro. Fausett and I had been batching it in an empty house belonging to his sister and our food had run out), so I had made arrangements to move on in the morning, and so informed him, but that I would guarantee to return or send some one else.

The next morning I left for Salt Lake City, where I found Bro. Anthony waiting for me at the depot. This being the 9th of June I had been a month lacking three days on the road. I preached eighteen times, baptized two, confirmed and assisted in confirming seven, and traveled some fourteen hundred miles. More anon.

Yours for truth,

HYRUM O. SMITH.

Original Articles.

IF A MAN DIE SHALL HE LIVE AGAIN?

THIS question is propounded by Job in the fourteenth chapter of his book, and the fourteenth verse; and, as we find by reading the context, has reference to "*Man that is born of a woman.*" If there was not another man, separate and distinct from the one named, why make use of the distinctive phrase "born of a woman"? It evidently conveys the thought that there is a man that is not born of a woman. That man that is not born of a woman, the Scriptures tells us, is the inner man (2 Corinthians 4: 16; Romans 7: 22; Ephesians 3: 16), in contradistinction to the outward man, which Paul in 2 Corinthians says is the one that perishes or decays and dies. The inner man, called spirit in other places in the Scriptures, was not born of a woman, for it came from God; he gave it, as declared in Ecclesiastes 12: 7: "Then shall the dust [or body] return unto the earth as it was: and the Spirit shall return unto God who gave it."

The spirit at the death of the body returns to where it existed with God before he gave it to the outward man, or body. James says: "The body without the spirit is dead;" the inference being, that when the spirit leaves the body the body dies, conveying the thought that the man that is composed of spirit does not die; and to this our reason assents, for if the spirit dwelt with God before, and dwells with God after being in man, the body, it is reasonable to conclude that nothing can dwell with God in a dead state, and therefore the spirit of man is not subject to decay or death, as the body is. The question then, at the head of this article, concerns the outward man. Without the light of revelation mankind is at sea, touching the knowledge of what will be the condition of man after death, or whether he will exist at all, or not.

It is true that man may, by studying the book of nature, the starry heavens with its billions of planets, or worlds revolving round their separate suns or centers in beauteous order, with precision and without a clash or jar; the teeming millions of inhabitants of the earth, from man, the highest type of animal life, down to the small-

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est animalcule discernible, whose mechanical construction is so adapted to their situation as to enable them to secure that which will sustain life, and to propagate their own species; in short, man may contemplate all that there is in earth, air, sky, and sea, and may be constrained by reason of the evidences displayed there to believe that there must be a superior intelligence that has created and that sustains all these in their various situations, and yet he cannot know concerning existence in another world, his own knowledge being limited to this. It is evident, then, if man gets to know anything concerning God, a future world, or the resurrection, it must be revealed to him by the power that knows.

The power that created man must be able, if he sees fit, to reveal to man the purpose of his creation in this world and in the world which is to come. In Sacred Writ, which purports to be written by command of God, is contained the revealment of God to man, to the effect that man will live again in a future world. Job, in the verse in which is contained the language of our text, seems to have an inkling that he will live again. He says, after asking the question, "If a man die, shall he live again?" "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." But in the nineteenth chap- of Job he seems to have obtained certain knowledge concerning this living again, for he speaks very positively, and has an intense desire that what he is about to speak should be ineffaceably enstamped on some durable material, that it may be read by his fellow men in all future time for their special benefit. He says: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever. For I *know* that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Job knew that the one that had power to redeem him from the grave lived; that though his body that he had laid in the grave should be consumed by worms, though his reins be consumed within him, yet he should come forth, and his own eyes (not be done by proxy) should behold that Redeemer in the latter day upon the earth. This was made known unto Job by that great Redeemer, hence he spoke so positively, and desired his knowledge to be written in a book, and it has been, by the wisdom and goodness of God, written in a book and preserved for the benefit of his fellow men.

David in his seventeenth Psalm and fifteenth verse, says: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Here it is plain that the Psalmist must have received a knowledge that though his body should sleep in the tomb, yet he would awake in the likeness of his Redeemer. John, the beloved disciple, in his first epistle, third chapter, and second verse, speaks of the time when this shall be, when men will appear in the likeness of their Redeemer, and says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be *like* him; for we shall see him as he is." It was not revealed unto John and his brethren in its fulness to what position of glory they should attain, but it was revealed to them that when Christ should appear they would be *like* him, or awake in his likeness. And to this agrees the language of Paul in Philippians 3: 20, 21: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned *like* unto his *glorious body*, according to the working whereby he is able even to subdue all things unto himself." The prophet Isaiah was in possession of this knowledge that the dead would live again, hence he could declare positively to Israel in the twenty-sixth chapter and nineteenth verse: "Thy *dead men* shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

And if the reader wants more proof as to the time when the dead men shall live, when the earth shall cast out her dead, let him read the balance of the chapter, and he will find that the prophet agrees with John and Paul, that it will be when the Lord cometh out of his place, or descendeth from the heavens, which Peter, in the third of Acts, said would retain him until the time of the restitution of all things spoken by all the holy prophets since the world began. This is the time when he will "punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Paul, the apostle, says in 1 Corinthians 15: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Paul knew that though sentence of death had been passed upon all mankind, on account of the transgression of man, yet through the man Christ Jesus the resurrection of all men would be brought about, he being the first fruits from the dead. He *knew* that Christ had risen from the dead for his own eyes had beheld him; he was also seen of all the apostles, and was seen of above five hundred brethren at once; all this Paul bore testimony to at the commencement of this (fifteenth) chapter. Paul not only beheld him here on the earth, but beheld him in the heavens at the time that he was caught up to the third heaven, and saw and heard things that were not lawful for him to utter.

But we are not dependent upon the testimony of the ancients concerning the resurrection of Jesus Christ, and of mankind, for the Almighty Creator has been pleased to reveal to men of our own time the truth of these things. In the book of the revelations of God to his servant Joseph Smith, we have an account of him and Sidney Rigdon having the same privilege as Paul, of being caught up to where God and Christ dwell, whom they beheld in the heavenly vision; and saw and heard some things that were not lawful for men to utter, like unto Paul, and many things that they were commanded to write for the eternal welfare of their fellow men; and among the things that they wrote were as follows:—

"We, Joseph Smith, Jr., and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God; even those things which were from the beginning before the world was, which were ordained of the Father, through his only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fullness of the gospel of Jesus Christ, who is the Son, whom *we saw and with whom we conversed* in the heavenly vision; for while we were doing the work of translation, which the Lord had appointed unto us, we came to the twenty-ninth verse of the fifth chapter of John, which was given unto us as follows: speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given us of the Spirit, and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about; and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw

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the holy angels, and they who are sanctified before his throne, worshiping God and the Lamb, who worship him for ever and ever. And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that *he lives*; for we *saw him*, even on the right hand of God; and we *heard the voice* bearing record that he is the only begotten of the Father; that by him and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God."

So not only Job, David, and Isaiah testified that Christ would live again, and that the dead should live again, and the apostles, and over five hundred brethren testified, as recorded in the revealed word of God, that Jesus had risen from the dead, and that he lives; but Joseph Smith and Sidney Rigdon testify in this age of the world that he *lives*; for they *saw* him at the right hand of the Father as the Martyr Stephen testified, when his life was sacrificed for the gospel's sake. And not only Joseph Smith and Sidney Rigdon have beheld him and borne testimony that he lives, but others that the writer has heard have borne testimony, in this age, that he lives, for they have beheld him and conversed with him in the eternal world.

It is according to Paul, in this same chapter (1 Corinthians 15), important that we should know that Christ has risen from the dead, for he says: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" There are some in our day that say there is no resurrection of the dead. But Paul positively asserts that Christ has risen from the dead, for he and that great number of witnesses he cited had seen him in the resurrected state, as well those in our day who have seen him, and Paul has said that through Christ is brought to pass the resurrection of the dead. He says in Hebrews 2: 14: "Forasmuch then as the children were partakers of flesh and blood, he [Christ] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil." If he destroyed him who had the power of death, or in other words, took away his power over death, then Christ is the one that abolishes death, and in another place Paul says that he has done that very thing. In 2 Timothy 1: 10, it reads, speaking of Christ: "Who hath abolished death, and hath brought life and immortality to light through the gospel." He was the one appointed of the Father to save mankind, and in order to do this must atone for, and redeem them from the penalty of death, and establish the conditions upon which they might obtain life and salvation, for it is written in John 3: 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Said we not truly that it is the all-important question in the consideration of this subject, that it should be known that Christ has risen from the dead?

The assertion of the skeptic that no one has ever returned from the dead to tell us concerning these things is refuted, for Jesus returned to earth again after ascending to the Father and appeared to his disciples who have testified of the same. Mary Magdalene saw him, as testified of by John in the twentieth chapter of his Gospel, before he ascended to his Father, and the disciples also must have seen him before he ascended to the Father, for they saw him in the evening of the same day that Mary saw him in the morning; and as she was forbidden to touch him for the reason he had not yet ascended to his Father, it is not recorded that the disciples touched him on the evening of the first day of the week; but he shewed them his hands and his side, and Jesus said unto them at that time: "Peace be unto you: as my Father hath sent me, even so send I you," etc. It is not recorded here how long it was between this time of the Savior's appearing to the disciples when Thomas was not with them and the next time of his appearing when Thomas was there; but it is evident that he had been to the Father, in the interim, for he allowed Thomas to thrust his hand into his side, and touch the print of the nails. "After these things Jesus shewed himself again to the disciples at the sea of Tiberias," and partook with them of fish and bread, and it was the third time that he shewed himself to his disciples after he was risen from the dead.

After his ascension to the Father he came and visited his disciples, as recorded by Matthew in the twenty-eighth chapter of his Gospel, and said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Here we have the proof of three things: that God the Father lives, that he must have a dwelling place, and that Jesus also lives, having risen from the dead and went to his Father where he dwelt, and came back again to earth to tell his disciples of these things. Here, then, is one that has lived upon earth and hath come back to tell us that there is a resurrection from the dead, that there is life in another world. But there is another one who had lived upon earth, and at the time when John was banished was acting in the capacity of a heavenly messenger, who came from the place where God and Christ dwelt, to earth, to John, and was authorized to show John the many wonderful things described in the twenty-first and twenty-second chapters of Revelation; and when John had been shown all these wonderful things he was about to fall down and worship this messenger, but he forbade John and said: "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Here is a personage that called himself a fellow servant of John, and was of the same lineage, or of the house of Israel, one of the brethren of John, and counted among the prophets who had lived upon the earth. Living among the prophets prior to the death of Christ, therefore dying before Christ, he was no doubt among that number of whom it is said that after the death of Christ: "And the graves were opened; and many bodies of the saints which slept [in death] arose, and came out of the *graves after his resurrection*, and went into the holy city, and appeared unto many." It could not be said that there were only a favored few of the saints that died prior to Christ's crucifixion that were raised from the dead, that came out of their graves after his resurrection, for then God would be a respecter of persons, which he himself declares that he is not. The saints of God, among whom were the prophets that had died before Christ, had therefore equal rights to a resurrection and as positive proof was given to many of the saints, that some of the saints had risen from the dead, therefore the inference is that all arose, and among them this ancient prophet that was sent from the heavenly world with a message to John.

We have seen from the foregoing that not only the ancients, in the Old and New Testament Scriptures, but in these days men have testified that God the Father and Jesus Christ the Son live, and that the resurrection of the dead is a true doctrine, and that Christ, and at least one of his servants that had lived on the earth, died and returned again to earth to testify to the truth of these things; and there are thousands now living who can testify to the truth of the same, proving the statement of Jesus to be true which says: "If any man will do his [God's] will, he shall know of the doctrine." Thus it is in your own power, reader, to know for yourself, whether the resurrection of the dead is a true doctrine if you will comply with the conditions laid down by him who has the power of life and of death.

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If you will believe in God the creator of the universe, and in his Son Jesus Christ as the Savior of the world, and repent, or turn away from your sins, ceasing to do evil, putting off the old man with his deeds, then be baptized in water for the remission of sins, by one authorized of God to officiate in that ordinance, you have the promise of the gift or baptism of the Holy Spirit, which is established by the Father to be conferred through the imposition of the hands of an authorized servant of God, and then you have that Spirit, which Paul says searcheth all things, yea the deep things of God, and as the Savior said, it taketh of the things of the Father and sheweth them unto his children who are thus born of him, born of water and of the Spirit, thus you can know of the true doctrine, and be able to answer the question at the head of this article, that though a man die he shall live again. E. STAFFORD.

PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 2.

BY W. W. BLAIR.

THE paper presented below will give the reader a view of the yearning now prominent and rapidly increasing for "ancient Oriental Christianity with its Christ, the power of God and the wisdom of God." Who can doubt that God is preparing the way in all nations for the fulness of the gospel, restored by the angel, as shown in Rev. 14: 6-8? And who can deny that in all this is seen the fulfillment of this promise of Christ in Luke 17: 24: "For as the light of the morning that shineth out of the one part under heaven, and lighteneth to the other part under heaven; so shall also the Son of Man be in his day."

Tuesday, September 26.—"A voice from the young men of the Orient" was sounded by Herant M. Kiretchjian, of Constantinople as follows:—

BRETHREN FROM THE SUN-RISING OF ALL LANDS:—I stand here to represent the young men of the Orient, in particular from the land of the pyramids to the icefields of Siberia, and in general, from the shores of the Ægean to the waters of Japan. But on this wonderful platform of the parliament of religions, where I find myself with the sons of the Orient facing the American public, my first thought is to tell you that you have unwittingly called together a council of your creditors. We have not come to wind up your affairs, but to unwind your hearts. Turn to your books and see if our claim is not right. We have given you science, philosophy, theology, music, and poetry, and have made history for you at tremendous expense. And moreover, out of the light that shone upon our lands from heaven, there have gone forth those who shall forever be your cloud of witnesses and your inspiration—saints, apostles, prophets, martyrs. And with that rich capital you have amassed a stupendous fortune, so that your assets hide away from your eyes your liabilities. We do not want to share your wealth, but it is right that we should have our dividend, and as usual, it is a young man presents the vouchers.

You cannot pay this dividend with money. Your gold you want yourself. Your silver has fallen from grace. We want you to give us a rich dividend in the full sympathy of your hearts. And, like the artisan who, judging by their weight, throws into his crucible nuggets of different shape and color, and, after fire and flux have done their work, pours it out and behold, it flows pure gold, so, having called together the children of men from the ends of the earth, and having them here before you in the crucible of earnest thought and honest search after truth, you find when this parliament is over that out of prejudice of race and dogma, and out of the variety of custom and worship, there flows out before your eyes nothing but the pure gold of humanity, and henceforth you think of us, not as strangers in foreign lands, but as your brothers, in China, and Japan, and India, your sisters in the Isles of Greece and the hills and valleys of Armenia, you shall have paid us such a dividend out of your hearts and received yourselves withal such a blessing that this will be a Beulah land of prophecy for future times, and send forth the echo of that sweet song that once was heard in our land of "Peace on Earth and Good Will to Man."

There has been so much spoken to you here, by men of wisdom and experience, of the religious life of the great East, that you would not expect me to add anything thereto. Nor would I have stood here presuming to give you any more information about the religions of the world. But there is a new race of men that have risen up out of all the great past whose influence will undoubtedly be a most important factor in the work of humanity in the coming century. They are the result of all the past, coming in contact with the new life of the present—I mean the young men of the Orient; they who are preparing to take possession of the earth with their brothers of the great West. Constantinople stands to-day as the typical city of the East, as influenced by the civilization of the West. In view of this fact it seems to me that no voice coming to this parliament of religions with its plea for an impartial hearing could be any more worthy of your most indulgent hearing and impartial consideration than that of the voice of the young men of the Orient coming through the City of Constantinople, the most religious city of the world. Saturated with the religions of the ages, overwhelmed by the philosophy of modern days, the mind and heart of the young men of the Orient has had a development that is not only characteristic of the Orient, but is having its sequel in all the West.

I bring you a philosophy from the shores of the Bosphorous and a religion from the city of Constantine. All my firm convictions and deductions that have grown up within me for years past have, under the influences of this parliament been shaken to their roots. But I find to-day those roots yet deeper in my heart and the branches reaching higher into the skies. I cannot presume to bring you anything new, but if all the deductions appear to you to be logical from premises which human intelligence can accept, then I feel confident that you will give us credit of honest purpose and allow us the right as intelligent beings to hold fast to that which I present before you.

When the young men of to-day were young children they heard and saw every day of their lives nothing but enmity and absolute separation between men of different religions and nationalities. I need not stop to tell you of the influence of such a life upon the lives of young men who found themselves separated and in camps pitched for battle against their brother men with whom they had to come in contact in the daily avocations of life. And as the light of education and ideas of liberty began to spread over the whole Orient with the latter part of this century, this yoke became more galling upon the necks of the young men of the Orient and the burden too heavy to bear. It would be too long to lead you through the various stages of development of that which I may call the new religion of the young men of Constantinople and of the whole Orient.

Young men of all the nationalities I have mentioned, who for the past thirty years have received their education in the universities of Paris, Heidelberg, Berlin, and other cities of Europe, as well as the Imperial Lyceum of Constantinople, have been consciously or unconsciously, passively or aggressively, weaving the fabric of their religion, so that to the thousand young men, for whom their voice is an oracle, it has come like a boon and enlisted their heart and mind.

They find their brothers in large numbers in all the cities of the Orient where European civilization has found the least entrance, and there is scarcely any city that will not have felt their influence before the end of the century. Their religion is the newest of all religions, and I should not have brought it upon this platform were it not for the fact that it is one of the most potent influences acting in the Orient and with which we religious young men of the East have to cope efficiently if we are to have the least influence with the peoples of our respective lands.

For remember, these are men of intelligence, men of excellent parts, men who with all the young men of the Orient have proved that in all arts and sciences, in the marts of the civilized world, in the armies of the nations and at the right hand of kings they are the equal of any race of men, from the rising of the sun to the setting thereof. They are men, moreover, for the most part, of the best intentions and the most sincere convictions, and when you hear their opinion of religion and think of the position they hold, you cannot, I am sure, as members of the religious parliament, feel anything but the greatest concern for them and the lands in which they dwell.

I represent, personally, the religious young men of the Orient, but let me, by proxy, for the young men of the newest religion, speak before you to the apostle of any religion: "You come to us in the name of religion to bring to us what we already have. We believe that man is sufficient unto himself, if, as you say, a perfect God has created him. If you will let him alone he will be all that he should be. Educate him, train him, don't bind him hand and foot, and he will be a perfect man, worthy to be the brother of any other man. Nature has sufficiently endowed man, and you should use all that is given you in your intelligence before you trouble God to give you more. Moreover, no one has found God. We have all the inspiration we want in sweet poetry and enchanting music, in the companionship of refined and cultured men and women. If we are to listen to it, we would like Handel to tell us of the Messiah, and if the heavens resound, it is enough to have Beethoven's interpretation.

"We have nothing against you, but really, as to all religions, we must say that you have done the greatest possible harm to humanity by raising men against men and nation against nation. And now to make a bad thing worse in this day of superlative common sense you come to fill the minds of men with impossible things and burden their brains with endless discussions of a thousand sects. For there are many I have heard before you and I know how many could follow. We consider you the one of all men to be avoided, for your philosophy and your doctrines are breeding pessimism over the land."

Then with a religious instinct and innate respect that all Orientals have, I have to say suddenly: "But, see here, we are not infidels or atheists or skeptics. We simply have no time for such things. We are full of the inspiration for the highest life, and desire freedom for all young men of the world. We have a religion that unites all men of all lands, and fills the earth with gladness. It supplies every human need, and, therefore, we know that it is the true religion, especially because it produces peace and the greatest harmony. So, we do not want any of your 'isms' nor any other system or doctrine.

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We are not materialists, socialists, rationalists, or pessimists, and we are not idealists. Our religion is the first that was, and it is also the newest of the new—we are gentlemen. In the name of peace and humanity, can you not let us alone? If you invite us again in the name of religion, we shall have a previous engagement, and if you call again to preach, we are not at home."

This is the Oriental young man, like the green bay tree. And where one passes away, so that you do not find him in his place, there are twenty to fill the gap. Believe me, I have not exaggerated, for word for word, and ten times more than this, I have heard from intelligent men of the army and navy, men in commerce, and men of the bars of justice in earnest conversation and deep argument, in the streets of Constantinople, in the boats of the Golden Horn and the Bosphorus, in Roumania, and Bulgaria as well as in Paris and New York and the Auditorium of Chicago, from Turk and Armenian, from Greek and Hebrew, as well as Bulgarian and Servian, and I can tell you that this newest substitute of religion, keeping the gates of commerce and literature, science and law, through Europe and the orient, is a most potent force in shaping the destinies of the nations of the East, and has to be accounted for intelligently in thinking of the future of religion, and has to be met with an armament as powerful in the eyes of the young men of the Orient as that which science and literature have put in the hands of these men of the great army of the new gentlemen class.

There is another class of young men in the Orient who call themselves the religious young men and who hold to the ancient faith of their fathers.

Allow me to claim for these young men, also, honesty of purpose, intelligence of mind, as well as a firm persuasion. For them, also I come to speak to you, and in speaking for them I speak also for myself. You will naturally see that we have to be from earliest days in contact with the new religion; so let me call it for convenience. We have to be in colleges and universities with those same young men. We have to go hand in hand with them in all science and history, literature, music, and poetry, and naturally with them we share in the firm belief in all scientific deduction and hold fast to every principle of human liberty.

First, all the young men of the Orient, who have the deepest religious convictions, stand for the dignity of man. I regret that I should have to commence here; but, out of the combined voices and arguments of philosophies and theologies, there comes before us such an unavoidable inference of an imperfect humanity that we have to come out before we can speak on any religion for ourselves and say: "We believe that we are men." For us it is a libel on humanity, and an impeachment of the God who created man to say that man is not sufficient within himself, and that he needs religion to come and make him perfect. It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities. Will you tell me that a cauliflower that I plant in the fields grows up in beauty and perfection of its convolutions, and that my brain, which the same God has created a hundred thousand times more delicate and perfect, cannot develop its convolutions and do the work that God intended I should do and have the highest conceptions that he intended I should have; that a helpless pollywog will develop and become a frog with perfect elastic limbs and a heaving chest, and that frogs will keep together in contentment and croak in unity, and that men need religion and help from outside in order that I may develop into the perfection of a man in body and soul and recognize the brotherhood of man and live upon God's earth in peace? I say it is an impeachment of God, who created man to promulgate and acquiesce in any such doctrine.

Nor do we accept the unwarranted conclusions of science. We have nothing to do with the monkeys. If they want to speak to us they will have to come up to us. There is a western spirit of creating difficulties which we cannot understand. One of my first experiences in the United States was taking part in a meeting of young ladies and gentlemen in the city of Philadelphia, for a quiet evening of which there are quite a number there. The subject of the evening was whether animals had souls, and the cat came out prominently. Very serious and erudite papers were read. But the conclusion was that, not knowing just what a cat is and what a soul is, they could not decide the matter, but still was it a serious matter bearing upon religion. Now suppose an Armenian girl should ask her mother if cats had souls. She would settle the question in parentheses and say, for example: "My sweet one you must go down and see if the water is boiling (what put the question into your head? Of course cats have souls. Cats have cat's souls and men have men's souls). Now go down." And the child would go down rejoicing in her humanity. And if my Armenian lady should one day be confronted with the missing link of which we hear so much, still her equanimity would remain unperturbed and she would still glory in her humanity by informing you that the missing link had the soul of a missing link and man had the soul of a man.

So far we come with the young men of the gentlemen class, hand to hand, upon the common of humanity. But here is a corner where we part and take widely diverging paths. We cry, "Let us alone, and we will expand and rise up to the height of our destiny;" and, behold, we find an invisible power that will not let us alone. We find that we can do almost everything in the ways of science and art. But when it comes to following our conception of that which is high and noble, that which is right and necessary for our development, that we are wanting in strength and power to advance toward it. I put this in the simplest form, for I cannot enlarge upon it here. But the fact for us is as real as that of the dignity of man. That there is a power which diverts men and woman from the path of rectitude and honor, in which they know they they must walk. You cannot say it is inherent in man, for we feel that it does not belong to us. And if it did belong to us, and it was the right conception of man to go down into degradation and misery, rapacity, and the desire of crushing down his fellow man, we would say, "Let him alone and let him do that which God meant that he should do."

So, briefly, I say to anyone here who is preparing to boil down his creed, put this in it before you reach the boiling point: "And I believe in the devil, the arch-enemy of God, the accuser of God to man." One devil for the whole universe? We care not. A legion of demons besieging each soul? It matters not to us. We know this; that there is a power outside of man which draws him aside mightily. And there is no power on earth that can resist it.

And so, here comes our religion. If you have a religion to bring to the young men of the Orient, it must come with a power that will balance, yea, counterbalance the power of evil in the world. Then will man be free to grow up and be that which God intended he should be. We want God. We want the Spirit of God. And the religion that comes to us in any name or form, must bring that or else, for us, it is no religion. And we believe in God, not the God of protoplasms, that hides between molecules of matter, but God whose children we are.

So we place as the third item of our philosophy and protest the dignity of God. Is chivalry dead? Has all conception of a high and noble life, of sterling integrity, departed from the hearts of men that we cannot aspire to knighthood and princeship in the courts of our God? We know we are his children, for we are doing his works and thinking his thoughts. What we want to do is to be like him. Oh! is it true that I can cross land and sea and reach the heart of my mother, and feel her arms clasping me, but that I, a child of God, standing helpless in the universe, against a power that I cannot overcome, cannot lift up my hands to him, and cry to him, that I may have his Spirit in my soul and feel his everlasting arms supporting me in my weakness?

And here comes the preacher from ancient days, and the modern church and tells us of one who did overcome the world. And that he came down from above. We need not to be told that he came from above, for no man born of woman did any such thing. But we are persuaded that by the means of grace and the path which he shows us to walk in, the Spirit of God does come into the hearts of men, and that I can feel it in my heart fighting with me against sin and strengthening my heart to hold resolutely to that which I know to be right by the divine in me. We do not know whether the Spirit of God proceedeth from the Father or from the Son, but we know that it proceedeth into the heart of man and that sufficeth unto us.

And so with a trembling hand but firm conviction, with much sadness with humanity, but joy of eternal triumph I come with you all to the golden gates of the twentieth century, where the elders of the coming commonwealth of humanity are sitting to pass judgment upon the religion that shall enter those gates to the support of the human heart. I place there by the side of ancient Oriental Confucianism and modern theosophy, ancient Oriental Buddhism and modern spiritualism, and every faith of ancient days and modern materialism, rationalism and idealism—there I place ancient Oriental Christianity with its Christ, the power of God and the wisdom of God, and its cross still radiant in the love of God

Towering o'er the wrecks of time.

Selected Articles.

JEWISH LIFE IN EUROPE AND PALESTINE.

BY GEORGE M. STONE, D. D.

IN the year 77 of the Christian era a coin was struck at Rome to commemorate the complete overthrow of the Jewish kingdom. On one side of it is the head of Titus, crowned with laurel, on the other is a female figure seated under a palm tree, behind which are standards and a helmet. Over all is the inscription "Judea Capta" ("Judea taken Captive"). The Arch of Titus in Rome, erected on the ridge running from the Palatine to the Esquiline hills, bears a representation of the triumphal procession which celebrated the destruction of Jerusalem, on which is distinctly seen the seven-branched golden candlestick, a significant trophy of victory of the Imperial armies.

It was very far from the thought of the Roman, as that procession made its slow progress from its beginning at the triumphal gate, the sacred way which led up to the capitol, and halted where the emperor stood at the door of the great temple of Jupiter, that the hated Jew would survive in history the haughty race to which he be-

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longed. But such is the fact. The Roman has gone, the Jew is here to-day, with the traces of his nationality as clearly defined as when he was compelled to swell the ranks of captives on the occasion to which we have referred. Indeed, that nationality to which he clings so tenaciously seems to possess indestructible qualities.

Shakespeare puts into the mouth of Shylock the words, "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter as a Christian is?"

The Roman surely would have given an affirmative answer to these questions, and would have added that he could be blotted from history as other nations had been. But there were factors in this case which he did not take into account. Here was a race for which divine providence had future uses, and hence they must be carried through the convulsions of nations and kept intact in the changes of time. They are the standing exception of human history. Charles Lamb said they were a piece of stubborn antiquity, compared with which Stonehenge is in its nonage. Says another writer, "They saw the Egyptians perish in the Red Sea; they heard the fall of Babylon; they beheld the ruin of the Macedonian and Syrian con quests; they have outlived the Cæsars and the dark ages." Let it be noticed that this persistency of the Jew has been manifested in the face of almost insuperable obstacles.

This people have survived legal disabilities everywhere in Europe; they have been taxed, whipped, scourged, and burned in kingdoms which called themselves Christian. They have refused every bribe to surrender their nationality; 500 perished in one day at York under King John. Under Ferdinand and Isabella 300,000 were driven out of Spain. Many of them put to sea in boats and perished. Government, literature, and religion have seemed to form a triple alliance to afflict the son of Abraham. Shakespeare brands him in Shylock and Dickens in Fagin. He has indeed been the "Wandering Jew." While his "lone Syrian land" has been a desolation, trodden down by the nations, he has sought a home everywhere, to find until a late period nearly every door closed. An American hotel has formally excluded him from its hospitality within a few years. Like the ghost of Banquo, however, these people will not down at the bidding of any foe.

The nations whose hatred against them has been most bitter cannot make war without obtaining loans from them. In the presence of all obstacles they have gone to the front in finance, in music, in philosophy, statesmanship, even in benevolence. The Rothschilds are the great bankers of Europe; Mendelssohn was among its most advanced musicians; Spinoza was a noted leader in philosophy; Disraeli was prime minister of Great Britain; Montefiore was one of the world's philanthropists. I saw in November last the parade of the Lord Mayor's show in London. The person who occupied the gilded carriage of the mayor bore the most definite marks of his Israelitish lineage. It was Sir Henry Aaron Isaacs, a Jew.

Coming now to speak of the distribution of this people in Europe and Turkey, there are two features of interest, which may engage our attention. First the change in their political status within one hundred years, and second the disposition cherished regarding a return to the land of their fathers. Of the eight millions of Jews in existence to-day, by far the largest number are residents of Europe. Their distribution in various countries is probably nearly as follows: In Russia there are about two and a half millions; in Austria and Hungary somewhat less than one and a half millions; in Germany half a million; in the United States three hundred thousand. The remainder are residents in smaller portions in Great Britain, France, and other countries.

The removal of their legal disabilities, and the consequent rapid growth of Jewish influence in Europe is one of the most significant facts of the history of our own century and of the latter part of the one preceding ours. In 1783, Joseph II. of Austria issued an edict of toleration, abolishing the "body tax" and other restrictions. Among the latter was one which forbade the Jew to wear a beard, or to leave his house on the festival days of the Church. France in 1784 abolished the "body tax," which, it has been said, "reduced the Jew, as far as possible, to the level of a beast." Prussia followed in 1787 with a repeal of many oppressive enactments against him. The French Revolution, however, made the most radical changes in his condition. The Jews petitioned the national assembly for full rights and privileges of citizenship, which were granted, and thus they were placed upon an equality of standing before the law with any other citizen of the republic. With the single and notable exception of Russia the other nations of the Continent have fallen into line in the amelioration of the condition of this people. In England, as late as 1858, the last restriction which kept the Jews from holding the highest position in the government was taken away.

Meanwhile as the pressure has been removed, this remarkable people have gradually increased their prestige in commerce and other paths of life. The founder of the Rothschild family, Meyer Anselm Rothschild, was born in Frankfort-on-the Main in 1743. Starting at first in a small way as banker, at his death in 1812 he left his large fortune to five sons, who established themselves respectively at Frankforth, Vienna, London, Naples, and Paris. With the exception of Naples, these houses are still in existence. Between 1854 and 1864 this family furnished in loans to England $200,000,000, to Austria $50,000,000, to Prussia $40,000,000, to France $130,000,000, to Russia $50,000,000, to Brazil $12,000,000; in all $482,000,000. This people have also become prominent in European literature. The statement was made a few years ago that out of twenty-three liberal and progressive papers in Berlin there were but two which were not, in one way or another, under Jewish control. They have also reached high positions in legislative assemblies and in the judiciary of Europe. The recognized leader of the opposition a few years ago in the German Reichstag, against Bismarck was Herr Lasker, a Jew. Sir George Jessel held for years the first rank among English judges.

They have become large holders of real estate in some portions of Europe. It is stated that "in Hungary in 1878 there were 16,000 sheriff's sales of real estate, of which the far greater part passed over to the Jews." In Roumania and Servia the fear has been expressed that if the Jews were given an equal chance, they would gradually oust the peasantry until they possessed the whole land.

We reach now the interesting inquiry as to the desire of these people to return to the Holy Land. In this connection it is a fact of interest that outside of Jewish circles this subject is attracting no little interest. In an article in the *Nineteenth Century* of November, 1882, Prof. Goldwin Smith advocates the restoration of the Jews to Palestine as a movement looking toward the settlement of the vexing "Eastern Question." He says "Cyprus is now pretty generally allowed to be a white elephant or worse. . . . Let it be given back to the Turk, if the Turk will give back Palestine to the Jew." We have now to confront the fact that a great majority of these people do not yet desire to return to the Holy Land. Especially is this true of nearly all in the United States, and of very many in Europe. It is a fact that after the permission to return from Babylon was given, at the close of the seventy years' captivity, only a minority returned. Edersheim is authority for the statement that the most wealthy and influential of the

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nation remained behind. Those who are now moved to the second return are the portion living in Central and Eastern Europe, where the anti-Jewish prejudice has been strongest. The recent persecutions in Russia have kindled the Palestine feeling, and driven the Jews for relief to contemplate the old home of their race as their resting place. In February, 1882, these words appeared in the *Jewish Chronicle:* "Israel must once again take up the staff of the wanderer, and abandon the graves of his ancestors. Where are the poor people to go? This question the Jews of Russia have themselves answered. The greater portion have decided to proceed to Palestine, the scene of our former glory and independence." In a Russian town some years ago they were driven from their homes to the refrain, "Go to Palestine! Go to Palestine!"

Before speaking of the increase of Jewish population in the land of Israel, there are a few facts to be stated respecting their numbers and life in Turkey generally. Hon. S. S. Cox, late U. S. Minister to Turkey, estimates the total number of Jews in the Ottoman Empire at about 350,000. Of these 90,000 reside in Turkey in Europe, the remainder in Asia and Africa. Constantinople has 45,000 and Smyrna 25,000.

It cannot be said to-day that the laws of the Turkish nation are inimical to the Jew. Indeed, the Empire gave him a refuge when, in the fifteenth century, he was cruelly driven out of Spain. His rigid monotheism naturally makes one point of affiliation with the followers of the Prophet. It is said that the sultan sometimes makes the chief rabbi, the almoner of his bounty. Still there are signs of the ancient prejudice against this people even in Turkey. In Constantinople, while there is no compulsion as to place of residence, they gather together by themselves in certain quarters of the city, and this perpetuates what seems to be with them an ineradicable instinct to make themselves a separate and peculiar people. Minister Cox says, as the result of his observation of the Jew in the Orient, that the sentiment of love and veneration for their sacred city Jerusalem was a conspicuous characteristic. I quote his own words: "Although scattered throughout the empire, and among a composite people who speak over seventy-two languages, from Mt. Sinai and Bagdad to far Albania and Bulgaria, wherever they are, and whatever they do, their harps are still hung upon the willows of exile and they still sing of Jerusalem as the Psalmist sung: If I forget thee, 'O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.' Whenever their circumstances allow, they move as if by some strange, divine magnetism toward their holy city, animated by a strong and ardent desire to spend upon the mountains around about, or within its walls, the serene evening of their lives." It is a matter of simple and undisputed fact that within twenty years the Jewish population of Palestine has notably increased. In 1824 there were in Jerusalem only thirty-two Jewish families, with but three thousand Jews in all Palestine. At present the Jewish population in the whole of the land is about forty-two thousand, and one half of this number are in Jerusalem. A recent observer has said that whereas formerly the aged came to die and be buried in the sacred soil, now young men and women are coming, and families. Those who have some wealth are among the emigrants, while others are in poverty, and are supported by their rich brethren in Europe. The Rothschild's hospital is without the walls of the city, and by one association at least, money is loaned without interest to those who have need, and the Israelitish Alliance has established an agricultural school at Joppa. The movement toward again cultivating the land where their fathers reaped such bountiful harvests is a new and interesting phase of Jewish life in Palestine to-day.

One spectacle within the walls of the city which I witnessed, and which I can never forget, was that of a group of the Jews at the wailing-place, where the huge foundation stones are exposed, which are regarded as the western boundary of the Temple area. There is a pathos in this scene—the manifestation of a clinging affection—which moves the heart of the spectator. Men and women kiss the stones and weep, while at times this mournful liturgy is repeated. The leader says: "For the palace that lies desolate." The people respond: "We sit in solitude and mourn." Then the walls, the priests and kings are named, the people responding: "We sit in solitude and mourn."

I conclude with three general statements respecting the history of this remarkable people.

I. Their survival is one of the most conspicuous anomalies of race history. Is it not, in a very important sense, a survival of the fittest? A people who cannot be destroyed by fire or flood must have a destiny in the future which it is worth our while to study.

II. The Jew is entering more and more as a factor into the politics and literature of the world.

III. His weal and woe have been linked by indissoluble ties to a book, which we all venerate, and call the Holy Bible.—*Christian Herald.*

Sunday School Associations.

TWO-DAYS' MEETING.

In harmony with a resolution passed at our February convention providing for more than two meetings each year in our district, a two-days' Sunday school meeting will be held at Allendale, Missouri, Saturday and Sunday, October 28 and 29, 1893. Programme: Saturday, 10:30 a. m., model teacher's meeting. At 2:30 p. m., experience meeting; subject, Sunday schools: what to do and how to do it. Eight p.m., free lecture; temperance work in the Sunday school illustrated with a stereopticon. Sunday, 9:30 a. m., Sunday school. Eleven a.m., sermon. At 2:30 p. m., prayer meeting. Evening, sermon.

This is the first meeting of the kind attempted in the district; and while is is an experiment, we feel confident of the good that will result from it. It is intended to follow this up with others throughout the district. This is not the regular district convention, but it is desirable that all schools in the district be represented.

F. E. COCHRAN, Sec.

Miscellaneous Department.

SOUTHWESTERN WISCONSIN REUNION.

Sunday, October 1.—Sunday morning dawned dark and misty and but a few out. The forenoon service was spent in prayer and testimony. An enjoyable time was had, the Spirit being present in a marked degree, some bearing testimony to the truthfulness of the latter-day work who had not accepted it yet. Three p. m., permanent organization was effected by the choice of Bro. E. C. Briggs president, Bro. J. W. Peterson secretary. Bro. E. M. Wildermuth acted as chorister and Miss Isadore Bossi organist, by choice of the reunion committee. Bro. Pender was called upon to address the meeting, but owing to ill health he did not speak long. Bro. W. A. McDowell was then called upon, and following along in the same line of thought one could scarcely tell, if their words were in print, where the one ceased and the other began. They spoke from John 17: 17. At 7:30, by request, Bro. Briggs occupied the stand. He was assisted by Bro. A. L. Whiteaker. He spoke from Matthew 11: 12. His first effort was to show the nature of the kingdom of God and its component parts. Then he refuted the idea of the kingdom being susceptible of being received in the heart, and in speaking of Luke 17: 21, "The kingdom of God is within you," called attention to the fact that the pronoun *you* referred to hypocrites and murderers; also that the margin reads "among you." In conclusion, while speaking of the latter-day apostasy under Brigham Young and his fellows, he related his experience while on a mission to Utah in 1863. He spoke of his conversation with Brigham Young and how Brigham threatened to advertise him as a vile fellow and positively refused him a place to preach, and at another time ordered the police to take him out when he wished to speak in their conference. This testimony has done more to allay prejudice than anything else in this neighborhood. We may call people ignorant for not knowing the difference between us and the Mormons, but that is a poor way to enlighten them.

October 2.—At 10:30, testimony meeting in charge of E. C. Briggs and W. S. Pender. In opening this meeting Bro. Briggs referred to the name "Mormon," and discourage the use of it as applying to ourselves, either as a nickname or otherwise; and, after a general discussion of the subject, all were of the same opinion, with one exception. At three p. m. Saints assembled again for prayer and testimony. Sr. Mary Hines and Bro. A. L.

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Whiteaker each delivered a prophecy to the effect that the Lord was pleased with our effort and that a number would be added to the church. Also Bro. Briggs was told that his work was acceptable. Meeting was in charge of H. P. Curtis, of Kansas. At 7:30 a good congregation was entertained by C. H. Burr. A very logical sermon was delivered on the birth of the Spirit, from John 3: 5.

Tuesday, October 3.—The morning meeting was in charge of E. C. Briggs and W. A. McDowell. The services were somewhat different from a prayer and testimony meeting—a general question meeting. The gift of prophecy was enjoyed, foreshadowing additions to the church, also to Bro. Briggs that the Lord was pleased with his coming to this place. Mrs. Day related a vision she had had that convinced her that the latter-day work was true. As soon as circumstances permit she will be baptized. At 2: 30 the Saints assembled for an informal discussion on whatever subject or question might be presented. Several points of church government were discussed. In the evening a goodly congregation assembled to listen to J. W. Peterson on the punishment of the wicked.

October 4.—A session of conference was held, and at three p. m. a social service; at 7: 30, preaching by A. L. Whiteaker.

October 5.—No services in the forenoon on account of a funeral. At two p. m., prayer and testimony meeting. An enjoyable time was had. One prophecy was delivered. At 7: 30 Bro. E. C. Briggs spoke two hours from the text: "I have written unto Ephraim the great things of my law, but they were counted as a strange thing."

October 6.—Prayer and testimony. A prophecy was delivered. At two p. m. preaching by Bro. E. C. Briggs. At 7: 30 preaching by H. P. Curtis.

October 7.—Priesthood meeting in charge of W. S. Pender and A. L. Whiteaker. The interests of the work were discussed; in conclusion Bro. Briggs gave a lecture on the duty of a missionary. Afternoon preaching by Bro. C. W. Lange. Evening preaching by Bro. C. H. Burr.

October 8.—Preaching by W. A. McDowell. At 2:30 preaching by Elder E. C. Briggs, after which four were baptized. At 7:30 those who were baptized in the afternoon were confirmed, after which J. W. Peterson preached on church organization. After the preaching a vote of thanks was tendered the citizens of Bradtville for their kindness and hosptality to the Saints. A Mr. Anderson and wife entertained all the Saints at dinner on the 7th; and Mr. and Sr. Miller did likewise on Sunday. Throughout the reunion an enjoyable time was had, notwithstanding the rain and mud, the Saints and friends being cheered by the voice of the Spirit from time to time and promises of additions were fulfilled. The Saints were loth to part, but as they have the promise of a longer and grander reunion in the future they simply said good-bye for a time, declaring that they would certainly come again.

J. W. PETERSON, Sec.

RESOLUTION OF RESPECT.

Whereas, our all-wise heavenly Father has sent the angel of death into our midst and taken from us our beloved sister and co-worker, Belle Winning, Therefore be it

Resolved, That we as the Sunday school association of the Far West district, extend to her bereaved parents and family our sincere sympathy in their irreparable loss; and be it further resolved, that we express our recognition of her services as a zealous and earnest worker in the Zion's Star Sunday school, of St. Joseph, Missouri. Yet we acknowledge in this our bereavement God's loving hand, for we believe our loss to be her gain. Resolved that these resolutions be sent to the *Herald* for publication, and a copy be presented to the bereaved family of our sister.

L. NIEDORP,
L. F. MACK,
DAVID J. KRAHL, } Committee.

LOGAN REUNION.

Friday, October 6.—At two p. m. the few who were assembled at the big tent were called to order by Bro. P. Cadwell, who said, "I welcome you. Also in behalf of the reunion committee I welcome you." Bro. J. W. Chatburn, one of the reunion committee, was then placed in charge of the temporary organization of the meeting. Presidents Joseph Smith and W. W. Blair were chosen presiding officers; Bro. J. F. Mintun was selected to act as temporary president until one of the presiding officers arrives; A. Z. Rudd was chosen secretary with privilege of choosing assistants; Wm. Gorham chief of police, with privilege of choosing assistants; James Pearsall chorister, with the privilege of choosing assistants, including organist. The committee on grounds was authorized to select ushers whenever needed. Following the temporary organization short speeches were made by Brn. J. F. Mintun, D. K. Dodson, T. W. Williams, Reuben Gorham, John Rounds, and J. W. Chatburn, each speaker expressing the thought that the church, "God's work on earth," was in a promising condition, and consequently encouraging to those engaged therein. The Sunday school workers met at 4:30 p. m., but there being only a few present, adjourned to meet at eight a. m., October 7. At the evening service Bro. T. W. Chatburn addressed the assembly in substance as follows:—

"Perhaps to-night we may be profited and benefited by taking some theological soundings and endeavoring thereby to test ourselves and see whether we are in the faith or not, or whether we have advanced, whether we are in the latter days, or whether the signs of the times are indicating the approach of the Master. To my mind we have advanced wonderfully in the last decade. I can remember when I first embraced this doctrine. Many years ago Bro. Charles Derry passed through our country (Galland's Grove), and through his efforts I was convinced that this is the work of the living God. In those days there was old Bro. Roundy and old Bro. Tommy Dobson, upon whom we all seemed to lean. I have sometimes thought like this in reference to that matter: I have seen out in the road where the little boys were playing with bricks, they would set them up on end a few inches apart along the road for a considerable distance, and then some one would touch the end brick, and they would all fall down in a beautiful row. I have thought that in those days old Uncle Tommy Dobson, or perhaps old Bro. Roundy, was the bottom brick, and we were all leaning over beautifully upon these men. But after awhile it seemed that Uncle Tommy got tired and said, 'Bro. Smith, I wish you would raise up a little and get off of me:' and Bro. Smith said, 'Bro. Jones, I wish you would move a little,' and so on until we got away from one another; and instead of standing up so close, the time has come now that we are further away. The point is this: If one man falls to-day he does not fall upon his neighbor, because the time has come when all must stand or fall for themselves. If one man falls to-day, the other one is so far away that he will hardly reach him, and he can remain down until he is satisfied with his fall, and then come back to the church again. But the church goes on all the time. It is not depending upon one man; but we are going on, it seems to me, unto a glorious victory. We are satisfied with the work so far as we are concerned, because we are growing. This work is an expansive work, in which there are no bars. Truth harmonizes with truth. Two and two are four, and every truth that will not harmonize with existing truth is not truth; and no matter where we go, how high we soar, how deep we delve, how broad we get, we never run against snags in this truth. No matter how far the mind goes, it seems to harmonize with this latter-day work. No matter how high we go, there is always room at the top. And consequently it is a grand work, to my mind; and I want to keep on growing, to grow as it grows, and finally receive the promised reward."

Saturday, October 7.—Sunday school workers met in the big tent at eight a. m., and organized with Bro. E. A. Blakeslee superintendent, Bro. S. B. Kibler assistant superintendent and chorister, Sr. Nannie Seddon secretary, Sr. Nellie Rudd treasurer, and Bro. Hubert Case librarian. Adjourned to meet at 4: 30 p. m. The nine a.m. prayer service, in charge of Brethren Joseph Seddon and G. M. Scott was a spiritual feast; an encouraging word of prophecy was given. Twenty-three testimonies were borne and four prayers offered. At 10: 45 the speaker was Elder D. M. Rudd, of Dow City, who took as a starting point "Preach the word," to which he added numerous passages of Scripture, showing the word should be preached the same to-day as in the days of Christ and his apostles. Elder D. K. Dodson delivered a very interesting discourse at 2: 30 p.m. In the evening Elder J. S. Roth, of Grinnell, Iowa, was the speaker. The subject treated was prophets, tongues, and dreams in the present and future, and the reason we have to expect them. The subject was well handled.

Sunday morning's prayer meeting was in charge of Brn. Joseph Seddon and Fred Johnson. Uncle John McIntosh, eighty-seven years old, a member of the church for fifty-five years, and actively engaged in the ministry upwards of twenty-five years, was present and spoke. He expressed a firm, unwavering faith. He said God had never broken any of the promises made to him, and he had no fear that any of the promises of God would be broken. President Blair was present, and said: "The indications have never been so good as they are this fall for the onward move of God's work. I think I can observe very plainly that God is moving obstacles out of the way very rapidly. To my mind the Lord is opening the eyes of the people in all nations, so far as I can hear, to the fact that they have not as much of the Spirit of God as they ought to have, and do not receive as many of his blessings as they ought to receive. It seems that the Heathen world, and the Christian world, and the Jews likewise, are discovering that their surroundings are not what they thought they were; and they are discovering that they need more of the light of God, more of the evidence of the Almighty; and they are feeling that they have not near so much knowledge as they ought to have." The World's Parliament of Religions will be talked of at some length to-morrow forenoon. At 10:45 Elder T. W. Williams, of Council Bluffs, was the speaker. His address was mainly to the members of the church. He said that the signs, miracles, and superhuman demonstrations that attended the church of God in ancient days, and those that may attend the church of God to-day were not and are not the main evidence that the church with which they are found is the church of God; but the acceptance of and conformity to the revealed law of God, or in the words of the Prophet Isaiah, the harmony with "the law and the testimony," is the stamp of divinity. He admonished the Saints to live closer to the law of God, and observe more carefully the natural, as well as the spiritual law, and they should then receive greater spiritual blessings, and also be blessed more abundantly temporally. At 2:30 Bro. Frank Chatburn, of Wilber, Nebraska, delivered an excellent discourse. After the close a large crowd gathered at the beautiful stream west of the camp ground, where six were baptized in the liquid wave by Bro. J. S. Roth. A session of Sunday school was held in the district tent at 4:30 p. m. In the evening the sermon was delivered by Elder Charles Derry, of Magnolia, in his usual way of presenting the Scripture.

Monday, at nine a. m., the six who were baptized yesterday were confirmed by Elders Charles Derry and Calvin Beebe. In the prayer and testimony service the Spirit was

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felt in a marked degree. One unknown tongue and the interpretation was given. Among the testimonies borne was one from Grandma Hawley, an aged veteran, who bore a strong testimony to the work. At eleven a. m., Pres. W. W. Blair was the speaker. The sermon was reported and will likely appear. Bro. Joseph R. Lambert was the speaker of the afternoon. Text, James 1: 25 and 2: 12, from which he delivered an excellent discourse. Bro. J. C. Crabb delivered the evening discourse, at the close of which a card from Bro. T. W. Williams was read, thanking the friends for their assistance in his late loss.

CONFERENCE NOTICES.

Conference of the Alabama district will convene at Pleasant Hill, in Butler county, November 11 and 12, at ten a. m., and continue a week, making it a reunion. We hope to see a full attendance of all officials in the district, and that all who come will remain till the meetings close.

M. K. HARP, Pres.,
L. G. PARKER, Sec.

BORN.

BUTTERWORTH. — To Bro. Cornelius and Sr. Sarah Butterworth, at Somerville, Victoria, Australia, June 9, 1893, a son, and named Clarence Willard: blessed at Hastings, Victoria, July 16, 1893, by Elders E. G. Jones and A. Woolley.

ROTH. — At Sonora, Iowa, September 2, 1893, to Bro. W. C. and Sr. Minnie Roth, a daughter, and named Elsie Grace; blessed September 21, 1893, by J. S. Roth.

AMIDON.—To Mr. Elisha and Sr. Ada Amidon, Inland, Michigan, December 10, 1889, a daughter, and named Nellie Laura: blessed August 19 by F. C. Smith.

SLEIGHT.—To Mr. Charles and Sr. Sarah Emily Sleight, Paradise, Michigan, April 17, a daughter, and named Melissa Myrtle; blessed August 10 by F. C. Smith.

TREMBLAY. — To Bro. William and Sr. Mary Tremblay, Kingsley, Michigan, September 6, a daughter, and named Mary Frances; blessed September 9 by F. C. Smith.

DAVIS.—To Bro. John and Sr. Mary E. Davis, Hemple, Missouri, July 24, 1893, a son, and named John Charles; blessed October 1, 1893, by Elder D. J. Powell.

DIED.

HOWELL.—At Independence, Missouri, October 1, 1893, Sister Almira E. Howell. She was born in St. Clair county, Michigan. February 5, 1844; was married to H. S. Howell December 25, 1860; moved to Genesee county, Michigan, shortly after, and there remained till 1887, when with her husband and family she moved to Independence, Missouri. For years she had been a member of the Baptist Church; but received the truth and was baptized April 16, 1888, by Elder Joseph Luff, and remained in fellowship with the church till death removed her from earth. She leaves a husband, four sons, and two daughters behind to mourn. Funeral sermon at the Saints' church, October 4, 1893. A good sister has gone to rest.

PHILLIPS.—At Provo, Utah, September 22, 1893, Bro. Matthew G. D. Phillips. He was born May 23, 1816, at Southampton, New Brunswick. In his youth he became a member of the Baptist Church, but heard the message of the restored gospel and became a member of the Church of Jesus Christ of Latter Day Saints in 1844. He united with the Reorganization in 1880, being baptized by Elder Joseph Luff on July 26th. He suffered much for about two weeks before his departure, but when the final change came he passed away in peace. The funeral sermon was preached by Elder H. N. Hansen to an attentive audience. Bishop Booth kindly granted the use of the Fourth Ward meetinghouse for the occasion. He leaves a wife and large family to mourn their loss.

MADISON.—At the residence of his son-in-law, President Joseph Smith, near Lamoni, Iowa, on August 31, 1893, of cholera morbus and old age, Elder Mad Madison. Bro. Madison was born near Stavanger, Norway, October 10, 1812. He emigrated with others to America in 1839, settling near mission, Lasalle county, Illinois, where in 1840 he married Mary Thomasson, who bore him six children, four daughters and two sons, five of whom with their mother survive him. He joined the church in 1843; and went to Nauvoo after the death of the Martyr, but not liking the turn affairs were taking there, he left there returning to Northern Illinois; where he subsequently united with Elder Wm. Smith in his church movement; and not being satisfied with that movement he quietly settled down to wait developments, and in 1863 joined the Reorganized Church, in which he continued in faith until his death. He was a man of sterling honesty and stability of purpose, loving the truth, but hating hypocrisy and shams.

SUTTON.—At the home of her parents, Bro. E. Trimble's, Iron Hill, Iowa, October 1, 1893, Sr. Tella Sutton, of quick consumption. Susan Estella Trimble was born October 26, 1871, at East Iron Hill, Jackson county, Iowa, where she grew to womanhood's years. June 20, 1889, she married Bro. John W. Sutton. Four happy years were given them and death claimed her for his victim. She was baptized August 15, 1887, by Elder J. S. Roth, she being among the first baptized in what is now Fulton branch. She died strong in the faith. She put her trust in her Redeemer and her faith was rewarded, for her sufferings were slight compared to what most suffer from that disease. She leaves a husband, a sweet little girl of three years, a father and mother, she being their only child, and hosts of friends and relatives to mourn their loss, but who mourn not as they who have no hope. Funeral services from the house of Bro. E. Trimble by Elder Warren Turner, of Clinton; sermon from 2 Corinthians 5: 1. A large number gathered to show their respect for the departed, and followed her to her last resting place.

BAILEY.—At Blue Springs, Missouri, October 6, 1893, in the seventy-fourth year of her age. Sr. Matilda A. Bailey. She was born in Madison county, Illinois, June 7, 1820; was married April, 1836, to Jacob Cameron. Nine children were born of this union, eight of whom remain, among whom are Sr. McKiernan of Farmington, Iowa, Sr. Petersen, of Stewartsville, Missouri, also Sr. Milton, and Sr. George Bailey, of Independence, Missouri. After the death of Mr. Cameron she remained a widow for many years, but finally, in 1886, married Bro. Isaac Bailey, of Independence, Missouri. Later she moved with him to Blue Springs and there remained till the time of her death. She united with the church in 1868 and remained a steadfast and consistent member till summoned hence. Her remains were taken to Independence for interment, and according to her request Elder Joseph Luff preached the funeral sermon from the text found in Psalms 23: 4. Hymns 838 and 835 in Saints' Harp were sung in accord with her expressed wish. The funeral cortege was large. A good mother, wife, and Saint has gone to her well-earned rest.

MILLER.—At Maquoketa, Iowa, May 17, 1893, Sr. Emaline Miller. Deceased was born August 3, 1845, in Hancock county, Ohio. Funeral services by Elder Warren Turner.

SMITH. — Sr. Elizabeth Smith was born in February, 1846, in Carroll, Mississippi; baptized in 1890, at Midway, Arkansas, by J. D. Erwin; died August 8, 1893. She was firm in the faith till death.

SMITH.—Sr. Mollie T. Smith was born in 1862, in Carroll, Carroll county, Mississippi; was baptized at Midway, Drew county, Arkansas, in 1891, by J. D. Erwin; died May 5, 1893, in the faith of our blessed Redeemer, and with the hope of the first resurrection.

ITEMS OF INTEREST.

ST. PETERSBURG, Oct. 7.—The type of cholera prevailing here is more malignant than in other places in the country. The disease attacks chiefly the riverside population and men employed on the fortification works of the provinces. Podolia is suffering most, the cases averaging 1,000 weekly. Volhynia is next, with an averaga of 700 cases weekly.

NEW YORK, Oct. 8.—Just after daybreak this morning the steamship Russia of the Hamburg-American line was sighted off Sandy Hook. To the question if all were well, the captain answered: "Five deaths and two sick." It developed that those who had died and been buried at sea had suffered from symptoms akin to those of cholera. The health officer returned at once to quarantine and notified the authorities at Hoffman Island to prepare for a shipload of cholera suspects, where the passengers were unloaded. Great precaution is being taken. Dr. Jenkins has no fear of the disease spreading beyond the passengers of the infected vessel. Five deaths occurred, two in the cabin and three in the steerage.

NEW YORK, Oct. 10.—No alarm need be felt in regard to an invasion of cholera. In regard to the Russia and her infected crew and passengers Dr. Jenkins reported this evening that all are well. They were inspected twice to-day, and all of the steerage passengers have been transferred to Hoffman Island for observation. The steamer and her passengers have been subjected to all the quarantine methods and measures usually employed when infection is shown to be present, and which have always heretofore been successful. This is the seventh day since the last patient was isolated from her fellow passengers without further development.

ST. PETERSBURG, Oct. 11.—There were 106 fresh cases of cholera and forty-seven deaths in St. Petersburg October 4 to 6. In the same period there were three fresh cases and four deaths in Moscow. In most of the provinces the epidemic has abated somewhat. From October 4 to 6 there were 671 fresh cases of cholera and 235 deaths in Volhynia, 419 fresh cases and 153 deaths in Kieff, 225 fresh cases and 139 deaths in Voronesh, 229 fresh cases and 11 deaths in Ekaterinoslav. In Podolia there were 1,360 fresh cases of cholera and 550 deaths between September 16 and October 1.

ROME, Oct. 11.—The cholera is abating somewhat in Sicily, and has entirely vanished from most of the infected towns on the mainland of Italy.

BRUNSWICK, Ga., Oct. 6.—Nine new cases of yellow fever were officially reported yesterday.

WAY CROSS, Ga., Oct. 6.—No new or suspicious cases of yellow fever have been reported at Jessup yesterday. Dr. Lincoln, yellow fever expert, has charge of the six who are sick. The Government put on a special train between Jessup and Camp Denison to-day. Dr. A. P. English has been placed between Way Cross and Jessup as Government Qarantine Inspector. No trains are permitted to stop at Jessup, and it is practically shut off from the world. Dr. Carter, the celebrated yellow fever expert, is expected to arrive to-night and will take command of the situation.

ATLANTA, Ga., Oct. 11.—Gov. Northen has issued a call to the people of Georgia for aid for the sufferers at yellow fever stricken Brunswick. He inclosed a letter just received from Mayor Lamb. The Mayor says: "The conditions are daily growing worse. It now looks as if every man, woman, and child in the city, except those who have immunity from the disease, will take the fever. A great many negroes are sick; many more than we had in 1876, and I am under the impression that it is for want of the white race to feed upon, although there are many white people yet who may have the fever. I am praying for frost and aid. Without the

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former we must have the latter or starvation is inevitable."

The Mayor feelingly describes the distress and necessities of the population and says: "While we have as yet had no disturbances among the negroes, should they become maddened with hunger the whites would be powerless to defend themselves against such odds."

There is an epidemic of diphtheria at East Liberty, Ohio, and the authorities are unable to control the disease. Many people are leaving the town.

The city of Hamburg is now free from cholera.

BRUSSELLS, Oct. 6.—The strike of the coal miners in the Charleroi district was revived unexpectedly this afternoon. In sympathy with the men of the Borinage district, hundreds returned to work this morning. Shortly before three o'clock, however, men began to leave the pits. To-night more than 20,000 miners are out, and the number is likely to be increased to-morrow. In several towns mobs have gathered and are menacing the colliery officials, and troops have been sent from the large garrisons to aid the local authorities.

BRUSSELLS, Oct. 10.—The executive committee of the Belgian Miner's Federation met at La Louviere to-day and decided in favor of terminating the strike, the masters having granted satisfactory advances. The Executive committee of the Knights of Labor met in Charleori to-day, and after a stormy debate decided that work should be resumed to-morrow.

PARIS, Oct. 11.—The striking miners in the district round Henin in Pas-de-Calais, gathered with their wives in the town last evening and started a riot. They broke into several shops and took all the money and food they could find. Dragoons charged the mob. Twenty were injured. Fifteen miners have been summoned to the assizes to answer the charge of insulting State officials.

LONDON, Oct. 11.—The Lancashire and Cheshire miners accepted the proposals of the Mayor's conference. Two thousand Warwickshire miners will resume work to-night. Mine owners in South Derbyshire and Leicestershire have accepted the proposals of the Mayor's conference that the men be taken back at their old wages and be allowed advances to relieve the pressing needs of their families, both provisions being dependent upon the condition 'hat the men accept a reduction of ten per cent in December.

Charles Seely, the Liberal Unionist member for West Nottingham, has ordered that the 4,000 men formerly at work in his Derbyshire and Nottinghamshire pits be taken back at the old rate of wages. The Stanton company of Nottinghamshire resumed work in its pits to-day with all its old men and the old scale of pay. It employs 2,000 miners.

The miners of Northumberland have decided by ballot to give to the Miner's Federation £1,000 at once and £200 weekly as long as the strike lasts.

PARIS, Oct. 9.—Count Ferdinand de Lesseps has lost strength steadily in the last ten days, and it is now feared he will die before morning. His family has been summoned to his bedside.

PARIS, Oct. 9.—Marshal MacMahon, who is eighty-five years old, and who has promised to attend the Franco-Russian fêtes, is dangerously ill at his chateau in Loiret, and it is doubtful if he will recover.

BERLIN, Oct. 11.—It is apparent that Prince Bismarck's return to Friedrichsruhe from Kissingen has been of great benefit to him in his convalescence. He is growing stronger daily. He sleeps well, and every day since his return has taken a drive with Dr. Schweninger, his physician. The Prince during these drives chats constantly with his companion.

NEW ORLEANS, La., Oct. 8.—The names of 1, 540 dead at Cheniere as a result of the gulf storm have been secured. The people on the island are said to be in a condition bordering on insanity over their great troubles. They are dazed and hysterical and it is difficult to hold them to a connected narrative. The ruin and desolation are terrible, but with the exception of the few dead which are daily cast up by the sea all the bodies have been buried and the relief boats are on the scene distributing provisions, medicines, cooking utensils, and clothing.

The awful storm of last Sunday and Monday wrought even more havoc than the one which devastated the southern portion of our Atlantic coast in August. That killed nearly 1,500 people, this more than 2,000. The first swept as with the besom of destruction an area of 100 miles in length by 40 in breadth, rendering 7,500 people homeless and carrying away their cattle, tools, and boats, as well as houses, into the ocean. The latter devastated about 500 miles of the gulf coast line, from Barataria Bay in Louisiana to Pensacola in Florida, working untold havoc in four of the States that are situated on the gulf, destroying 400 to 500 vessels, and raising from the ground all the crops within its sweep, the sugar belt alone escaping because it lies far away from the coast.

The greatest fury of the storm was expended upon Louisiana, and especially on the waters and shores south of New Orleans, from the sea mouth of Bayou La Fourche to the Balize of the Mississippi River. This region was chiefly occupied by the hardy fishermen whose labors supplied fish and oysters to the people of New Orleans and a wide area of country behind that city. Many of these fishermen lived with their wives and little ones on the islets which dotted the water surface. The number is estimated to have been about 3,000, and these were driven off like chaff before the wind, some escaping in their little luggers while the rest were simply buried under the walls of water that advanced pitilessly upon them from the gulf. It is estimated that fully a third of the number perished, and the rest were left utterly bereft of all that human labor had accumulated for their comfort.

The survivors in both areas must be cared for and helped on their feet again. All will have to be fed and housed, not a few through the dreary months of winter, and the rest till they can replace the lost tools of their trade, including boats in which they can again brave the dangers of the briny deep. New Orleans has issued an appeal for help, and, strangely enough, it come just at the time when the executive officers of the Red Cross report that the funds available for relieving the Sea Island sufferers are nearly exhausted and that generous contributions must be made in order to carry on the work through the winter.

LONDON, Oct. 11.—Formal announcement will be made here to-morrow that the contract for building the much-talked-of railroad from Haifa in Syria to Damascus has been awarded to the Chicago firm of Huss & Townsend, who have built Mexican railroads for English capitalists. Townsend said to-night that the equipment of engines and cars would probably be American. The members of the firm sail for Haifa the 18th and immediately begin work, and the road is expected to be completed in eighteen months. The project contemplates an ultimate extension of the road to India if Persian concessions can be obtained.

MADRID, Oct. 7.—The Moors have reappeared before Melilla. During the night they cut intrenchments along the crest of three hills at some distance from the fort, but on Spanish territory. They have a strong position, which can be taken only by a charge across a stretch of open country. As they are well armed the Spaniards will hardly be able to storm the position before receiving large reinforcements. Many of the Moors are still in concealment, and others are occupying the works. The strength of their skirmish parties and the reports of the Spanish scouts indicate that the total Moorish force is at least 14,000.

TANGIER, Oct. 11.—Spain will demand from Morocco substantial guarantee securing its rights in Melilla, besides adequate indemnity from the Sultan.

The Spanish gunboat Tarifa seized yesterday afternoon a small vessel bound with a cargo of rifles and flour from Gibraltar to ports on the Morocco coast. Although the vessel was flying the British flag its cargo was declared contraband of war and it was brought back to a Spanish port. The government has requested the Governor of Gibraltar to prevent as far as possible further attempts to ship arms to the Moors.

The municipal authorities of Seville have voted to bear the entire expense attendant upon recovering and assisting during illness all the wounded from Melilla. The Spanish fleet, now maneuvering off Santa Polo, on the Mediterranean, has been ordered to sail for Alicante, the nearest large port. The fleet will be reviewed there and then will be sent to cruise off the Moorish coast between Tangiers and Melilla, with Algiers as the base of operations.

PARIS, Oct. 7.—The entire political situation in Europe is now dominated by Italy, which country alone menaces the peace of Europe in a serious way. Italy continues its warlike preparations with an activity which is simply indescribable and of which every day brings a new proof. Its armament is now so complete that it is in a position to declare war and take the field within a week afterward.

Italy, however, has no motive for letting loose the dogs of war other than the increasing poverty and suffering of its people. It has come to that pass when it says to itself that it would be better to risk everything on the hazard of a war rather than continue in its present straits. But France does not reply to its provocations and continues in its peaceful line of policy unmoved, while even Germany gave Italy the wise advice to refrain from bellicose acts. In spite of what diplomatists say as to the rôle of Berlin in the triple alliance it can be asserted that just now Berlin is holding Rome back.

BERLIN, Oct. 7.—While Prince Bismarck absorbs popular interest which never tires of the minutest detail regarding him, official and diplomatic attention has been directed to the critical financial condition of Italy and the probable effect of this condition on its relations to the triple alliance. Last week the position of the Italian Government was so uncertain that a Berlin syndicate hesitated to advance the 40,000,000 marks necessary for the payment of the January coupons. French intrigue, doubtless incited by the Carnot Government, had suddenly placed the Italian Treasury in an awkward predicament.

If the desires of the Foreign Office here were observed the Rome Government would ignore the demonstration during the visit of the Russian fleet at Toulon, and would minimize the significance of the voyage of the British fleet in Italian waters between October 11 and 31. King Humbert's advisers, however, have chosen the opposite course. They seem to be reckless about irritating France.

LONDON, Oct. 11.—A dispatch to the *Pall Mall Gazette* from Johannesburg, South African Republic, says: The troops advancing from Forts Victoria and Charter were frequently fired upon by small bodies of the enemy in the bush. There has been no fixed engagement up to the present time.

VIENNA, Oct. 6.—The police of Prague have discovered a Czech plot to assassinate several high officials of the government of Bohemia. The conspirators belong to a secret society called Onladina. The leader of the conspiracy escaped to Paris, but many members of the society have been arrested. Altogether three hundred Czechs have been arrested, charged with anti-dynastic tendencies.

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ITEMS OF INTEREST.—Continued.

LONDON, Oct. 7.—This morning's dispatches are unanimously accepted by the English press as presaging another war with the Zulus and the fear is expressed that it may be as bloody and as costly as that other war, in which the French Prince Imperial was one of the victims. Lobengula, the King of the Matabele Zulus, has an army of from 25,000 to 30,000 men. The utmost armed white force that now could be arrayed against him would probably not muster over 2,500, but these troops are well armed, excellent shots, and well mounted.

VIENNA, Oct. 11.—A bill to reorganize the landwehr has been submitted to the Reichsrath. It provides for a term of two years of active service and ten years in the reserve. It also repeals the provision whereby a special enactment has hitherto been necessary to enable the landwehr to be employed in foreign service. Regarding the latter clause the preamble explains that owing to the fact that the Austrian army has a less effective strength than have the armies of other countries it is necessary to bring the landwehr in closer connection with the army.

VIENNA, Oct. 11.—Count Taaffe, Austrian Prime Minister, introduced a bill in the Reichsrath to amend certain parts of the electoral law. The government, he said, was convinced that it was impossible to longer delay suffrage reform, and it had therefore determined to take up the matter on its own initiative. The bill, he added, would not disturb the principles of the constitution, but would enable anyone fulfilling his duties as a citizen to exercise the franchise, subject only to such restrictions as were rendered necessary by State considerations. The Prime Minister concluded by urging the Chamber to discuss the measure at the earliest time possible.

LONDON, Oct. 7.—Last week it seemed as if the story then to be told of the disaster of famine that was devastating whole broad counties of Industrial England was as bad as anything possibly could be in an existing stage of civilization. Moreover there appeared to be hopeful streaks of light in the sky, but to-day we are on the threshold of the eleventh week of this unparalleled calamity, and not only are the heavens blacker than ever but the distress is multiplying itself like a malignant outbreak of cholera after a rainfall. It is said now that fully 300,000 men, women and children in Lancashire alone are dependent from meal to meal on public charity, which would bring the whole army up to three-quarters of a million. It seems to be more and more clear that in the end we shall find some big economic changes in England dating from this upheaval.

LONDON, Oct. 12.—A telegram received from Rio indicates startling developments may be expected soon. Everything in Rio tends to the restoration of the monarchy. It is now virtually only a question of terms, says the dispatch. Desultory shots were exchanged by the insurgent squadron and the forts yesterday, but the city was not touched. Business went on as usual. President Peixoto has issued a manifesto promising to resign if the elections the 30th inst. be unfavorable to him.

VIENNA, Oct. 12.—The labor group is arranging to hold numerous meetings to discuss the suffrage bill introduced in the Reichstag yesterday by Count von Taafe. They are disposed to accept the measure as an installment of their demands.

PARIS, Oct. 12.—A dispatch from Tangier says that in view of the fighting at Melilla Spain has withdrawn its military attachees from the Sultan's court.

BERLIN, Oct. 12—The *Kreuz Zeitung* announces that the government has decided to prohibit all further exploring expeditions in German East Africa.

KINGSTON, Jamaica, Oct. 13.—Many women and children are coming to this place from Hayti, seeking refuge from the troublous times they believe to be impending in that country. The refugees state that a revolution against President Hippolyte is expected.

LONDON, Oct. 13.—A death occurred to-day in Lambeth, a part of London, which it is suspected was caused by Asiatic cholera.

BRUSSELLS, Oct. 12.—The *Independence Belge* to-day publishes a dispatch from its correspondent in Berlin, stating that the Prussian Government, following the example set by the Austrian Government Tuesday, will introduce in the Landtag a bill providing for a large extension of the suffrage.

Twelve persons were killed and about forty injured in a collision on the Michigan Central railroad at Jackson, Michigan, October 13.

The Russian fleet was received with much ceremony and enthusiasm by the French, at Toulon, October 13.

A severe storm visited the Florida and Georgia coasts on the 11th inst. Details are meager because wires are down. The Sea Islands are thought to be the greatest sufferers.

PARIS, Oct. 12.—The government is making preparations to dispatch an expedition to Africa. It will be commanded by M. Clozet, who was a member of the recent expedition sent out to finish the work of the murdered French explorer Crampel.

CINCINNATI, O., Oct. 13.—The Presbyterian Synod to-day by a vote of 78 to 51 sustained the action of the presbytery in suspending Prof. Henry Preserved Smith for heresy.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, October 28, 1893. No. 43.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

THE DRINK EVIL RAMPANT IN FRANCE.

M. CHARLES FERE, a well-known authority at Paris on nervous and mental diseases, and who gives particular attention to them as they manifest themselves in infancy, says they are frightfully on the increase in France. The Paris correspondent of the *Weekly Dispatch* writes: "This he thinks due to the increase of beer drinking, absinthe drinking, and bars. There was hardly such a thing as a bar twenty-three years ago. One sees them now nearly all over the town, and always crowded. The passion for betting on race horses is now well-nigh universal. Bars and low eating houses where alcoholic drink is sold with or without food are the centers of resort for those small tradesmen, cabmen, cooks, artisans, and so on who want to get tips and enter into sporting transactions.

"Dr. Fere noticed all this in connection with the increase of spine and brain diseases in young children. He has taken a rather original means of demonstrating that the coincidence had a general cause behind it—namely, drink. It is well known that drunkenness in the long run leads to depopulation. In the early stages of this vice, drunken men and women can, of course, be parents. But their children are deformed or idiots or violently impulsive, and destined to swell the ranks of the army of crime.

"Dr. Fere has noticed the frequency of infants thus suffering from the sins of their forebears in the North of France, which differs from the rest of France in having a large percentage of drunken women. But, to come to his scientific demonstration of the effect of alcohol on embryonic life, he exposed hen's eggs during the period of incubation to the fumes of alcohol. Some were thus treated during twenty-six and some during forty-eight hours. He observed that this delayed the growth of the chick in the shell and occasioned numerous monstrosities. One clutch of eggs was kept under alcoholic fumes for a hundred hours. At the end of that time the germ was not as much developed as it would have been after twenty hours of hatching under the ordinary conditions.

"The doctor concludes from this that the children of drunken parents are at the time of birth less developed than those of sober parents and that there are positive arrests of development in many directions. He says it can never be repeated often enough that alcoholic drinks are now the great enemy of the races which do not abstain from them and that if the Aryans go on tippling as they do they must finally give way to Jews, Arabs, and Chinese.

BY RAIL TO VICTORIA NYANZA.

THE railroad between the Indian Ocean and Victoria Nyanza which was surveyed at the expense of the British Government is likely to be built. The report of the surveyors has been published and the friends of the enterprise are gratified to hear that there are no serious difficulties in the way.

Nearly every enterprise in Africa which involves surveying usually brings to light some striking errors in the maps. The surveyors of the Victoria Nyanza railroad have discovered an important error in the position assigned to the eastern shore of the lake. It has been made on our maps to extend too far east. The result is that the railroad will be about 100 miles longer than was supposed from the estimates made in 1891. The most direct route possible to the northeast shore of the lake has been followed, and it is found that the road will be 657 miles long.

The estimated cost of the projected railroad is $11,200,000, or an average of $17,245 a mile. The guage proposed is three feet six inches. No tunnels will be necessary and none of the bridges would be considered in other countries even second-class in point of size. Steel rails, weighing fifty pounds to the yard and from thirty to thirty-six feet in length, are recommended, and also steel transverse sleepers, each weighing seventy pounds. It will not be economical and hardly practicable to use wood for sleepers. If the road is built entirely of steel it will be practically indestructible by such mechanical appliances as are within reach of the natives. It is also better to use steel, because the custom of firing the grass and the temptation to use wooden sleepers for fuel or for building huts would expose a line laid with timber sleepers to many risks. White ants are also numerous, and timber can hardly withstand their assaults.—*New York Sun.*

ABOUT WEARINESS.

PROF. MICHAEL FOSTER has been lecturing at Cambridge on the subject of weariness. In this busy work-a-day world there are few of us who do not often experience the sensation, though not many may know exactly what is the causation thereof. There are two chief factors, the Professor tells us, in the production of weariness or exhaustion, a too speedy expenditure of bodily capital or force, and the accumulation of the products of activity in the working organ.

The nervous system is a candle that cannot be properly burned at both ends at once. Endurance depends largely upon blood adequately pure, and the speed with which the internal scavengers free blood from the poison which the muscles and other organs of activity pour into it is proportional to the staying powers of the worker. The hunted hare dies not because it is choked for want of breath, nor because its heart stands still, its store of energy having given out, but because a poisoned blood has poisoned its brain and its whole body. The nutritive and excretory systems must, therefore, be of the highest importance to the enduring activity of the highest executive mechanism.

From these remarks the reader may come to his own conclusions as to the value of pure food and fresh air. This last should have the very freest entrance to every dwelling, and yet how very seldom is this the case. Take a walk along any street in any town at night and from the number of windows hermetically sealed one would think that pure air was man's greatest enemy instead of his best friend.—*Liverpool Mercury.*

Be noble! and the nobleness that lies
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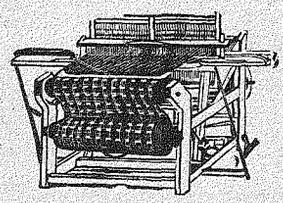

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Oct. 28, 1893.

CONTENTS:

EDITORIAL:
To Whose Credit....677
More Heresy....678
Difficulties....678
A Chance....679
MOTHERS' HOME COLUMN:
He Leadeth Me....680
A Life Worth Living....680
Helping Hand....680
Programme—Daughters of Zion....681
LETTER DEPARTMENT:....681
ORIGINAL ARTICLES:
Further Thoughts on Church Societies685
The Parliament of the World's Religions....688
CONFERENCES:
Eastern Iowa....689
Southwestern Texas....689
Southern Indiana....689
Des Moines....689
Wales....689
Nauvoo and String Prairie....690
Philadelphia....690
St. Louis....690
MISCELLANEOUS:
Who Will Help....690
Logan Reunion....690
Conference Notices....691
Donations for Independence Church and Reserve Fund....691
Lowry City Reunion....691
Items of Interest....691

TO WHOSE CREDIT?

AT the late Annual Conference of the Utah Mormon Church, on October 6, Pres. Lorenzo Snow, of the Quorum of Twelve, among other things said:—

It was pleasant to have all worldly concerns go forward agreeably, yet the kingdom of God was not meat nor drink, but righteousness. As a people we did some things that we became ashamed of. If we repented the Lord would forgive us. In most things we had acted like the wise man of the parable who built his house upon a rock. We had built upon the rock of revelation. The gospel was comprehensive and through that divine system all the sons and daughters of men would be saved to some degree, with the exception of comparatively a very few. The difficulties of our present life perplexed us now, but they ought not to disturb us to any extent, because of the greatness of our promised reward. We could afford, for the sake of what God had promised to the faithful, to sacrifice everything of a worldly character.

The aged speaker, of course left the audience to infer what things they had done of which they had learned to be ashamed, not stating them. It might not be hazardous of mistake to guess what some of them had been; but it might not be wise at the present juncture. When men turn from folly unto wisdom, from unrighteousness to righteousness they are to be commended, and according to Ezekiel are to be pardoned.

Apostle Snow, also seemed to congratulate the people on the reception the Tabernacle choir and others met on their visit east to Independence and Chicago. It was indeed a significant thing; and it passes to the credit of Joseph Smith the prophet, as having given the word of the Lord correctly at the time the church was sorely beset, and the camp on Fishing River, in June, 1834, were halting between a desire to push on and help their brethren in trouble and the uncertainty which seemed to surround them. Out of this condition of uncertainty they were helped by the voice of the Lord, commanding them what to do; albeit many—the church—had transgressed, and must wait for the redemption of Zion. Here is wisdom:—

And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them, for I will counsel him concerning this matter; and all things whatsoever he shall appoint unto them shall be fulfilled.

And let my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people; and behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs.

We are satisfied that there was no well-conducted effort to carry this command into effect. It is true that some settlements were attempted; but unwise acts, resulting from some foolish and headstrong men kept the really conservative and wise element hampered; and loud boastfulness of faith and works, and talk of judgment caused a continued uneasiness on the part of the native Missourians, in fear of what the Mormons would do.

But of the class that drove the Saints from that land few indeed remain. "Not many years hence," said the Lord, and he has not failed to remember his word, and but few are left. There has been an almost entire change in the inhabitants. The curse of slavery that had more to do with the Saints being driven from the state than any other cause, bore its legitimate fruit; and the stain on the nation's escutcheon was washed out in blood. Missouri, and especially that border region where the church settled from 1833 to 1838, was the region over which bloodiest contention raged. Backward and forward did battling cohorts beat each other to and fro, until like fiercely whirling clouds they wore each other out. Landmarks were effaced, courthouses burned, muniments and records destroyed, and all the dread sequences of bloody war followed. But the spirit of liberty finally triumphed, the clouds of battle drifted away, peace resumed her sway, and with her came the change. While yet the echoes of the conflict were sounding, we began advising the brethren to trust the word of the Lord, delivered to that weary, waiting few on Fishing River; and one by one, here and there the few have been trying to do what the Lord commanded. The result is seen.

We regret to have to write that some have disregarded the two important features, "talk not judgment, neither boast of faith, nor of mighty works," and the consequences are felt. Still, the Lord is blessing the faithful doer, and will wherever he will plant his hearthstone and erect his family rooftree.

To whom under God's providences is this changed condition of things mostly due? Let honor fall where honor is due.

Franklin D. Richards, Church Historian and Church Recorder followed Elder Snow; and from his speech we clip the following:—

Zion had stooped to conquer all opposing influences, and through her humility and power with God all obstacles shall be overcome. We should profit by our experiences of trouble, and make them the means of our triumph.

When the gospel first came to the people of the world the word was that the hour of God's judgments had come. We were losing sight of this truth and were building "castles in the air," forgetting that we were expected to walk in paths untried before. Examples of fraternity in the world were becoming general, and these would pave the way for Zion to accomplish the unity of the people of the earth by the spirit of Zion. The point of sanctification must be reached by us, where we could say, with the Savior, "The Evil One cometh, but he hath nothing in me."

Any well-wisher for Zion's welfare can say "Amen" to this utterance of Franklin D. Richards. What a pity that so much time has been spent and money wasted in "building castles in the air." But it was not until some of the castles began to tumble into ruin round them that this wholesome truth dawned upon the men who chiefly builded them; and now, what awaits them.

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MORE HERESY.

EITHER Prof. John Campbell, D. D., of Montreal, Canada, has a desire to emulate Dr. C. A. Briggs, or the heresy of the latter is catching, for the synod of Montreal and Ottawa, Canada, found him guilty of heresy on two counts; one, "in expressing his disbelief in the entire inerrancy of the inspired revelation of the Old Testament," the other, "in teaching that God does not smite, either in the way of punishment or of discipline, and that he has nothing to do with the judging and punishing of the wicked."

It may fare harder with Prof. Campbell than with Dr. Briggs; for if the charge against the first is sustained upon appeal, the Professor will not only be deposed from the ministry but dismissed from his professorship of church history and apologetics in the Presbyterian college of Montreal; while Dr. Briggs retains his seat as professor, though deposed from the ministry. Surely the way of the heretic is hard.

BRO. MARK H. FORSCUTT desires us to say that United States postage stamps are of no use in Tahiti; that a letter of one half ounce in weight costs five cents; if over a half ounce and under an ounce in weight, it costs ten cents; that is five cents for each half ounce, or fraction thereof; that not a word must be written on papers or in books sent out at newspaper, or at book postal rates; that books and papers sent must be tied to hold them together, and must not be sealed. Some one sent a brother there a *present* of two books by the last mail, the Watson–Blair debate, and the Christian Sabbath, cost of both, probably, 75 cents; but forgot to leave the ends open, having pasted the ends of the wrapper over, and the bill to be paid by the brother there was ten francs and thirty centimes, or $2.06, although 7 cents in stamps were on the package. Not knowing what the parcel contained, for the post master would not let it be handled till the dues were paid, the brother borrowed $2.00 to redeem it, with above result.

Bro. Forscutt says:—

The boat omitted to bring us any papers by the last mail. We know nothing of what has happened in the world across the Pacific Ocean since July 1; but suppose it lives since we have no news of its death.

When some of the Saints shall have read their papers, if they will fold and put a proper stamp on one once a month, it would be pleasant to be thus remembered, and interesting to learn something about others than ourselves.

Two papers have come for Brother Gilbert which we will forward first opportunity, but none for William Newton, nor for M. H. Forscutt. Address the latter Papeete, Tahiti, Oceanica; the other elders in his care

We think that whoever the one was that sent that far off brother such a *present*, should at once secure an international money order payable to Bro. Mark H. Forscutt, for that brother, for the full amount of the delinquent postage, and send it to him. Tahiti is under a French protectorate, and the money order should be drawn accordingly.

BRETHREN W. W. BLAIR, G. H. Hilliard, and E. A. Blakeslee, came in on the 17th from the Reunion at Logan, full of good cheer and the love of the work of God. Consultation in regard to the Saints' Home was had on the morning of the 18th and conclusions reached favorable to the erection of the building at an early day.

Bro. Blair makes a good report from the Logan Reunion. Forty-five were baptized; and the services on the last Sunday were more than usually impressive. It is said to have been the most effective day's service ever held on the grounds.

Bro. David Chambers has written since to Bro. Blair expressing himself in strong terms of the great good likely to result from the reunion as a whole.

It is decided to hold the reunion for 1894 at Logan; and the committee proposes to make the time of convening some days earlier than this year, if found practicable.

Bro. Blair left on the 18th for Lowry City reunion; and Bro. Hilliard for Southern and Middle Illinois; and E. A. Blakeslee for work in Michigan; all being under promise to attend meetings already appointed. The times are propitious for labor and these men are not laggards.

Bishop Kelley will remain at home a few days looking after business of the church and a new recruit in the army of the Lord, who enlisted for life's service in the house of Kelley on the 17th instant—mother and recruit doing well.

DIFFICULTIES.

A GOOD many difficulties that occur in branches are the direct result of misunderstanding; and when once begun, are fostered and kept alive by determination on the part of both sides, each to prove the other in the wrong. The exercise of a very little of the "love of Christ," which so many talk of as being "shed abroad in the hearts" of the children of the covenant, would not only prevent the beginning of many a difficulty and heal many a wound inadvertently made.

Men are by far too much inclined to have their own way; and so strenuously do they contend for their rights as to be always in a turmoil, and these same ones are among those who wag their heads wisely and say: "There is certainly something wrong with the church, or there would not be so much contention and strife"

Questions of law, questions of procedure, questions of privilege, questions in regard to the rulings and acts of officers set over them, questions of branch action and district ruling are all made to do duty as points of departure from which to make difficulty. They seem to think that the injunction to "contend earnestly for the faith once delivered to the saints," means that they are to fight and contend against everything somebody else may do or say, to which they do not agree. They do not appear to comprehend that "it is better to suffer wrong than to do wrong," may mean that they would do better to suffer what may appear to them to be wrongs; which, may not have been intended as wrong, but were mistakes in the judgment of others, rather than to increase the wrong by ill-advised contention in an attempt to redress the wrongs fancied or real, by recreating conditions that can never be repeated. No man can put the blush upon the peach, or replace the down and gloss once rubbed off the plum, or regather the scattered rose leaves though he may try never so hard; neither can he recall the rash words, or hasty blows, said and struck in anger, or reinstate the conditions of confidence and trust in human hearts once broken. He may indeed seek and secure pardon for offenses; but can never (except in very rare cases), recreate the content and peace of mind which have been disrupted by suspicion, contention, and strife. Personally, speaking from observation, it is far better for a man never to be heard in the branch of which he is a member, than to be the passive or active cause of continued strife in that branch.

BRETHREN R. ETZENHOUSER and G. H. Hilliard attended sessions of the Annual Conference of the Utah Mormon Church, held at the Tabernacle, Salt Lake City.

G. Q. Cannon, one of the First Presidency, stated that:—

Impelled by the manifestations of the Spirit to the President, the Presidency and Quorum of the Twelve had collectively and individually assumed large responsibilities in the establishing of a sugar factory, and help was needed to carry it on.

President Cannon also stated that:—

The missionary force at large in the world needed help, or they must be called home.

Of their work in the missionary field he had this to say:—

There are about one hundred and twenty elders in the Southern States, and they are doing well.

In Scandinavia they were doing excellently. Holland presented an open door, but they had few speaking the language. Spain, Portugal, and most of France was untouched. Japan stretched out her hand, but they had not a man qualified to send. The same with all Asia.

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There are three elders in Turkey and one in Damascus. Mr. Cannon stated that in England he saw of late opportunity to present the gospel to the "better classes." One drawback was that they had so many elders sent out that were "unsuited for the work;" and one cause of their small success was "unskillful men."

Bro. Etzenhouser was so inattentive to the speaker's eloquence that he, possibly irreverently thought, "Why not put those unskillful men at work in the sugar factory and let the Twelve try the missionary field for awhile."

The difference in the ways of doing business between that conference and those of the Reorganized Church, appeared to Bro. Etzenhouser as quite striking. Still he thought "how few laborers our two hundred appeared to be as compared with the force sent by these mountain churchmen to the Southern States."

At the close of his communication, Bro. Etzenhouser says:—

Bro. Hilliard spoke twice here, causing us all to rejoice in the Lord. The writer has been doing what his hands found to do, under something less than the best conditions, is yet in the faith and toiling on.

FROM information given by Bro. E. L. Kelley, of the committee, we learn that the brethren appointed last April session to look after proper representation of the church in the school histories and encyclopedias of the time, have been gathering statistics and making satisfactory progress, and that in a short time they will be heard from in effective work.

We are pleased to learn of this, for having been so long accustomed to calumny and misrepresentation visited upon both faith and people, a sort of apathy and indifference to such things has fallen upon the Saints; and if a proper showing is at last secured it will be very acceptable to all.

A CHANCE.

SOME few days ago we received the following letter, which, upon consultation with Bishop Kelley, we deem best to publish; with the idea that there may be some one, or more able to respond.

LEOTI, Wichita Co., Kansas,
Oct. 7, 1893.

Editors Herald:—If any of the Saints can or will furnish wheat for seed to the people of this county, at the rate of two, or three bushels for one, I would be very glad to get some at that lay. Many here will give the same. We have no grain at all. I would like fifty or seventy-five bushels that way. The railroads have offered to bring it free of charge to us, if anybody will send the grain, so as to have it for the people to put in, or I would like to borrow the money at ten per cent interest, if any could lend it for the purpose. In gospel bonds,

MARY E. TURNER.

Wichita county is on the Atchison, Topeka, and Santa Fe railway, and the second county from the west line of the State near the center north and south, and is in the drouth-visited region of this last summer. It may be that some of the brethren near the border may have wheat to sell; and if so, they may choose to help some of those in that region that may need help of the kind. Should any be inclined to do it they can consult Sr. Turner, addressing her as above.

The Bishop has had letters from several seeking help of the kind suggested; but not having received tithing in kind, there is none in the storehouse for distribution; and the funds are too low to furnish on loan.

WE insert the following by request of Bro. G. M. Jamison. Bro. Longbottom was a most faithful man.

A CARD.

Whereas, The All Wise Hand of God has, in providence, removed on the 12th inst. our esteemed and aged brother in Christ, Elder Samuel Longbottom, aged 66 years, and 7 months, from our midst, taking him to himself, leaving our number one less, and also made desolate the house of our brother and friend. Therefore, be it resolved, That we hereby express our sorrow for our loss, and extend our heartfelt sympathies to his widow and our aged sister, Hulda Longbottom, and that a copy thereof be furnished the Saints' *Herald* and the *Runnells Telegram* for publication, and that a copy be given our bereaved sister.

By order of the branch,
This 17 day of September A. D. 1893.

EDITORIAL ITEMS.

"UNTO him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life."—D. C. 63:7.

Bro. J. D. Bennett is having good results from garden work in Lamoni soil. He brought to our table a silver skin onion weighing one pound seven ounces and measuring thirteen and one half inches in circumference.

Rev. Cook delivered a lecture at Lamoni on prison life. It was interesting and would no doubt do good wherever heard.

An error occurred in HERALD of October 7, page 632, in which the order of propositions discussed by Bro. C. Scott and Elder J. Padget was misstated, the comment following thus being placed in an improper light. The first proposition discussed involved the Christian Church. This "the affirmative signally failed to establish."

Sr. Ida May Cooper, of Santa Rosa, California, under date of October 11 writes of the good done by the tent work of Brn. Holt and Haws at that place, strengthening the Saints and removing prejudice. She testifies of the great success of the San José reunion and speaks of the monthly visits of Bro. C. A. Parkin for preaching, and desires the prayers of the Saints.

Bro. Thomas K. Ferrell, of Big Bend, West Virginia, October 10, writes in appreciation of the labors of Bro. D. L. Shinn and the excellent influence exercised by the matter and manner of his preaching. The Saints are distributing tracts and church literature among the people and thus helping to spread the work.

Bro. John A. Robinson called our attention to a late obituary of a good brother in which the one who wrote it for HERALD cites the deceased author of a hymn beginning, "Great God indulge my humble claim." Bro. Robinson states that this hymn was written by Dr. Isaac Watts about the year 1735, and may be found in the Hymnal used by the Presbyterian Church, No. 844. Two verses of the same hymn also occur in hymn No. 919, page 650, of a collection used by the Southern Methodists, of date of 1860. The brother reporting the obituary evidently made a mistake as to the authorship of the hymn.

Bro. John Shippy went to Logan, Iowa, October 11. He will labor in Northwestern Iowa after the reunion.

Brn. A. Haws and H. L. Holt were at Santa Rosa, California, October 14, where they had just concluded a series of tent meetings. They report interest and liberty fair, and kindly attention from Saints and friends. They were intending to move the tent to Windsor, Sonoma county, the 16th.

Bro. C. H. Porter wrote on October 19, that he was holding meetings nightly a few miles south of Chester, Nebraska, with full houses, and was receiving goodly assistance from Bro. Ezra T. Bryant; would continue a week or longer.

Elder M. T. Short was at Guthrie, Indiana, the 19th inst., intending to go to Bradford soon. He reports good hearings and that he was advertised for three different places. He says: "I often wish I had a good live companion in travel of my own quorum, but I am single-handed and alone if God be not with me."

Bro. George Jenkinson, Alpena, Michigan, wrote the 16th inst. that the work was prospering in that place. He had baptized five the past month and expected two more to unite the next Sunday.

EXTRACTS FROM LETTERS.

Bro. Alex. Hale Smith was at Jonesport, Maine, on October 14, whence he wrote as follows:—

Our conference at Jonesport, Maine, was a success. A good spiritual time was had at prayer and testimony, good liberty in preaching, and good interest in meetings during the week following. The conference at West Surry was in every way an enjoyable time; the Spirit's presence was a marked feature of all our meetings. Two were baptized, one at Jonesboro and one at Surry. I shall attend the Massachusetts district conference on the 28th inst.

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Mothers' Home Column.

EDITED BY "FRANCES."

Sow truth, if thou the truth would'st reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
—*Bonar.*

HE LEADETH ME.

In pastures green? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night,
I oft would faint with sorrow and affright,—

Only for this—I know he holds my hand,
So whether in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day,
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valley where
The shadows lie—what matter? He is there.

And more than this; where'er the pathway leads
He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.—*Sel.*

A LIFE WORTH LIVING.

POINTS ON BRINGING UP A GIRL IN THE WAY SHE SHOULD GO.

THERE are many young girls who, in a few years, will be numbered among the class who are always asking the question, "Is life worth living?" They are the ones whose parents are allowing them to grow up without an object in life, unless it is to see how little they can do and still manage to live. Mother bears every trial for them that she possibly can—saves them from every bit of manual labor that she can take onto herself—and comforts herself, during the hours when she is too tired to rest, by thinking that her daughter's life is now and must always be an easier one than hers has been. The daughter forms a habit of shirking care and getting rid of labor as much as possible, and that which she is unable to get rid of is looked upon as a personal enemy. If she be placed in a walk in life where work is forced upon her, one can readily see how easily she could convince herself that life was really not worth living.

If she would only forget herself for a little while, and try to see how much others needed and were benefited by the work which she was forced to do, and feel with them the inconveniences which they were obliged to bear when she neglected her duty, or the unhappiness they endured because she did it so unwillingly, I think she would soon become so interested in a life lived for others, that she would not stop to think whether it was worth living or not.—*Sel.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. R. J. Jamison, living at Ford, Iowa, asks the prayers of the Prayer Union in her behalf, as she has been suffering from physical disability nearly a month.

A brother at Hay Springs, Nebraska, asks the readers of the *Herald* to pray for his mother, who is afflicted with cancer, tumor, heart disease, and scrofula.

HELPING HAND.

SR. ANNA SHAFER writes from Pittsburg: "We seem to be fairly well organized now. Have had two meetings and think we will earnestly take hold of this work, and that much good may be done."

Sr. Allie Thorburn again reports from Higbee, Missouri, that their meetings are increasing in interest and the hearts of the mothers rejoicing in the opening up of this work. Others are writing expressing regret that it was not earlier begun.

Remember, sisters, that prejudice is a bad thing. Of all things calculated to blind and lead astray not one will do it so effectually, so completely as prejudice. And when we remember that prejudice herself *is blind*, we ought to wonder that it is so. Of all people on the earth, the Saints who have suffered so much from this *blind guide* should be the last ones to submit to her leading. Early in this movement, a dear old mother in Zion, one who is zealous in every good work and endowed with mental capacities of no ordinary degree but upon whom poverty and sorrow have laid many a burden heavy to be borne, wrote to us saying: "Why don't you or some one else in the church write a book for the sisters to use? I don't like the idea that we have to go to the world for instruction." We replied to her saying that as such a book had not been written by anyone in the church, let us lay aside our prejudice and see what good we can gain from this one and pray the Lord to inspire some of his ministry to a like work. Recently we received a letter from her in which she says: "As I have studied Clay Trumbull's work, how I have regretted that I had not earlier known many things which I have there learned. But I have this to comfort me, that notwithstanding I have made many mistakes, my children are all zealous workers in this cause." The thought came to us as we read that if the book contained instruction such as caused one whose children were all zealous workers in the church, to regret she had not read it sooner, what might it not be to others less fortunate? That children are to be instructed, to be taught the principles of righteousness and truth, nothing can more strongly emphasize than the books of our own peculiar faith. And bear in mind, we are not seeking from the world *what we shall teach them* but seeking to know how, with God's blessing, that teaching may be done most effectually.

Since writing the above we were pleased to hear that while in Chicago at the World's Parliament of Religions, the copy of the HERALD containing the synopsis of the first five chapters of this work, reached Bro. William Blair and after reading the synopsis he remarked:—

"That is one of the best things which I have ever seen in the HERALD."

"Why, father," remarked his daughter, "that is Clay Trumbull's."

"No matter whose it is, it is excellent instruction," was his response. And we do not think Bro. Blair will object to our publishing this though it came to us in a private conversation.

Sr. Lottie Brown, of Providence, Rhode Island, writes: "Please allow me to thank you and other sisters for the light and truth your writings on social purity have brought to the life of one who was seeking to know and do his will. If you could all know what freedom the knowledge of the truths of the things that the blessed Spirit has brought to my mind as I have read the different writings, you would all feel repaid and encouraged. And now that I have received this knowledge, which I did not have a year ago, I desire to enter the ranks with you to help disseminate the truths, that the next generation shall be prepared to enter upon the duties of life with a correct, pure knowledge of the uses of the body, and that they may help to unveil the darkness and perversion of society and the world."

Sr. Kate Ward, of Economy, Pennsylvania, writes: "I presume I have thought over these subjects as much as any sister in the church. If I can but put my thoughts into proper shape, I know some of them can be used to the benefit of many mothers, and thus advance the work of the church. I think I have been resisting the voice of the Spirit for the past seven years or more by not giving expression to my best thoughts and convictions of duty, for the benefit of the sisters through the Home Column or other church publications. Not that I think that I have any wonderful talent which I have been keeping folded away in a napkin and that I now graciously conclude to take out and use; but I know I have not been doing my duty and now I am going to try to do it—that is all. Many difficulties have been in the way of my doing it heretofore and others mountain high confront me now, but I realize that the time is speeding swiftly toward that night wherein no man can work. I desire to do my part, be it ever so little, to show that I desire to help and not hinder Zion's progress. I think the time will soon come when there will be so many able pens at work that there will not be room for half the good things they will write. The 'hastening time' is surely here. I have felt it for some time. Already they say, 'Lo here is Christ,' and 'lo there.' Had I not the true faith which is to be so rare a thing at his coming, I really think I should at this time be an infidel, or spiritualist, or Koreshan. I feel more and more every day that 'It is good to be a Saint in latter days'—to *know* something about God the

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Father and Jesus Christ, his Son, and to have the joyful hope that we shall behold his face and be his people and learn more and more of the grand truths he is anxious to teach us by his Spirit. I know there is need of every one working, not only that we may eat, but that God's work be done in its due time. And the time is now."

PROGRAMME.

Programme for monthly meetings of the Daughters of Zion:—

NOVEMBER.

Opening hymn, No. 52, Saints' Harp.
Prayer.
Reading minutes of previous meeting.
Synopsis of chapter 7.
Reading and discussion of chapter 8 of H. Clay Trumbull's Hints on Child-Training.
Reading of Leaflet No. 4, A Talk With Mothers.
General remarks upon mothers' work.
Question box.
Closing hymn, No. 216.
Dismissal by prayer.

DECEMBER.

Opening hymn, No. 111.
Prayer.
Reading minutes of previous meeting.
Synopsis of chapter 8.
Reading and discussion of chapter 9 of Hints on Child-Training.
Reading of Leaflet No. 5, Our Boys and the Public Schools.
General remarks upon mothers' work.
Question box.
Closing hymn, No. 162.
Dismissal by prayer.

JANUARY.

Opening hymn, No. 201.
Prayer.
Reading minutes of previous meeting.
Synopsis of chapter 9.
Reading and discussion of chapter 10 of Hints on Child-Training.
Reading of Leaflet No. 6, Our Girls at School.
General remarks upon mothers' work.
Question box.
Closing hymn, No. 222.
Dismissal by prayer.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Nov. 2.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verses.—Ex. 32: 32; Ps. 56: 8; Dan. 12: 1; Mal. 3: 16; Luke 10: 20; Heb. 12: 23; Rev. 20: 12.

Thursday, Nov. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ps. 112: 1, 2; Prov. 20: 7.

Thursday, Nov. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Ezek. 3: 17–21; Heb. 13: 17; 2 Cor. 1: 3, 2.

Thursday, Nov. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 2: 15–32.

Thursday, Nov. 30.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Book of Nephi 4: 10; Isa. 65: 17–25.

Daughters of Zion.

Hollister, California: Sisters C. W. Hawkins, Anna Hawkins, S. M. Wells, Emily Davis.

Coats, Arkansas: Sr. Mattie Hasbrouck.

Manteno, Iowa: Sr. Mary A. Jenkins.

Clarksdale, Missouri: Sisters Marietta Blake, Hulda Flinn, Caroline Uphoff, Malinda Tyler, Melva McIlvaine, Margaret J. Head.

Pittsburg, Pennsylvania: Sisters M. E. Hulmes, Emma Hulmes, M. E. Handy, Mary Morgan, Nanny Curry, Katie Thomas.

Letter Department.

PAPEETE, Tahiti, Oceanica,
September 4.

To the Editors and Staff, Managers and Readers of The L. D. S. Herald:—There are at least fifty of you, to whom, if time and means would permit, and Jehovah gave me strength, I would gladly, cheerfully write personal letters. There are also several of you to whom I owe letters of reply, and others letters of thanks for kindness shown to me before I left beloved America for the "isles of the sea;" but as I am unable to write to you personally, please, each of you belonging to the classes named above as my creditors, accept this as though it were written personally to you. You may the more safely do this because if I wrote to each I would say many things I here say to all

The Bishop of the church did all he could for us to make our journey pleasant, and supply means to secure the necessities of the trip. And as I recall his kind and brotherly solicitude for our good, I can but hope that one so willing as he proved himself to aid us in doing the work assigned to us, shall be abundantly sustained by the Saints everywhere through their voluntary tithes and offerings being sent to him, or paid to his agents throughout the entire church. Pardon this divergence.

My trip, from the time I bade the last "good-bye" to wife and children at Nebraska City, was marked by glad welcomes from those who knew me, and the many hundreds of good wishes, the numerous "good-bye, and may God bless yous" told not less of good will to him for him whom I was purposing to labor, than of good fellowship towards me. This I was prepared for by those who knew me; for if, in the West, I had an enemy, he or she had not told me of that enmity. But I was not prepared for the warm personal friendship exhibited towards me by the many who knew me not personally; nor am I vain enough to take it as a personal testimonial except as being given to me because I was personally a messenger on God's errand, and what as such was done to me or for me was done as to and for my Master. O that I was a more worthy representative. The warm friendship exhibited towards Bro. Newton, at Kansas City, Kansas, and for Bro. Kaler, at Denver, was to me an evidence that they had striven to fill their callings as men of God, and it made me happy to witness it.

I had the honor of being asked to represent the church at Kansas City, Kansas; Denver, Colorado; Salt Lake City, Utah; and at San Francisco and Oakland, California; at all of which places I witnessed the goodness of God in creating for me, or towards me, strongly expressed feelings of brotherly love and earnest friendship. In every place, too, I met some whom I had known in earlier years. These old friends renewed old associations, and their history and mine formed themes of interest between us. Bro. James B. Price, of Oakland, in my boyhood's days, was one of the ministers on whom I looked, really *up to whom* I looked as an example, and of whom I then thought, "If I could but preach as he can, and be as good as he, how happy and thankful I should be." Glad indeed am I to find him with the gospel harness on, and desirous of wearing it more continuously, did circumstances permit. Indeed I was kept so busy while at San Francisco visiting and making preparations for our trip that I had time to call on but few of the many whose addresses were given us by friends in the East. San Francisco could find continuous employment for an evangelistic pastor, could one be supplied; also Salt Lake City and Denver.

On July 1, Brethren Newton, Gilbert, and I set sail in the brigantine Tropic Bird, Captain Burns in charge. He declined to permit services on board by a Bishop of the Catholic Church while he was *en route* to Tahiti, and forestalled our application by telling us this soon after we started, adding, he wanted no services in the cabin; but if anyone wanted to hold services, they could hold them in their own stateroom—a room that holds only one chair and your satchel besides two bunks. We unanimously agreed that we did not wish to make another voyage with him. His language was such as no man of God can listen to without pain; for a woman to travel with him would be to subject herself to many annoyances. The captain of the Galilee is reputed to be gentlemanly; but I do not know him. As a seaman, the captain of the Tropic Bird is all that could be wished. I would not write this; but I do it in the interest of peace and virtue, and suggestively, for those who may hereafter come here.

The Lord was with us on our journey, and manifestly so. The passage was the quickest the Tropic Bird has ever made; yet we were

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delayed from two to three days by a calm, and seven hours in repairing sails owing to heavy winds after the calm was ended.

On the third day of the calm, pained by the oaths I heard because of the calm, I retired to my room, carefully closed the door, and without naming my object. I then prostrated myself face downwards, with my eyes turned so that I could look out through the window when I desired, (there was not room to kneel,) and I prayed the God of Elijah to have mercy upon us, and if my mission had his approval, cause the wind to arise, and waft us on our journey. I further prayed that, as an evidence to me, this might occur *within twenty minutes* of time. An object out at sea in line with my window passed before us, showing that we were then losing water-way; but *in less than five minutes we passed that object*, and *before* the *twenty minutes* had expired, we were making twelve knots an hour, and the object at sea was entirely out of sight. I gave praise to God, and went out into the cabin to hear expressions of gladness all around. Later I named the above circumstance to Brother Newton, and he told me that he also had made a petition that we be delivered from the calm. Verily, our God lives!

Our passage was a pleasant one. Bro. Newton, the one whom we expected to be free from sickness, had a "one day's spell" of it; but neither Brother Gilbert, who had not even seen the sea until he saw the Pacific Ocean, nor I, who had always suffered from it on the Atlantic Ocean, were sick one hour. To God be the praise. I will leave it to Bro. Gilbert to describe the wonders of the deep.

We landed at Papeete, on July 24. Bro. and Sr. Devore, and a number of the native Saints were awaiting us on the shore. It was a pretty sight to us as we looked at the beautiful foliage on the trees that almost fringed the waters where they laved the land, and saw the dark-hued natives clothed in white or in garments of lightest hue, that contrasted finely with their luxuriant, coal-black hair, as sitting on the ground or stretched out at fullest length, they watched their little ones, and cast an occasional, wistful glance at us to see what kind of men the church had sent as teachers unto them. And, from a physical standpoint, as I looked at the dignified and manly form, and flowing beard of Bro. Devore, and then at the more diminutive forms of Bro. Gilbert and Bro. Forscutt, I thought they would not be greatly enthused at the change. But when I turned to the six feet one inch Newton, with his two hundred and twenty avoirdupois, I felt relief. Perhaps their thought was well expressed by their interpreter, who, some days after this, as we three "new missionaries" stood together on the porch, looked at us and said, "Well, well; it seems to me that if I had had the choosing of missionaries for this mission, I should have chosen a different looking lot of chaps than you fellows are." I laughed heartily at the old man's chaff, and seeing me laugh, some of the natives laughed too, but I neither saw nor heard any others laugh except the interpreter, as he added, "Was that the best the conference could do?" "I suppose it was," I replied.

As soon as we landed, and while being introduced to them by Bro. and Sr. Devore, after we had introduced ourselves and each other to them, the natives each greeted us with "Ia ora na," three words pronounced in four syllables, as one word; correctly it would be "Ya-o-ran'-a," but, commonly, it is pronounced "Yo-ran-a." Its signification is the expression of a "wish or prayer that the person addressed may have health and all that is good come to them;" certainly a pleasant and comprehensive way of addressing one. Following this was a babel of voices, in which I learned they were passing their individual comments on us. It was perhaps good for the peace of mind of some of us that we knew not what they said. Paul's statement in 2 Corinthians 10: 1 and 10, so far as it applies to his personal appearance, fits Mark, "in bodily presence base and weak;" but, like him, I hope to hold and impart the heavenly treasure, though it be held in and supplied from an earthly vessel full of infirmities; for we walk in the Spirit and not in the flesh.

On August 5, brethren having come in from adjacent islands, from one to three hundred miles away, and one from eight hundred miles away, to meet the "new missionaries," I called a Mission Council on August 5, and having Bro. Hawkins for an interpreter, gave such instructions as seemed necessary, and agreed with the brethren as to our labors up to the next mission conference, April 6, 1894. Bro. and Sr. Devore having agreed to remain, their health having improved, he also agreed to take a mission. The general appointments are: To Niau, pronounced Ne'-ow, Brn. Devore and Gilbert; to Tahiti (Ti'-te, or Tah-he'-te), M. H. Forscutt; to Manihi (Man'-he), Bro. William Newton; to Tubuai (Too-boo-i'), Bro. John Hawkins; to Ravauai (Rav'-ow-i), Bro. Tarpuni (Tar-poo'-ni); to Aitutuke (I-too-tuck'-e), Tupuroa (Too-poo-ro'-ah) and Kehaura (Ta-how'-rah). To all the islands, by missionary boat, Elders Metuaore (Met-oo-ahore'-a) and Hotu (Ho'-too), with Elder Williams as captain, and Elder Coffin as mate.

That I weary you not, I here close by praying for Divine benedictions on you all.

Your brother in the one hope,

M. H. FORSCUTT.

FALL RIVER, Mass., Oct. 10.

Editors Herald:—An English paper called the *Family Churchman*, recently sent me by a sister, contains a lengthy character sketch of Victoria Woodhull, now Mrs. Martin. The sister sending it suggested that some voice be raised against the statements that are being sent broadcast, lest any reading them be led into a snare. Victoria Woodhull is pictured as a pattern of superior excellence. It states that her standard of morality is a lofty one, that she was the pioneer of a movement that is now conquering all along the line in America, that liberty and the right relations between man and woman on this side the Atlantic have been purchased by the "dauntless energy and outspoken eloquence" of Victoria Woodhull, all of which is untrue. From beginning to end it is filled with falsities and is calculated to deceive. The statement that she "has ever held that holy matrimony is one of our most sacred institutions, signifying the mystic union between Christ and his church" is one of the most glaring falsehoods that ever appeared in a Christian paper. From the day when the first note of freelovism boomed throughout our land in the columns of "Woodhull and Claflin's weekly" until the present time, crimes that were before unknown to this age, have been wantonly committed and held up as examples worthy to be copied. From the teachings of this paper sprang the most nefarious practices that ever cursed a nation. When it first appeared it broke up families and wrought ruin and disaster in many a household; men left their wives, and women their husbands to seek elsewhere for "affinities." As a result of Woodhull "eloquence" our nation is at present honeycombed with secluded and hidden dens of infamy, kept, visited, and perpetuated by the cultured and the educated. Victoria Woodhull has given to our nation the filthy condition of its present morals, the legitimate offspring of her doctrines are prostitution and promiscuity, and the licentiousness which is vaunting itself and parading as chastity and purity is the result of her teachings.

Victoria Woodhull and Tennie Claflin stand in the same relationship to freelovism that the Fox sisters do to spiritualism, Elmina Slenker to dianism, Madame Blavatsky and Annie Besant to theosophy. These women have been used as instruments in the hands of occult forces to revive the recret workings and practices which destroyed cities and nations anciently, and which are preparing this nation for inevitable ruin.

The *Family Churchman* states that, shattered in health, Victoria Woodhull and Tennie Claflin left America because of persecutions and sought shelter in England, where they married, and are now living the secluded and cultured lives of esteemed members of English society. Recently Victoria Woodhull delivered a lecture taking for her subject "The Human Body, the Temple of God." Now that old age is creeping on, and health and the fires of youth have departed, she sets herself up as a saint, and a Christian paper eulogizes her career, and people "wonder what there was to provoke such a storm of persecution and opposition as she encountered." This is not because the promulgator and abettor of secret vices has turned from her evil ways, but because the church has turned Heathen again. The woman whose doctrines led, and are still leading, thousands to lives of free and promiscuous lewdness, becomes the wife of one man, and her "wide charity" and "fervent love of God and man" are talked of as the instruments which gave to America its liberty. In like manner Maggie Fox, after she became the wife of the Arctic explorer, Dr. Kane, condemned spiritualism as the work of the Devil and set herself up as an angel of light. But spiritualism and freelovism still live and are fast becoming mighty powers for evil, and thousands upon thousands follow after their falsities which take well because they are backed up by an appearance of truth.

It is a noticeable fact that none of the occult doctrines of the latter days antedate the restoration of the gospel. Prior to its appearance we had sects, creeds, and churches,

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but none of them attempted to counterfeit the powers of the Holy Ghost until after the restoration of such powers to the earth. The counterfeit powers are popular and their teachings regarded as truth because the earth is corrupt and defiled under the inhabitants thereof, and because public authorities wink at vice and shut their eyes to crimes that are committed right under their pretended surveillance, but God has reserved unto himself many thousand who have not bowed the knee to Baal, and love and liberty are purchased by obedience to his laws.

AMY A. CHACE.

LAMONI, Iowa.

Editors Herald:—I wish to relate a part of my experience in this latter-day work for the benefit of your readers. When I joined the Church of Jesus Christ of Latter Day Saints I did so with the hope and expectation of finding them a people in harmony with the doctrines taught by our Savior and his apostles; and not only this, but that they would bring forth fruits of righteousness as a result of their faith, and that everyone would speak the truth one to another, so that what a brother said could be depended upon without question. This confidence in the brethren has followed me to this day, although my experience has been to the contrary, and taught me not to trust in any man. Thus I have been disappointed and my hope in vain; still we have all been born into the one body by the same Spirit, and the promise is that it should guide us into all truth. Paul says: "How shall we that are dead to sin, live any longer therein?" I did not understand the Scriptures in regard to the gathering in of both the good and the bad, consequently I was disappointed to find men who did not show forth fruit meet for the kingdom of God. But as light and understanding developed in my soul I understood these things from the lesson that our Savior gave us in the parable concerning a net cast into the sea that gathered of every kind, showing us that both good and bad will be gathered into his kingdom. But in connection with the parable he gives us to understand that a separation will take place, and that the wicked will not always remain in his kingdom, for he says that just before his coming "he shall send forth his angels and messengers of heaven. And they shall gather out of his kingdom all things which offend, and them which do iniquity; and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth."

I believe that many join the church under the same impression as I did, and consequently must suffer the pangs of disappointment. If this idea which I had formed in my mind, that they were all good had been realized it could not, according to the teaching of Christ, have been the true church, for we are certainly informed that tares would grow up amongst the wheat, and also that they should remain there until the harvest time. We are also informed that certain individuals will appear at the marriage supper of the Lamb, who would not have on the wedding garment, or the robes of righteousness, but have on the robes of unrighteousness. They are those who offend and them which do iniquity, and such shall be cast out into outer darkness. For this reason I am not surprised to find among the Latter Day Saints those who do iniquity and works of unrighteousness, any more than Paul was in finding all manner of evil among the former day saints, and of which he rebuked them. Now if this be the case, that such people exist in the church, we are led to conclude that they only use religion as a cloak for their unrighteousness, consequently coming as wolves in sheep's clothing, seeking whom they may devour. I sometimes feel sorry that such things exist in the church, as it seems to be a hindrance to those outside of the church to come in; but if they could only view it in the right light, according to the teachings of Christ, they would at once see that these things would always exist, and that it is only a cleansing process the church goes through, the gold is preserved and the dross left behind. It may also have a tendency to lead those away who are weak in the faith, not being fully grounded and built up in the doctrine of Christ.

I have found men in other denominations, also men who made no profession of a belief in God, who never would go below the dignity of their manhood in telling a lie or misrepresenting anything in order to make a good trade, but would be perfectly straight and honorable in all business affairs of life. Such would naturally be supposed to be the character of every Saint who has ever taken upon him the name of Christ, as the gospel is calculated to cause a reformation in us, to enable us to forsake unrighteousness, and only do those things which are pleasing in the sight of the Lord. But Paul was aware, even in his day, that the Saints did not walk that way, for he says: "For many walk, of whom I have told you often, and now tell you even weeping, as the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and who glory in their shame, who mind earthly things." Brethren, it is time that we put off all these business tricks, that are so common in the world, and are called smart. The man who can beat another the most is called a good business man, and receives the respect and admiration of his neighbors, as he gives freely to the churches and other institutions, where he can receive credit and applause from the public for his generosity. But who pays for it? It is needless to go into any details of the evils and corruption of the world, for they are known, and that is enough; but each member of the church should guard as much as possible against such evils entering into the church, "lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ." "For I am jealous over you, with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." —2 Cor. 11: 2. This shows the relation between Christ and his church in the days of Paul. And should it not be the same now? Yea, even a closer relation, and a more faithful observance of his commandments, as the day is drawing nearer when we shall all give an account of the deeds done in the body. Therefore let us more fully cultivate the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. "If we live in the Spirit let us also walk in the Spirit."

Yours in gospel bonds,

S. K. SORENSEN.

PLEASANTON, Iowa, Oct. 10.

Editors Herald:—I have nothing very encouraging to write from this place. The spiritual condition of our branch is not so good as I should like to see it. Many of the members have moved away, and others are very unconcerned about their religion; really they are spiritually dead, drifting away into the world and its pleasures; very seldom they are seen at meetings, but still, some are faithful and live in hope to see a brighter day. As for myself, I am of no service to the church any more, if I ever have been. God knows that I did the best I could in my weakness; but now I am old, sickly, and nearly deaf. Going to meeting if I was able is of no benefit to me now, as I cannot hear preaching or singing. Nevertheless I hope that all the members who are able will attend their meetings, as it is a special duty of every Saint; not only to go to meetings, but abstain from all appearance of evil, and walk in harmony with the law of the gospel of Christ, that our life and conduct may be such as become the children of God.

I long to see the day when all shall see alike; when harmony and peace will prevail, and justice have her right.

Some one at the Sunday school convention held at Pleasanton, August 26, signifies that I assumed too much authority because I said that I was opposed to the use of the magic lantern in any form in a house of worship. It is true that I did say so; and I am still opposed to it. But for anyone to say that I used too much authority is a mistake on the part of those who believe so. I did not use any authority; but I hold that I have the same right to oppose anything that I do not believe is in harmony with God's word, as others have to advocate it. I speak for myself, and not for another. I am conscious that I am accountable to God alone for what I believe and what I oppose. I believe that when a house is built and dedicated for the divine worship of God, it should not be used for all kinds of entertainments; such as tea parties, ice cream and oyster suppers, bazaars, raffles, auctions, and all kinds of theatrical performances, with the clapping of hands, stamping of feet, and loud laughter. O, vanity! When shall we learn wisdom? Such work in the past has brought and will in the future bring reproach upon the fair name of the church, and dishonor to the holy name of God whom we worship. The Psalmist said, "Holiness becometh thine house, O Lord, for ever." But some will argue it is for a good cause. I do not dispute it. Selling the doves at the temple in the time of Jesus was for a good cause, but the house of prayer was not the right place to sell them; and Jesus drove them all out: and said unto them that sold doves, "Take these things hence; make

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not my Father's house a house of merchandise."

I do not want anyone to think that I oppose an innocent amusement. No one is more willing than I for children and young people to enjoy themselves in the right place, and at a proper time. In bonds,

A. W. REESE.

CALAIS, Maine, October 14.

Editors Herald:—From the reunion in Massachusetts I went to Providence, Rhode Island. I met with the Saints once, also had the pleasure of listening to the Black Knight upon temperance under very enjoyable circumstances. Thence to Boston, where I spent a pleasant week, spoke twice to the Saints and friends and attended their prayer meeting. May the fond hopes of President Bullard and others be soon realized and Boston be the "hub" indeed as relating to the work in Massachusetts. There are some noble young Saints there and I do not forget their kindness to me. In company with genial Bro. A. H. we sailed out of Boston harbor amidst the waving of handkerchiefs, some by those who did not forget to provide for our future comfort—bless their thoughtful hearts. The following day our steamer arrived at Green's Landing where we were met by Bro. U. W. Greene who is only so by name, as well as the landing. Rocks are not usually green—no fools around that place building houses on sand. It is quite refreshing to live in a place where a man could not be a fool if he tried. The Saints are about erecting a new church there; the foundation, in part, has been laid some four thousand years. I have no doubt but that the edifice will be finished in much less time than that, judging from the energy that seems to characterize the Saints of that place. I spoke a few times in the old chapel, also a few times at Mountainville. May the good Spirit help the few who are struggling along in that place. I then went to Little Deer Isle, where I met Bro. Gowell and helped him out in his labors, holding a number of meetings that were well attended, also passed through an experience in connection with Bro. Gowell (who has since been ordained to the office of elder and elected to preside over the Eastern Maine district) in which he proved himself to be genuine. I have seen him under adverse circumstances and forced to pass through chilly waters without a frown or a murmuring word. May all things go well with him.

Leaving there on the fine steamer Frank Jones we met Brn. A. H. and U. W. at Bar Harbor, then proceeded to Jonesport. O Jonesport! Jonesport! how can I tell of about three weeks of busy life in and about thee in a short letter like this one ought to be! However, the record has been made by both visitor and people, and to me it is not without its "sweet recollections."

> "Careless, indifferent, and world loving too,
> Sadness in gladness.
> Afflicted yet patient and faithful the few,
> Gladness in sadness."

May Zion arise and put on her beautiful garments here again.

I should like to write more particularly concerning the beautiful conference at Jonesboro presided over by Elder Joseph Lakeman, "a good man," as all Maine that knows him seems proud to say. Suffice it to say that it was a success, exceeding the expectations of those interested. Jonesboro, I'm sorry that I did not get back to you as anticipated when we parted, but I presume you'll be there next summer, and perhaps I will. In company with Bro. Ames I went to Indian River. A quiet, pretty little place that holds some fine people, but they don't all understand our faith and just now are making it quite hard for the few Saints; yet the Saints are none the worse for it. I suppose if a diamond could talk it would protest against the grinding process, but perhaps would not object to the effect. If I boast a little about their little Sunday school, what then? Perhaps I had better not, the Lord knows, and they know, and I know, and anybody else might if they were there, and that will suffice.

I am now in Calais; came here in a sailing vessel from Jonesport. I preached in a private house last night to a good and attentive audience. There are no Saints here, but some friends. I understand the Orangemen are arranging to have me occupy their hall when I come in from Tower Hill, where I go to-day to spend the Sunday and perhaps longer if expedient. I am expecting Bro. Greene to join me here and labor, hoping to visit Aroostook county before going again into Nova Scotia. I am pleased to say that I have been kindly treated wherever I have gone. I appreciate the efforts made for my comfort as one who is laboring in the good cause, the kind shake of the hands and the "God bless you brother," especially the ones with an eagle on them. The others are good, but these are the ones that really bless, as they are recognized by railroad and steamer men as well as storekeepers. I cannot complain in this direction, and feel to say, "May the 'eagle' that has been sent into this mission, 'go home to roost,' and take its whole family with it. And may 'eagles' and angels hover around you as long as they are needed, and used well."

Now, Brn. Editors, I see this letter is long and will say to you, like the sailor in his prayer, "I've not bothered you much lately, and if you'll attend to this case I'll not bother you very soon again," but will try and work for the "consummation devoutly to be wished."

Yours in the faith;

HOLMES J. DAVISON.

SCRANTON, Pa., Oct. 9.

Editors Herald:—Not long ago I had the neuralgia in my face. I was nearly exhausted with pain for three days and came nearly giving up. I had prayed and prayed and was beginning to think there was no hope for me; but I took fresh courage and went to God as my only refuge, and asked him for relief from pain. He heard my prayer and the pain stopped at once. I never experienced such a feeling in my life; I felt the Spirit of God pouring down upon me; it was a great testimony to me, to confirm my faith. I have been in the church but a few months; we have no branch here but my heart is often made to rejoice, for I know the work is true. There are but few members in this part of the country and much prejudice exists. I often wish there was a branch here as I believe there are some awaiting the voice of the Good Shepherd. I am in the midst of persecution but feel glad that I am counted worthy to be persecuted for righteousness' sake: "Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

MRS. LOUISA MORSE.

GOOSE CREEK, West Virginia.

Editors Herald:—On September 15 Elder James Brown and I started for Centerville, Wayne county, to visit the Saints at that place. Arriving on Saturday the 16th we commenced a series of meetings continuing twenty days, holding preaching services at five different places, besides visiting from house to house, and trying as best we could to encourage the Saints in the great battle for eternal life.

While the work is not in as good condition at this place as we desire to see it, yet there are good Saints here who desire to do all they can for the advancement of the cause they love. Prejudice is wonderfully against them as they are surrounded by the Missionary Baptists, whose ministers instruct their people not to go near the Mormon meetings for fear of getting their minds poisoned with bad doctrine; hence it is a hard matter to get a hearing. We labored as best we could to get more of the church publications circulated in this branch, there being but two copies of the *Herald*, one of the *Autumn Leaves*, and one of the *Hope* in a membership of about thirty-five.

On Thursday, October 5 we bade adieu to the Saints at Centerville and started for Jackson county, to visit the Saints, arriving on Friday the 6th. We held preaching services over Sunday and visited from house to house. The Saints at this place all seem to be alive to the good work.

On Monday, October 9, the writer started for home, leaving Bro. Brown to hold the fort as long as the interest and wisdom might direct; my mission being to look after the financial interests of the church in this district and to solicit subscriptions for the church publications. I have labored as best I could in that direction with but little encouragement so far, but not being entirely discouraged. I shall start again soon to other parts of the field of labor. So far as I have gone I find the Saints do not read the church papers sufficiently to keep posted as to what is being done in this great, wide world, and cannot tell whether the church is prospering or retrograding; consequently they are on backgrounds. I shall try as best I can to get the *Herald* and other publications in the homes of the Saints where I go. I find those who claim that they are not able to pay for the *Herald*, but they take and pay for political papers, and some who take the *Herald* do not seem to be in a hurry to cut it open when they get it. I hope the Saints will not censure me for stating plain facts, for it is intended for their good and I detest exaggeration; hence will write such as I find to be facts.

Yours for truth,

B. BEALL.

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Original Articles.

FURTHER THOUGHTS ON CHURCH SOCIETIES.

OUR article on this subject which appeared in the *Herald* of July 15 has elicited considerable thought in the way of reply. We shall attempt to answer some of those arguments which seem to have a scriptural basis.

There are certain things in the church which cannot be accounted for in the laws given for the establishing of the church. Though human hands may label these things with the scriptural appellation of "helps," is that a sufficient guarantee for us to accept and class them along with the divinely appointed and ordained ways of the gospel?

What does the scriptural term "helps" mean? anything and everything that the membership or individuals in the church may choose to introduce under the name of general church work? Is the gospel plan incomplete until the wisdom of man shall fill it out in the very important matters implied by the term "helps"? If so, then how much will it take in the way of societies, unions, associations, leagues, etc. etc. etc., to round it off?

If upon the membership rests this responsibility, then, all being "free and equal" in the gospel, each individual would have the privilege of supplying something in that line according to his own idea of what was needed. Hence, perhaps we may have a motley crowd claiming the dignified name of "helps" ere the end of this dispensation of the "fulness of times!"

But it says in 1 Corinthians 12: 28 that God set them in the church! How then can the church claim the privilege of supplying itself? It would be just as reasonable for it to claim the right to choose its apostles, prophets, teachers, gifts of healing, miracles, tongues, etc.

In Bro. Bond's reply in *Herald* of August 26 we find this: "What might Paul have meant by 'helps, governments,' etc.? We have not passed the need of them in the church." No, indeed; how could we have passed the need of anything that God had set in the church for the perfecting of his Saints. The gospel is everlasting and unchanging in its nature, and is suited to every nation, kindred, tongue, and people, needing neither simplifying nor amplifying upon by mortal man.

"What might Paul have meant, etc.?" Why just the same as any other man of God, rejoicing in light and truth, would mean; for "helps" could have but one meaning in the gospel, whether referred to by Paul or some bright elder in our day. However the brother says he is "a believer in legitimate and profitable 'helps' that may be furnished by lay men or women with or without organization."

We were sorry that he did not go on and tell us something about the matter; how the "legitimate helps" were to be distinguished from the illegitimate, the "profitable" from the unprofitable; and also about those "lay men or women with or without organization." In the absence of this further instruction we could not help coming to the conclusion that the "legitimate and profitable 'helps'" were those authorized by the Lord, while those having a human origin were the illegitimate and unprofitable.

Let us turn to section 107 of the Book of Covenants and in the last paragraph we will find information on the subject which is neither misleading nor of uncertain sound: "And, again, I say unto you Samuel Rolfe and his councilors for Priests, and the president of the Teachers and his councilors and also the president of the Deacons and his councilors, and also the president of the Stake and his councilors: the above offices I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints," etc.

Ah, the offices of priests, deacons, teachers, etc., and the keys thereof are for the "helps and governments," the work of the ministry and the perfecting of the Saints!

How well this agrees with that found in Ephesians 4: 11, 12: "And some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And in 1 Corinthians 12: 28 where it says that God set in the church thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. So we see that the offices of priests, teachers, deacons, etc., are very important offices in the work of the perfecting of the saints; and when something comes from that source purporting to be a "help," it is worthy of our consideration.

The brother will also see that organization is quite necessary, and that it must be the legitimate kind too, in order to have "legitimate and profitable 'helps.'"

He further says in his article in defense of church societies: "And although I do not think it necessary to think St. Paul or any other apostle infallible in his acts, speech, or writing; yet we quote Philippians 4: 3: 'And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life.' That some other order or society than that which Jesus Christ gave in the organization of the church proper eighteen hundred years ago, is more than hinted at by Paul in 1 Timothy 5: 9–11, etc., and in other New Testament references, is quite clear to my mind."

Now in the quotation from Philippians we cannot see anything indicating that those good women who labored with Paul and others belonged to any order or society other than the everlasting gospel. In the one from Timothy, if there is anything "hinted at," it must be a Saints' Home for the worthy, aged widows. That Paul should have counseled the bishop, Timothy, in such a matter, is not unreasonable to suppose. But we cannot think that Paul, the faithful and zealous advocate of sound doctrine, could have spent any of his precious time in trying to fix up or perfect some lay member-made society, any more than we would expect an apostle or bishop of our day to be engaged in such pastime.

The next thought we wish to bring up is the one entertained by some, that Saints ought not to wait when they think they have found a good cause in the world simply because there is no commandment touching the matter, but should go about at once to organize for effectual work according to the wisdom of man. Those believing this way claim to find justification for their position in that given of the Lord in the Book of Doctrine and Covenants, section 58, paragraph 6.

Bro. Bond draws our attention to this passage by a garbled (pardon the word, brother) quotation from the same.

For instance; the sentence: "But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned," is rendered by him in the following way: "but he that doeth not anything until he is comanded . . . is damned." Now it may be claimed for this style of quoting, that it has the beauty of brevity, and that it is an admirable way of making your point prominent, this expunging of what is thought to be extraneous matter; yet in the present instance it is misleading. The vital part of the sentence, "and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness"—the very cause of the condemnation—is suppressed. By thus making the word of God appear to condemn a person for waiting to be commanded, one of the strongest fortifications of the latter-day work against sectarian attack, is seemingly pulled down. For the thought found in Amos 3: 7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," has been its chief weapon of defense. This saying of Amos, with others of like bearing, plays havoc with the many matters of religious pretension, which have noth-

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ing better for their foundation than the wisdom of man. It matters not how much zeal and labor are expended or what untiring devotion may be manifested in the furtherance of these various movements, it is not God's work; he is not doing it! If he were he would have revealed the matter to the prophets. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

In order to make a correct application of the sayings found in the Book of Doctrine and Covenants, we believe that a very careful study is necessary, not only of the particular statement in hand, but of all that seems to have any bearing upon the thought throughout the book.

For the benefit of those who may not be so fortunate as to have the book at hand, we will give in full paragraph six of section fifty-eight: "And, now, as I spake concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his counselors, and also the land of the residence of him whom I have appointed to keep my storehouse; wherefore let them bring their families to this land, as they shall counsel between themselves and me; for, behold, it is not meet that I should command in all things for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same, is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above."

A careless or superficial reading of this paragraph elicits something like the following thoughts, judging from what we have read, heard, and seen in recent attempts toward applying it: First of all, Saints must not wait nor hesitate about joining in with those who are trying to engage in what they suppose to be "a good cause" simply because there is no commandment touching the matter; for it says that "he that is compelled in all things, the same is a slothful and not a wise servant." Again, being "agents unto themselves" they have the right to choose the "good cause" that they wish to become "anxiously engaged in," and to say whether there shall be one, two, or many of them. In the same way they would also have the right to formulate something according to their own ideas, if they felt they had ideas, and possessed the necessary executive talent; otherwise they would have to follow the leading of some one else. Being privileged to act of "their own free will" they could choose whatever plan or method in the world they admired, for the doing of "many things" in and for the church. It would also seem that there was no special need of the Spirit in this particular way of bringing "to pass much righteousness," for it says, "the power is in them wherein they are agents unto themselves." In general here seems to be a way, according to this manner of interpretation, in which members can do a work for the church, and yet remain supremely free and independent of her jurisdiction in the matter. However, she would be expected, under all probability, to manifest her appreciation of this labor, by voting to sustain, etc., at a coming General Conference.

The whole matter summed up: Press on; anxiously engage in everything that claims to be a good cause. Remember your agency to yourself; and don't forget that "your own free will" is of consequence. No danger of losing reward so long as you don't wait to be commanded of the Lord!

If those who are not perfectly satisfied with this interpretation, will patiently go with me, we will dig deeper and search for "hidden treasures of knowledge" in the matter. We will start out bearing the thought in our minds that all the revelations in the Book of Covenants are not addressed to the membership. Section 58 we find is to the elders of the church, and paragraph 6 is especially directed to Edward Partridge, his counselors, etc., so if there was one man in the church more responsible than another for these admonitions being given, it was Edward Partridge; and to him they were certainly applicable if to anyone. Hence we will look up the history of Bro. Partridge as to his standing at that time, and perchance we may find something in his actions or disposition that will be a key to the matter.

We find in sections 41 and 42 that he is called to be the Bishop of the church, and to stand in the office wherewith the Lord had appointed him. In section 51 he is instructed concerning the duties of his office as follows: "Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people, *for it must needs be that they are organized according to my laws—if otherwise, they will be cut off;* wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion," etc. (We have italicised a portion for the benefit of those who have been organizing or expect to organize something in the future.) "Thus I grant unto this people a privilege of organizing themselves according to my laws." This chapter of instruction closes with the following: "Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches," etc.

In the next revelation, given June, 1831, he is commanded, with other elders, to go to the land of Zion. When he gets there, does he bear in mind the duties of his office, and the last words the Lord had addressed to him—"Behold this shall be an example," etc., and thence set about at once getting located and established that he might do the work that the Lord had appointed him to do? or does he stand around, wondering if Zion could really be built up there in that wild new country, and waiting for the Lord to command him what to do? He no doubt importuned the prophet to inquire concerning the matter, for in the next revelation the Lord speaks to him; but it is simply to the effect that he should do the things that he had already been commanded to do, to stand in the office which had been appointed him, to do the work even as he had been commanded. He is also given to understand that no time should be wasted in getting his family iocated there: "And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken."

And also the families that were commanded to come: "And now concerning the gathering, let the Bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so. Amen."

By the last part of this revelation it seems that the Bishop now has had sufficient instruction in the matter though the residue of elders and members have not. So he must now set about doing the things that the Lord has commanded, trusting to the "Holy Ghost which manifesteth all

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things, which is expedient unto the children of men," to guide him in the details of his work. He has learned through former commandments, especially the revelation now called section 2, that he must not trust to his own wisdom or judgment, nor follow after the "dictates of his own will;" neither "yield to the persuasions of men," nor "set at naught the counsels of God;" but "look to the Lord in every thought" and "rely upon the things that are written." Does he bear in mind these important truths, and earnestly engage himself in the glorious good cause with which the Lord has intrusted him? Ah, no; there is something wrong with him! The next revelation, section 58, paragraph 4, shows that he is under condemnation and needs to repent of his sins, which are "unbelief and blindness of heart."

What can be the cause of this lamentable condition? Perhaps he is dissatisfied because the Lord had not told him through the prophet all things pertaining to the moving of his family. Perhaps he has made up his mind not to do anything in the matter until he shall be given full particulars. This seems a reasonable solution after reading the first part of paragraph 6. He is there commanded again to bring his family, but still no directions as to the details of moving are given; save that he is to counsel with his ordained counselors in the matter—not to do according to their own judgment or wisdom, but as they should receive from the Lord through the Holy Spirit,—"bring their families to this land, *as* they shall counsel between themselves and me; for, behold, it is not meet that I should command in *all* things, for he that is compelled in all things, the same is a slothful and not a wise servant," etc. Hence the Bishop is shown that when he receives a commandment from the Lord, he must set about to accomplish it, and not wait for nor desire the Lord to direct him through the prophet concerning every step in the matter.

The cause in which he is engaged, even to be the Bishop of the church, is a good one; and one to which he was not called by the wisdom of any man or set of men, but by the commandment of God. Hence having this divine commission, he would indeed, through the spirit and authority of his office, have "power" in him "to bring to pass much righteousness" of his "own free will," as it were, without waiting to be commanded in all things. This righteousness would of course be the righteousness of God, that which is described in the Holy Scriptures, even the perfect keeping of the divine law.

That the sum and substance of this whole matter is the keeping of the commandments of God, the last part of the paragraph clearly shows: "Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?" etc.

If the thoughts contained in this paragraph are of general application, then in order to get a correct interpretation it will be necessary to recognize the difference between a person's receiving a commandment or commandments individually, and his receiving or accepting those that have already been given as a law unto the church. The individual kind are the ones referred to in the passage in question; hence the members of the Reorganization are quite free from condemnation in this way, for they have not made it a rule to wait to be commanded, but have acted on the commandments that have already been given.

There are very few instances if any where members in this church have been commanded through the prophet to obey the gospel, whereas in the old church it was of frequent occurrence.

In the beginning of the work, when as yet the laws and covenants were not fully revealed, it was necessary for those called to work in the vineyard to be commanded very minutely concerning their work; but as line upon line was received from the Lord, it became less and less necessary for the workers to inquire through the prophet concerning their individual affairs, and to expect to be "commanded in all things." This thought seems to bridge over or explain the great difference between the two churches in respect to the number of revelations received.

To further illustrate the thought we will draw a picture of family government. With children during their early years, their parents or guardians are under the necessity of commanding them in all things, and are continually training and directing them in their actions. They show them the importance of obedience and how "naughty and bad" it is to go their own ways. Now in after years when these children have come unto the age of accountability, the parents begin to look for some fruits of their anxious care and toil. They are weary of commanding in everything. They would like to have their children take upon themselves some of the responsibilities, and not wait to be compelled to do those things which they know to be their duty. And when a child begins to manifest that he has the root of the matter, in that he does not wait to be commanded or compelled in all things, but goes cheerfully about doing, of his own free will, that which is in harmony or accordance with his parent's instruction and expressed wishes, great is the joy of that parent's heart! The child has begun to act as an agent unto himself to do good. We believe there are elders in the field to-day; anxiously "engaged in a good cause," as ministers for Christ, and bringing "to pass much righteousness," who have never received a commandment. They were led by the Holy Spirit to see the great necessity for reapers, and to realize that inasmuch as they would obey the ordinances and walk in strict harmony with that which is written, they would have "power in them" to do good; and, thus as "agents unto themselves" and "of their own free will," they have acted on the oft-repeated injunction of the Savior to thrust in their sickles and reap, that they might treasure up for their souls salvation in the kingdom of God.

In paragraph 4, of section 43 it says: "Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken." Hence we do not believe it necessary that they should study the methods or mannerisms of some popular preacher or preachers of the world, in order to make their own efforts more effectual and taking with the people; but that they should go forth with minds and hearts well stored with the treasures of God's word, declaring in simplicity as the Spirit gives utterance. Neither do we believe that those at home should be engaged in studying the various religious maneuvers of the day, with the purpose of taking the ideas gleaned and working them into something useful (?) for the Saints!

Those who have separated themselves from "the crafts of men" and embarked in the glorious cause of God are, or should be, very careful how they accept anything in the religious line that has upon it the stamp of "worldly wisdom," no matter how loudly it may claim to be a help in the working of righteousness.

The gospel is sufficient! Saints do not need to look to the world to discover ways, methods, or helps; or even to their own fertile brains for plans or devices for the building up of the church!

If they discover that something is lacking, let them look to the Lord, and not to the world; for "the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way."—Sec. 81.

In paragraphs 16, 17, and 18 of section 42 we find these sayings and commandments to the church:—

"Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my

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church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal. . . . Behold thou shalt observe all things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been giver. Even so. Amen.

With an earnest desire for truth,

SR. MINNIE E. ANDERSON.

LAMONI, Iowa, October 9, 1893.

PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 3.

BY W. W. BLAIR.

IT is well that seekers after the kingdom of God repel the idea of sectism and division in matters of religion and ardently desire unity in truth and righteousness. This sentiment seemed to predominate during the parliament, Christian and Jew, Brahmin and Buddhist, Parsee, Pagan, and Mohammedan all deploring the evils of division, prejudice, and bigotry, and expressing desires and hopes of the ultimate and speedy union of all nations in one universal God-given religion. Surely these conditions promise well for future gospel work when that work is done in the wisdom of God and in the Spirit of Christ.

Sept. 26.—One of the most interesting papers of the day, was that presented last at the afternoon session by Nobuta Kishimoto, of Okayama, Japan, on "The Future of Religion in Japan." He said:—

Japan at present is the battlefield between religion and no religion, and also between Christianity and other systems of religion. To answer the question, "What will be the future of religion in Japan?" it is best to understand the nature of this twofold warfare. Let us study this a little.

The prevailing attitude of our educated classes toward any system of religion is one of coindifference if not strong antagonism. Among them the agnosticism of Spencer, the materialism of Comte and the pessimism of Schoppenhauer and Hartmann are most influential. To them God is either the product of our own imagination or, at most, is unknowable. To them religion is nothing but superstition; to them the universe is a chancework and has no end or meaning. Again, to them, men are nothing but lower animals in disguise, without the image of God in them and without a bright future before them.

The religions of Japan, whatever they may be, have to contend with these no-God and no-religion doctrines. Atheism, pessimism, and agnosticism are the common enemies of all the religions now existing in Japan. If Christianity has to face these enemies, Shintoism and Buddhism also have to face the same enemy. This is the battleground of religion against no religion in Japan.

THESE CANNOT SATISFY.

What is the prospect of this battle? Can we, the people of Japan, be satisfied with these no-god and no-religious doctrines? Surely not. Atheism, pessimism, and agnosticism are essentially negative and destructive, and as such can never satisfy the deepest cravings of the human heart. Man is naturally optimistic and feels the impulse of the possibility of infinite development. He must have something positive to make him grow, and he cannot be satisfied by anything short of the infinite. As long as man remains man he cannot but have the consciousness of self; and as long as nature, which surrounds him, remains nature, he cannot but have the consciousness of not-self. As long as man has the consciousness of not-self he is capable of being conscious of the third principle which makes possible the reconciliation of consciousness of the self with the consciousness of the not-self. Man knows that he is finite, and this knowledge makes him dependent upon the infinite.

At times this God consciousness, or human dependence on the infinite, is disturbed by doubts and disappointments. But, as a matter of fact disturbance is not a normal state of things. The human mind is like a compass needle—it may often be disturbed, but when the full force of the disturbance is spent it will swing back to its normal and original position and point toward its own creator, the infinite God.

Thus there is not much doubt as to the ultimate triumph of religion over no religion in Japan, as well as anywhere else. It is the law of struggle for existence that the fittest shall survive, and the fittest in this case is religion.

JAPAN A BATTLEFIELD.

Suppose Japan wants some religion. What will be this religion? There comes the warfare, the warfare between Christianity and old religions of Japan. If Japan is a battlefield between religion and no religion, it is also a battlefield between Christian religion and non-Christian systems of religion. Shintoism, the oldest religion of Japan, represents three things in one—totem worship, nature worship, and ancestor worship. It is an ethnological religion and as such has no originator, no system of creeds, and no code of morals. It teaches that men are the descendents of the gods; that is, the divinity. Again it teaches that as the universe came from the gods, it is full of the divine essence.

Confucianism is the next oldest system in Japan. It came from China. In its native country Confucianism developed to a great system. But in Japan the case is different. Here it has never developed into a religious system. It was simply accepted as a system of social and family morals. As we understand it, obedience to parents and loyalty to one's lord are the fundamental teachings of Confucianism. As our society was feudalistic in its organization, the teachings of Confucius, who lived and taught in the warlike period of Chinese feudalism, found congenial soil in Japan. Thus, Confucianism had and still has a stronghold among the higher and well-educated classes.

Buddhism is the third religion in Japan. It came from India through China and Corea, and now is the most popular religion in Japan. At present there are at least ten different sects which all go by the name of Buddhism, but which are often quite different from one another.

DIFFERENCES IN SECTS.

Some sects are atheistic and others are almost theistic. Some are strict and others are liberal. Some are scholarly and others are popular. Some are pessimistic in their principles and teach annihilation to be the ultimate end of human existence. Others are optimistic and teach a happy life in a future existence, if not in the present world. But all unite at least in the one thing; viz., the law of cause and effect. "One reaps what he sows," is the universal teaching of Japanese Buddhism, although the application of the law may be different in different sects.

The last and newest religion in Japan is Christianity. We have three forms of Christianity—Roman Catholic, Greek Catholic, and Protestant; the whole Christian population being about 100,000. Of these the Roman Catholic Church is the strongest in membership; then comes the Protestant, and finally the Greek Catholic. The Protestant Christianity is already represented by thirty-one different sects and denominations. I need not stop here to tell you what these different forms and sects of Christianity teach in Japan. The point to be considered is this: In the struggle for existence between these old religions in Japan and Christianity, which will be more likely to survive—Christianity or these other religions?

FAITHS MINGLED.

Before answering this question, I must call your attention to the fact that in Japan these three different systems of religion and morality are not only living together on friendly terms with one another but, in fact, they are blended together in the minds of the people who draw necessary nourishments from all of these sources. One and the same Japanese is both a Shintoist, a Confucianist, and a Buddhist. He plays a triple part, so to speak. This must be strange to you, but it is a fact. Our religion may be likened to a triangle, which is made up of three angles. One angle is Shintoism, another is Confucianism, and a third angle is Buddhism, all of which make up the religion of ordinary Japanese. Shintoism furnishes the object of objects. Confucianism offers the rules of life, while Buddhism supplies the way of salvation, so you see we Japanese are eclectic in everything, even in religion.

Thus our old religions not only live together in peace, but are mutually helping one another. Now Christianity comes to the Japanese and claims their exclusive faith in it. The God of Christianity is the jealous God. Here begins the battle between the newcomer and the old religions of Japan. The former is the common enemy of the latter, and so it has to face their united front.

VALUES OF DIFFERENT RELIGIONS.

Which will survive in this struggle for existence? Here comes the necessity and the importance of the thorough study and careful comparison of these religious systems of the world. I do not intend nor pretend to enter into this discussion, but I will simply express my own thought concerning the probable result of this struggle for existence among different religions.

There are two ways of comparing the value of different religions—namely, practical and theoretical. In either of these ways one can pick up the defects and shortcomings of different religions and make them the standard of their comparison. But this seems to be a very poor and improper method. The better and more proper way of comparing them is by placing side by side the best and most worthy teachings of different systems and then decide which is better or which is the best.

In my mind there is no doubt that Christianity will survive in this struggle for existence and become the future religion of the land of the rising sun. My reasons for this are numerous, but I must be brief. In the first place, Christianity claims to be and is the universal religion. It teaches one God, who is the father of all mankind, but is so pliable that it can adapt itself to any environment, and that it can transform and

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assimilate the environment to itself. This is amply proved by its history.

MERITS OF CHRISTIANITY.

In the second place, Christianity is inclusive. It is a living organism, a seed or germ which is capable of growth and development and which will leaven all the nations of the world. In growing it draws and can draw its nutritious elements from any sources. It survives the struggle for existence and feeds and grows on the flesh of the fallen.

In the third place, Christianity teaches that man was created in the image of God. The human is divine and the divine is human. Here lies the merit of Christianity, in uplifting man, all human beings—young and old, men and women, the governing and the governed—to their proper position.

In the fourth place, Christianity teaches love to God and love to men as its fundamental teaching. The golden rule is the glory of Christianity, not because it was originated by Christ—this rule was also taught by Buddha and Laotse many centuries before—but because he properly emphasized it by his words and by his life.

In the fifth place, Christianity requires every man to be perfect, as the Father in heaven is perfect. Here lies the basis for the hope of man's infinite development in science, in art, and in character—in one word in perfection.

In brief these are some of the reasons which make me think that sooner or later Christianity will, as it ought to, become the future religion of Japan.

If Christianity will triumph and become the religion of Japan, which form of Christianity, or Christianity of which denonination, will become the religion of Japan? Catholic Christianity or Protestant Christianity? We do not want Catholic Christianity nor do we want Protestant Christianity. We want the Christianity of the Bible, nay, the Christianity of Christianity. We do not want the Christianity of England nor the Christianity of America; we want the Christianity of Japan. On the whole, it is better to have different sects and denominations than to have lifeless monotony. The Christian church should observe the famous saying of St. Vincent: "In essentials, unity; in nonessentials, liberty; in all things charity."

We Japanese want the Christianity of the Christ. We want the truth of Christianity, nay, we want the truth pure and simple. We want the spirit of the Bible and not its letter. We hope for the union of all Christians, at least in spirit if not possible form. But we Japanese Christians are hoping more, we are ambitious to present to the world one new and unique interpretation of Christianity as it is presented in our Bible, which knows no sectarian controversy and which knows no heresy hunting. Indeed, the time is coming and ought to come when God shall be worshiped, not by rites and ceremonies, but he shall be worshiped in spirit and in truth.

The readers of the October *Review of Reviews*, or certainly the Eastern readers, will find its most remarkable feature in the article on the "Irrigation Idea and Its Coming Congress." The writer of this important paper is William E. Smythe, editor of the *Irrigation Age*. It is safe to say that never before has appeared any such authoritative treatment of a subject which is practically unknown to cis-Mississippi dwellers. Very few people will be prepared to hear that the arid regions of the United States, to which irrigation is a necessity, make up two fifths of our national domain; that already, two years ago, the estimated value of the irrigated lands was $300,000,000, according to the census. Mr. Smythe tells us that irrigation raises the value of the land reclaimed from this truly great American desert from $50 to $1,000 per acre, and the social results of the establishment of irrigating communities appear to be scarcely less than the enormous material gain. Such colonies as Riverside and its like allow their members practically all the advantages of an urban life while assuring them the beauty and freedom of a country home. The irrigation idea is inevitably bringing in an era of small farmers, because it means intensive cultivation of land, or the process of seeking increased product and a better cultivation of the same soil instead of extension of soil area. The *Review of Reviews* publishes this paper apropos of the International Irrigation Congress which is about to be held in Los Angeles, California.

Conference Minutes.

EASTERN IOWA.

Conference convened with the Fulton branch, August 26 and 27, 1893; President J. S. Roth in the chair, J. W. Sutton clerk, O. H. Bailey assistant. Branch reports: Osterdock 14, Apostolic 52, Jackson 18, Butternut Grove 35, Davenport 23, Fulton 45, Grove Hill 40. Elders reporting: O. B. Thomas, W. H. Kephart baptized 1, C. C. Reynolds, John Heide, J. R. Sutton baptized 1, J. S. Roth; Priests D. L. Palsgrove, J. B. Roush baptized 1, J. Bradley, D. J. Dierks reported. Bishop's agent's report: Received since last report $557.21; paid out $450.60; on hand $106.61. J. S. Roth, committee appointed to adjust troubles in Fulton branch, reported the same settled. A request from W. T. Maitland for a priest's license, to replace one that was lost, was referred to a committee to report at next conference. J. S. Roth was sustained as president, John Heide vice president, J. W. Sutton clerk, John Heide Bishop's agent. Thanks were returned to O. B. Thomas for his labors in our district. A committee of one in each branch was appointed to raise money for the purchase of a gospel tent for the district. The time of next conference was set for March, 1894, to meet with the Amber branch.

SOUTHWESTERN TEXAS.

Conference met at San Antonio, Bexar county, Texas, September 22, 1893; Elder A. B. Moore president, W. H. Davenport secretary. On motion Elder Heman C. Smith was elected to preside. Elders reporting: A. B. Moore baptized 3, W. H. Davenport, J. A. Currie, Sen., L. L. Wight baptized 1, J. A. Currie, Jr., baptized 2. Branch report: Bandera 39; 1 died, 1 received. Bishop's Agent reported $22.30 on hand at last report; total received, including balance, $108.55; paid out $105; on hand $3.55. Srs. J. V. Neal, L. Jett, and Nannie Gifford, and Brn. O. D. Johnson and R. E. Love were appointed a committee in the interests of the Sunday school. The speakers during the conference were Elders Heman C. Smith, O. D. Johnson, L. L. Wight, and A. B. Moore. Conference adjourned to meet on Friday, January 5, 1894, at Dug Springs, Bandera county.

SOUTHERN INDIANA.

Convened with the Byrnville branch, September 23, 1893; M. R. Scott president, Will Kelley secretary. The forenoon session was devoted to prayer and testimony. At two p. m. the minutes of preceding conference were read and corrected to show that Bro. W. H. Kelley was ordained to the office of an elder February 26, 1893, and that he be granted an elder's license. Branch reports: Byrnville, no change. Union 41; 1 removed. Mt. Eden, no change. Washington 67; 6 baptized. By order of conference New Harmony branch was received with ten members. Hope 31; 1 died. Ministers reporting: Elders J. G. Scott, V. D. Baggerly baptized 1, G. Jenkins, J. M. Scott baptized 2, I. P. Baggerly baptized 1, M. R. Scott, W. H. Kelley, and W. C. Marshal. Priests T. Wheeler, A. E. Gains, Bro. Barmore, and M. R. Scott, Jr. Bishop's agent's report was referred to an auditing committee and found correct: Receipts $186.09; expenditures $174.27; on hand $11.82. J. M. Scott and George Jenkins were appointed a court of inquiry and authorized to settle any difficulties existing in West Fork, Pleasant Ridge, and Hope branches, and to report the result of their labors to next conference. J. G. Scott was chosen district president. Preaching by W. H. Kelley, J. G. Scott, and M. R. Scott, Jr. Adjourned to meet with the Washington branch, December 23, 1893, at ten a. m.

DES MOINES.

Saints met by delegation at Runnells, Iowa, September 2, 1893; W. C. Nirk president, G. M. Jamison secretary, assisted by S. Armstrong. Branch reports: Edenville 66; Oskaloosa 17, gain 2; Des Moines 123, gain 3; Newton 52, loss 2; Des Moines Valley 86, gain 5; Boonesborough 63, loss 5; Angus 36. Three branches not reported. Ministers reporting: Elders O. B. Thomas, W. C, Nirk, D. M. Rudd, F. C. Teus, N. Stamm, and C. E. Hand; Priests W. Johnson and J. Coiner; Teachers J. W. Morgan and C. B. Brown. The recommendation of John Coiner to the office of elder from the Newton branch was referred to O. B. Thomas and the district president for investigation. Resolved that elder's licenses be granted to Eli Hayer and F. C. Teus. Resolved that as soon as the Angus branch requests the ordination of Bro. Morgan to the office of elder, that Elders Thomas and Nirk ordain him. Bishop's agent reported; his books were referred to an auditing committee and found correct. Tent committee reported; report accepted and committee continued. A collection of $5.52 was taken up for tent fund, and each branch was requested to solicit funds for same. The present president and secretary were sustained for the next three months. Adjourned to meet at Des Moines, the first Saturday and Sunday in December.

WALES.

The Western district conference was held at Llanelly, September 2 and 3, 1893; Bro. G. T. Griffiths was elected president and Bro. J. R. Evans assistant; Sarah J. Gibbs secretary. Meeting opened by singing; prayer by Elder Thomas Taylor. Brother G. T. Griffiths delivered a short address. The report of last conference was read. Branch reports: Morriston 21; 1 removed. Llanelly 33; 2 died, 1 expelled. Pontyeates 8; 1 died. Reports of the above branches were accepted. All visiting brethren were invited to participate in the business of conference. Elders reporting: J. R. Evans, Adolphus Edwards baptized 3, J. R. Gibbs, William Davies, and John Edwards. Bro. G. T. Griffiths suggested that a committee be appointed to see to the repairing, seating, and painting of the chapel. Bro. J. R. Evans also suggested that the chapel be cemented, painted, and furnished with new water conductors on the outside. A committee was appointed to act in conformity with the trustees to procure means for repairing the chapel, composed of Brn. J. R. Gibbs, Adolphus Edwards, William Davis, and Lot Bishop. Bro. J. R. Gibbs presented his resignation as clerk of the district, which was accepted, a vote of thanks tendered for past services, and Sister Sarah J. Gibbs was elected secretary for the ensuing term. Resolved that all officers' reports be given to the conference in writing. Brn. Lot Bishop and Adolphus Edwards were appointed to audit the Bishop's agent's and book accounts, which they reported correct. Resolved that this conference sustain the general church authorities, the present officers of the district, and Bro. Adolphus Edwards in its faith and prayers. Bro. Thomas Taylor was called upon to give a few remarks. He was pleased to observe in all reports the signs of a marked improvement, and admonished all to study and to faithfulness. Bro. G. T. Griffiths said he felt a spirit of peace prevailing

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throughout. Sunday morning at eleven o'clock Bro. Thomas Taylor spoke in English and Bro. Adolphus Edwards in Welsh. At 2: 30 p. m., social meeting in which the Spirit of God was made manifest in a great degree. At 6:30 p. m., preaching by Brn. J. D. Howell and G. T. Griffiths. A vote of thanks was tendered to the Saints and friends for the manner in which they entertained strangers. Adjourned to meet at the call of the president.

NAUVOO AND STRING PRAIRIE.

Conference convened at Rock Creek, Illinois, September 2, and 3, 1893; William Lambert president, Charles Willey and Fannie McGahen secretaries. Branch reports: Pilot Grove 39, gain 9; Farmington 58, gain 2; New London 31; Rock Creek 48; Burlington 91, gain 7; Keb 37, gain 3; Montrose 96, loss 1. Bishop's agent's report: On hand last report $2; received since $64; paid out $70; balance due agent $4. Ministers reporting: Elders J. C. Crabb baptized 2, F. Johnson, W. Lambert, R. Warnock, W. Waterman baptized 3, J. McKiernan, D D. Babcock, H. T. Pitt, W. McGahen, S. J. Salisbury, J. Lambert, C. E. Willey baptized 3; Priests D. Tripp, G. Essig baptized 7; and D. Salisbury; Teacher B. B. Herrick; Deacons S. Seigfried and L. Willey. Preaching by J. McKiernan, J. C. Crabb, and R. Warnock. Adjourned to meet with the Montrose branch, December 2 and 3, at 10:30 a. m

PHILADELPHIA.

Conference was held at Bro. Louis's Sep- 2, 1893; called to order by the president, Elder A. H. Parsons. On motion Bro. W. H. Kelley was called to the chair, Bro. Parsons assistant; Brn. T. Lester and G. W. Robley clerks. Branch Reports: Brooklyn 95; 1 died. Philadelphia 44; no change. Ministry reporting: Elders J. Squires, J. Stone, S. Stone, W. H. Kelley, J. A. Stewart, and G. W. Robley; Priests H. H. Bacon, A. Copeland, and W. H. Harrison; Teacher T. Lester. Bro. J. V. Carter, of Baldwin, Maryland, being called upon to represent his community, reported very encouragingly. J. R. Nelson, of Nottingham, also reported considerable interest at that place, and thought a good work might be accomplished. Bro. Parsons, as district president, had done what he could and felt encouraged for the future. Bishop's agent reported: On hand last report $32.55; received, total $103.95; paid out $94; on hand $9.95. Sunday schools of Baldwin, Maryland, and Philadelphia reported encouragingly. Bro. Parsons was chosen president of district, Bro. Thomas Lester clerk. The sessions were peaceable and quiet and a good time enjoyed; also a pleasant time at the Sunday school party the Monday following. Adjourned to meet in Brooklyn, the first Saturday in March, 1894.

ST. LOUIS.

Conference convened at St. Louis, Missouri, Saturday, October 7; N. N. Cooke president *pro tem.*, J. G. Smith clerk. Branch reports: St. Louis 242; 8 baptized, 3 received, 1 died. Cheltenham 41; 1 died. Belleville 59. Whearso 43; 1 died. Moselle failed to report. Elders reported: W. T. Bozarth, N. N. Cooke, J. G. Smith, William Pond, W. O. Thomas. Priests: I. Davies, R. Archibald, J. G. Cole. Teacher: F. Wiley. Resolved, that in future, no reports be received except in writing. N. N. Cooke, Bishop's agent, reported: July 5, 1893; balance $74.71, received $31.80, total $106.51; expended $107.05; September 30, 1893, balance due agent, 54 cents. Supplementary report: July 2, 1893, John G. Smith, special consecration sent to Bishop E. L. Kelley, July 14, 1893, $100; July 6, 1893, W. O. Thomas for the Welsh mission $100: July 6, 1893, Margaret Hughes, for the Welsh mission $5; total $105; sent to Apostle G. T. Griffiths, July 6, 1893. July 9, 1893, Mary May, for Independence church fund 25 cents: July 9, 1893, Martha Taylor, same fund 25 cents; total 50 cents; sent to Herald Office September 10, 1893. September 4, 1893, W. O. Thomas for the Temple to be built upon the lot at Independence, Missouri, $1,000; sent to Bishop E. L. Kelley, September 6, 1893. N. N. Cooke agent. The above reports were audited and found correct. Sunday, October 8, preaching by Elders I. Davies and R. Archibald. Afternoon, sacrament and testimony. Bro. R. Archibald, Jr., was ordained by W. T. Bozarth to the office of an elder on recommendation of the St. Louis branch. Bro. Ivor Davies was ordained by N. N. Cooke to the office of an elder on recommendation of the Cheltenham branch. Adjourned to St. Louis, Missouri, Saturday evening, January 6, 1894, at eight o'clock for the transaction of business; and on the following Sunday for worship.

Miscellaneous Department.

WHO WILL HELP?

The attention of the entire eldership is asked, and a response from all willing to aid much desired. Prompt action must be had as the opportunity will close in about sixty days after the appearance of this in print. There is soon to appear a work of various departments. One will be comparison of Bible texts, common version, revised, and Inspired in parallel columns, as the Sunday school *Quarterlies* now present two versions. Such texts will be used so as to bring out *most truth*. Another department or departments, What the encyclopedias say, what the press has said of the Reorganization and its work. Another a comparison of as many conflicting statements as may be practicable, found in the many different works written to expose Mormonism, also the school histories, etc. All of this matter must be very carefully prepared where copying is done, and certified to as being correct. The range is so wide no one man can well get at all the works, the matter must be reduced all that is possible without marring its merit. Now go to with a will and let us have a small encyclopedia of our own that will answer instead of many books as we now have to gather them or do without.

For an idea of conflicting statements please see *Ensign* of May 27 J. B. Roush's letter.

Evidence not in Book Unsealed, on Book of Mormon, is also desired—pithy points. It is desirable to consult all the encyclopedias, using that referring to the Reorganization. Any suggestions will receive respectful and careful attention. Others than the priesthood may join in, though the missionaries are mainly appealed to. A brief on Utah Mormonism as its own records present it is contemplated. Those aiding please express their view as to its eligibility in their opinion. We have played one part of the "lark story, depending on our neighbors;" let us now help ourselves a little at least. Due credit will be given for all matter furnished.

In bonds,

R. ETZENHOUSER,

BOX 1,123, SALT LAKE CITY, Utah.

LOGAN REUNION.

The committee selected to administer to the sick was composed of D. Chambers, J. S. Roth, D. K. Dodson, John Rounds, Thos. W. Chatburn, they to select time and place. The committee to take up collections, Alma Newberry, D. R. Chambers, T. W. Chatburn, Joseph Seddon, and David Goodman.

Tuesday, Oct. 10.—Morning prayer service in charge of J. W. Chatburn and John A. McIntosh. The prayers of the Saints were asked in behalf of Bro. Etzenhouser, editor of *Zion's Ensign*, who is very low with a fever, also in behalf of a sick sister. There were seven prayers, thirty-two testimonies, two unknown tongues with the interpretations, and one prophecy. A Jewish brother who was present said that one of the tongues given was in Hebrew. At eleven a.m. Elder J. F. Mintun was the speaker. He read Jeremiah 17: 5-8, and John 3: 22-28. Attention was particularly invited to the fifth verse. At 2: 30 p.m., Elder Fred A. Smith spoke from the subject, If you people would leave Joseph Smith and the wonderful angel story alone you would be all right. In the evening Elder J. F. McDowell took for his text 2 Corinthians 4: 18 and Romans 1; 20, making prominent the thought that the Christian should look at, and put his trust in, the things not seen—things promised for obedience and hoped for—instead of things seen.

October 11.—Morning prayer service in charge of Brn. P. Cadwell and Calvin Beebe. The Spirit was felt in a marked degree. Some very remarkable cases of healing were testified to. At nine a. m., according to announcement on Tuesday evening, the young people met in the district tent for prayer and testimony. Brn. F. A. Smith and T. W. Williams were in charge. The young Saints were active and let very little time go to waste. By vote it was decided to continue these meetings each morning at nine a. m. At 10: 45 Elder Joseph Seddon spoke from the 3d chapter of John beginning at the sixteenth verse. By vote Bro. J. R. Lambert was chosen to assist Bro. Blair in presiding over these meetings. At 2: 30 p. m. Elder J. C. Crabb was the speaker. It being cold and the wind blowing hard, no meeting was held in the evening.

Thursday, October 12.—Nine a. m., prayer service in charge of H. Hansen and A. Badham. Although the weather was cold and disagreeable there was a goodly number present. A communication from Bro. M. S. Frick, of Webb City, Missouri, was read by Bro. Blair. It contained many comforting and encouraging words to the Saints. The young people's prayer and testimony meeting in the district tent was in charge of D. M. Rudd and Frank Chatburn. At eleven a. m. Elder J. B. Heide was the speaker, taking as a text, "Love one another." He did justice to the subject. At 2: 30, Sunday school entertainment in the large tent. Elder T. W. Williams offered an excellent prayer in behalf of Sunday school work, after which the following programme was rendered: Duet, "Lord protect us," by Della and Chloe Hawley. Talk by Elder Joseph Luff, which was pronounced "Just splendid!" Violin solo, C. M. Wilder. Duet, Laura and Bessie Balfour, "The old doorstep." The evening session was also devoted to Sunday school work. General superintendent, Elder E. A. Blakeslee, was the speaker, who gave some good instruction to parents and children, after which Bro. E. L. Kelley spoke a short time, Bro. J. F. Mintun made a few remarks, and Bro. T. W. Chatburn, among other things, taught the children a lesson in spelling. The session lasted two hours, but all were edified and the best of order prevailed.

October 13.—Nine a. m. prayer service in charge of J. R. Lambert and T. W. Williams. Bro. Lambert made a few opening remarks. Prayers were requested for Sr. Fallon, of Magnolia. Elder A. M. Fyrando delivered the forenoon discourse. Text, 1 Corinthians 2, together with 1 John 3: 1. The afternoon was devoted to business. J. W. Chatburn, P. Cadwell, W. R. Davison, and Chas. Kennedy, committee on arrangements for 1893, reported. Total receipts $88.29; total expenditures $97.-05; expense yet to be borne, about $40. It was resolved to hold a reunion at Logan, Iowa, in 1894. A. M. Fyrando, of Magnolia, Joseph Seddon and David Chambers, of Persia, George M. Scott, of Little Sioux, and J. W. Chatburn, of Harlan, were appointed committee of arrangements, they to appoint the time of convening, also to procure a suitable register, that all persons attending may register names and addresses. Votes of thanks were extended the outgoing committee, the citizens of Logan for what they had done, J. C. Milliman for use of the grounds,

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the editors of the *Nucleus* for kindly notices, and the Logan *Observer*. The location was left discretionary with the committee of arrangements in case it could not arrange satisfactorily with the citizens' committee of Logan. Resolved that the next reunion continue over the second Sunday from the time it convenes. It was resolved to grant the Sunday School Association two sessions, afternoon and evening. Friday evening Elder G. H. Hilliard delivered the address. It was reported, and will probably appear later.

Saturday, October 14.—Prayer service in charge of Elders J. C. Crabb and W. T. Fallon. The eleven a. m. discourse was delivered by Elder T. W. Williams. Text, "Buy the truth and sell it not." Bishop E. L. Kelley was the speaker of the afternoon. During the time of this service fourteen were baptized by Elder J. F. Mintun, assisted by Elder J. S. Roth, eleven of whom were confirmed at the house of Wm. Goreham, two miles west of the camp grounds near the place of baptism. Elder Joseph Luff delivered the discourse in the evening.

Sunday, October 15.—Nine a. m., prayer service in charge of Brn. A. S. Cochran and G. M. Scott. Elder J. R. Lambert was the speaker at eleven a. m. After the close of this service twelve more were baptized. In the afternoon President W. W. Blair occupied the pulpit. Subject, "Parliament of the world's religions." At 7: 30 p. m. Elder Joseph Luff spoke from Matthew 27: 22: "What shall I do then with Jesus which is called Christ?" The sermon was reported.

A. Z. RUDD, Sec.

CONFERENCE NOTICES.

The Northeastern Missouri district conference will convene Saturday and Sunday, November 11 and 12, 1893, at Bevier, Missouri. The branches and priesthood will please send reports to Bro. Joseph A. Tanner, Bevier, Missouri. D. F. WINN, Pres.

The semi-annual conference of the Northern Minnesota district will be held at Silver Lake, Otter Tail county, Minnesota, Saturday and Sunday, November 11 and 12. All interested in the cause of Christ are cordially invited to be present.

G. L. JONES, Sec.

BORN.

GATES.—At Providence, Rhode Island, May 8, 1893, to Bro. George H. and Sr. Minnie Gates, a daughter, and named Wilhelmena Evangeline; blessed at Providence, Rhode Island, September 11, 1893, by Elders M. H. Bond and George Burnham.

FISHER.—At Providence, Rhode Island, to Bro. Thomas D. and Sr. Mary Ann Fisher, a daughter, and named Cora Ann; blessed at Providence, Rhode Island, September 11, 1893, by Elders M. H. Bond and George Burnham.

JENKINS.—At Akron, Ohio, July 4, 1893, to Bro. Thomas and Sr. Mary Ann Jenkins, a daughter, and named Nellie Myrtle; blessed October 9, 1893, by Elder M. H. Bond.

MARRIED.

ROGERS—TROUT.—At Plano, Illinois, at the residence of Bro. Joseph Lear, October 16, 1893, Elder W. Vickery officiating, Bro. Israel L. Rogers to Sr. Rachel Trout. May peace attend them.

DIED.

HUNTLEY.—At Bar Harbor, Maine, June 18, 1893, Susan B. Huntley, aged 36 years and 6 months. Deceased was baptized by Elder J. C. Foss, at Cutter, Maine, March 24, 1878.

HUNTLEY.—At Cutter, Maine, October 3, 1893, Susan A. Huntley, aged 63 years and 9 months. Sr. Huntley was baptized at Cutter, Maine, October 5, 1890, by Elder J. C. Foss.

JONES.—At Bevier, Missouri, October 6, 1893, Nephi, son of Bro. John J. and Sr. Salina Jones. Deceased was born at Bevier, Missouri, December 26, 1892. Funeral services at residence of the parents conducted by Priest J. A. Tanner, who also delivered the discourse; text, Moroni 8: 13, 14.

PUGH.—At Cleveland, Iowa, September 29, 1893, Mr. David Pugh, aged 39 years and 15 days. He was born at Pendarren, near Merthyr, South Wales. He came to America about seven years ago. Soon after his arrival he met with an accident that rendered his lower extremities almost useless. He leaves a wife, a son, and a daughter to mourn his departure. The funeral was well attended. The services were conducted by Elder E. B. Morgan.

MILLER.—At Hebron, Nebraska, September 22, 1893, John A., son of Mr. Mike and Sr. Marian Miller, aged 11 years, 11 months, and 30 days. Funeral services September 23, conducted by Elder Ezra T. Bryant. Funeral discourse preached October 15 by Elder C. H. Porter, from Mark 11: 22. Deceased had been a bright, healthy boy, but died after an illness of about one week. He expressed an intention of being baptized, but the ordinance had not been complied with. He seems to have had a premonition of death, and he had been much impressed with Felicia Hemans' poem, "The Hour of Death," and had told his mother that was his favorite.

WILLIAMS.—In Antioch, California, August 2, 1893, Mary Martha, eldest daughter of William R. and Lizzie Williams, aged 10 years, 10 months, and 18 days.

WILLIAMS.—In Antioch, California, August 15, 1893, Alexander, son of William R. and Lizzie Williams, aged 1 month and 13 days.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report	$1,051 88
R. M. Creese, Nation Military Home, Ohio	1 00
D. I. Jones, Bishop's Agent, Mottsville, Nevada	2 00
A Sister, per D. I. Jones, agt	5 00
Sr. Lizzie McDowell, Magnolia, Io.	1 00
Henry Jones. Omaha, Neb	1 00
Sr. Phineas Cadwell, Logan, Io.	1 00

By D. Chambers, Bishop's Agent, Persia, Io.

Ladies' Aid Society, Moorhead, Io.	10 00
Sr. Sarah Ellison, Woodbine, Io.	5 00
Wm. Coose, Burnham, Mo., by Henry Sparling agt	50
Wm. Chambers, Neola, Iowa	1 00
Sr. J. A. Andrews, South Bend, Wash	10 00
Ethan Barrows, Salt Lake City	5 00
Lucy Barrows, Salt Lake City	1 00

LOWRY CITY REUNION.

The Southwestern Missouri reunion convened Sunday, October 15, 1893, at Lowry City, Missouri. Organized permanently, by choosing I. N. White to preside, Ammon White secretary, T. R. White treasurer, Sisters Jennie Murphy and Mary Cummings choristers, and Sister Clara Freel organist. The prayer service, in charge of I. N. Delong and J. H. Thomas, was followed by preaching by I. N. White. Preaching in the afternoon by F. C. Keck. One was baptized by R. M. Maloney. Preaching in the evening by Swen Swensen.

October 16.—Preaching by A. White in the forenoon, G. W. Beebe in the afternoon, and I. N. White in the evening.

October 17.—Preaching by D. C. White, S. J. Madden, and F. C. Keck. Three were baptized by R. M. Maloney.

October 18.—W. S. Macrae, J. H. Thomas, and E. T. Atwell were the speakers.

'Tis not the wide phylactery,
Nor stubborn fast nor stated prayers,
That make us saints; we judge the tree
By what it bears.

ITEMS OF INTEREST.

PARIS, Oct. 17.—Field Marshal de MacMahon, Duke of Magenta, and the second President of the French republic, is dead. The end to his distinguished career came this morning, the cause of death being la grippe. The disease has clung to him since early in May, and during much of the time since his demise has been looked for.

The funeral will probably occur Sunday. It will be conducted with full military honors. Sorrow for the great soldier will be in a measure moderate the enthusiasm of Paris over the Russians during their approaching visit.

PARIS, Oct. 16. Charles Francois Gounod, the composer of the opera "Faust," was stricken with apoplexy yesterday at his house in St. Cloud, a suburb of this city. M. Gounod attended mass yesterday morning and apparently was enjoying his usual health. In the afternoon the organist, Conturan, and several singers went to his house. Gounod joined them in the performance of his requiem mass. He sang with great earnestness and full power. Almost at the last note his voice faltered and he fell to the floor. He was stricken at 4: 30 o'clock and has remained unconscious until now. He shows no signs of rallying. The effects of the stroke are complicated by partial paralysis and a profuse hemorrhage. As Gounod is 75 years old his physicians fear he cannot recover.

PARIS, Oct. 18.—M. Gounod died painlessly at 6: 20 a. m. at his residence at St. Cloud. He never recovered his faculties after he was stricken with paralysis Monday. Many of his relatives and friends were at his bedside when he passed away. The direct cause of M. Gounod's death is certified to have been general paralysis of the brain.

UTICA, N. Y., Oct. 18.—Mrs. Roscoe Conkling died at 3: 25 p. m. to-day at her home in this city.

José Francisco Cortes, who died last week in Morelia, Mexico, is believed in that town to have been 193 years old, and they point to an entry in the local court register to prove it.

MACON, Mo., Oct. 17.—The coal miners at Ardmore who struck yesterday held a mass-meeting to-day and voted to return to work at once at the old wages. Seven hundred men are affected.

HARTFORD CITY, Ind., Oct. 17.—Fires were lighted in the tanks of the big window glass factory here to-day and glassmaking will be resumed at once. Workmen will be paid last year's scale.

BRUSSELS, Oct. 18.—The strike of coal miners in the Charleroi district ordered by the Knights of Labor proves to be a fiasco. About 8,000 men quit work Monday, but to-day 7,000 of them went back to the pits and at once went to work.

LONDON, Oct. 18.—The great coal strike is showing some signs of a speedy end. In spite of this fact the Yorkshire owners are holding out with scarcely a break, but many other collieries are yielding the demands of the men and the price of the coal has fallen within the last few days $2 a ton. An official statement this morning, however, says that 211,000 men are still on strike, and that only 60,000 have returned to work. But if the strikers succeed, as now seems probable, the miners' organization will become the strongest of any body of workingmen in the world.

BRUNSWICK, Ga., Oct. 14.—Twenty-six new cases of yellow fever were reported to-day.

MEMPHIS, Tenn., Oct. 14.—A telegram from a Brunswick merchant says the people have only had one meal in the last three days. A carload of provisions left to-night, the railways hauling it free.

WASHINGTON, D. C., Oct. 16.—The report received from Brunswick, Georgia, by the Marine Hospital Bureau to-day states that there are thirty-one new cases of yellow fever there—eleven white and twenty colored,

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Three deaths have occurred—two white and one colored.

WAY CROSS, Ga., Oct. 17.—Two new cases of yellow fever were officially reported at Jesup to-day. The cold weather is having a bad effect upon those suffering from the disease. There was a slight frost this morning. There are reported up to date twenty cases, two deaths, and seven discharged from treatment. There are several very mild cases of sickness that have not been pronounced yellow fever. Surgeon Carter pronounced a case at Bird's Mill, in Coffee county, as a genuine case of yellow fever, yesterday.

BRUNSWICK, Ga., Oct. 18.—There were thirty-six new cases of yellow fever, two deaths, and eighteen discharged to-day. Seven of the new cases were white and twenty-nine colored. Of the deaths one was white and one colored.

The outbreak of yellow fever in Brunswick, Georgia, is regarded as mysterious and worthy of careful investigation by surgeons competent to make it. It is said that the first person attacked was a hospital physician, who, as far as known, had not come in contact with any case of the plague. The exact character of the disease is disputed. In former years the negro has been regarded as practically exempt from yellow fever, but now in Brunswick the negroes are the heavier sufferers by a large number.

BERLIN, Oct. 17.—Prof. Dr. Fraenkel has announced that he has discovered a typhus bacillus. By using this bacillus in vaccination, he says, he has produced a rapid, benign course of the fever. Prof. Dr. Rumpf has cultivated an anti-fever bacillus which, he says, will cure typhus in eight days.

LONDON, Oct. 17.—Eight new cases of cholera disorder appeared in the Greenwich workhouse to-day. These cases, however, are of a milder type than any that have yet occurred. The total number of persons now under treatment is 220, of whom 170 are convalescent.

BERLIN, Oct. 17.—Cholera is spreading in Stettin. Five new cases and two deaths were reported to-day.

BRUSSELS, Oct. 17.—Several cases of sickness that is alleged to be cholera are reported daily in the Charleroi district of Belgium, Three deaths occurred in one family yesterday. The persons attacked belong to the families of striking coal-miners, who are suffering for lack of nourishing food.

BUDA-PESTH, Oct. 18.—Herr Deutsch, parliamentary editor of the *Pesther-Lloyd*, died here to-day from Asiatic cholera.

LONDON, Oct. 18.—Dr. Klein reports that from his examination of the excreta of patients of the Greenwich workhouse he is certain the ordinary proofs of Asiatic cholera do not appear.

ANTWERP, Oct. 18.—There is no truth in the report that cholera has broken out afresh here. An epidemic has prevailed for a month, however, in the Charleroi district, where there have been about 300 cases and 75 deaths. Four deaths from cholera were reported in the district to-day.

MADRID, Oct. 14.—Melilla advices say the Moors are again menacing the garrison. They are fortified in the highest positions near the fortress and are mounting their twenty antique cannon. The students here formed a procession to-day of several thousand. They halted before the Ministry of War and cheered ten minutes for Spain and the army. There was no disorder.

MADRID, Oct. 16.—The French Chargé d'Affaires to-day had another interview with Señor Moret, Minister of Foreign Affairs. It is understood the interview was a cordial one and resulted in an entente between France and Spain on the Morocco question. It is said the French Government, through the Chargé d'Affaires, indorses the attitude of Spain in regard to tne necessity of sending a military expedition to Morocco, while Spain will leave France a free hand to deal with Morocco on the Algerian frontier question. It is understood in consequence of this entente being arrived at the loan of £15,000,000 that Señor Gamazo, the Spanish Finance Minister, unsuccessfully attempted to float in Paris in June last, will be now issued under the tacit approval of the French Government.

NEW YORK, Oct. 17.—At a political meeting held at Christiania Monday night speeches were made by ex-Minister Stein and State Councilor Ovam, both of whom declared that Norway must be independent so far as foreign affairs are concerned, and that the Liberals must deprive the Stang ministry of means to execute Swedish rule in Norway.

SAN FRANCISCO, Cal., Oct. 18.—The one topic of conversation in Hawaii when the Australia sailed was Commissioner Blount's alleged report in favor of the popular vote on the question of annexation. The followers of the Provisional government assert that no election will be permitted, as natives would simply swamp the foreign voters. The followers of the Queen insist that she be restored. The Royalists are becoming satisfied that United States Minister Willis, when he comes, will bring them no help and with this prospect before them they are endeavoring to arrange means to help themselves by seizing the government.

WASHINGTON, D. C., Oct. 18.—Alfred S. Willis, the new Minister to Hawaii, who has made preparations to start for his post of duty several times in the last month and each time has been detained by the President, called on Mr. Cleveland to-day and said goodbye. Mr. Willis intends to leave Washington to-night for San Francisco, whence he will sail next week for Honolulu. It is pretty definitely settled that the Hawaiian question will not be brought to the attention of Congress until the silver question is out of the way.

BUDA-PESTH, Oct. 14.—To-day's sitting of the Lower House of the Hungarian Diet was stormy. During Premier Weckel's speech against motions censuring the government the members of the opposition left the House in a body, while the members of the government party applauded the Premier enthusiastically. It was finally decided to shelve the motions.

AMSTERDAM, Oct. 18.—A large meeting of Socialists was held in this city last night. After the meeting hundreds of the men formed in procession and paraded the streets shouting and singing. The police had a hand to hand fight with the paraders and several men were hurt.

LONDON, Oct. 18.—A special to the *Times* from Calcutta says it is reported the Ameer of Afghanistan is selling as slaves the persons who were captured by his forces during the recent rebellion of the Hazara tribes. The expenses incurred in putting down the rebellion were heavy, and the Ameer is said to be selling his captives into slavery to recoup himself for the money then expended. Ten thousand persons have been already sold to the slave merchants and others.

TARANTO, Italy, Oct. 16.—The British fleet that is to pay an official visit to this port, it is said, as an offset to the visit of the Russian fleet to Toulon was due this afternoon. No great popular preparations have been made to receive the fleet. There are few flags displayed, and there is no excitement. Many persons from the surrounding country, however, are flocking into the city and it is expected that large crowds will be present when the fleet arrives. Admiral Corsi, who will receive the fleet in the name of King Humbert and the Italian navy, is awaiting on board the flagship Italia the coming into the port of the British visitors. Only one half of the British Mediterranean fleet will come to this port.

PARIS, Oct. 18.—The enthusiasm of welcome to the Russian guests continues unabated. Whenever Admiral Avelan and the officers of his fleet appear they are met with cheers. And nothing has occurred to disturb the pacific character of the fêtes. All classes of the population join in the national enthusiasm. Reports from diplomatic circles tell of the profound impression which the news from Paris has produced everywhere.

WASHINGTON, D. C., Oct. 15.—Mendonca, the Brazilian Minister to the United States, yesterday received a cablegram from the Minister of Foreign Affairs of Brazil, stating the attitude assumed by the government toward the insurgents, and the policy it will pursue in regard to them.

LONDON, Oct. 19.—Rider Haggard, the novelist and South African traveler, said today in speaking of the war with the Matabeles: "The fighting qualities of the Matabeles have never been tested by contact with a fighting race. Their warfare consisted mainly of raids on inferior races. They are accustomed to the most brutal massacres. They kill men, women, and infants without distinction. They are so thoroughly savage that it is impossible for them to exist beside civilized people." Mr. Haggard thought that the Fort Salisbury and Fort Victoria columns now advancing upon the Matabeles ought to be supported by reserves who could be called to the front in case of reverses. The recent South African wars, he said, had shown that the initial error of the British was to underrate the enemy. This mistake has been made, he said, in the Zulu war and the Boer campaign, and each time with disastrous consequences.

MONTEVIDEO, Oct. 18.—The European diplomatic corps in the Brazilian capital are disgusted with President Peixoto. Their proposal to land troops was based on an agreement with Peixoto that he would dismount all of the shore batteries and not put them into action again. They soon learned that his agents at his direction were secretly erecting a new battery. The foreign representatives then declared all negotiations suspended. Peixoto made new promises and the diplomatists entered into a new agreement.

CHICAGO, Oct. 15.—The entire chain of lakes was swept yesterday and last night by a northwest gale whose severity has not been excelled in the season of navigation for the last ten years. The same wind which drove vessels on the beach on every lee shore also leveled telegraph wires, and reports of wrecks are somewhat slow in reaching the outside world, particularly from out-of-the-way localities. The list of wrecks, in proportion to the number of vessels which were out in the gale is larger, perhaps, than in the history of the latter-day marine. The storm cost fifty-five lives and caused an aggregate loss of over $675,000 to lake shipping. Not since October 10, 1880, has any lake storm approached the great gale of last Saturday and Saturday night in the number of lives lost and value of property destroyed. In all thirteen boats have become total losses, while many more now on the beach on every one of the great lakes may be added to the list. The aggregate of the total losses is $326,000. Strandings add $300,000 more and minor damages increase the grand total by $50,000, making it a little over $675,000.

JOHANNESBURG, Oct. 19.—Kaffir rumors have reached here to the effect that the Matabeles have defeated the British South Africa company's column under the command of Capt. Raaf. Although no confirmation of the rumors can be obtained they have seriously affected the market.

GUADALAJARA, Mexico, Oct. 19.—The recent storm which swept along the Pacific coast west of here did more damage than was at first reported. The inundations in the Tepic territory caused thousands of dollars' loss to stockmen and farmers and entire villages were swept away. The number of lives lost is now placed at 150. Many bodies have been recovered and the search for missing ones continues.

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ITEMS OF INTEREST.—Continued.

VIENNA, Oct. 10.—In the Reichsrath to-day a bill to sanction the special measures taken by the Ministers to put an end to the young Czech agitation in Prague and elsewhere in Bohemia was referred to a select committee of twenty-four members.

MONTEVIDEO, Oct. 16.—The decrees of Peixoto, which have been published in Rio Janeiro, are unfavorably received. Citizens of Rio regard the publication as a confession of weakness on the part of the President. It is considered as an appeal to foreigners to fight his battle. Advices have also been received that the Brazilian armored cruiser Sete de Setembro, which was bound for Rio to join Admiral Mello's forces, ran ashore near Praia Grande. All of the crew escaped safely, but as soon as they were landed they were made prisoners by Peixoto's forces which were stationed there.

BRUNSWICK, Ga., Oct. 19.—There were thirty-one new cases and one death of yellow fever to-day. Of the new cases twenty-six were colored and five were white.

BATTLE CREEK, Mich., Oct. 20.—An eastbound special train from Chicago collided with train No. 9, the Pacific Express, going west, at 3:52 o'clock this morning in the yards of the Chicago and Grand Trunk railway.

Thirty persons were killed and burned and two score injured. Two of the Pacific Express coaches were telescoped and three burned. The express was made up of thirteen coaches and from the remains of coach No. 13 twenty-five charred bodies were taken.

The accident was a mile and a half from the city fire station. The imprisoned passengers were burned with the wreckage, while scores of people stood about unable to lend any assistance. Most of the bodies recovered are formless cinders.

The train crew on the special, it is said, disobeyed orders in passing Nichols Station, where there were orders to wait on a siding for the Pacific express. No element of horror was absent from the scenes about the wreck. In the great crash the seats in the flimsy day coaches closed up like an accordion. So the imprisoned passengers were burned. Many of the charred remains will never be identified. It was on the Pacific express that the terrible loss of life occurred. That train was made up of thirteen old coaches and four of them telescoped and were burned, catching fire from the lamps and stoves in the cars. The passengers in the four coaches were more or less injured and in one of them, No. 13, called the unlucky coach, which has been in several accidents before, there were twenty-five dead bodies taken out by the firemen.

V. A. B. Atwater, General Superintendent of the Grand Trunk railroad, placed all the blame of the disaster on Engineer Wooley or Conductor Burt Scott or both. "The orders were very plain," said Mr. Atwater, "and were disobeyed by the engineer and conductor of No. 6. The indications so far are that the engineer was to blame. This afternoon at three o'clock Justice Henry issued warrants for Henry Wooley, engineer of train No. 6, and Conductor Burt N. Scott. Wooley and Scott are charged with manslaughter.

THE OVERWORKED FORK.

An absurd and inconvenient dictate of the present fashion is the almost complete banishment of the teaspoon. The multiple fork has gradually encroached upon the spoon's domain till even the various grains and vegetables of the more elusive sort which were once wont to occupy exclusive little dishes and have a teaspoon apiece, are now amalgamated with the rest of the dinner and disposed of as best one may with a four-tined implement. For the present teaspoons are still permitted for stirring and sipping beverages without incurring the odium of greenness and vulgarity.

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LIME THE MAIN CAUSE OF OLD AGING.

DR. C. W. DE LACY EVANS, Surgeon to St. Savior's Hospital, London, has attacked the question of old age from a new point of vantage. He takes up the fact recognized by others that in old age the body differs materially from youth in actions, sensibility, function, and composition. The active, fluid, sensitive, and elastic body of youth gradually gives place to induration, ossification, rigidity, and decrepitude, which terminate in natural death. The most marked feature in old age is that a fibrous, gelatinous, and earthly deposit has taken place in the system, the latter being chiefly composed of phosphate and carbonate of lime, with small quantities of sulphate and lime, magnesia, and traces of other earths. But the effect has been mistaken for the cause by those physiologists and medical philosophers who teach that the ossification or gradual accumulation of salts in the system, which characterizes natural death, is the result of old age. For if old age, which is really the number of years a person has lived, be the cause of the ossification that accompanies it, then, if like causes produce like effects, all persons of the same age should be found in the same state of ossification, which we know is not the case. It is common to see individuals of about fifty years old as aged and decrepit as others at sixty or seventy.

But there is no doubt as to the fact. The amount of earthly compounds in the bones, which averages two thirds of the whole at the prime of life, gradually increases from birth to old age. As a part of the same process gradual ossification goes on in the joints which connect the bones, in the muscular and tendonous tissues that move them, and fills up the arteries and veins through which the blood circulates in the animal system. With the exception of the cerebellum, or animal brain, every part of the encephalon diminishes in size in old age, and the convolutions of the brain become less distinct and prominent. The most important change of all is in the blood vessels supplying the brain. In old age the arteries become thickened and lessened in caliber from fibrinous, gelatinous, and earthy deposits. This is more easily detected in the larger vessels, and may be seen with the naked eye in the arteries in advanced life; but all of them, even to most minute subdivisions, undergo the same gradual change. The smaller arteries become at last more or less completely converted into smooth, bony tubes, and the capillaries are equally subject to degeneration. Hence the supply of blood to the brain becomes less and less and its functions are impaired, giving place to loss of memory, confusion of ideas, inability to follow a long current of thought, oblivion of the past, carelessness of momentary impressions, softening of the brain, and the imbecility which is characteristic of extreme age. With this the energies of the ganglial system decline, digestion, circulation, and the secretory functions are lessened; the ganglia diminish in size, become firmer, and of a deeper hue. Hence diminution of the intellectual powers and lessened activity and strength in the organs of locomotion. The accompanying tendencies to different kinds of disease will be understood easily by those who have a fair knowledge of human physiology.

This gradual process of ossification is not due to any inflammatory action. The limy matter is deposited from the blood. During life the body is continually changing. It wastes by the action of oxygen and is renewed by food. The arteries distribute oxygen universally as a cause of the waste, while the veins absorb nitrogen, carbon, etc., as the products of that waste, thus giving rise to the union of oxygen with carbon and to the expiration of carbonic acid gas. Experiments and analysis warrant the inference that fibrine is an oxide of albumen and that gelatine is an oxide of fibrine. The large quantities of gelatine existing in old age must be due to the action of atmospheric oxygen on fibrine deposited from the blood. A portion of this substance is decomposed as the waste of tissues, resolved into the compounds of ammonia and urea, and eliminated from the system. But at the same time the gradual process of accumulation is going on. It is a battle between accumulation and removal. The former is the victor and gains the upper hand, hence the accumulation is greater than the elimination. Thus the fibrinous and gelatinous accumulations found in old age are caused by the action of that never-resting, active, corroding, and destroying element, atmospheric oxygen. The earthy salts, mainly lime, would seem to be the results of direct precipitation. They may be conceived of as left behind in the body by the processes of transpiration, in much the same way that mineral constituents of water are left as a residuum after distillation.

It is ascertained by analysis that the compounds of lime, magnesia, and iron constitute about one part in five hundred of the human blood. But the blood is built up from the chyle, and that again from the chyme, which is the product of the action of the stomach and its secretions on food. The same material (lime, magnesia, and iron) is found in the stomach, and must have been contained in the food or drink, or both, and such is found to be the fact. Hence the earthy salts which block up the arteries and make the bones brittle in old age are contained in the food, and "we eat to live and eat to die." Dr. Evans asks if it be not possible to so select our food and drink as at least to retard the deposition of earthy salts in the system and thus delay the arrival of old age, if we cannot stave it off altogether. The result of his reasonings in that direction may be given in a subsequent article.

A NEEDED REST.

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Employer—"Why didn't you show up at the store?"

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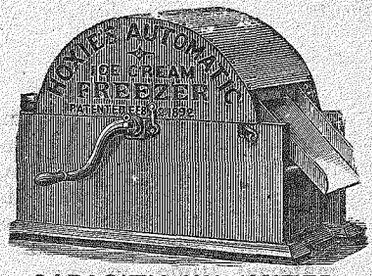

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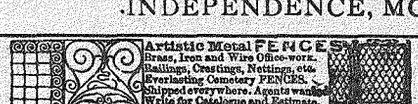

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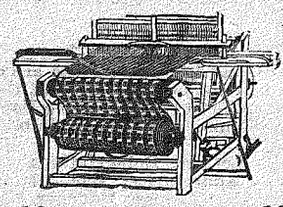

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, November 4, 1893. No. 44.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 4, 1893.

CONTENTS:

EDITORIAL:
Difference not Contradiction.....693
Comedy and Spiritualism.....695
A Vision.....695
Is the Rebuke Just.....696
Peace and War.....697
MOTHERS' HOME COLUMN:
Helping Hand.....699
To the Sisters of the Prayer Union....700
LETTER DEPARTMENT:.....701
ORIGINAL ARTICLES:
Chief Reasons.....698
A Word to Seekers after Truth.....702
The Parliament of the World's Religions.....706
CONFERENCES:
Pottawattamie.....708
SUNDAY SCHOOL ASSOCIATIONS:
Northeastern Missouri.....708
MISCELLANEOUS:
Lowry City Reunion.....708
Information Wanted.....708
Items of Interest.....708

DIFFERENCE NOT CONTRADICTION.

ATCHISON, Oct. 15.

Editors Herald:—I want to ask a few questions for information. I like to see the Scripture harmonize. I believe in this latter-day work, but I am not prepared to defend what appears to be such glaring contradiction. In Matt. 7: 23, King James Translation, it reads, "I never knew you." This purports to be the language of the Savior. Read from 7th verse to the end of the chapter, and then read Book of Nephi, 6th chapter, from 3d to last verse, and it reads just exactly the same as the King James' Translation. We would be all right, but in the Inspired Translation we see that they are both wrong; by it telling us that it should read, "You never knew me." It assumes also to correct the whole chapter. Is it not remarkable that the Book of Mormon and King James Translation should read alike and both be wrong, that is, if the Inspired Translation is right. I can easily see how they could be alike and both be correct, but I do not see how they can agree and both be wrong; if one is right both must be.

We are told that we should preach the gospel and let other churches alone. Is it not the duty of the ministry to lift up a warning voice and tell the people of their sins (sinners as well as Saints)? Do not our editors applaud and laud the efforts of the ministry in trying to crush out the vice of intemperance? Did we ever hear anyone say: "Preach the gospel; let the saloons alone; you will make the saloonist angry; and pull down a storm of wrath on your own heads"? Does not every honest man approve of every effort made from the pulpits of the land; (where moral suasion was used, or where the sin of polygamy was pointed out,) to rid the land of that great evil; because it was bringing the woman into bondage. Rome through her confessional is bringing more women into bondage than ever Brighamism did. Must we keep still, and be like dumb dogs that will not bark? Or shall we lift up the voice and cry aloud and tell the people of their sins? If we do we may not be popular with the people; will we lose favor with God by so doing? There are millions of Catholics perishing to-day for want of knowledge; shall we not tell them the foundation is rotten on which they have built for eternity? Please answer C. E. Guinand in HERALD.

We do not attempt to harmonize the apparent difference the brother has found between the King James' Version of the New Testament, the Book of Mormon, and the Holy Scriptures, (or Inspired Translation,) in relating what the Savior said relative to those who should at one time say to him, "Lord, Lord," etc.

It does not appear, however, that the agreement between the two, the King James' Version of the New Testament and the Book of Mormon, in the use of the expression, "I never knew you," was intended as a verification of either record. The one purports to represent what he said on the one continent, and the other what he said to another people, on an other continent. The Inspired Translation does not assume to correct both, but only the one, the King James', if it may be called a correction. But, if it be insisted that the one must be correct, the other wrong, to us it is consistent to take the latest as the correct version, that in the Holy Scriptures.

We can see that there may be even so radical difference as our brother seems to find in these two expressions, without seeing a glaring contradiction between them. In the one the Savior clearly states that because those referred to as calling him Lord, were "workers of iniquity," he did not, would not recognize, or acknowledge them as his, either as disciples, brethren, or servants. Why should he? In the other expression he distinctly affirms that because these who called him "Lord, Lord," were "workers of iniquity," those works of iniquity had never produced for them and to them the knowledge that he was the Lord, hence they did not know him. Again, is it a conceivable fact that the Savior did not know who these were. Why should he have charged them with being "workers of iniquity," if he did not know them, in the sense of knowing who and what they were. Both expressions will convey the one meaning that by reason of their evil works they did not know the Lord, neither did he as Lord know them as his servants. The one expression, "I never knew you," seems to come short in that it is susceptible of being construed to mean that Jesus did not in any sense know these parties, which cannot be true, if he knew them to be "workers of iniquity." If it be understood that the main object of the Savior was to rebuke iniquity and show that no man could attain unto the knowledge of God, or the Christ, through evil works, either statement will convey that meaning. But the one in the Holy Scriptures, the Inspired Version, not only conveys that meaning clearly, but is free from any ambiguity, or cause for charging want of knowledge on the part of Jesus, regarding the persons who were to cry "Lord, Lord."

We see no absolute necessity that the historians who recorded the sayings and doings of Jesus should have all agreed in absoluteness of detail of scene and language. If such had existed as between the three books in question, the charge of plagiarism would have more force than it now has.

The Inspired Version is the better in our judgment; and is consistent with itself. See in connection with Matt. 7: 33, Matt. 25: 11, Luke 13: 25–27.

There is possibly a difference in text of quite as much importance to the believer as the one referred to above, and that occurs in the Lord's Prayer. This prayer in Matthew reads thus:—

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory forever. Amen."—Matt. 6:9–14.

In Luke the prayer is as follows:—

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."—Luke 11: 2–4.

The Book of Mormon:—

"Our Father who art in heaven, Hallowed be thy name. Thy will be done on earth as it is in heaven. And forgive our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."—Book of Nephi 5: 12.

The Holy Scriptures:—

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"Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen."—Matt. 6: 10–15; I. T.

No two of these read alike; but who shall say that there is a contradiction between them. The spirit of the one is really the spirit of them all. The most serious difference as we see it is in the expression, "and forgive us our sins; for we also forgive every one that is indebted to us." This seems to have a vein of self-laudation in it; asking forgiveness because the seekers after pardon had forgiven their debtors—all of them. The next most important difference is: "Suffer us not to be led into temptation," occurring in the Holy Scriptures. In Matthew, Luke, and the Book of Nephi this reads, "And lead us not into temptation." The one in Holy Scriptures it seems to us is far the better petition.

The Book of Nephi leaves out the words, "Thy kingdom come;" and Luke leaves out the closing, "For thine is the kingdom, and the power, and the glory, forever. Amen," which is found in Matthew, the Book of Nephi, and the Inspired version.

We do not attempt to either apologize for or harmonize these differences. We fail to see how they vitiate either record. For if the evangelists Matthew and Luke could not reproduce the prayer alike, it would not be likely that other historians would do any better. The principles taught in both instances that of the saying of the Savior in rebuking the workers of iniquity and the one of the Lord's prayer, as they are related in the Bible, the Book of Mormon, and the Holy Scriptures (I. T.) are essentially the same. Of the three we prefer the last named; for the reason that we were commanded to teach them when received by revelation to the church; and the reading is certainly better as we comprehend the situation and the language used.

2. We may not be able to answer query number two any more satisfactorily than number one; but as the commandment is that he who is warned should warn his neighbor, it is perhaps but right that an effort should be made.

The same one who commanded to sound the warning cry, also commanded, "Preach nothing but repentance to this generation," and "Contend against no church except it be the church of the devil." If then this church of the Devil has been clearly defined so that it can be identified as the one church against which the elders are to contend, the coast is clear and all other churches are the church of the Lamb, as the same word states there are but the two. Our difficulty has been and is, that in attempting to name the "church of the Devil," we have failed, quite signally to our own judgment, in so far fixing the marks of identification as to be safe in pointing the church out. If others have done better than we have, we are willing to learn.

In naming specifically the church of the Lamb if one is chosen, then all the others are the church of the Devil; which may suit some, but there are many not ready to concede it.

Intemperance, the use of strong drink to the loss of money, health, happiness, and peace, and to drunkenness that debauches the soul, is a vice. an evil, no matter whether exhibited in saint or sinner. No elder has to assault the saloon keeper and make him an enemy in order to denounce this evil, or to point out its final results as a warning to any and all to shun it.

The same is true of adultery, fornication, and all lustful debauchery. They are evils against which the Lord has spoken. The minister for Christ is supposed to be authorized to teach virtue, physical, mental, and moral. He does so affirmatively and thus judges and denounces their opposites, licentiousness and sin. And he does it, also, without personifying and naming those whom he may believe to be guilty. If he knows them to be guilty and has the proofs then he should deliver the wrong-doer to the "law of the land" that he should be punished and the evil so far abated.

Polygamy became a seductive doctrine; instituted purposely to deceive, against positively open commands to the church enjoining its opposite, monogamy, as a rule of practice. In maintaining the latter, the former is rebuked, and in effect judged and condemned, and this has been done by as good elders as there is in the church in private and in the pulpit, without making attack on Turk, Mussulman, Mohammedan, or Mormon; and can be done again.

History makes a dark page for the Roman Catholic Church, if the truth has been told; and the confessional was one means employed to keep adherents loyal to the faith and the church; and as a principle may be examined, and its wrongs in tendency and results shown, where the examiner knows them; or if he does not know them he may state his opinion and belief regarding it. Dogs bay at the moon and bark at shadows and strange sounds, and whine and growl at strangers whom they do not know, ofttimes at good men as well as at thieves. Silent dogs are sometimes good watch dogs and bite when necessity requires them to, as effectively as do the noisy ones. The abuse of the confessional may have fastened bondage on many women; if so, the fetters of their bondage were not the confessional, but their trustfulness in man and their devotion to the church. Whether Rome is bringing more into bondage through the confessional than Brighamism did, we are not prepared to say. It may be admissible, possibly, for those who have the proofs to present them in proper times and places; but to make an attack upon men and their beliefs upon insufficient evidences, and make that a stock in trade in pulpit services in "preaching the gospel," is to us of doubtful propriety and usefulness. The Holy Ghost in its office is to "reprove the world of sin, and of righteousness, and of judgment;" and yet the Holy Ghost is not the "accuser of the brethren."

The voice of the preacher lifted up in the presentation of the gospel, the Christ, Jesus, his mission, life, commands, example; the duty of obedience, is in each and all of its parts and as a whole a warning to flee the wrath to come that abideth on all them that work iniquity. The walk, life, conversation, and general deportment of an upright man and a preacher of the truth, is a constant warning to and reproof of the sinner, whether the sinner be in or out of the fold. The apostle understood this when he wrote, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Depict the sin, make argument and headway against evil and wrong, strive diligently and earnestly to teach men the way of life; "preach the word," the truth. No need to be dogs either dumb or barking, be men. Dogs are companions of sorcerers without the city; and though counted as one of the most faithful of man's attendants, the dog is the type of that which is ignoble and vicious. Men are in the image of God, and the type of nobility, this side the heavens.

The preachers of the truth are not likely to be popular in this generation, yet we are told that the "common people" heard Jesus gladly; and that "all the people counted John a prophet." And it is a fact that some of the present ministers of the angel's message in this last dispensation are respected as men, and are heard by the people with attention and regard; by reason of their meekness, humility, urbanity, apparent love of mankind, and the carefulness with which they strive to preach glad tidings without bitterness.

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There may be millions of all classes of men perishing for the want of knowledge; how best to reach them is the burning question of the hour with the ministry. Is it to be in love that Christ Jesus is to be lifted up that he may "draw all men unto" him; or is it to be in wrath? with the voice of pleading, or the invective of denunciation? "We beseech you brethren, as in Christ's stead; be ye reconciled to God."

Tell to the world—all men—that the foundation of our hope is in Christ. Show how this is. By whom it is wrought. How the knowledge of it came to us. What it will do for others; as it has done for us—exemplifying it in our lives—and then our duty is done. If they be of the shepherd's fold, they will hear his voice; and accept what those commissioned of Christ brings to them. There will be little need then to single out any men of any denomination by name, and tell them that their especial "foundation is rotten."

However, it is only our province to suggest and counsel; every man must decide for himself. But our experience and observation have satisfied us that the elder who indulges in arraigning other denominations, in a denunciatory way, is not the successful gospeler, as a rule. The man who by his careful conduct and speech commends himself to his hearers as one that loves God and his fellow man; who teaches the way of life as it is laid down by Christ Jesus, humbly and spiritually is the man whose work is usually followed by success.

COMEDY AND SPIRITUALISM.

UNDER the caption, "Medium Wallace arrives in the city," a late issue of the Chicago *Tribune* contains the account which follows of the combination of comedy and spiritualism and the dignified (?) character of the methods used by one of the shining lights of spiritualism as he conveys communications from the spirit realm while under "control" of its "influences." Mr. Wallace's stated intention was to "expose frauds" and to present practical demonstrations of the beauties of spiritualism. We suppose the latter include the diamond adornments in combination with "the highest style of the tailor's art," the songs "always typical of phases of human life," the comedian's grimaces and other specialties, and the rushing down the aisle with a spirit message. But—how about the frauds? Is not the man himself—"with a small head"—one of them?

Jules Wallace, of Australia, who arrived here yesterday morning, is one of the foremost spiritualistic mediums of the day. In appearance, however, he would never be taken as such, for he is a smooth-faced, happy-looking young Irishman, who might readily be suspected of being a comedian and specialist. He is a baritone singer and a genuine comedian. Born in Ireland in 1862, he went to Australia in 1871, where nine years ago he was converted to spiritualism. His story, as told last evening, is as follows:—

"Nine years ago in Melbourne, Australia, an intimate friend and companion of mine was removed by death. Previous to that he told me that if there was any truth in spiritualism he would reveal it to me. He kept his word, for I received communications from him through a medium, which convinced me of the fact that departed spirits can communicate with friends in this world.

"In obedience to his suggestions I proceeded at once to develop my powers as a medium, which are now known the world over. I am here as a delegate from the Humanitarian Society of Spiritualists of St. Louis, which numbers 800 members. I came to represent them in the World's Spiritual convention which commences in this city to-morrow in the hall at No. 77 Thirty-first street and will continue through Thursday and Friday. There are now over 9,000,000 members and in the coming three days there will be seen in Chicago some of the most wonderful tests ever witnessed.

"It will be our aim and intention to show by practical demonstrations as well as by able addresses some of the truths and beauties of spiritualism. We shall try to expose frauds who claim to be mediums, for our own protection, as we are more glad than the general public to show up the imposters who injure our cause."

Mr. Wallace is thirty-one years of age. He has a small head, clear eyes of a light greenish tint, is of medium height, but is so compactly built that he weighs one hundred and eighty-five pounds. When appearing at a séance he is scrupulously neat and dresses in garments of the highest style of the tailor's art, besides wearing diamonds and other gems. His reason for this is not that he is foppish, but that he believes the spirits control him, and he considers no clothing too nice and no jewelry too costly to be worn on a mortal whom they enter or control.

He frequently starts a song, always typical of phases of human life, and suddenly at the close of, or during the singing of a verse, he will stop, rush down the aisle to some individual, give him a communication from spirit land, and then resume his song.

The admission to the hall where the convention will be held is free, the public being invited.

BY request of Bro. William Hart, of 823 Henry street, West Oakland, California, we reprint the following, Bro. Hart having sent it to us for that purpose. It is unique and interesting.

A VISION.

ONE HUNDRED YEARS HENCE.

1845—1945.

God, through his servants and prophets, has given all men a clew to the future. In view of this we were cogitating upon our bed the other night what would be the state of the world a hundred years hence. In quick succession the events and periods which have filled up nearly six thousand years passed before our mind's eyes, together with the accompanying "thus saith the Lord, I will destroy the earth with a flood after one hundred and twenty years. There shall be seven years of plenty and seven years of famine in Egypt. Israel shall be held captive in Babylon till the earth enjoys her Sabbath seventy years;" and then came Daniel's numbers and the exact time when the Savior should be born, his crucifixion and second coming.

While we were thus looking over the "has beens," we fell into a deep sleep, and the angel of our presence came to the bedside and gently said, "Arise!" Now, it mattereth not whether we were in the body or out of it; asleep or awake; on earth or in heaven; or upon the water or in the air; the sum of the matter is like this:—

Our guide, for such we shall call the angel or being that conveyed us, soon brought us in sight of a beautiful city.

As we were nearing the city a "pillar of fire," seemingly over the most splendid building, lit the city and country for a great distance around, and as we came by, "THE TEMPLE OF THE LORD IN ZION," in letters of a pure language, and sparkling like diamonds, disclosed where we were. Our guide went round the city in order to give us chance to "count the towers;" and, as it was nearly sunrise, he conducted us into one, that we might have a fair chance to view the glory of Zion by daylight. We seemed to be swallowed up in sublimity! The "pillar of fire" as the sun rose majestically mellowing into a "white cloud" as a shade for the city from heat. The dwellings so brilliant by night had the apperance of "precious stones" and the streets glittered like gold and we marveled. "Marvel not," said our guide "this is the fulfillment of the words of Isaiah—'For brass I will bring gold, and for iron I will bring silver, and for wood brass and for stones iron: I will also make thine officers peace and thine exactors righteousness."

Now the eyes of our understanding began to be quickened, and we learned that we were one hundred years ahead of "common life" and we glorified. The veil that hides from our view the glories of the upper deep had been taken away, and all things appeard to us as to the Lord. The great earthquake mentioned by John and other prophets before him had leveled the mountains over the whole earth, the sea had rolled back as it was in the beginning, the crooked was made straight and the rough places plain. The earth yielded her increase and the knowledge of God exalted man to the society of resurrected beings.

The melody and prayers of the morning in Zion showed that the "*Lord was there*" and truly so, for after breakfast the chariot of Jesus Christ was made ready for a pleasure ride; and the chariots of his "hundred and forty-four thousand" glittered in the retinue of "earth's greatest and best" so gloriously that the show exhibited the splendor of *gods*, whose Father's name they bore on the front of their crowns.

Our curiosity led us to inquire what day they celebrated. To which the guide replied, "This is the *Feast-day* of the Lord to JOSEPH AND HYRUM SMITH for being martyred for the truth, held yearly on the seventh day of the fourth month throughout all the tribes of Israel!"

Flesh and blood cannot comprehend the greatness of the scene: the worthy of the earth with Adam at their head: the martyrs of the different dispensations with Abel at their head: and honorable men from other worlds, composed an assemblage of majesty, divinity and dignity so much above the little pageantry of man and his self-made greatness, that we almost forgot that mortals ever enjoyed anything more than misery in all the pomp and circumstance of *man's power over man*. There was a feast-day for truth! This was the reward for integrity! This was a triumph of "Kings and priests" unto God, and was a holiday of eternity! Who could be happier than he who was among the holy throng? No one. And away we rode out of Zion among her stakes.

At the first city out we found the same spirit —ALL WERE ONE. While there the following news came by post from the east. It was read from one of the papers just published that morning:—

"In digging for the foundation of our new Temple in the 124th city of Joseph, near where it is supposed the city of New York once stood, a large square stone was taken from the ruins of some building, which, by a seam in it, indicated more than one stone. The seam being opened, disclosed a *lead box* about six by eight inches square. In this box

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was soon found several daily papers of its time, together with some coin of the old government of the United States. It will be recollected that all the inhabitants of this city which were spared from calamity, were 'slung out when the earth was turned upside down,' some forty or fifty years ago, for their wickedness."

The account of fires in one of these papers was truly lamentable, destroying as the paper said more than *twenty-five million's worth of property* in about three months. Each contained a large number of murders, suicides, riots, robberies and hints of war expected, with columns of divisions among the sectarian churches about "*slavery*, Onderdonking and the right way." The *Archer of Paradise* remarked, as these horrors of old times were being read, that "*all that* was transacted in the last days of Babylon before Satan was bound."

Joseph Smith said, "Lord, we will put these papers and coin in the repository of relics and curiosities of Satan's kingdom of the old world;" which was agreed to by all after exhibiting the coin. The silver coin contained the words "United States of America" and "half dollar" round the image of an eagle on one side, and a woman sitting upon the word "LIBERTY" and holding up a night-cap between thirteen stars over "1845" on the other.

The only idea that could be gathered from all this was that the government had fallen from the splendor of an eagle to the pleasure of women, and was holding up the night-cap as a token that the only liberty enjoyed then was star light liberty, because their deeds were evil.

Another coin had the appearance of gold with "five dollars" upon it, but upon close examination it was found to be nothing but fine brass.

While this was going on the Lord said, "Beware of the leaven of old. Let us enjoy our day!"

In a moment this band of brethren were off, and what could equal the view? No veil, no voice; the heavens were in their glory, and the angels were ascending and descending. The earth was in its beauty; the wolves and sheep, the calves and lions, the behemoth and the buffalo, the child and the serpent enjoyed life without fear, and ALL MEN WERE ONE!

As we were passing to another city, amid all this perfection of the reign of Jesus before his ancients gloriously, we discovered the fragment of a hewn stone, of a lightish blue color, with an abbreviated word "Mo." and the figures "1838" upon it. To which the "Lion of the Lord" exclaimed, "*The wicked are turned into hell*, and forgotten, but the righteous reign with God in glory," and it seemed as if the echo came from a redeemed world—"*glory*."

At about two, after five hours' ride among the cities and stakes of Zion, we returned to the capital, to partake of the feast of the martyrs.

The preparation was perfect. A table through the grove of Zion, for more than three hundred thousand Saints, where *Jesus Christ* sat at the head of the fathers and mothers, sons and daughters of Israel, was a sight which the world, even Babylon in its best days, never witnessed. Says Jesus, as every eye turned upon him,

> Our Father and thine,
> Bless me and mine. Amen.

After the feast, (the sentiments, words of wisdom and other touching matters were to be published in *Zo-ma-rah*, or *Pure News*, and are omitted,) we stepped into the News Room, and the first article in the *Pure News*, which attracted our attention was the Minutes of the General Conference, held in Zion on the 14th day of the first month, A. D. 1945, when it was motioned by Joseph Smith and seconded by John the Revelator, "That *forty-eight* new cities be laid out and builded, this year, in accordance with the prophets which have said, 'who can number Israel? who can count the dust of Jacob? Let him fill the earth with cities.' Carried unanimously."

Twelve of these cities to be laid out beyond eighteen degrees north, for the tribes of Reuben, Judah and Levi. Twelve on the east, at the same distance, for the tribes of Joseph, Benjamin, and Dan. Twelve on the south, at the same distance, for the tribes of Simeon, Issachar, and Zebulon; and twelve on the west, at the same distance, for the tribes of Gad, Asher, and Napthali.

The paper contained a notice for the half-yearly conference, as follows:—

"The general half-yearly conference will be held at Jerusalem, on the 14th day of the seventh month, alternately with the yearly conference in Zion.

"It is proposed that the highway cast up between the two cities of our God be decorated with fruit and shade trees between the cities and villages, (which are eighty furlongs apart,) for the accommodation of wayfaring men of Israel. Gabriel has brought from Paradise some seeds of fruit and grain which were originally in the Garden of Eden, and will greatly add to the comfort and convenience of man."

While we were engaged in reading, a strain of music from some of the "sweet singers of Israel" came so mellowly over our sensations for a moment, that we hardly knew whether the angels or saints of the Millennium were chanting a vesper to their Savior. We were so delighted with the performance as we saw the "musical chariot" pass, filled with young men and maidens, all in white robes, that we only remember the following verses:—

> Death and Satan being banished;
> And the 'veil' forever vanished;
> All the earth's again replenished;
> And in beauty appears
> So we'll sing hallelujahs:
> While we worship our Savior,
> And fill the world with cities
> Through the '*great thousand years.*'"

Our eye next caught a map, showing the earth as it was *and is*. We were delighted with the earth as it is. Four rivers headed a little south of Zion, for Zion is situated in "the side of the north." The first river is called "Passon," and runs west. The second is called "Giau," and runs south. The third is called "Haudakal," and runs north; and the fourth is called "The Fraters," and runs east. These four rivers divide the earth into *four quarters* as it was in the days of Adam, and with their tributaries give an uninterrupted water communication over the face of the world, for in the beginning the earth was not called "finished" until it was very good for everything.

By the paper we were reading we learned that rain was expected in the beginning of the seventh month, according to the law of the Lord, for the promise is, "It shall rain moderately in the first and seventh months, that the ploughman may overtake the reaper."

Contemplating the greatness of the earth in its glory, with Jesus Christ for her king, president and lawgiver, with such wise counselors as Adam, Noah, Abraham, Moses, Elijah, Peter, and Joseph, we were perceptibly led to exclaim, "Great is the wisdom, great is the glory, and great is the power of man with his maker!"—when on a sudden our guide came in and said. "You must drink wine with the Lord in his kingdom and then return." This we did, and many things which we saw are not lawful to utter, and can only be known as we learned them, by the assistance of a guardian angel.

When we were ready to return, our guide observed: "Perhaps you would like to look through the urim and thummim of God, upon the abominations of the world in the day of its sin." "Yes," was our reply, and he handed us the holy instrument. One look, and the soul sickened. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, what folly, corruption and abomination are wrought among men to gratify the lust of the flesh, the lust of the eye, and the cunning of the devil. But they shall come.

We returned and awoke, perfectly enamord with the beauty and glory of Zion *to be*, as well as the splendor and harmony of the "feast of the martyrs; determining in our mind, to give a sketch of the TEMPLE wherein Jesus sat and reigned with the righteous, when there was "not a Canaanite in the land," nor anything to hurt or destroy in all the holy mountain—when the earth should be full of the knowledge of God as the waters cover the sea. In short, the heavenly reality of *one hundred years hence*.

IS THE REBUKE JUST?

THERE has lately been a debate at Netawaka, Kansas, between one Wm. Kirby, a late exposer of Mormonism and one of the elders of the church. The editor of the Netawaka *Star*, in his issue for October 13, moralized on the ascerbity and want of Christian charity toward each other, entertained by the average Christian—notably the elders—and while clearly exonerating the Saints of Netawaka and vicinity from blame for any of the obnoxious features of Mormonism, which Mr. Kirby and his like urge against it, reads the contestants a lecture, from which we quote some salient points and commend them to the attention of all.

He wrote:—

While I sat listening to the speakers this sentence came into our mind, "Let brotherly love continue." "Speak a kind word in love, it turneth away wrath," should have prevailed at this time.

When will the time come when there will be one universal brotherhood of man? When love shall reign supreme; when bitter strife and hatred shall be turned away; creeds and sects will forget their dogma and be conscientious, allowing others an opportunity to enjoy their beliefs without spitting out to them the vinegar of their souls. If they are in error, or the practices are such as will be detrimental to humanity, a dangerous element in a community, speak to them in love. Reason with them in friendship. Let the kindness of your action shine forth like the star of Bethlehem, pouring oil upon the troubled waters.

"Love thy neighbor as thyself." How necessarily should that admonition be heeded when discussing a topic like the subject of this article.

When you anger an opponent, you have lost your power of influence for good toward him. You destroy the germ of love that may be in his breast, arouse the animal of his nature, and intensify the evil thought.

Truth spoken in love bears good fruit; spoken to antagonize, it brings forth thistles. "Truth is mighty and will prevail." Yet truth is a dangerous weapon when it puts on vindictiveness, and like a boomerang it returns to its sender, destroying its power for good.

After this, descanting on the attributes, wisdom, knowledge, power, justice, truth, mercy, and love, the editor adds the following pithy definition of love and hatred and what each may do:—

Love is a property which delights in an object, carefully avoiding to do harm, and uses its power to administer good. Who will undertake to point out a single item in the vast system of infinite wisdom that does not harmonize with the love of God to mankind. Wisdom "which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without parti-

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ality or hypocrisy." Then we should avoid introducing imperfections whenever a desire to do good is in virulence. The person who possesses this desire can never realize or accomplish good. It is positive proof of imperfection. Whoever attempts to do good to another, should know that it will never be accomplished if he has not that in his heart that will call out the better nature of the opponent, but on the other hand, the antagonism corresponds with the force of the discordant attribute within himself.

Love and hatred are of our natural elements. We love that which is agreeable to us, and hate that which is disagreeable. Then if one is opposed to a sect or creed they so far forget themselves to learn to hate them and when hate enters in they are in no condition to argue, for surely it will be impossible to apply that good word that turneth away wrath.

In all ages, in all climes, the religious feeling, when excited has forgotten "Love"—has ever been ready to annihilate those who spoke or thought different than themselves. The teachings of Christ are forgotten and bigotry steps in and takes possession. The age of war and war's persecutions has passed away, thanks to a higher education, but still differences beget strife, animosities and bitterness between friends and neighbors. In their zeal they even forget relatives and those near to them."

PEACE AND WAR.

PEACE and war still struggle for supremacy, as good and evil continue to exist side by side. The following indicate the progress of leading movements in the development of each. We look for the ultimate supremacy of peace, but before it prevails universally expect war and trouble until the nations "learn war no more":—

BRUSSELS, Oct. 13.—The central committee of the International Parliamentary Peace League met here. It decided to request Mr. Gladstone to introduce and bring under discussion in the British Parliament a bill pledging the British Government to favor the establishment of a permanent court for the arbitration of international disputes. A skeleton program for the international conference of the league in the Hague next year was prepared. The most important discussion will concern the formation of a permanent diplomatic bureau charged with the duties of obviating friction between the nations and of inducing governments to resort to arbitration instead of war. The most significant passage in the circular letter to be sent to Italian and French members of the league is as follows:—

If, as the contracting parties affirm, the existing alliances are intended only to guarantee the European balance of power, there is no reason why two nations having a common origin and connected by sacred memories should live upon a footing of hostility. The idea of an armed conflict must be repugnant to them. Such a factional war would be a variable crime against civilization and progress.

The armed strength of the European powers, according to figures compiled in July, 1893, is:—

	Standing army.	*Available for war.*
Germany	486,000	3,350,000
Italy	230,000	2,500,000
France	519,000	4,125,000
Austria-Hungary	299 000	1.800,000
Russia	987,000	4,556,000

March 31, 1892, the number of men serving in the English army, exclusive of India, was 153,696. There were about 72,500 men in India, making a total of a little over 236,000. The maintenance of a standing army in England without the consent of Parliament is prohibited by the bill of rights of 1690. The number of men that England could put forth if placed upon a war footing is not given in any reliable form of estimates. What is known as the effectives, which is made up of the regular forces, the reserves, militia, yeomanry, and volunteers, numbered at the end of 1892, according to the general departmental report, 616,642 men.

EXTRACTS FROM LETTERS.

BRO. I N. ROBERTS writes from Avoca, Minnesota, October 21:—

I am busy in the Master's work. Have baptized twelve lately, and a large number are near the kingdom.

Bro. John T. Davis, who wrote of William Kirby's late attack on the work, at Netawaka, Kansas, wrote October 18:—

No, William Kirby did not leave this place as he said, and as reported in my last letter; but he remained, and got in with some parties of his own sort, and secured the Congregational church, and delivered three more "lectures," on the 12th, 13th, and 14th insts, but would not allow a reply until he was through and gone; so we had to put up with the inevitable. On the 17th we secured the same church to give the reply, concentrating the three lectures into one reply. The matter in the lectures was of the same character as the former attack, and pretty much the same as in other places. Bro. E. E. Wheeler takes him now in a nine sessions debate. We intend to give him all he can carry. He says: "This is a hot nest."

Uncle William B. Smith writing from St. Paul, Minnesota:—

I am here on a visit among some of my wife's children who are investigating this latter-day gospel in hopes to improve my health. My present address is 457 Rice street, St. Paul, Minnesota. If Bro. I. N. Roberts should see this address I wish he would call upon me here; as there are some friends that would be glad to see him.

Bro. M. P. Madison wrote from Barnard, Missouri, October 24:—

I have just closed one of the most interesting meetings I ever held, at a new opening four miles southwest of Barnard. Very large crowds in attendance, good attention, and good interest. Some will obey in the Lord's own time. Bro. James Thomas preached with a double portion of the Spirit at the Union church last Sunday, so I am informed. The Lord is with us.

Bro. C. H. Porter writes from Hubbell, Nebraska, October 25:—

I am holding meetings at two schoolhouses between Hebron and Chester. This is the second week; interest continues. Have a full house every night. Shall continue over Sunday.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH came in on the 23d, having been called hither on account of diphtheria in his family. He is desirous that the laborers in the Southern Mission would keep him posted as to their labors and any matters affecting the work in that region. It will not be feasible for him to answer letters until the quarantine is raised. His address is Lamoni, Iowa.

Bro. William M. Rumel writes encouragingly of the debate held at Clearwater, Nebraska, between Elder E. A. Davis and Rev. E. Mead of the United Brethren Church. The attendance was large for that part of the country, there being about two hundred and fifty of an attendance all through. He says: "The debate has done an immense amount of good to the cause here. We are all well pleased and give praise to God that the truth has prevailed. Bro. Davis preached in the Congregational church at Clearwater after the debate several times, which church was refused us before."

Sr. Eliza Ann Lester, of Hillman, Michigan, writes of the good meetings she enjoyed during a recent visit with the Saints at Alpena after a lapse of fifteen years since hearing the gospel. Her daughter was going to Alpena to be baptized, the following day. She desires her entire family to be with her in the kingdom of God.

Sr. Z. A. Andrews writes from South Bend, Washington, asking that if convenient an elder be sent there. None of the ministry have ever been there to preach. It would be well for those laboring in Washington and Oregon to consider the request.

WHAT IS MAN?

THE copyright of Bro. J. R. Lambert's work, "What is Man?" has been assigned to the Board of Publication by the author. The Board will publish and sell the book hereafter from the Herald Office. All orders for it should be addressed to D. Dancer, Business Manager. Prices: cloth covers, 50c.; paper 35c.

NEW MEXICAN RAILROAD.

It is a railroad of importance to Mexican commerce that is to run between the City of Guadalajara and the port of Chamala on the Pacific. By its union with the lines running eastwardly, northwardly, and to the capital, it will bring a large portion of Mexico into speedy communication with the Pacific seaboard, and will be especially advantageous to the trade of all the country lying between the Pacific and the Gulf of Mexico up to the Rio Grande del Norte. The district immediately around the City of Guadalajara is a barren plain, but beyond this plain in all directions are rich agricultural and mining regions that await the development of which they are capable under the hand of industry. The growth of commerce between Mexico and the countries on the western side of Central and South America must also be promoted by the new enterprise.—*New York Sun.*

HOME RULE ALL ROUND.

There is but one remedy for last Thursday's incident in the House of Commons. The scene is only one more proof that a Parliament charged with control over the British empire and over every local issue in the United Kingdom, is invested with functions so multifarious that it cannot properly perform them, and that the endeavor tends to convert the Commons into a mob and to render it necessary to suppress legitimate discussion. The remedy is home rule all round, with an Imperial Parliament at Westminster. —*London Truth.*

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CHIEF REASONS.

1. TO CARRY ON THE PROCLAMATION OF THE GOSPEL.
2. AS A MEANS OF FULFILLING THE LAW.

TO ATTAIN the above prominent objects is set forth in revelation as the specific reason for the ministration of that part of the law of Christ which relates to temporalities. Saints should not forget that if God has named these among the objects sought to be accomplished by the execution of the law relating to tithes and offerings, nothing different which man may institute can possibly be made to reach these ends.

It will be observed at once that both are indispensible to the success and acceptance of the church and its work. Observing the law faithfully as we are in duty bound to keep every other law of God, and the church may and will move forward and accomplish its work of saving the people and establishing Zion; but a failure on our part as a people to observe this portion of the law, loses to us the grand object for which the church was organized. This is plain, but is it not true? It is not for a moment claimed that the principles relating to tithes and offerings form the whole law, and that the carrying out of these alone will accomplish the work of redeeming the race, but, that this forms as it were a link in the chain of the whole, and with this link missing it is impossible for the chain to answer the purpose designed.

One of the first things taught the disciples by the Savior in establishing his church when he preached among men, was how to fulfill the law of righteousness in imparting of means to the church:—

> Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.—Matt. 6: 2, Inspired Translation.

To the Pharisees he said:—

> But if ye would rather give alms of such things as ye have; and observe to do all things which I have commanded you, then would your inward parts be clean also. But I say unto you, Woe be unto you, Pharisees! For ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone.—Luke 11: 42, 43.

The giving of *alms* and *tithes* are here used as parallel terms—denoting the same work. Jesus did not demand *tithes* in addition to *alms*, or a double giving; but that the law should be fulfilled.

The record again shows his instruction in this language:—

> This he spake unto his disciples, saying, Sell that ye have and give alms; provide not for yourselves bags which wax old, but rather provide a treasure in the heavens, that faileth not; where no thief approacheth neither moth corrupteth. For where your treasure is, there will your heart be also.—Ibid. 12: 36, 37.

That all classes of his disciples, men and women, observed this law is plainly shown by the statement of the historian as follows:—

> And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve who were ordained of him, were with him. . . .
>
> And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered unto him with their substance.—Ibid. 8: 1, 3.

These brethren aided him in his work by imparting of their means—"ministered unto him with their substance;" thus fulfilling the gospel order.

In the early part of the church organized A. D. 1830, this important instruction is given as a rule of action:—

> If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—D. C. sec. 42, par. 8.

According to this, persons may still "minister unto him with their substance," as though he was here in person, for he says, "Ye will do it unto me."

Seven months later, the following definite instruction was delivered to the church:—

> Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming).—D. C. sec. 64, par. 5.

In the revelation given in December of the following year, reference is made to this duty again to the Saints in this language:—

> See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that your bodies and your minds may be invigorated; and above all things clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace; pray always that you may not faint until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.—D. C. 85: 38.

If there have ever been doubts in the minds of any of the Saints as to whether the law relating to temporal things was a part of the gospel, this paragraph ought to settle such. Jesus would not say, "Learn to impart one to another as the gospel requires," if there was no rule in the gospel governing and binding, or requiring this work. The Saints were given to "treating lightly" and disregarding some of the things that were given to them in the early rise of the church, and however we may speculate as to what they were, the following instruction of June 22, 1834, will lead us aright as to one point at least:—

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

In the first part of the Reorganization of the church instruction is given touching this law again, and the reasons for such compliance set forth, and which we have placed at the caption of this article. The wording of the paragraph is:—

> In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the Church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be.—D. C. 114: par. 1.

The order of these reasons and the reasons themselves is in complete harmony with the entire law upon this matter. The proclamation of the gospel first; next the good to be attained by fulfilling the law. The statement is made in Revelation 93: par. 1:—

> Behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good. Even so. Amen.

THE FIRST AID NEEDED NOW

For the good of the church, is as it ever has been, to the *tithe and offering fund*. The Lord has made this part prominent and specific by precept and example, and none of his children can be justified who neglects or refuses to fulfill this required duty. The Saints doubtless will bear witness to the fact that the Bishopric have the past year been striving to set forth the law as it is in the books and have urged the performance of duty in this as all other matters found in the law—to "live by every word that proceedeth from the mouth of God." but what has been the object? Certainly the good of the church and the progress of the truth. Not for themselves but for all the household of faith, and the salvation of sinners.

This present year the increased number of laborers in the field, the increased expense incident to sustaining some of the foreign missionaries in the field, and the heavy expense attending other foreign missionaries to their fields of labor, have been a severe tax upon the treasury, and the church needs the immediate help of

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all those who have not fulfilled the law; and although we may say that "the gospel is without money and without price" (and it is so far as charging those to whom it is sent is concerned), yet, God says, *this means* is necessary that his work be carried on.

Shall we accept Him?

We are not disposed to criticise the Saints for the work of the present year over others. Thus far the showing is improved over that of any former year. But there are yet many who belong to the *household of faith*, who keep the work back in two ways:—

1. They do not aid that the gospel may be sent to others.

2. They fail to *fulfill the law* themselves and lose the approbation of the Master.

This law if not obeyed stands between us and God's approval as does any other of his commands. We urge then upon the Saints this inquiry, and trust that each one will answer for him or herself,—Is it I, who have failed to comply?

Be ye doers of the word, and not hearers only, deceiving your own selves.—James 1: 22.

This language the apostle uses in addressing the Saints. But he continues in contrast:—

Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Trusting that we all may be moved to think and ponder these things in our hearts and show a commendable faith to our heavenly Father by our works, we have thus written.

E. L. KELLEY.

LAMONI, Iowa, October 27, 1893.

A STORY TOLD BY TOOMBS.

"Buck" Kilgore tells a good story which he says old Robert Toombs used to relate. After the old United States Bank busted there were hard times in Georga as is usual, and one day a typical Georga farmer walked into Bob's law office and said: "Robert, the folks down our way are needin' money badly and they have got to have some more, I reckon, right quick." "How are they expecting to get it?" inquired Bob. "Well," says he, "stomp it." "Suppose we do stomp it," replied Bob, "how are we going to redeem it?" "That's jist what I was a-comin' to, Robert," said the old man. "You see the boys down our way air agin redemption. Speakin' for our section of Alabama I can say the same. My people don't care whether money is redeemable or not so it is current and there's enough of it. We got along very comfortably on Confederate money, and if it hadn't been that we quit fightin' when we got ready that money would be useful and in circulation to-day. There's more nonsense about finances in this country than anything else except religion."

Louis Kossuth writes to a friend in Hungary: "I am weighed down by the burden of years and my eyesight grows dim. I now see only outlines and not details. I cannot read, and when writing only guess at the characters which I trace. Nevertheless, impelled by a sense of duty, I completed the third volume of my memoirs a few days ago."

Mothers' Home Column.

EDITED BY "FRANCES."

"There are some hearts like wells, green-mossed and deep
As ever summer saw;
And cool their water is—yea, cool and sweet;
But you must come to draw.
They hoa d not, yet they rest in calm content,
And n t unsought will give;
They can be quiet with their wealth unspent,
So self-cont ined they live."

HELPING HAND.

SYNOPSIS OF READING, CHAPTER SEVEN.

HINTS ON CHILD-TRAINING.

ONE of the hardest things in training a loved child is to deny him what he wants and we can give him, but which he would be better without. It gives real enjoyment to gratify a child. But for his good, wise withholding is as important as generous giving.

Next to denying a child food and clothing needed to sustain life, the most unkind treatment is to give him everything he asks for. Within certain limits this truth is plain to every parent, and they would therefore refuse a razor or a cup of poison to a child who cries for it. But the full import of the principle is not accepted nor applied to the extent that it should be.

It is an injury to any child to eat always with the dishes he prefers; to have certain portions of food which he must have and no one else may; to have everything his parents can afford to give him; to dress just as he wants to; to go with them when and where he pleases. It is not to a parent's credit when a child can say, "My father or mother never denied me any pleasure in his or her power to give." It is a poor preparation for the duties and trials of life to gratify every wish of a child; and even his present enjoyment is less than with different training.

Often an only child is spoken of as a spoiled child. This is due to the evil results of not wisely denying the child. There are no children to share with. All that parents and relatives can give he has. Self-denial or want is almost unknown to him. He is liable to grow selfish and exacting. At best he lacks the enjoyment of receiving something which he has long wished for but did not expect to have.

An only child *need* not be spoiled in training. Some of the best trained children in the world have been only children. But whether there be one child or more, the benefit of wise denial is the same. Few grown people can have everything they want. Many reasonable wishes must be ungratified. Their children must have similar experiences, and for this they ought to be in training now. If in childhood one is taught to deny himself, to yield gracefully much that he longs for, to enjoy the little he can have in spite of the much which he cannot have, his lot will be easier and happier than if every wish expressed had been gratified. For this reason men whose parents were wealthy are often at a disadvantage compared with those who have risen from poverty. Their training increased their wants and made them less able to endure the necessary struggles of a business life. In many instances the very abundance of a loving parent's giving tends to the child's poverty and unhappiness.

The standard of living now is different from that of a generation ago, and there is much more danger that children will lack lessons of self-denial. Then, few parents could afford to buy whatever they wanted for their children or themselves. Much of children's clothing was made over from larger garments; when they came to the table there was not much choice as to what they would eat; a present of a toy or a book was a rarity, and a journey for summer outing almost unheard of. Self-denial or personal privation came as a necessity then. But with many how different now. The average child of to-day receives more in one year than one then received in his whole childhood. Children to-day ask for and expect new things. In consequence of their abundance they set a smaller value upon each one. It would be easier to surprise and impress many a child nowadays by refusing to give what he asks for, than with any gift one might bestow upon him; and the former treatment would sometimes be greatly to the child's advantage.

The ancient Spartans as well as the best primitive peoples everywhere trained their children to constant self-denial and the result was simplicity of manners, great powers of endurance, and dauntless bravery. Such training has been neglected only as luxury has increased among highly civilized people. Is it well to lose all its advantages simply because it is not necessary as a means of sustaining physical life?

A child ought not to have what he wants merely because he wants it. There is not necessarily a gain to a child in denying him what he wants, but when it is necessary to deny him, there is a gain to him in finding that he must do without what he longs for. It is a parent's duty and a sure advantage to the child to deny him many things which he wants; to teach him that he must get along without a great many desirable things; to train him to self-denial and endurance whether at the table, at play, alone, or with companions.

C. B. S.

Dear Sisters:—I wish to be one with you in every good work. I send my name as one to unite with the Daughters of Zion, but I come to be taught, not to teach, except so far as I may be able to teach my children truth from error. The church has been exhorted to "come up higher," and I certainly think it is possible and needful to come to a better understanding of the laws of our being than has been had in the past. I have hesitated in this matter because, like others, I have wondered what good I could do that the gospel did not require of me all the time; but if I can learn anything myself that may be of benefit, and we need not wait to be commanded in all things, we still have the comforting assurance that God has not forsaken his people, but is ready to bless and strengthen them in every time of need. Though we are beset by temptations and surrounded by trials we yet know in whom we trust. Troublous times

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are at hand, but we are to come up through great tribulation. Let us strive to keep the faith, bear the cross and win the crown.

Sometimes I wonder why God's people have so many trials to endure. Is it to make them feel their dependence upon God, or is it because the evil one tries to overcome them by discouraging them? I believe that our trials have served to bring us nearer to our heavenly Father, though sometimes we do feel downcast or discouraged, when we see so much good we would be glad to do, and so little that we can do. For instance: We happen to be some of those terribly wicked poor people who have undertaken to raise a large family of children without being able to look into the future and see whether we would be able to support and educate them properly. Then we have been blessed with continual poor crops for several years, and in the last four years four cows have died and three heifers strayed away, and as they were all the cows we had it was quite a loss to us, leaving us since last fall with no milk, and a pair of twin babies to care for. Then last March our house burned down with at least one third of our clothing and furniture and nearly all of our dishes. But right here let me say the Saints and friends were so kind as to give us many useful things to help us get to housekeeping again, for which they have our heartfelt thanks. Since then we have had a great deal of sickness in the family and about six weeks ago I had the misfortune to get my right elbow thrown out of join, a compound dislocation of the elbow, the doctor called it. But in answer to prayer my arm has not pained me badly, and is now getting quite strong.

"Well," says one, "it must be the reason of your bad luck is because you have not paid your tithing."

Well, we have only paid about half of our tithing, but if the Lord is willing (and I guess he is) we intend to pay the rest sometime. But I know of some who have paid all their tithing and have lost almost all their property too, and still they do not think of apostatizing. Did you never hear of the wicked who prospered in all their ways, while the Savior had not where to lay his head?

I thought of telling you a dream that was given me a few months ago, which comforted me greatly at the time. I had been feeling somewhat downcast in mind, and as though it was impossible for us to accomplish anything in this world that would be of any worth, either here or hereafter. I dreamed that preparations were being made for a great feast and the time was near at hand. I seemed to realize all at once that the time was very short in which to prepare, and I thought to myself, "How can I ever set my home in order and get ready for the feast, for my home is so poor and I have so little to do with?" Then I began to look around me to see what was possible to be done, when to my surprise I saw that things were in better shape than I had imagined, and the little that I had been able to do every day had helped to set my house in order, but there was more needing to be done. As I looked upon the wall at one side of the room I saw some nice evergreen branches, and upon the other side of the wall were four of the most beautiful things I had ever seen. I could hardly tell what they really were, but they seemed to have been in my possession some time, but I had never before realized their beauty or value. Each one looked like a large, white, heart-shaped leaf, which seemed to be composed of a great many small leaves, lapping and overlapping one another, and upon each large leaf lay a smaller leaf in the shape of a book, but composed of the same material as the larger one. As I gazed upon them I saw they were of the most dazzling whiteness, and shone or glistened like some sparkling gem. And I was shown that if I would do my duty it was possible for me to so arrange these treasures with the nice evergreens as to make one of the nicest home pictures on earth, and thus set my home in order for the forthcoming event. Then I began to be very anxious for my parents, and brothers, and sisters to come to the feast also, for I feared some of them were making no preparation to attend, though they knew how anxious I was for them to come. And I thought, Well, the day is so far gone and the night so near at hand that I cannot go after them now; but I must send a special invitation for them to come without fail. Then I awoke feeling such a thankful, peaceful spirit that remained with me all day, and caused me to rejoice in the Lord. Several times as I was doing my morning work I wondered what these beautiful things could mean; but as I rose from secret prayer the interpretation was given me. They were my four little children who had not come to the years of accountability, and the evergreen branches were the older ones of the family, all of whom belong to the church. And I hope and pray we may be faithful and continue to be evergreen branches of the true vine. Does not Christ say, "I am the vine, ye are the branches"? May God help us to abide in Christ and prepare for the great day of the Lord.

One of the sisters wished us to write concerning the word of wisdom. And if I am one of the first to expose my ignorance, I may be the first to have my mistakes rectified, providing I can become as a little child willing to learn. Now I have never understood it to be wrong to eat meat sparingly when we need it. But perhaps some may say, We do not need it, if we have anything else at all to eat. But I do not think Christ would have set a bad example for us or should be looked upon as a stumbling-block. And after his resurrection he ate broiled fish and honeycomb; and we read in John, twenty-first chapter, how he told the disciples where to cast their nets and they caught one hundred and fifty-three fish to be killed and eaten, and then he called them to come and dine with him upon bread and the flesh of the fish. And we are told in the Book of Covenants that whoso forbiddeth to eat meat, is not ordained of God, and that the beasts of the field and fowls of the air are ordained for the use of man for food. Even the angels did partake of the fatted calf which Abraham set before them. Do you think they were carnal-minded? It even looks to me as if the Lord expected them to eat the much despised pig, else why should he tell us what to feed the swine. Of what earthly use could they be to us if not for food? We surely could not be expected to raise them for pets, for as every one knows it needs almost an airtight pen, to keep them from rooting up the garden. If we had rye or other grain to feed the stock we had better live upon the bread alone than to feed it to the animals and then eat meat, if it is a grievous sin. But I will leave the subject for better writers, as I have said enough to let you know that I think it possible for a person to eat sparingly of pork without making a hog of himself, or of beef without becoming like cattle, or of fish without turning into a whale. And now lest I weary you I will close, still hoping for the welfare of Zion.

EMMA L. ANDERSON.

TO THE SISTERS OF THE PRAYER UNION.

QUITE a number have written us expressing the wish to organize and hold regular meetings of the Daughters of Zion, but add that "with other duties and the weekly meeting of the Prayer Union, we don't see how we can find the time." Now we recognize the fact that this objection—of want of time—is a valid one, for as a rule the Saints have little time to devote to duties outside of home, and if duty demands the mother or sister to remain at home upon a certain day or hour, that is her place and no other place has any claim upon her at that time.

It comes to us, however, to ask you, Why not combine this work with your Prayer Union? The subjects for prayer upon the second Thursday of each month are, "Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry and for the youth of the church in general." When these prayers have been offered in faith, by each one who feels like leading in prayer (or praying aloud) and joined in by all from the heart, silently; and those who have sent special requests for prayer, have been prayed for, then the work of the Daughters of Zion can be taken up. This work is identical in Spirit and purpose with the work of the Prayer Union, especially upon this particular day, and if we do not misunderstand the following letter this is what has been done by the sisters of the Pleasant Grove branch. The advisory committee of the Daughters of Zion especially requests of all local organizations that they observe a season of prayer for the objects mentioned above, before the regular work of the meeting is taken up.

Of course if this is done, it must be with the consent of the sisters of the Prayer Union and in harmony with their feelings, for, if done otherwise, harm would result. Let us hear from you, sisters of the various unions in regard to this matter.

PLEASANT GROVE, Mo., Oct. 12.

Dear Sister Walker:—With pleasure I write to inform you that the sisters of the Prayer Union of the Pleasant Grove branch met October 10, at 2: 30 p. m. to consider the propriety of effecting an organization known as The Daughters of Zion. By invitation Bro. A. W. Head acted as chairman of the meet-

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ing. We organized, choosing Sr. Matilda Tyler chairman and Sr. M. J. Head secretary for the next three months. An excellent feeling prevailed, and we felt our efforts were divinely approved.

Your sister in gospel bonds,

MARGARET J. HEAD.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Nov. 9.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Ps. 112: 1, 2; Prov. 20: 7.

Thursday, Nov. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Ezek. 3: 17–21; Heb. 13: 17: 2 Cor. 1: 3, 2.

Thursday, Nov. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 2: 15–32.

Thursday, Nov. 30.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Book of Nephi 4: 10; Isa. 65: 17–25.

Letter Department.

TEMPLE, Ohio, Oct. 24.

Editors Herald:—The conference of the Pittsburg and Kirtland district was held at this place on the 14th and 15th inst. The attendance was not large but the district was fairly well represented. Unfortunately, or fortunately, as it may have been, the great storm was raging which swept over the country from the Atlantic and Gulf States. Rain fell in torrents and the wind blew furiously for two days. This interfered with the attendance and largely so in this immediate neighborhood. The meetings were quite well attended, however, and the business done was by unanimous consent or large majorities, so that desired unity prevailed. The prayer and preaching services were enjoyed by all present and each manifested an abiding interest in the cause. Returned home renewed in courage and spirit to labor on while the day lasts. Our ministerial force is so small this year that it is impossible to prosecute the work as effectively as desired; we console ourselves, however, with the thought that we are not responsible for not having more laborers sent into the harvest field. That belongs to the Lord of the harvest, and doubtless he knows best. There may not be so much wheat to be garnered as the extensive territory and amount of straw would indicate after all. It is a day of warning that the burning time is at hand. Associate laborers, so far as known, are doing well. Brn. Bond and Powell are at Ashmont this week. Bro. Parrish in Western New York. Bro. A. H. Smith was at Jonesport, Maine, last account, and seemed to be enjoying his new associations, but was a little puzzled as to how people make a living down East. He is not the first one, however. Others are at their respective posts. Our services here were well attended last Sabbath, and a good feeling prevails in behalf of the work. Kirtland is holding its own, if not largely growing. The latest sensation is, Bro. D. H. Proper is married to Sr. Dolly Evans. So all goes well. Fraternally,

WM. H. KELLEY.

LOWRY CITY, Mo., Oct. 19.

Editors Herald:—Lest others may not have reported the results of the Logan Reunion, I will give a few items that may be of interest to your readers. On Saturday, the day before it closed, two hundred and seventeen tents were on the grounds: probably one thousand people present. On Sunday many more came with teams, some coming a distance of eighteen or twenty miles. Forty-three were baptized during the meetings. Although the attendance was not so large as last year, the meetings were very interesting throughout. The blessings of God were bestowed in healing, tongues, interpretation, prophecy, and last but not least, in the preaching of the word. I feel grateful to the Giver of all good for the success that attends the labors of the young men of that region. Among them I will mention Brn. T. W. Williams, F. A. Smith, J. B. Heide, F. J. Chatburn, and E. A. Blakeslee.

On Monday, in company with many of the brethren, I left Logan for the reunion of Southwestern Missouri, already in session, at Lowry City, Missouri. Arriving at Council Bluffs about noon, and train for Kansas City not leaving until 11:15 p. m., in company with Bro. A. M. Newberry, I visited Omaha, returning to Council Bluffs, and after spending a pleasant hour at the house of Bro. James D. Stuart, repaired to the Saints' chapel and listened to a sermon by Bro. W. W. Blair; thence to train. Daylight found Bro. Joseph Luff and myself in Kansas City, and as train did not leave for place of destination until 4: 30 p. m., I visited Independence, meeting several of the Saints there. Among them were Bro. T. W. Smith and wife. Bro. Smith is able to walk around some and can use his left hand and arm considerable. His ever active mind seems to feel deeply the imprisonment caused by his affliction, and he often feels lonely and would highly appreciate more frequent calls and letters from the Saints. Brethren and sisters, remember the afflicted.

Wednesday morning found me in the camp of the Saints, about three fourths of a mile southwest of town. Here as at Logan the earnest devotion of the Saints secures to them that peace and blessing of the Holy Spirit which the faithful always appreciate. Here, as in Iowa, the young men are valiant in wielding the "sword of the Spirit." Brn. C. F. Keck, W. S. Macrae, Swen Swensen, E. T. Atwell, Frank Mannering, Peter Crane, and R. M. Maloney have each borne an active part in the labors of the meetings. May these young men of the church continue as humble and faithful as now, and prove, as they now promise, to become valiant soldiers in the grand army of the Lord. Among those who are actively engaged in the ministry, Brn. W. T. Bozarth, John H Thomas, G. W. Beebe, S. J. Madden, Alfred, I. N., D. C., and Rufus White are present, manifesting their usual push and zeal in the good work. The attendance is not as large as at Clinton last year, but more are arriving this afternoon. Four have been baptized up to time of this writing, all adults. Many regrets are expressed here, as at Logan, that Bro. Joseph Smith is unable to attend. Brn. W. W. Blair and Joseph Luff are expected to be here, and the Saints are anticipating the best of the wine for the last of the feast.

As ever,

ASA S. COCHRAN.

TULARE, Cal., October 15.

Editors Herald:—The Saints here miss Bro. J. C. Clapp and wife in the Sunday school work, prayer meetings, and preaching. Since he went to Honolulu there has been but little preaching. Bro. G. E. Deuel made us a visit and spoke a few times, and Bro. E. S. Burton comes occasionally. He will make an able speaker and defender of the truth if he has an opportunity. He is living twenty-two miles from here; has a large family to support, but is letting his light shine in his neighborhood, and preaches almost every Sunday. We enjoyed a visit from Bro. G. H. Hilliard; he spoke three times. His counsels and teaching were wise and well received, and the financial law was accepted by the Saints. Come again, Bro. Hilliard. I had the pleasure of attending the reunion of the Southern California district held at Downey in July; it was a success. The peaceful influence of the Spirit seemed to prevail through all the services. I made the acquaintance of several of the Saints whom I shall never forget. I went to visit Bro. D. S. Mills. I felt sad to see him so weak and thin, but he was cheerful and wished to live to do good for others, but was resigned to God's will.

Yours in the faith,

MARY A. TWADDLE.

FANNING, Kans., Oct. 20.

Editors Herald:—My last communication to your pages was from Netawaka. I went from there to Centralia, and preached in three different schoolhouses five miles south of that place, then went southeast ten miles to America City, where there is a union church, and preached five times in all, accompanied by Bro. McDougal. I was in that country one month and preached twenty-two discourses in all. I came to Fanning September 12, where the conference was held. Found Bro. Grant Gurwell engaged in a little discussion with Mr. Kirby. Bro. Gurwell got the best of him. After the discussion was over Mr. Kirby lectured, as he called it. I attended one of his lectures, and replied to it a few nights after, and I also took one night to show up his book.

I have been here two weeks: have spoken ten nights. Some, I think, are interested. I shall continue for a few more nights at least.

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Bro. Elvin's dream was encouraging and instructive to me. I am fully satisfied all who who will not learn their duty and act in the office in which they are appointed will hardly be able to stand. I was much pleased with Bro. T. W. Smith's articles published in the *Herald* this summer. The one on spiritual gifts is my mind exactly. I think some have treated some of the gifts lightly, and for that reason they are withheld from some branches.

I will go from here to Scranton and labor for a time in the shadow of it, and elsewhere as the way may open. I am feeling fairly well in the cause. Hope to grow. The good Lord has blessed me since I have been in this work. Yours in bonds,

R. L. WARE.

MINNEAPOLIS, Minn., Oct. 19.

Editors Herald:—Our debate closed last Friday night after a session of nine nights. Although I cannot report a great victory, yet I can say that Bro. Davis made a noble defence for our faith, and many friends were made for the cause of truth. We had large congregations in the main and the universal sentiment was that Bro. Davis acted the part of a gentleman and defended his faith from principle. We are satisfied with the result on our part, and feel assured that some will receive the gospel in the near future. The work is onward here in the city. Bro. Davis baptized three here Sunday, two of them heads of families, who will be a good help in aiding the work. I expect to stay here for a short time, as the work demands attention and needs regular preaching services. I want to attend the conference at Silver Lake, November 11 and 12 if I can.

For truth,

E. A. STEDMAN.

INDEPENDENCE, Mo., Oct. 19.

Editors Herald:—In *Herald* of the 21st instant, under the title of "Intolerance," I read an article wherein are statements set forth relating to certain matters purported to have been received from hearsay and one Utah elder, relating to purported harsh language, seemingly to have been used by the one who occupied the pulpit of our church on Sunday evening, September 3. Now, would it not have been more in harmony with a spirit of desiring to learn the simple facts in the case and the circumstances that occasioned the remarks, before making statements, not only calculated to hurt the feelings of the speaker, but wound the interest of many other willing workers,—without *just cause*, for so doing,—and more *especially*, when the elder who spoke on that occasion is so well known to all the *Herald* management, and known to be a man whose whole life is wrapped up in this latter-day work, and one who does as much preaching and traveling in the interest of the church as many elders do who are under general conference appointment.

The fact of the tabernacle choir visiting Independence in the hope of seeing the temple lot and the mayor holding the reception in our church was of sufficient importance to occasion more or less talk among the Gentile population of our fair city about the "Mormons" and our connection with those of the West. The writer, as well as many others, was frequently addressed by outsiders when speaking of the Utah visitors as follows, "Your folks from Salt Lake," "your Mormon choir," "your folks have a fine building in Utah," and many other similar remarks, showing clearly the trend of the public mind as to our church being connected with that of the *Valley*. I, with many others desired to have a better understanding obtain of the position we as a church occupy, and our reasons for claiming those people to be *not of us* better known. Hence we requested the speaker to thus address us. If we are to contend earnestly for the doctrine once delivered to the saints, it seems necessary to do so by showing our position from the Bible, Book of Mormon, Doctrine and Covenants, and our early church papers; and if the time has come when quotations thus made are to be questioned and called harsh language when used to show the fallacy of a principle once preached and practiced by those leaders of the West and in no sense referring individually, if this is the condition to which we have attained, it seems to me we are about ready to barter and sell out.

In conclusion I would say that Sister Belle Robinson reported the sermon in question and the *Herald* folks can get it upon application; it speaks for itself.

Yours sincerely,

A. L. NEWTON.

Original Articles.

A WORD TO SEEKERS AFTER TRUTH.

INASMUCH as many in these days, when men's hearts are beginning to fail them for fear of those things which are coming upon the earth, are becoming dissatisfied with the old religious crafts in which religionists have been sailing since the days of Luther, Calvin, Knox, and others, and are casting about and formulating new creeds, or are anxiously looking for changes in the old forms, such as they now perceive are absolutely necessary to bring them to a scriptural basis and conform them to the character of the God of Abraham whose mercy endureth forever; and there being also a class whose minds have not been awakened to any sense of the future destiny which awaits them, their children, and the earth upon which they dwell, to all such I beg leave to present that there are a few things necessary to be brought to your notice and which deserve and must obtain your candid thought and investigation before you can ever attain to that knowledge necessary that you may be able to judge accurately of the future forms or creeds you may be asked to adopt and see that they are built firmly, solidly upon the rock which Jesus the Christ stated he would build his church upon, (the revealed will of God,) against which the gates of hell should not prevail. I believe I need not fear to state that there are but few in this day who are not willing to admit that the Christianity of to-day is of a vastly inferior quality compared with that possessed and taught in apostolic times; that the word is not confirmed by the presence and power of God as in those early days and which Jesus promised should follow the believer (Mark 16: 17), and which the Apostle Peter declared was promised not only to those to whom he was preaching, but also to their children and unto all that are afar off, even to as many as the Lord our God shall call (Acts 2: 39); or as Jesus said: "Teaching them *to observe* all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28: 20.

The number of creeds and differences of faiths and churches extant in the Christian world to-day and the dissatisfaction abroad in the world with old, established faiths, and also the lack of former blessings, prove to a demonstration that some or all do not teach and observe all things Jesus commanded, and that to-day there is not that oneness enjoined upon his followers by Jesus nor the oneness for which he prayed in his last great prayer to his Father for his apostles and all those who should believe on him through their teachings just prior to his crucifixion (John 17). "Be ye all of one mind;" "Let there be no divisions among you," was the cry of the Apostle Paul, and to impress his admonitions he declared: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9. What, then, is the matter? Why all these diversities of faiths? Why all this disunity of feeling? Why this anxiety and craving for new creeds or revision of old ones? Would it not be well for you to stop and consider and see whether you are in the faith or not? Or whether the Christian world has not drifted into that condition prophesied of by the Apostle Paul? "For the time will come when they will not endure *sound doctrine;* but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4. "Having a form of godliness, but denying the power thereof: [and he commands] from such turn away."—2 Tim. 3: 5. Or is pictured in ancient prophecy: "The earth also is defiled under the inhabitants thereof; because they have

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transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—Isa. 24: 5, 6. And, if in your investigations you find these conditions in regard to a departure from the truth to be fulfilled, then the great apostasy shown to the Apostle John by vision upon the Isle of Patmos has indeed been realized, and the church established by Jesus and his apostles has been stripped of her glory, her power, her blessings, and her priesthood, and thus dismantled she fled from the face of the dragon into the wilderness, and all brought about by her people's unbelief, stiffneckedness, and departure from the truth produced in part by the terrible persecutions through which they passed, but principally by the amalgamation of pagan rites and forms into their Christian worship, a great part of it in their endeavor to appease the demands of their pagan rulers.

John describes the dismantling of the church on this wise: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. . . . And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. 12: 3–6. This woman, as is generally accepted, represents the church of Christ clothed in her beautiful robes of righteousness and crowned with her twelve apostles, her authorized ministry. But because of the departure of her people from the ways of righteousness she lost or was delivered of the kingdom of God and his Christ, or in other words, the kingdom of God set up and established by Jesus and his apostles on account of the corruptions and abominations which had crept into it was disorganized, and the Holy Ghost, the Comforter, which she had received as a gift from God, was taken from the church back to God and his throne, and with him all the powers, blessings, and priesthood he had brought from the Father at the intercession of Jesus according to his promise to his disciples that after his departure another Comforter should come. (See John 14.)

I am aware that some claim this child which was caught up to God and his throne was Jesus who ascended to heaven after his resurrection; but this cannot be for several reasons: 1. Jesus Jesus was born of Mary and not of the church, as the church had no existence at that time on earth. 2. The Church itself was created and organized by Jesus on earth. 3. Jesus at the time of his ascension into heaven and to the throne of his Father could not have been delivered of the woman, the church, or the kingdom of heaven as established on earth, from the fact that the woman, the church, the kingdom, had no living existence at that time on the earth, only in embryo. The church or kingdom was in the same condition that Adam was after he had been made and created as he lay before the spirit of life was breathed into or placed within him: he lay there a dead form; everything, so far as his body was concerned, was in perfect working order, but it lacked the life principle, the spirit, but so soon as that was breathed into him Adam became a living soul. Just so it was with the church, the kingdom of heaven on earth. The work which Jesus had done while on earth was but preparatory; his and his disciples' cry has been like John's who came to prepare the way before him, "Repent, for the kingdom of heaven is at hand;" he had gathered around him subjects for that church or kingdom; he had ordained and set apart his chief ministers who were to govern his church or kingdom here on earth when he should be gone to his Father, and he had taught them the principles, the doctrines, and the laws by which they were to govern the kingdom of God and his Christ; he had also issued his commission unto them which would authorize them to go into all the world and invite citizens into that kingdom, but so far as its living existence was concerned it was but in its embryotic state, fully ready for action as was the case with the body of Adam, but could not act, and was forbidden to act by Jesus (Luke 24: 49) until the life principle, the moving power should come from God, even the Holy Ghost, the Comforter, who is the light and the life of the kingdom of God as he is the life and the light of the world. 4. The first three chapters of the Book of Revelation picture the condition of the seven churches at *that* present time and give them warning of that which should befall them except they should repent, and then at the commencement of the great future historical vision which John saw he says: "And the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be *hereafter*."—Rev. 4: 1. And according to Bible chronology this transpired some sixty years after Jesus had ascended to the Father and to his throne. When Jesus, their former comforter and instructor, left his followers, he promised he would pray the Father and he would sent them another Comforter, even the Holy Ghost, who came upon the day of Pentecost, and with him brought his gifts and blessings which he dispensed severally as he would (1 Corinthians 12). And he also brought the power or authority of the priesthood to which Jesus had *ordained* his ministers (John 15: 16), which he had commanded them to tarry in Jerusalem until they were endowed therewith before they should attempt to fill their commission to all the world as his witnesses (Luke 24: 48, 49). But as the Spirit, the Holy Ghost cannot dwell in unholy temples, "which temples ye are," said the Apostle Paul, addressing the saints, therefore when the people of the church became so corrupt that scarcely a vestige of their original faith remained (Mosheim), having ceased "to *teach and to observe* all things whatsoever" Jesus had commanded them, they therefore had forfeited their right to the gift which God had given them, their life and their light, and he, the Holy Ghost, was taken from them back to God and his throne, and when he went he took with him all he brought and thus left the world subject to their own hearts of unbelief, and to the wickedness and fornications of the woman clothed in purple and scarlet, who sat upon the scarlet colored beast full of names of blasphemy (Rev. 17), and thus was brought about all the blackness of darkness of what is now known as the dark ages, fully vindicating the word of Jesus, "The light of the body is the eye; if therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness?"—Matt. 6: 22, 23.

No more fitting comparison can be made than this between the glorious light of truth which filled the souls of the early Christians and the abominations and darkness which pervaded the minds of men after the full establishment of the scarlet colored woman; and, O, how they had disregarded the admonition of the Apostle Paul! "For if God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11: 21. And mankind from that day forward have been left chiefly to their own desires, and since the breach made in the tyranny of the scarlet woman by Luther and his cotemporaries each one has moved as he chose, erecting a system according to his own fancy and built creeds according to his own opinion, each claiming as its base the Bible, the word, the letter that killeth, there being

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none of that attendant Spirit which maketh alive. I do not mean by this that the Spirit of God has had or exercised no influence upon mankind since that time. What I do mean is this, that the Spirit of God, the Holy Ghost, the Comforter, since he was taken up to God and his throne, has not been possessed as a *gift* from God nor his powers or his authority been manifested among the sons of men as they were during the first and second centuries of the Christian era.

It must be remembered that when the woman fled into the wilderness she did not take her child with her, but he was caught up to God and his throne and the woman, the church, being thus stripped of her glory, fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand two hundred and threescore days. "And the dragon was wroth with the woman, and went to make war with the *remnant* of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. 12: 17. "And I saw the woman [the scarlet woman] drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—Rev. 17: 6. It must be remembered that during the centuries which had passed since the perfecting of the organization upon earth of the kingdom of heaven upon the day of Pentecost, the pagan power had made a continued onslaught of murderous tyranny upon her and her own people had become so corrupted that when the dragon became wroth with the woman or church and went to make war with the remnant of her seed, there were but comparatively few left which kept the commandments of God and had the testimony of Jesus. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down; which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; *and they loved not their lives unto the death.* Therefore rejoice, ye heavens, and ye that dwell in them."—Rev. 12: 10–12.

At the time she, the church, fled, many of her seed became scattered through the fragments of the Roman Empire; but the compact bodies of her people fled and established themselves in the fastnesses of the mountains and withstood the persecutions and tyranny of the woman in scarlet for centuries, and in them was fostered and through them was scattered the seeds from which has sprung the liberties we enjoy to-day, their spirits being *fed* by that Spirit of truth, the fountain of all true liberty who has *dwelt with them* in all their trials in the same manner *he dwelt with* the apostles and disciples of Christ before they came into possession of him as an inward monitor and comforter (John 14: 17); and he has, in all the ruling acts of mankind tending toward the opening up of the day of preparation and restoration of all things, moved upon the leading spirits of the ages, and has thus far brought about all the benefits we now enjoy and will continue to act and move upon the ruling powers of earth unto the fulfilling of all God's purposes. For, "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."—Job 32: 8.

That there are some very religious spirits who attend upon the world since the great apostasy I am persuaded; but it would be well to "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4: 1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter 2: 1. And the surest way to test both false prophets and false teachers is to bring them "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8: 20.

If it be true that the world has fallen into this state of apostasy, the question with thinking men and women would naturally arise, Are we always destined to remain in this condition of spiritual darkness? Will there never be a return to the good old path with all its blessings and promises? The sectarian world says, No, God does not speak to man in these days as he used to do; he has given all that is necessary of his word unto us in the Bible; the canon of Scripture is full, and whoever may offer us anything more as the word of God is an impostor. But the Apostles Peter and Paul answer these questions best: "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 20, 21. "*That in the dispensation of the fullness of times* he might gather together in one all things in Christ both which are in heaven, and which are on earth: even in him."—Eph. 1: 10. And now if there is to come a time of restitution of all things and all things are to be gathered together in one in Christ, then, as men and women came into Christ by obedience to gospel ordinances in apostolic times (Rom. 6: 1–6) and men have since that time departed *from* Christ by disobedience and lost its powers, then in this time of restitution of *all* things the gospel and all its former powers and blessings together with the gift of God, the Holy Ghost who brought those blessings, must again be restored to man, because the gift of the Holy Ghost to man was then the seal of their adoption as sons and daughters of God by which they became the brethren and sisters of and in Christ, and by which they could cry, Abba, Father, my Lord, and my God (Rom. 8).

But how is this to be brought about that it may be legitimate and recognized of God? Man of himself, no matter how wise he may be in the things of this world, nor how fine his educational powers may be, nor how far he has advanced in theological lore in the most noted of the theological colleges of Christendom, *he cannot do it*, "For the wisdom of the world is foolishness with God."—1 Cor. 3: 19. Thus it will be well for you to remember that "Every good and every *perfect* gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—James 1: 17. If such is his character, we may expect that when the dispensation of the fulness of times shall be ushered in, it will be done as he has ever done in all the ages of the past when he proposed to do a work upon the earth, he will reveal his purposes unto some chosen one of earth and give unto him power and instruction to do the necessary work of preparation, for it has been said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7); just as he did to Noah before he destroyed the world by water, and as he did unto Moses when he purposed to deliver the children of Israel out of the land of Egypt, and also as he did in the meridian of time when Jesus was coming to earth, and as we will see he has purposed to do prior to the second coming of his Son when all things shall be restored in one even in him. He showed one of his ancient servants the condition of things as they would exist in *our* day: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29: 13, 14. And the following will show his mode of procedure to bring about this wonderful work: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye

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seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fuller's soap."—Mal. 3: 1, 2. "And *this gospel* of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—Matt. 24: 14. This was one of the signs Jesus gave of his coming, which is also corroborated by the Apostle John in his vision of the future. After he had beheld the church dismantled and fled into the wilderness and also the reign of the dragon he says: "And I saw another angel fly in the midst of heaven, having the *everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; *for the hour of his judgment is come.*"—Rev. 14: 6, 7. Thus you will perceive that by the sending of his messenger to whom shall be made known the secret of the Lord, may be made known unto us through him the mystery of God's will, "according to his good pleasure which he hath purposed in himself." (Eph. 1: 9.) And this restitution embraces the fulfilling of all the covenants which God hath made with the fathers from the days of Adam down to the present time, for, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Num. 23: 19. "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 11.

These promises of the Lord being sure and steadfast, we have a solid foundation upon which to rest while examining a few of his words which show that which is to *result* from the preparatory work to be accomplished in this time of restitution of all things. The first thing as we perceive from the references quoted to be restored is the *everlasting gospel*, and it is to be preached as a witness unto all nations, for the hour of God's judgment is come. For, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it will fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart: *in the latter-days* ye shall consider it perfectly."—Jev. 23: 19, 20. "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir."—Isa. 13: 11, 12. "And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."—Zech. 2: 3, 4. For, "Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps."—Ps. 85: 10–13. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recove the remnant of his people, which shall be left, from Assyria. . . . And *he shall set up an ensign for the nations*, and shall assemble the *outcasts of Israel*, and gather together the *dispersed of Judah* from the four corners of the earth. . . . And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."—Isa. 11: 11, 12, 15, 16. "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."—Jer. 23: 7, 8. "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart.* [For the reason that the Holy Ghost, the gift of God, and his power will again be restored and they (the nations) will then be ruled with a rod of iron or by the word of God.] In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."—Jer. 3: 17, 18. "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands."—Isa. 65: 19–22. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, *the desolations of many generations.*"—Isa. 61: 4. And Jesus shall be their king as promised unto Mary by the angel of the Lord who said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1: 32, 33. "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations *upon earth.*"—Ps. 67: 4. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."—Zech. 13: 1. "And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."—Zech. 14: 16.

I could go on indefinitely, but these are sufficient. And this is but a fraction of the grand and "marvelous work and a wonder" the Lord proposes to accomplish in this the dispensation of the fulness of times, that all things may be subdued under him "And then shall the Son also be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15: 28. Do not suppose that the few passages I have quoted are here merely and only to establish some pet theory; but get your Bible and read and digest and pray that God may enlighten your understanding. Yes, read all their connections either of paragraph or chapter, and in some instances chapters, and you will find that all I have quoted in regard to the effects that will be produced by this restoration are conditions of things not yet accomplished, but are still in the future and prior to the final consummation or general judgment, and these speak of but a few things as results to be brought about by the preparatory work of the dispensation of the fullness of times. If, then, the Lord himself doeth nothing until he revealeth his secret unto his servants the prophets, and commands them to go and do the work of preparation as he has

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ever done in the past, and as it has been declared of him, "In him there is no variableness neither shadow of turning," when the times of restitution shall come or begin to be ushered in, he will work after the same manner, and we must look for the angel which John foresaw to bring the glad tidings of a restored gospel because by the gospel and through it God and his Christ works, for it is the one and only power of God unto the salvation of this earth and its peoples, and through it he will bring about all his righteous purposes spoken of by all his holy prophets since the world began. And when that angel does come, it will be to raise up a prophet upon earth to whom he will deliver his message, and that prophet will be fully instructed, authorized, and ordained to perform and bring about the purposes of God; and he has purposed to gather together in one all things in Christ both of things in heaven and things on earth, And you must remember that all things must be done in his own way and under his own immediate instruction and direction, and whoever he may be who shall be chosen to do his work it will be declared unto him as it was unto Noah and others, see that thou do all things according to the pattern I have given thee; for as it was in the days of Noah so also shall it be in the days of the coming of the Son of man, not only in the doings of the children of men, but also in the performance of his own purposes.

Then unto those who are formulating new creeds of faith, and also unto those who are trying to patch up old ones, I would have you pause and consider whether you are conforming to God's law and to his foreordained purposes, and also whether you are in line with his mode of doing business and according to the manner prophetically shown that he will act. Take heed, therefore, that in your running you do not run before you are sent lest you should run in vain. And unto those who are watching and waiting for changes of creeds which may be made, see well to it that the thing you accept comes with the authority of "Thus saith the Lord," not only that which was spoken by ancient prophets, but also that which must be delivered to the messenger which shall be chosen of God unto you *now* to prepare the way before the Lord who will come as a refiner's fire and like fuller's soap and purge out all things that offend. Yes, see to it that all the conditions prophetically foretold which shall accompany the restoration of the gospel and its blessings are shown fully upon the face of all that may be presented to you as the work of God, and if they have not, then take the advice of the Apostle Paul, "From such turn away." And, unto those who are unconcerned and thoughtless in regard to the things of the future and their own participation therein, I would say to such, Awake, for the day is fast hastening when the cry shall be heard, "Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."—Jude 14-16. Then arouse yourselves and repent of all your evil and ungodly doings, "For the hour of God's judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14: 7.

And now in closing, after over fifty years experience amid the trials and triumphs of the restored kingdom of God, and now that I am passing into the sear and yellow leaf of life and not many years hence at most I must pass behind the vail, I desire to leave with you my testimony, that as the Lord God liveth he has sent his angel with the restored gospel in all its ancient beauty and perfection and that he did deliver it to that *young man* Joseph Smith, now the martyred Seer of Palmyra. And that he was ordained and authorized to declare it unto the children of men as a witness unto the world that the hour of God's judgment is come, and to call upon all men everywhere to repent, and be baptized in the name of the Lord Jesus for the remission of sin, and also authorized him to promise unto all those who will yield obedience thereto with honest hearts and purpose that they should receive the gift of the Holy Ghost; who, if they are faithful in keeping the commandments of God, will lead them and guide them into all truth just as Jesus promised his disciples (John 16: 13), and in accord with Peter's word to the people on that day when he and his brethren received the promised power to preach the gospel in all the world as recorded in Acts 2. And I further testify that God's promises are verified and that he does confirm the word with signs following the believer as he did anciently. And wherever you may find a member or a branch of members of the Reorganized Church of Jesus Christ of Latter Day Saints, and that member or members are living their religion and teaching and observing to do all things which Jesus has commanded them, the word is confirmed unto them, and you may know by their good works that they are the children of God. And he invites all men to come unto him and obtain eternal life: "And the Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely"—Rev. 22: 17, And he has further declared that the day is fast hastening when the Bridegroom; the Christ, the King of Glory is coming to reign on the throne of his Father David, when all kindreds and tongues and peoples shall serve and obey him. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isaiah 24: 23. And he invites all men to come unto him and partake of the waters of life freely; but they must come in his way and according to the pattern he has given, and not as they opine or see fit. And that you may yet behold the light of truth in all its revealed beauty and become a partaker thereof is the heart's desire and fervent prayer of your friend for your own sake and for the upbuilding of the restored kingdom of our God and his Christ. Amen.

WILLIAM HAWKINS.

VORIS, Missouri.

PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 4.

BY W. W. BLAIR.

THE following paper, entitled "The Religion of Science," was contributed by Sir William Dawson, F. R. S., of Montreal, and will be found both entertaining and valuable as showing that there is no conflict between divine revelation and the facts of science, between miracle and natural law. Sir William is a competent authority on matters of which he treats, being among the foremost scientists of his times and a thorough scholar in biblical lore. And now at the close of a long life (aged nearly eighty-four years) he gives to the world the results, in brief, of his research and observation upon matters dear to all lovers of truth in these words:—

Prevented by age and infirm health from being present at the parliament of religions, I accede to the request of the chairman, Rev. Dr. Barrows, to prepare a short summary of my matured conclusions on the subject of the relations of natural science to religion. In doing so I feel that little that is new can be said, and that in the space at my disposal I can merely state general principles suitable perhaps to constitute a basis for discussion.

For such a purpose the term natural science may be held to include our arranged and systematized knowledge of the earth and its living inhabitants. It will thus comprise not only geology and the biological sciences but anthropology annd psychology. On the other hand one may take religion in its widest sense as covering the belief common to all the more important faiths and more especially those general ideas which belong to all the races of men and are generally included under the term natural religion, though this as we shall see graduates imperceptibly into that which is revealed. Natural religion, if

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thereby we understand the beliefs fairly deducible from the facts of nature is in truth closely allied to natural science, and if reduced to a system may even be considered as a part of it. Our principal inquiry should therefore be not so much "How do scientific results agree with religious beliefs or any special form of them?" but rather "How much and what particular portion of that which is held as religious belief is inseparable from or fairly deducible from the results of natural science?"

All scientific men are probably prepared to admit that there must be a first cause for the phenomena of the universe. We cannot without violating all scientific probability suppose these to be causeless, self caused, or eternal. Some may, however, hold that the first cause being an ultimate fact, must on that account be unknowable. But though this may be true of the first cause as to origin and essence it cannot be true altogether as to qualities. The first cause must be antecedent to all phenomena. The first cause must be potent to produce all resulting effects, and must include potentially the whole fabric of the universe. The first cause must be immaterial, independent, and in some sense self-contained or individual. These properties, which reason requires us to assign to the first cause, are not very remote from the theological idea of a self-executed, all-powerful, and personal Creator.

BELIEF IN THE INCONCEIVABLE.

Even if one failed to apprehend these properties of the first cause we are not necessarily shut up to absolute agnosticism, for science is familiar with the idea that causes may be entirely unknown to us in themselves yet well know to us in their laws and their effects. Since then the whole universe must in some sense be an illustration and development of its first cause, it must reflect light on this primitive power, which must thus be known to us at least in the same manner in which such agencies as gravitation and the etherial medium occupying space are known. That mutual attraction of bodies at a distance which we call gravitation is unknown to us in its origin and nature, and indeed unthinkable as to its manner of operation, but we know well its all-prevailing laws and effects. The ether, which seems to occupy all space and which transmits to us by its undulations the light of the heavenly bodies is at present in its nature and constitution not only unknown but inconceivable; science would not justify us in assuming the position of agnostic either with reference to gravitation or ether.

Nor can we interpret these analogies in a pantheistic sense. The all is itself a product of the first cause which must have existed previously and of which we cannot affirm any extension in a material sense. The extension is rather like that of the human will which, though individual and personal, may control and animate a vast number of persons and agencies—may for example, pervade and regulate every portion of a great army or of a great empire. There again we are brought near to a theological doctrine and can perceive that the first cause may be the will of an Almighty Being, or at least something which relating to an eternal and infinite existence may be compared with what will is in the lesser sphere of human consciousness. In this way we can at least form a conception of a former all-pervading yet personal agency, free, yet determined by its own innate constitution.

Thus science seems to have no place for agnosticism, except in that sense in which the essence of all energies and even of matter is unknown; and it has no place for pantheism except in that sense in which energies, like gravitation, apparently localized in a central body, are extended in their effects throughout the universe. In this way science merges into rational theism and its first cause becomes the will of a Divine Being, inscrutable in essence yet universal in influence and manifested in His works. In this way science tends to be not only theistic but monotheistic, and connects those ideas of the unity of nature which it derives from the uniformity and universality of natural laws with the will of one lawmaker.

LAW DOES NOT EXCLUDE VOLITION.

Nor does law exclude volition. It becomes the expression of the unchanging will of infinite wisdom and foresight. Otherwise we should have to believe that the laws of nature are either necessary or fortuitous, and we know that neither of these alternatives is possible. All animals are actuated by instincts adapted to their needs and place in nature, and we have a right to consider such instincts as in accordance with the will of their Creator. Should we not regard the intuition of man in the same light, and also what may be called his religious and moral instincts? Of these, perhaps one of the most universal, next to the belief in a God or gods, is that in a future life. It seems to have been implanted in those antediluvian men whose remains are found in caverns and alluvial deposits, and it has continued to actuate their descendants ever since. This instinct of immortality should surely be recognized by science as constituting one of the inherent and essential characters of humanity.

So far in the direction of religion the science of nature may logically carry us without revelation, and we may agree with the Apostle Paul that even the Heathen may learn that God's power and divinity prove the things that he has made. In point of fact, without the aid of either formal science or theology, and in so far as known without any direct revelation, the belief in God and immortality has actually been the common property of all men in some form more or less crude and imperfect. There are numerous special points in revealed religion respecting which the study of nature may give some testimony.

When natural science leaves merely material things and animal instincts and acquaints itself with the rational and ethical nature of man it raises new questions with reference to the first cause. This must include potentially all that is developed from it. Hence the rational and moral powers of man must be emanations from those inherent in the first cause, which thus becomes a divinity, having a rational and moral nature comparable with that of man but infinitely higher.

On this point a strange confusion produced apparently by the philosophy of evolution, seems to have affected some scientific thinkers, who seek to read back moral ideas into the history of the world at a time when no mundane moral agent is known to have been in existence. They forget that it is no more immoral for a wolf to eat a lamb than for the lamb to eat the grass, and regarding man as if he were derived by the "cosmic process" of struggle for existence from savage wild beasts rather than, as Darwin has it, from harmless apes, represent him as engaged in an almost hopeless and endless struggle against an inherited "cosmic nature," evil and immoral.

ONLY MAN HAS A MORAL NATURE.

This absurd and atheistic exaggeration of the theological idea of original sin, and the pessimism which springs from it, have absolutely no foundation in nature, since, even on the principle of evolution, no moral distinctions could be set up until men acquired a moral sense, and if, as Darwin held, they originated in apes, the descent from the single habits and inoffensive ways of these animals to war and violence and injustice, would be as much a "fall of man" as that recorded in the Bible, and could have no connection with a previous inheritance of evil. But such notions are merely the outcome of distorted philosophical ideas and have no affinity with science properly so called.

Natural science does, moreover, perceive a discord between man, and especially his artificial contrivances, and nature, and the cruel tyranny of man over lower beings, and interference with natural harmony and symmetry. In other words, the independent will, free agency, and inventive powers of man have set themselves to subvert the nice and delicate adjustments of natural things in a way to cause much evil and suffering to lower creatures and ultimately to man himself. How this has occurred science has not the means of knowing, except conjecturally, and it can do little by way of remedy. Indeed, the practical results of scientific knowledge seem in the first instance usually to aggravate the evil, though in some directions at least they diminish the woes of humanity.

Science sees, moreover, a great moral need, which it cannot supply and for which it can appeal only to the religious idea of a Divine redemption. On this account, if on no other, science should welcome the belief in a Divine revelation to humanity: on other grounds also it can see no objection to this as to the idea of Divine inspiration. The first cause manifests himself hourly before our eyes in the instincts of the lower animals, which are regulated by his laws. It is the inspiration of the Almighty which gives man his rational nature. Is it probable then that the mind of man is the only part of nature shut out from the agency and communications of the all-pervading mind? This is evidently infinitely improbable. If so, have we not the right to believe that Divine inspiration is present in genius and inventive power; and that in a higher degree it may animate the prophet and the seer, or that God himself may have been directly manifested as a Divine Teacher? Science cannot assure us of this, but it makes no objection to it.

SCIENCE CANNOT REJECT MIRACLES.

This, however, raises the generation of miracle and the supernatural, but in opposition to these science cannot consistently place itself. It has by its own discoveries made us familiar with the fact that every new acquisition of knowledge of nature confers powers which, if exercised previously, would have been miraculous, that is, would have been evidence of, for the time, superhuman powers. We know no limit to this as to the agency of intelligences higher than man or as to God himself. Nor does miracle in this aspect counteract natural law. The scope for it, within the limits of natural law and the properties of natural objects, is practically infinite. All the metaphysical arguments of the last generation against the possibility of miracles have in fact been destroyed by the process of science, and no limit can be set to Divine agency in this respect provided the end is worthy of the means. On the other hand science has rendered human imitations of Divine miracles impostures, too transparent to be credited by intelligent persons.

In like manner the attitude of science to Divine revelation is not one of antagonism except in so far as any professed revelation is contradictory to natural facts and laws. This is a question on which I do not propose to enter, but may state my convictions, that the Old and New Testaments of the Christian faith, while true to nature in their reference to it, infinitely transcend its teachings in their sublime revelations respecting God and his purposes toward man.

Finally, we have thus seen that natural science is hostile to the old materialistic worship of natural objects, as well as to the worship of heroes, of humanity generally, and of the state, or indeed of anything short of the great first cause of all. It is also hostile to that agnosticism which professes to be unable to recognize a first cause and to the pantheism which confounds the primary cause with the cosmos resulting from his action. On the contrary it has nothing to say against the belief in a Divine First Cause, against Divine miracles or inspiration, against the idea of a future life, or against any moral or spiritual means for restoring man to harmony with God and nature. As a consequence it will be found that a large proportion of the more distinguished scientific men have been good and pious in their lives, and friends of religion.

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Conference Minutes.

POTTAWATTAMIE.

Conference convened with the North Star branch, August 26, 1893. Charles Derry president, Robert McKenzie assistant; Thomas Scott secretary *pro tem.*, S. V. Pratt assistant. The morning session was devoted to short speeches by Brn. John Evans, H. Liles, C. Larson, and Hans Hansen. Branch reports: Hazel Dell 75; gain 4. North Star 102; gain 2. Council Bluffs 220; gain 10. Crescent not reported. Ministers reporting: Elders C. Derry baptized 3, R. McKenzie, C. Casterson, H. Peterson baptized 1, J. J. Christerson, H. Hansen, J. P. Carlile, S. Butler baptized 6; Priests J. Evans and T. Scott baptized 2; Teachers S. V. Pratt, I. Carlile, W. Winegar, C. Larson, and A. Madson. Resolved that all elders, priests, and teachers who have not received appointment from this conference and desire to labor be sustained in their former fields of labor. Bro. R. McKenzie was appointed to audit Bishop's agent's accounts, and reported same correct. C. Derry was sustained president, A. Hall Bishop's agent, and T. Scott secretary. General church authorities sustained. Preaching by Elders C. Derry and R. McKenzie. Adjourned to meet with the Hazel Dell branch the last Saturday in November.

Sunday School Associations.

TWO-DAYS' MEETING.

In harmony with a resolution passed at our February convention providing for more than two meetings each year in our district, a two-days' Sunday school meeting will be held at Davis City, Iowa, Saturday and Sunday, November 4 and 5, 1893. Programme: Saturday, 10: 30 a. m., model teacher's meeting. At 2: 30 p. m., experience meeting; subject, Sunday schools: what to do and how to do it. At 7: 30 p. m., free lecture: temperance work in the Sunday school illustrated with a stereopticon. Sunday, 9: 30 a. m., Sunday school. Eleven a.m., sermon. At 2: 30 p. m., prayer meeting. Evening, sermon. This is not the regular district convention, but it is desirable that all schools in the district be represented. F. E. COCHRAN, Sec.

Convention of the Northeastern Missouri district association will convene at Bevier, Missouri, Friday, November 10, 1893, at two p. m. All are invited to attend and make it a success. J. A. TANNER, Supt.

Miscellaneous Department.

LOWRY CITY REUNION.

Oct. 19.—Preaching by Frank Mannering and Rufus White in the forenoon, R. M. Maloney in the afternoon, and W. T. Bozarth in the evening.

Oct. 20.—David Chambers, Joseph Seddon. and W. W. Blair were the speakers. Business meeting was also held at one p.m., and it was decided to hold a reunion in the fall of 1894, time and place to be determined by a committee of arrangements composed of Brn. F. C. Keck, O. P. Sutherland, and Alfred White.

Oct. 21.—Prayer meeting in charge of G. W. Beebe and F. C. Keck. The prayer meetings have been spiritual from the start, but the one this morning was unusually good, the influence of the Spirit being sensibly felt from the start, the gift of tongues and interpretation being manifested. Preaching in the forenoon was by Asa S. Cochran. The afternoon session and until 7: 30 was devoted to the Sunday school interests. Bro. R. May, of Independence, was in the chair. Bro. W. W. Blair delivered an address on the general interests of this department of the work. Brn. E. T. Atwell, R. May, Ammon White, and Sister Jennie Murphy gave short addresses on the subject of teacher's meetings; Bro. Swen Swensen and Rev. J. J. Richardson, of Dexter, Iowa, on the subject of temperance. At 6: 30 p.m., exercises were continued, consisting of essays, recitations, select readings, and songs. A committee on programme for meeting of next year composed of G. W. Beebe, E. T. Atwell, and W. S. Macrae were appointed. At 7: 30 preaching by W. W. Blair.

Oct. 22.—F. C. Keck, W. W. Blair, and E. T. Atwell were the speakers. A. S. C.

INFORMATION WANTED.

Sr. Hannah Stuart, Lamoni, Iowa, would like to hear of her son, John B. Johnson. He left Lamoni about the first of June for Omaha, Nebraska, from which place he wrote about July 1, since which time his mother has heard nothing from him. He is twenty-four years of age, of dark complexion, dark brown eyes, black moustache, humpbacked, and left arm partially paralyzed; can use arm some, but left hand almost wholly useless. Anyone knowing anything concerning him would confer a favor on his mother by addressing her as above; or address A. K. Anderson, Box 103, Lamoni, Iowa. Will the Saints of Omaha, especially, take notice.

D. B. Walker, Mulberry, Kansas, would like to know the whereabouts of his father, Charles Walker. When last heard from he was at Rich Hill, Missouri. Information will be thankfully received.

GOSPEL BOAT FUND.

CORRECTION.—In *Herald* of October 29, 1892, page 697, William Chambers, Iowa, is credited with $1, which should have been William Chapman, Iowa.

MARRIED.

WILLIAMSON—BEAN.—At the residence of the bride's parents, Independence, Missouri, October 18, 1893, Bro. Wm. H. Williamson to Sr. Ida Bean. The ceremony was performed by Elder Joseph Luff, in presence of a houseful of invited guests, relatives of the contracting parties. A feast and several valuable presents figured in the programme and Bro. and Sr. Williamson started out in their new relation laden with the good wishes of all who know them.

DIED.

STITES.—Near Plainville, Indiana, October 13, 1893, Ora Esther, daughter of Bro. and Sr. Stites, aged 7 years and 6 months. She was a delicate child and gave way after an illness of two weeks.

STONE.—At Union, Utah, Sr. Hannah Stone, aged 82 years, 8 months, and 9 days. She was born at Wiveliscomb, Somersetshire, England, January 31, 1811; emigrated to Utah in 1870; was baptized into the Reorganization July 28, 1873, by Wm. Woodhead at Union, Utah. She lived a truly saintly life and died the death of the righteous, one of her last statements being, "O Father, take me home!" She leaves an only son and his family to mourn their loss, in which the community join, for she was loved, honored, and respected by all. Bishop Philips granted the use of the ward house and the choir sang nobly for us. The funeral sermon was preached by R. Etzenhouser, to a large audience.

ITEMS OF INTEREST.

LONDON, Oct. 21.—Italy's financial distress, as made startlingly evident in Sig. Giolitti's address, receives much more serious attention. It is universally accepted that the present condition must speedily end in national bankruptcy unless prompt aid comes from outside. The Premier's financial reforms in the opinion of every daily and weekly English newspaper cannot possibly be carried out. The national debt now amounts to considerable over $2,000,000,000, and the proposed reforms, even if carried out, will really reduce the ability of his people to pay. Unless Italy therefore can obtain substantial loans from either of the other two members of the triple alliance or from England, which may be regarded as a silent partner in that compact, it must reduce both its army and naval equipment to a point which will no longer make it a serviceable party to the alliance. Hence Italy's reception to the British fleet is considered here of more interest to England than the possible consequences which may result to it from admiral Avelan's visit and his hysterical reception.

ROME, Oct. 23.—A letter is published to-day from the Marquis di Rudini, ex-Prime Minister, attacking Premier Giolitti because of the recent speech made by the latter explaining the government's financial policy. The marquis dilates upon the bad economic condition of Italy and demands that a reduction be made in the military expenses. He protests against the imposition of any fresh taxation, holding that the taxpayers are now burdened to the limit of their strength.

BERLIN, Oct. 23.—It is well understood in Germany that the feelings prevailing to-day in France against England and Italy are much more intense than the hostility toward Germany, and that the demonstration is directed more against those two powers than against Germany. England has shown through the demonstration at Taranto that it has recognized its interests against the threatening attitude of France and Russia and that it is determined to defend those interests.

BERLIN, Oct. 23.—The storm brewing behind the political scenes is restrained only with the greatest difficulty. This is a conflict between Caprivi and Eulenburg. The storm is only prevented from bursting by the direct intervention of the Kaiser, who invited the two statesmen to be reasonable, which is tantamount to a command. It may be that the Minister of State is of no importance and the Kaiser and Chancellor will rule. Eulenburg is the strongest political tac[illegible] known for years. The quarrel is of the [illegible]est importance to the future of German politics. Until the means of providing for the extra expenditure made necessary by the army bill is arranged the statesmen are ordered to cease fighting, but after that a crisis is certain.

MADRID, Oct. 24.—The plan of campaign proposed by the Technical committee which recently visited Melilla has been approved by the Ministers. It involves the sending of 12,000 regular troops against the hostile tribesmen now intrenched in the neighborhood of the fortress. Gen. Margallo, now in command at Melilla, will be replaced by Gen. Macias. Already 4,000 additional troops have been ordered to embark at once for Melilla. Operations against the tribesmen will begin next week. Gen. Chinchilla will command the Andalusian army. Severe fighting is expected, and Spain undoubtedly has decided to annex the territory around Melilla, so as to assure the strategic safety of the fortress for the future. The United States steamship Bennington touched at Melilla today.

BUENOS AYRES, Oct. 22.—A pitched battle has been fought on the River Ibicui in the Brazilian State of Rio Grande do Sul. The insurgents defeated the troops of Gen. Castilho. One thousand soldiers are reported to have been killed or wounded. The Brazilian men-of-war at La Plata have been manned with new officers, chosen by President Peixoto, and are ordered to coöperate in one attack to be made upon Admiral Mello's fleet in the harbor of Rio Janeiro.

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ITEMS OF INTEREST.—Continued.

PARIS, Oct. 24.—The Russian fleet has produced a good effect upon French naval officers. The difference and distance between the sailors and the men who commanded them are greater than in any other navy, but the discipline and bearing of the men are perfect and the armament and equipment are of the best. The alliance with Russia is thought profitable to France. But what cannot be said too frankly or too often is that the alliance is essentially a pacific one. The Czar wants peace; he has said this and repeated it to all who have seen him of late, while as for the sentiments of France on this subject it is only necessary to remember that it is a republic in order to understand that it cannot dream of making conquests.

VIENNA, Oct. 24.—The discussion of the electoral reform bill was continued to-day in the Lower House of the Reichsrath. Herr Kronawetter, Democrat, declared that he was strongly in favor of universal suffrage, and though the bill introduced by Count Taafe did not go as far as it might, yet it was a step in the right direction and he would support it.

Count Karl Hohenwart zu Gerlachstein, leader of the coalition of Bohemian aristocrats, Germans, and clericals, said that he regretted that the government had introduced the bill. It had taken the ministry's best supporters by surprise. Such important proposals, he added, ought not to be rudely cast into the House. The democracy would not be satisfied with the bill. They will consider it merely part payment of their dues. The government was not strong enough to play with the question, and it would suffer in consequence of its error in bringing forward such a measure. The bill was certain to diminish the political influence of the middle classes, while it would shift power to the lower stratum of society. People who were neither Conservatives nor Liberals, and who were rather apathetic politically, would become the spoil of Socialists.

Herr Prade, German Liberal, said that he approved of an extension of the franchise provided the interests of the Germans and the middle class of people be safeguarded.

CAPE TOWN, Oct. 21.—Gen. Tulloch, commanding the forces at Fort Victoria, Mashonaland, has declined an offer made to him by the Bendigo (Australia) militia to furnish 100 men to assist in the operations against the Matabele. Gen. Tulloch in declining the offer thanked the Militia for their proffered assistance, which, he said, proves that federation of the imperial colonies already exists. He advised, however, that the men reserve themselves for the protection of Australia or hold themselves in readiness to assist in preserving India, which will probably be necessary when the inevitable war between the powers begins.

JOHANNESBURG, Oct. 21.—Later details from the front lessen the importance of the successes of the British South Africa company's forces in their engagements with the Matabele. It is now known that the first engagement, which was credited with being a great victory for the whites, was simply a skirmish with a small body of Matabele who were guarding cattle. In the next fight 400 of the company's native levies, led by whites, attacked a force of Matabele, who not only maintained their position but ultimately compelled the levies to retreat. The Matabele pursued them for a considerable distence. Instead of a hundred Matabele being killed, as the first report had it, their loss in killed and wounded was under thirty.

CAPE TOWN, Oct. 24.—Sir Henry Loch, Governor of the Cape of Good Hope, has sent a telegraphic message to the Hon. Cecil Rhodes the Prime Minister and Chairman of the British South Africa company, who is now at Fort Salisbury, stating that the sole control of the operations against the Matabeles has been placed in his hands by the home government.

Fifty volunteers from the second battalion of the West Riding Regiment have been sent to Mafeking. It is believed that they are to act as an escort to Sir Henry Loch, who proposes to go to Baluawayo, King Lobengeula's kraal.

MONTEVIDEO, Uruguay, Oct. 22.—Advices received from Rio Janeiro last night give the strength of President Peixoto's army at 9,288. The figures are taken from the Rio *News*, which is not favorable to the President. This paper also says the soldiers are equipped with a miscellaneous variety of arms, which will interfere with their effectiveness. Government organs in the capital are indignant at the editorial policy of the *News*, which has rigorously denounced Peixoto. It has also used insolent and abusive language against the foreign ministers who proposed to interfere in the revolution. Peixoto has vetoed a bill which was intended to curtail expenditures of public funds. He considered this would have been too much of a check on him. A decree has been published postponing the Congressional elections from October 30, to December 30. This is one of the results of the continuance of martial law. It is reported the steamer Ciudad de Porto with provisions and reinforcemements for Admiral Mello has arrived off Rio.

MANAGUA, Nicaragua, Oct. 23.—The political situation in Nicaragua is critical just now. The government declares it has discovered a conspiracy, with headquarters in the City of Leon and ramifications extending all over the country. In consequence of this several prominent citizens of Leon have been thrown into prison, while others have been banished from the country. Federico Solarzano is kept in close confinement for fear he should escape and head a movement against the government. Conservatives, Progressionists, and Clericals are all united against the Liberals just now, and the feeling of the people against the administration is at a high pitch. The Constituent Assembly has granted to Gen. Zelaya extraordinary powers in dealing with malcontents and also the power to levy forced loans for the purpose of augmenting the available revenues of the government. The correspondent has had interviews with several prominent merchants and citizens and they all express decided discontent with the situation of affairs under the present administration, but are averse to any overt act of opposition just now, as they want a peaceful and orderly season in which to pick the coffee crop, which is rapidly ripening. The government is financially as well as politically embarrassed, for ready money is wofully lacking and the Treasury greatly depressed. No help is to be looked for from the people, for they will not aid the administration willingly, and though the new plan of forced loans may produce some funds it can accomplish little in comparison to what might be done if the president possessed the confidence of the country. Discounts have been generally suspended by the banks, and the payment of the maturing coupon on the English loan seems extremely doubtful in view of all these circumstances.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, November 11, 1893. No. 45.

HBS Garrett 31593

THE SAINTS' HERALD.

Official Weekly Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Published Saturdays, at Lamoni, Decatur Co., Iowa.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

CHINA AS A MILITARY POWER.

EVER since China began to show an interest in the world outside her borders, and her people began to push out as immigrants and colonists in a peaceful conquest of the lands in and around the Pacific, the speculations in regard to what would happen if the war spirit of the nation should be roused and Chinese armies and fleets should set out for a career of conquest have raised discussion and occasional foreboding. The immense numbers of the Chinese have been the main factor in arousing this interest. A nation that has a population of nearly 400,000,000 and commands some 40,000,000 men capable of bearing arms can at least impress the imagination. The extent to which it has impressed the imagination of Europe and America finds testimony in the fanciful works that deal with the wars of the future and attempt to guess the causes that will put an end to the nations of to-day. In most of these works the inexhaustible armies of China supply the force that overwhelms the western nations.

China as a possible future military power may cut an impressive figure, but in the present she need not be very terrifying to the western nations. The Tonquin war of nine years ago did not show her to advantage, but it is hinted that great improvements have taken place since that date. Certain it is that China has been buying large quantities of modern arms. Rifles have been secured from Europe and America. Krupp guns line the forts. Chinese arsenals are turning out arms and ammunition under the direction of German officers. Fortresses have been built and the navy enlarged.

Just what is going on behind the wall of Chinese exclusion of foreigners can be known only vaguely, but from the reports that reach the outside world it appears that China has not progressed far enough in its warlike eduction to think of competing with a large European army. The nominal war strength of the Chinese army is given by various statisticians at about 1,000,000 men, but most of these are believed to be wretchedly armed and little better in the matter of discipline than raw levies. The trained force is about 100,000 men. This force would be formidable in a contest with France by reason of the distance from the French source of supplies and the danger that any large drain of men to the East would endanger France in case of war in Europe. There is, however, no longer doubt that the Chinese make good fighting material. When properly trained and led they lack neither courage nor steadiness. The course of the Tonquin war and the troubles with China that followed it showed that the Chinese troops fought the better the longer the war continued. They learned how to fight from the example of their enemies.

But the main difficulty with the Chinese army, according to an officer who has acted as its instructor, is lack of material for commanders. It is easy, according to this authority, to supply non-commissioned officers, but it is rare that a soldier develops into an officer who could command a regiment or even a company. If this defect continues the Chinese army can never become formidable. The lack may be supplied to a degree by importing foreign officers, but a nation that cannot supply officers fit for independent or even high subordinate commands cannot do much as a military power. —*San Francisco Examiner.*

UNHAPPY CONDITION OF RUSSIA.

SUMMING up the facts, then, we find that Russian finances are based exclusively upon the solvency of the agricultural population of the country; that these unfortunate people are hopelessly insolvent and are kept in a state of chronic starvation; that the corn indispensable to their existence is exported abroad; that they live for half the year in the open air, sleeping on the bare ground, and for the other half in hideous hovels; that they are obliged to sell their cattle and to burn the straw of their roofs in order to prolong this horrible life, and that they are physically degenerating and becoming unfit for manual labor; that the government, instead of attempting to improve their miserable lot, blithely continues to augment its budget in inverse proportion to their insolvency, flogging them for arrears until they raise money at 6,000 per cent interest; that Russia does not produce a single grain of superfluous corn, and that mismanagement has brought about such an abnormal state of things in the empire that a good harvest is more ruinous than a failure of the crops.

Lastly, that they who lend Russia money, in the teeth of these indubitable facts, are not only making a financially unsound investment but are rendering themselves morally responsible for the untold misery of 100,000,000 of their fellow men.

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Coal used as fuel in 1834.
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First gold coin B. C. 206.
Tobacco introduced 1582.
First steam railroad 1830.
First postage stamp 1840.
Kerosene introduced 1826.
Electric light invented 1874.
Iron found in America 1815.
First insurance, marine, 533.
First wheeled carriages 1559.
First American express 1821.
Musical notes introduced 1338.
Latin ceased to be spoken 539.
Bible translated into Saxon 637.
Gunpowder used by the Chinese 80.
First illuminating gas in 1792.
Bible translated into Gothic 872.
Photographs first introduced 1802.
Old Testament finished B. C. 430.
Emancipation proclamation 1863.
Paper made by Chinese B. C. 220.
Bible translated into English 1534.

THE MEXICAN BOUNDARY.

The international boundary line between the United States and the Republic of Mexico is marked by pyramids of stones placed at irregular distances along the line all the way from the Rio Grande to the Pacific Ocean. Wherever it was found practicable to do so these pyramids were built on prominent peaks, at road crossings, fords, etc. The line was not surveyed, as is the usual custom, the location of the monuments being based on astronomical calculations and observations. —*St. Louis Republic.*

The government of Russia has begun the construction of four lines of railroad through its dominions, towards central Asia, and the Government of Japan has started to build fourteen railroads across its little island.

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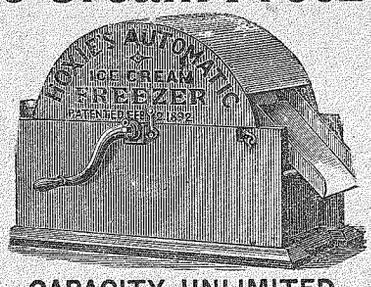

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Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

West Oakland, California Montana Hall, Adeline Station, Seventh street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

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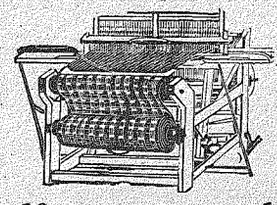

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, November 11, 1893. No. 45.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 11, 1893.

CONTENTS:

EDITORIAL:
Is There System.....709
Equal Rights.....709
A Record Still.....710
MOTHERS' HOME COLUMN:
Mother's Counsel.....710
Faith and Works.....711
Retrospect.....711
LETTER DEPARTMENT:.....712
ORIGINAL ARTICLES:
Tradition of the Elders.....716
Politics in the HERALD.....719
The Parliament of the World's Religions.....720
SELECTED ARTICLES:
The Argument for Belief.....721
CONFERENCES:
Northern Nebraska.....722
Southeastern Illinois.....722
Eastern Wales.....722
Mobile.....722
Eastern Maine.....722
Southern Michigan and Northern Indiana.....722
Southern California.....723
Eastern Michigan.....723
Little Sioux.....723
SUNDAY SCHOOL ASSOCIATIONS:
Convention Notice.....723

IS THERE SYSTEM?

IT would be more than passing curious if God, who in all his works, so far as those works are known to man, has been so careful to finish in general and in detail in such way as to leave nothing incomplete in the thing created in itself and in the law governing its being and its continuance in being, should have left the gospel church so unfinished as to have provided neither for an origin for its monetary system, nor for its perpetuation. Such a thing, if it were a fact, would be unaccountable, so far as the knowledge of man could make a reason for it either applicable or necessary.

If he has not made provisions for a system of temporal and financial support for the public administration of the affairs of the church that may be known and successfully employed, then we have one instance of a remarkably important character, in which the foresight and wisdom of the Creator is at fault; and, so far as the church which the HERALD represents makes the estimate of the situation, it is quite time those upon whom the burden properly lies, its officers and members, to set themselves the task of originating, instituting, and establishing a suitable system of finance for the necessities of the church work.

To this speculative proposition we are answered by many hundreds of HERALD readers that the Lord has devised a proper system, which would be adequate to all emergencies—if it were taught correctly by those having the matter in charge, and were lived up to when so taught.

Some go farther than this and say that so long as that system is not taught correctly, and as it is now held and administered, the church will not progress as it should, neither will they (those who so say) help the coffers of the church as they otherwise would.

If the Lord has instituted a system, in that system must be found, not only the principle on which it is originally founded, recognized, and stated, but so much of working details as will enable the officers charged with the duty and care of administering in monetary affairs, to carry the system into operation; and under it provide for all the necessary expenditures of the church organization, work of the ministry, and any and all the peculiar exigencies attaching to carrying on all the various departments of the whole society.

Is there such a system.

EQUAL RIGHTS.

THERE is news in the domain of sectarian Christianity that would be very grateful to sincere Christians but for one circumstance. The Protestants and Roman Catholics in Uganda have united. Up to this point all is well, but when we read that it is for the purpose of firing out the Mohammedans, the alliance seems one which may provoke the smile of worldlings. The two great branches of Christian belief which oppose each other uncompromisingly, everywhere, join hands in fellowship of assault upon a different form of faith. They do not seek the conversion of the follower of Mohammed, but his ejection. Freedom of speech when the speech takes the form of prayer is not to be permitted to Uganda minorities.—"Outis" in Sydney *Telegraph*.

There is wholesome and caustic reproof in the above clipping, sent us by one of the missionaries in Australia. The inconsistency of Protestants and Roman Catholics—hitherto open and uncompromising opponents in religion, and at variance upon many social and general questions—is apparent, if not glaring. In reading it one recalls the reconciliation of Herod and Pilate; the moving principle being evidently the same, a combining of hostile elements against a different one, with the object of running others out of the country, by making assault upon another form of faith. It is not strange that the worldling "smiles," nor will it be strange if he steps forward to assert and maintain the rights of the Mohammedan against the injustice and fanaticism of extreme religionists; nor will it be surprising if many of the "more noble" among Protestants and Roman Catholics themselves join with the worldling—the manly man—in supporting a right common to all.

The Mohammedan, the Jew, the Christian, the Buddhist, and all others have the right of freedom of conscience and liberty to worship according to their individual conceptions of religion if laws of the land are not violated. All movements that have in view the favoring of any sect above another by statute enactment are contrary to the common law and antagonistic to the rights of man. Such movements once fostered would grow into organized means of proscription and ultimate in depriving men of the right to think and act for themselves. They are all of a piece; their tendency is to bind the conscience and enslave.

We have suffered so much of persecution through misrepresentation, prejudice, and many other forms of opposition that our representatives are alert to observe and resist all movements that tend to deny to any the exercise of just rights or to grant special, unequal privileges to others by which they become oppressors. The spirit of our faith is not simply negative—it not only rejects and opposes efforts to oppress and bind—it is positive; it asserts and strongly proclaims the rights of all. That all men are free and equal before God, who is "without partiality," is a prime article of our belief. The spirit of our work is operative and will continue to be operative among men until all forms of oppression give way to equality within the law—equal rights, equal privileges, and undisputed freedom to exercise them.

HERE is another *expose* of spiritualist mediums:—

Spiritualist mediums are falling into disrepute in Cincinnati, Ohio. Only a few weeks ago Dr. Willis, one of the most noted spiritualists of the West, was trapped. He fled from the city to avoid prosecution. Monday Mrs. Walz, the most celebrated trumpet medium, was caught. During a seance, a reporter and two or three confederates suddenly turned on lights and grabbed the combination, which proved to be Mrs. Walz and her husband. They fought desperately, and were assisted by friends, but the investigators held on and walked off with the entire outfit of the shop. Mrs. Walz and her husband will be prosecuted for obtaining money under false pretenses.

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A RECORD STILL.

IT seems that Illinois must still keep up its record in blood. On the evening of October 28, Mr. Carter H. Harrison, the Mayor of Chicago, was assassinated. His assassin was a disgruntled citizen who imagined that he had a grievance against the mayor for some official action or want of action and took the murderous method to secure what he wanted, or to kill the one who refused it to him. It is pitiable, this reckless taking the law into one's own hands. And, it will now be in the order of latter-day world philosophy, and procedure to allow this red-handed, foolish, or wicked slayer of a respected citizen and officer of a world-renowned city to escape merited punishment through the plea of "emotional insanity." This plea so often pleaded and so often successful in freeing murderers, has made crime easy, the life of public and noteworthy men unsafe, and the attempt to administer justice in the courts of the land a farce, and the executors of it justly blameable for their venality.

EXTRACTS FROM LETTERS.

BRO. HIRAM L. HOLT wrote from Windsor, California, October 21:—

I am holding tent meetings here in company with Bro. Albert Haws. We have just completed a three weeks' course of meetings at Santa Rosa, which were well attended. I think of going up into Nevada, if I do not fall into line with the rest and house up for the winter. They are very anxious for some one to come. I rather dread the cold, but some one ought to stand it.

Sr. Mary M. Green wrote from Appledore, Ontario, October 27:—

The Saints in this part are interested in spreading the truth; two new openings have been made during the past month. Elders are having good liberty and attentive audiences. Bro. David Ruble has been confined to his bed for five years; he fell off a load of grain and hurt his spine; since then he has not been able to walk. He earnestly requests the prayers of the Saints and the Prayer Union.

Bro. John Kaler, Wallsend, New South Wales, September 14:—

Tracts and pamphlets of our faith are much needed here, but hard to get because of the great financial depression in all the colonies. I like this country and hope for the advancement of the work.

Bro. D. C. White, writing from Clinton, Missouri, October 20, says:—

We move to-day to Maurine, Missouri, about fifteen miles north of Clinton. Shall open up there in business and shall try and do more work for the Master than heretofore.

TEMPLE LOT ABSTRACT.

THE Abstract of Evidence in Temple Lot Suit will be furnished, together with arguments of church's counsel, for $3, cash in advance, to January 1. A limited number of the arguments have been printed. Those first ordering will be first supplied. Price of Abstract without arguments of counsel, the same, $3.

EDITORIAL ITEMS.

THE *News*, published at Wyaconda, Missouri, makes favorable mention of the preaching of Bro. J. T. Turner, in its issue of October 17. He preached the funeral sermon of Bro. W. H. Haskins, whom the *News* commended as a citizen and a member of the Reorganized Church.

Bro. R. J. Anthony has been stirring up the people at Orangeville, Ferron, and other points in Castle Valley, Utah. He met with a spirit of inquiry, from which he hopes for good results. He would proceed to other points, completing his tour of the valley by November 10. He reports "a regular jubilee," with "some interested."

Bro. H. O. Smith was at Albion, Idaho, October 27.

Bro. J. R. Cox, of Sisson Hill, West Virginia, requests prayer for his restoration to health. He obeyed the gospel as directed, receiving spiritual and physical benefit; his physical condition is "discouraging," however.

Bro. Richard Ellis reports progress and additions to the church at Sydney, Australia. He speaks well of the missionaries in that field.

Bro. E. C. Briggs was visiting the Wisconsin portion of his field *en route* to Minnesota points. He was at Beetown, Wisconsin, October 27.

Bro. J. H. Lake was holding a series of meetings at Ridgetown, Ontario, October 24. He would then go to Blenheim.

Bro. William Waterman was preaching at Danville, Iowa, the 31st ult.

Please read Bro. A. L. Newton's correction of our mention of an elder's harsh treatment of the Utah folks, at Independence, lately. We do not like to commit an error, but if we do, we do not object to being set right. However, what may seem to be harsh to one, may not be to another.

Bro. John Smith, of Avenue City, Missouri, *en route* to England, preached at Harlan, Iowa, October from the 25th to 29th inclusive, six times. He was to be at Harlan again on the 5th of November; and from there to Portsmouth. He writes that he has been signally blessed in his work so far.

And now a brother in England is after the HERALD for meddling in English politics. But as the peculiar items objected to are not pointed out, we are ignorant of wherein we gave offense.

Bishop E. L. Kelley was at Des Moines, Iowa, looking after church interests during the week of the 29th. He came home on the 4th inst.

Bro. Senterlow Butler is hopeful for favorable results from labor done at Fontanelle, Iowa, where the people are becoming more friendly to the word.

Subscribe for the HERALD. $2 per year, including Sermon Supplement.

Mothers' Home Column.

EDITED BY "FRANCES."

"Rugged strength and radiant beauty—
These were one in nature's plan;
Humble toil and heavenward duty—
These will form the perfect man."

MOTHERS' COUNSEL.

ONE of the serious mistakes made by mothers in training their children is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib, and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully, in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages—the results of careless habits, due largely to the furnishings in the dining room—than she would need to spend in setting a table carefully and keeping the room in order, so that its order and neatness commanded the respect of the children. The ounce of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in the infinitesimal doses necessary in early childhood, rather than in the radical doses necessary to overcome neglect in matters that are never minor—for manners and habits mark the man. A man may be a moral man and eat with his knife; but he would be a more valuable man in the community if he recognized the uses for which the knife was designed and applied it only to those uses.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. James Houston, of Randolph, Illinois, requests your faith and prayers in his behalf, that God may be pleased to remove the great sorrow from which he is now suffering.

Sr. Sue J. Nelson, of Nottingham, Pennsylvania, asks your faith and prayers in her behalf that if it be God's will she may be healed of the affliction from which she is suffering.

NOTICE.—The local organizations will please notice that in the last programmes the Question Box has taken the place of essays. It was found that some were deterred from joining, through the fear of being called upon to write essays. The Question Box affords an opportunity for each one to introduce any topic connected with the work upon which they may wish information. We believe it will be found an excellent way in which to render our meetings profitable and interesting.

Daughters of Zion.

Pittsburg, Pennsylvania: May Reese, Mary Steele, May McDowell, Mary Benner.

Hamburg, Iowa: Ella B. Vanderpool.

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EXTRACTS FROM LETTERS.

Sr. Horton, of Independence, Missouri, writes:—

Although only twelve members of us were present this afternoon at our meeting an excellent work was done by our meeting together, and we had the help of the good Spirit in our deliberations, and we were benefited and encouraged. Sr. Mattie Bailey, a faithful Saint, united with us, and so we increase by the ones and twos coming in to see what we as mothers are doing, and staying to help. May our good works increase as our faith grows stronger, and many, especially of the younger sisters, be induced not only to join us but prove efficient workers in the good cause.

FAITH AND WORKS.

Let us keep ourselves pure in the sight of our Father,
And abound in the grace that comes from our God;
While temptations surround us to try and to prove us,
Stand fast, ever firm, grasping hold of the rod.

Let our light ever shine bright and clear showing always
Our faith by our works, and, our works being good,
The result we are told in the words of the Savior,
Will be like to the city which on the hill stood.

Then we who are under the law of the gospel,
The law that brings peace and delight to our souls,
If we only abide and continue obedient,
This peace will endure while eternity rolls.

But what condemnation is resting upon us,
If weakly we live in a manner not pure;
After learning of Jesus and tasting of sweetness
Of milk of the word, giving strength to endure!

Then let us be working and always united,—
Remember our foes see division and strife,—
With love in our hearts and our hands ever ready,
In this way much good can be done through our life.

We can comfort the sorrowing, aid those who are weary,
Raise up the fallen their honor to save,
Rejoice then for victory, great victory is ours,
When all work in this way, with hearts that are brave.

ELLA J. GREEN.

ONSLOW, Iowa, March 2, 1893.

RETROSPECT.

FEELING my loneliness to-day, I go to my trunk to unearth some treasures therein contained, and going to the bottom I bring to light some old letters of a very dear friend. While reading them over again, and culling therefrom the loving, affectionate, and cheering words, (for I considered them heaven-sent blessings, as they came to me in an hour when I most needed them,) my mind was led to reflect over the year that is past, and the question came to my own heart, How stands it with me to-day? Have I carried out those good resolutions I made at the beginning of the year? Have I done anything to lighten the burdens of others? Or have I lived for myself alone? What have been my pursuits? What my duties? Have they been done, or left undone? True, these brown and seamed hands—almost too rough to hold a pen—have wrought much; has it been in the right direction?

There is a passage which reads: "These ought ye to have done, and not to have left the other undone." But suppose I cannot do both,—which then shall I choose? Indeed I must confess I am not wise enough to tell.

Will God accept of what has been done? He alone can answer. Yet we read: "Inasmuch as ye give a cup of cold water, you shall in nowise lose your reward." But if I have let other opportunities slip, what then? Only the reward of a cup of cold water, no more, no less. Shall I be content with such a meager reward? Echo answers, No. Yet it would be all I had earned. Have I done no more than this? I believe I have striven to do more and I shall know more about it in the day of rewards. How many hearts have I gladdened? or comforting words have I spoken? or love shed abroad? Did I answer that appealing, pathetic letter before the hand that wrote it and the heart that indited it were laid cold and still in death? Have I bathed the burning brow, or smoothed the pillow of the afflicted, or trimmed down the rough pathway of the aged, that in their weary pilgrimage they stumble not? Have I turned aside the stranger from my gates, or failed to give the morsel of bread to the hungry, or made room for the weary traveling elder, when I might have done so with little or no inconvenience to myself? Have I been sufficiently considerate of his needs, or mindful of his comfort? He who spends his time, talent, and strength in the service of God, sacrificing his home comforts, the companionship of his loved ones and his own fireside to face the rebuffs of a cold, cruel world, that he may reach the souls of men and women that they might be saved and enjoy the blessings of God. How unselfish,—is it not? Are we in turn unselfish? If we are, we will extend to him our earnest sympathies and give him our very best consideration. Shall we treat him as one of the family? That is, if the family live in love and unity, and are as unselfish *as he* is, not otherwise. A good bath after his long, dusty journey, if convenient, is as refreshing and needful as his meals. And if fortune should somewhat smile upon us,—

A little chamber built upon the wall,
With stool and table, candlestick and bed,
Where he might sit, or kneel, or lay his weary head
At night, or sultry noontide.
This was a prophet's needs;
But in that chamber small
What mighty prayers arose,
What grace was shed,
What gifts were given—
Potent to raise the dead,
And from its viewless flight,
A soul recall."

Let us not consider it a burden to entertain the servants of God, but rather consider it one of the greatest honors conferred. We can do this often when we can do no more.

But let us return to our retrospection. Have I dealt gently with the erring? Has that love and charity beamed from my eyes and heart that has been in my power and is my duty to bestow? Have I looked sufficiently to discover a gleam of evidence that that divine spark that once glowed in the bosom, and lit up the countenance of the erring one, is not entirely extinguished? And if not, who can tell into what a holy flame it might have been kindled. Ah yes, the secret for the cure of all the ills and wrongs, the cares and sorrows of this life lies in that one word, *love*. It is the divine vitality that everywhere produces and restores life to every one of us, and gives us the power of working miracles if we will.

"Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working,
To o'erthrow integrity,
We should judge each other's errors,
With more patient charity.
If we knew the cares and trials,
Knew the effort all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder,
Would we pity, where we blame?

"Ah, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action,
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good,
O we'd love each other better,
If we only understood!"

It may be the atmosphere with which the wayward one has been surrounded has not been one of love; and if not, surely these considerations should make us judge more mercifully. As I catechise myself I soliloquize thus: If I am less guilty than some whom I have met, is it not mainly because I have been beloved? Cast my eyes which way I will, I see tokens of love and friendly heart warmth,—a picture, a book, some sea shells, and sea weed, a piece of the inside bark of the cocoanut tree from far off islands, a beautiful calendar, a tiny box covered with specimens of the precious things of the everlasting hills; and not the least among these treasures are the images of some whom I dearly love, whose brightness is somewhat dimmed by the tears which unbidden start as I gaze upon them.

You may wonder why I mention these things, but I assure you it is not from vanity, for it often humbles me to tears when I remember how much I have been beloved and how every little kindness has been like a beautiful flower dropped amid the thorns and briars of my weary pathway for me to pluck if I will; and it came into my heart to tell you these things, and how much they help me to be good. And the love that helps me to be good I would fain endeavor to bestow upon all, that all may become good.

Then again, how stands it with me to-day? Has the world been any better for my living? How much light have I shed across the pathway of others from my poor little lamp? As I mention this there comes to my mind an incident I once read of: A traveler visited a lighthouse in Calais, and said to the keeper:—

"What if your lights should go out to-night?"

"Never,—impossible," he cried; "sir, yonder are ships sailing to all parts of the world. If to-night my burners should go out, in a

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short time I should hear from America or India that on such and such a night the Calais lighthouse gave no warning, and some vessel had been wrecked. Ah sir: sometimes I feel, when I look upon these lights, as if the eyes of the whole world were fixed upon me. Go out! Burn dim! Never; impossible!"

The foregoing impresses me with the thought, With how much dignity can enthusiasm invest the humblest calling or occupation, and what a lesson to us. It is no romance that we stand as spiritual lights to the world with the eyes of the whole world upon us. May our lights be full, bright, clear, and constant, that no soul may be wrecked because ours "had gone out," is my prayer. AUNT PATIENCE.

WHITLOCK, Tenn., Oct. 1.

Dear Sisters:—There are a few of us here trying to serve the Master in a profitable manner.

Our reunion at Foundry Hill commenced Saturday, September 16, and closed Sunday night, September 24. We had a grand time. It was indeed a "spiritual feast." Some of the near neighbors who had never been in the house before were present, and a goodly number of Saints and friends from a distance were in attendance. Three were baptized on Sunday and two more on Thursday. Another gave her hand for baptism the last night of the meeting.

The weather was all that could be desired till Saturday it rained a little, but not enough to keep us from going to church. On Sunday it rained nearly all day till late in the evening, and we had preaching Sunday night. We had six elders with us. We feel very grateful indeed to Bro. T. C. Kelley. He preached some as grand discourses as we have ever listened to. Of course we are grateful to all the rest, but as Bro. Kelley preached nearly if not every night, we feel under special obligations to him. Had the largest crowds and best attention ever known there with the exception of one night. Some boys came who were drinking and talked aloud in the house. But they were reproved and everything went off quietly. They came back next day and made apologies, and never bothered any more. I think some are beginning to investigate.

Words fail to tell how dear this work is to me; and I understand it will profit me but little to say "I love this work" unless I make some sacrifice in order that others may hear the truth and be brought to rejoice in the same hope. I want to be one among the number of true Saints whom the Lord has said he will gather; they who have made a covenant with him by sacrifice. It is my growing desire to prove my faith by my works, and though weak and imperfect, I realize if I bear the name of a Saint there is a work for me to do, be it great or small. I must improve my time and talent. I do not feel at any loss to know what that work should be, for I see all around me opportunities for doing good. I have decided that it is not wise to wait until I can do something great, but if we perform faithfully the small duties of life with a willing heart and make the most of every opportunity we will have the blessed assurance that God is well pleased with us. Dear young sisters, we all have our share of the trials and burdens of this life to bear; but these light afflictions, what are they compared with the glory to be revealed at the coming of our Lord? Though I very often find myself inclined to murmur when pressed by so many temptations and allurements, yet when I think of him who died that I might live; who was mocked and scourged, I feel ashamed, and say to my murmuring heart, "Be still and wait the end of weary toil;" and when I compare my lot with many others I have reason to be thankful for the many blessed privileges I enjoy. My heart is filled with joy and thanksgiving to Him who leadeth us in pleasant places and gives that unfailing testimony that can stand in clouds or sunshine, a knowledge that the world cannot give nor take away. I know I yield to many temptations that I should not, and fail to do in many instances that which I should, but I hope God will not have that against me in that great and final day. There are many temptations and amusements for us young Saints and I feel to ask the prayers of all, that I may resist those temptations, and to keep away from all amusements where I could not let my light shine. I fear that I would have yielded many times if it had not been that God had answered my prayers and helped me to resist the evil. I have reason to know this is "the true light of God." Pray for me that I may continue faithful and be useful in this work, and in any place wherever my lot may be cast. I have belonged to the church nearly eight years: was baptized when I was scarcely twelve years old, and have never regretted the step, but feel to thank God I did join while I was very young. I have one brother and two sisters and they all are in the fold. One of the three who were baptized on Sunday was my little twelve year old sister. My other sister, and brother also, have been members for quite a number of years. Let Heaven be praised!

Yours in hope of eternal life,

ELLA ROBERTS.

HOME COLUMN MISSIONARY FUND.

Amount to date, Sept. 14		$4,731 74
Olive M. Ames, Cal	$1 00	
S. J. Green, Cal	1 50	
Sarah Downey, Neb	1 00	
Anna M. Winship, Pa	25	
Mary J. Winship, Pa	25	
Catherine Winecoop, Iowa	1 00	
Ann Webster, Australia	2 44	
Josie Irwin, Ill	50	
Matilda Hartschen, Mo	1 00	
Maggie Hartschen, Mo	30	
Sr. Moldrup, Neb	1 00	
Mary E. Hunt, Iowa	1 00	
Sr. F. M. Sheehy, Maine	1 00	
H. A. Griffiths, Iowa	1 00	
		$13 24
Amount to date, Nov. 2		$4,744 98

GOSPEL BOAT FUND.

Amount to date, Sept. 14		$1,426 78
M. C. Despain, Ill	$ 40	
Minnie Wickes, Ark	1 00	
Lovina Newman, Ark	1 00	
Josie Irwin, Ill	50	
Ella Baird, Mich	5 00	
Mary E. Hunt, Iowa	1 00	
		$8 90
Amount to date, Nov. 2		$1,435 68

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Nov. 16.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Ezek. 3: 17–21; Heb. 13: 17; 2 Cor. 1: 3, 2.

Thursday, Nov. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 2: 15–32.

Thursday, Nov. 30.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Book of Nephi 4: 10; Isa. 65: 17–25.

Letter Department.

BEVIER, Mo., Oct. 25.

Editors Herald:—A few words from Northeast Missouri may not be amiss. I went to the Hardister schoolhouse the 4th, where I labored about one year ago with only few hearers and little interest. I was surprised this time to see the house well filled, and for one or two nights packed and quite a number outside in front of the door and at the windows, with the best of attention. I had good liberty in presenting the word; hence was able to interest the people. At the close of the meeting Sunday eve an elder of the Presbyterian persuasion, somewhat aged and gray, was heard to say to another gentleman, "Well, sir, I am full; I never heard such preaching in all my life." This same elder told his companion, (so she told me,) "I have been wrapped up in Presbyterianism ever since I have been a professor, but I believe now that immersion is the only true mode of baptism and I have never been so awakened in all my life." His companion said to him:—

"You are a very old man to be just getting your eyes open now."

"Yes, that's so," he said, "but its true."

I did not continue the meetings as long as I had intended to. A minister of the Baptist persuasion, who had been preaching there every Sunday evening, applied for the privilege of holding a protracted meeting of nights, but was told by the trustees, they had rather not have a long protracted meeting while school was going on. So I dismissed my meeting after delivering five discourses. I was told to come back again after school was out and continue my meeting, which will be about Christmas. I expect to respond.

I went from there to Higbee and spoke five times to the Saints. We had a good social meeting Sunday at two p. m.; all enjoyed themselves. At seven I spoke again. At this meeting several who were not members of our church were present. On Monday I came back to Huntsville, and Tuesday went over dirt road in hack with Bro. and Sr. J. T. Tryon to Menefee schoolhouse, Chariton

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county, thirty miles distant. There I was again agreeably surprised and greeted with large crowds and eager listeners. How different when I was there one year ago; then I had small audiences, and part of them whispering, laughing, giggling, and some talking aloud! Now some of them came with their books, and Campbellites, Baptists, and Methodists joined in the song service as earnestly as if they were willing to help to further the kingdom of God and build up truth and righteousness in the earth. On Sunday night the house was filled to its utmost capacity. Even the Methodist Episcopal minister who had preached at the schoolhouse two miles north, came and listened while I read the the entire tenth chapter of John and with the aid of the Holy Spirit tried to show them the necessity of entering by the door. I spoke for an hour and a half and at the close many bade me good-bye with a shake of the hand, inviting me to come back again. I must say I never saw it this way among the people before in Northeast Missouri. I rejoice in the good work.

We expect to secure the Chicago tent advertized in the *Herald* by paying $25.00 down and the balance by the first of January, if they accept our proposition. Let us on, on to victory. Fraternally,

D. E. TUCKER.

PULLMAN, Wash., Oct. 19.

Editors Herald:—My parents, Nichols and Maria Empey, moved to Nauvoo some time before the death of Joseph. After the church disbanded they removed to Minnesota, where at fourteen years of age I received baptism by Bro. Riley Briggs and confirmation by Bro. W. H. Kelley. Most of the time I have had to stand alone and defend the faith against a gainsaying people, and now, as I am growing older, I am still being grounded and rooted in faith and in the hope of the promises left us.

We have had recently a very pleasant visit from Brn. Davis and Parr. Bro. Davis was granted the privilege of preaching in the Christian church. My husband and Daughter Nellie, twelve years of age, will be baptized soon. I would beg an interest in the prayers of the Saints that God will keep us faithful.

Your sister in Christ,

MRS. ALMEDA TRIPP.

CHICO, Cal., October 10.

Editors Herald:—There are many honest hearts here who I believe will obey the gospel sooner or later. I have baptized three; all heads of families, and of good report. Two more have given their names for baptism for next Sunday.

I will relate a dream that I had a few nights ago. I was with saints and sinners, trying to tell them something about the gospel. At the same time there was the largest brass band that I ever heard, playing about one mile north of the place where I was. It was worldly music, and the whole crowd seemed to be drawn after it; but it did not interest me. Soon there was a sound over my head; I looked up and there I saw two large wires about the size of my finger. They were stretched across the world east and west, and I looked at the east end of the wires and there I saw a personage with a wire in each hand striking them together. This brought to my ears the grandest music that heaven could afford. At this I went to speaking with great liberty. But few of my hearers would listen to the words that I spoke. Just before I closed my lecture I got a few to listen to the music which was played upon the wires; but the majority went off after the worldly music. This dream is simply a fulfillment of 2 Timothy 3: 8.

I desire the prayers of the faithful in behalf of this place.

Yours in the one faith,

B. W. PACK.

SYDNEY, N. S. W., Sept. 18.

Editors Herald:—Cheered by the arrival of news from home, I feel more communicative. Australian papers contain very meager mention of events transpiring in America, hence we look eagerly for the arrival of the mail boats. There are two each month; one from San Francisco, the other from Vancouver. The latter is a new line, and is developing a healthy commercial trade between Canada and Australia. By means of the Canadian Pacific and Northern Pacific railroads a market for products will be sought as far east as Chicago. The new line makes the run in nineteen days.

Two weeks ago Brn. George and Dave Lewis came down from Wallsend to make the acquaintance of the new arrivals. The writer went back with them for a short visit with the Saints at Wallsend, Hamilton, and New Castle. It was my first ride in a colonial train and an English style of coach. The scenery along the route, especially on the Hawkesbury River, was fine. The acquaintance of all the Saints was made, which with a row down Cockle Creek and out on Lake Macquarie (kindness of a Mr. Anderson) occupied the whole week. I found brethren whom it is a pleasure to know—warm-hearted and alive. I spoke three times and held prayer and sacrament meetings. The singing was excellent. Bro. Broadway, of Hamilton, is a contributor in the Harmony.

On my return, I was both surprised and pained to learn that Bro. J. W. Wight had met with a serious accident and was in Sydney for surgical treatment. On the evening of the 19th ult., at Tuncurry, while chopping wood, he was struck in the left eye by a splinter which pierced the third coating, leaving the vitreous humor exposed and rendering the eye totally blind. It was necessary, after much suffering and loss of sleep, to come to Sydney to an oculist. He immediately went under the treatment of Dr. Maher, the most competent in the colonies. He found the eye in a very critical state, and endangering the right member by inflammation. The safety of the other eye demanded the removal of the injured one, and it was taken out on the 5th inst. The operation took place at St. Vincent's Hospital. Under the administration of ether no pain was felt, and we are glad to report a successful operation, and that Bro. Wight is in good health and spirits with eye fast healing. He was in the hospital but ten days, since when he has been an "out" patient. In a few weeks more he will be provided with a glass eye.

In contemplation, Bro. Wight has many times thought that consumption, or the loss of an eye were two of the most *undesirable* misfortunes that could befall him. Strange it is that the latter of these two has actually been experienced. Thus do the accidents of life combine to try us.

Bro. Kaler and wife went to Wallsend by steamer a week ago. They will doubtless remain there until the next annual district conference of the Forster district, December 31. Not long after that Bro. Wight and family will sail for America. We shall regret to lose them. The conditions and demands of the mission we shall have to ascertain by the experience of contact as our predecessors have done. I would that their total experiences were ours to begin with; would even wish that I were as fully in touch with the guiding Spirit as some of them were.

It seems to me that park preaching in this country is our first means of reaching the people. I am convinced that it requires a man who is possessed of better debating qualities than mine. I cannot say I like discussion and sharp shooting, yet the air is full of it here. It is considered that unless a minister is equal to *every* emergency (and that calls for a knowledge of nearly *everything*) he would better stay at home or keep quiet. Will some of the brethren who are "aching" for discussion please come this way? They will have every opportunity to indulge the combative faculty, whereas, I prefer to be excused. A man who had seen us in the park, approached me on the street while I waited for a street car and asked for an outline of what my church believes. I had hardly begun said outline when he interrupted and began to argue the question.

I inclose clipping from to-day's Sydney *Telegraph* regarding the condition at New Castle and vicinity, the largest coal mining district in Australia. It is very difficult to interest people in future and celestial matters, when the flour barrel is empty and children are barefooted. Salvation, to them, is not the "question of the hour."

In bonds,

GOMER WELLS.

ANAMOSA, Io., Oct. 25.

Editors Herald:—I have just come here from Grove Hill, where Bro. John Shippy and I held meetings over Sunday; and on Sunday at three p. m. I had the pleasure of leading Miss Mary Peck and Mrs. Kittie Shippy into the waters of baptism for the remission of their sins. They are both very highly respected ladies and very successful school teachers, and their influence in the society in which they move will certainly be an impetus to the work for good. I will begin a series of meetings here on Friday night. When I close I will go to Davenport and Rock Island, and then to Muscatine. I feel well in the work. I was blessed at the Logan reunion. I feel like pressing on in bringing souls to Christ.

In bonds,

J. S. ROTH.

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LISBON FALLS, Me., Oct. 26.

Editors Herald:—This will inform you that we are in touch with you and the rest of gospel workers in the establishment of the righteousness of the Zion of latter days. Upon the conclusion of the New England reunion a division of laborers to various parts of this mission was made. The part assigned me was Western Maine, so after leaving matters in my more immediate field in such shape as to allow of my absence, I proceeded to join Bro. W. W. Blanchard at Canton, Oxford county, Maine. Bro. Blanchard is a young man just entering his ministerial life, and considering his youth, more than ordinarily equipped for the work. We met the Saints the first Sunday at a place called the River Road, where they hold regular services, and in the evening at the "Common," the place where we first began hostilities against error in the creeds (and out of them for that matter) a few years ago. I went there unheralded and unknown; in fact I preached a number of discourses before they even knew that I was a Latter Day Saint. When it gradually dawned upon them the change was not so abrupt, but they recognized the fact that they had heard Bible truth, let the enemies give it whatever name they choose.

My labors have since then been supplemented by Brn. Greene, Robley, Gowell, McDowell, and Bro. Kelley, who made one visit that caused considerable amusement. A lady prominent in local sectarianism went to hear him and became so agitated that she scolded all the way to her home. She then (so said) prayed the remainder of the night, and about daybreak received a revelation that the latter-day apostle was the Devil and that she must warn her neighbors. She accordingly took her team and started in one direction, sending her husband in another. For reasons known to herself she omitted telling some, even passing them on the road, but stopped at certain ones and solemnly warned them. It so happened that many of those whom she warned did not appreciate her effort, saying if the Lord wanted to say anything to them he might do it direct, while those that she did not warn felt that the Lord was partial and unjust to neglect them and leave them to be devoured by Satan. The result was as could be expected; everybody flocked to see him with the cloven foot. Soon afterwards we began to baptize and now a thrifty branch of twenty-five members are zealously engaged in the good work of bringing souls to God. Our people there are a credit to the church and by their lives others are taking note that they have been "taught of God."

This is notably the case with two whom I baptized last Saturday; one, a Mrs. Richardson, of Dixfied village, through the instrumentality of Sr. Paintor, the other Mrs. Cora Andrews, who was attracted by the change in the life of Wint Andrews, her husband's brother. May such kind of work by living epistles continue. During our work there this time we obtained the use of the Universalist church at Canton for one Sunday, but the interest did not justify a continuance, especially as they were to charge one dollar a day for the trouble of opening it. This is the first time I was ever treated so illy by people of that faith. I have usually found them to be generous and liberal.

From there we went to West Peru and had the use of the town hall. There is a Freewill Baptist building at this place that a poor, misguided man gave them in his will. I hope he has seen the error of such narrowness as to donate money to put up a building ostensibly dedicated to God, then turn it over to people so small in their conceptions that they will not allow a servant of God to preach the gospel in it. Such a spirit is easily traceable to the dark and benighted times when "ignorance" was "the mother of devotion." There are some cheap editions of preachers floating around now in rural districts who are not far removed from the inquisition. All they lack is favorable opportunity; but, thanks to the times, we are living when "Othello's occupation's gone." Our next place was to Dickvale, four miles away, where we occupied to the extent of eighteen discourses, and while we did no watering Apolloslike, we are certain that planting Paul-like, was done.

East Dixfield was the next point objectively, and we hope not a failure subjectively. Dr. Bartlett, one of Maine's noted mathematicians, resides there and always welcomes us as guest, and together with his amiable wife makes it pleasant. The Doctor has always been a man of liberal tendencies. Fortunately for him he had a father and a grandfather on the same line, so heredity counts well on such lines. What a nice place there is for such men in Latter Day Saint eschatology as seen in the vision portrayed in Doctrine and Covenants. I missed my old friend of former times there, Oberin White who was also like minded, but has now gone on to mingle with the great majority. I presume it is the case with the other elders generally, but I know I find such men nearly everywhere I go, and they invariably stand for fair play. They stand between us and Cain's kind of religion. I am now on my way to attend conference at Providence, Rhode Island.

Amid trials, perplexities, and such, I find enough to be joyful in my warfare; and Zion's beauty does not dim with age in my experience. Her prosperity is the aim and wish of my life.

Gratefully yours,

F. M. SHEEHY.

Free Public Library, SYDNEY,
N. S. W., Sept. 8, 1893.

Sir:—The Trustees of the Free Public Library request me to convey to you their best thanks for the undermentioned donation presented to the Library.

I have the honor to be, sir,
Your most obedient servant,
HENRY CH. ANDERSON,
Principal Librarian.

T. J. FARMER, ESQ.,
Lamoni, Iowa, U. S. A.

1. Book of Mormon, Translated by J. Smith, Jun. 2. "The Manuscript Found," Story of the late Rev. S. Spalding. 3. Biographical Sketches of Joseph Smith, the Prophet.

[Inserted by request.—ED.]

TABOR, Iowa, Oct. 24.

Editors Herald:—Since our reunion at Thurman I spent one month in the Nodaway district, and never felt better in presenting the gospel. I attended a two-days' meeting at the Rising Hope branch near Avenue City. The congregations were not large, but very attentive. We stayed there five days. We hope God will bless the good Saints of that place and enable them to realize the righteous desires of their hearts. I preached a week in Guilford; had good attendance and baptized three, the fruits of faithful labors of others. I visited old friends in Barnard and preached a week in the Fairview schoolhouse, two miles out of town; had good audiences. This place was opened by Bro. Rudd last winter. The people speak very respectfully of him and wish he would return.

Bro. M. P. Madison has kept up monthly appointments through the summer. One has been baptized; the prospect is good for more. Many express their belief in the doctrine.

We spent five days at Long Branch; preached in the Union church to Saints and friends; had good liberty. There are a few families of faithful workers for the Master's cause. The Saints from Guilford also came up on the Sabbath to the help of the Lord and the cheer of his servants and Saints. May the good Master bless the Saints and friends for kindness manifested; may they in nowise lose their reward in this life or in the life to come. In all have preached twenty-four times and attended six other meetings. In this district the condition of the work is encouraging. Since my return I have preached in Shenandoah, Stennett, Emerson, and Keystone. In the latter place I baptized five.

Our conference held at Shenandoah last Saturday and Sunday was all we could wish for. On Friday night, October 20, Bro. T. A. Hougas delivered a lecture on Sunday school work, which was well received and appreciated by all present. Preaching Saturday night by J. B. Heide; Sunday morning and night by Elder J. R. Lambert, also on Monday night. Two were baptized. Our prayer and sacrament meeting was excellent. All felt satisfied and thankful to God for blessings received.

HENRY KEMP.

PILOT POINT, Tex. Oct. 28.

Editors Herald:—The debate between us and the Campbellites that has been pending some time closed on the 26th. It lasted four days; Elder J. W. Chism was for the Christian order and Bro. J. D. Erwin in behalf of the *truth*. Two propositions were discussed: the claims of each church. Elder J. W. Chism affirmed for the first "that the church of which I, J. W. Chism, am a member, is identical in faith, doctrine, and organization with the teachings of Jesus Christ and his apostles and has a scriptural succession from the days of the apostles to the present time." Second, "Resolved that the church of which I, J. D. Erwin, am a member, the Reorganized Church of Jesus Christ of Latter Day Saints, is in harmony with the teachings of Jesus Christ and his apostles both in respect to doctrine and organization; J. D. Erwin affirms."

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Bro. Erwin was sick during the debate, but God overruled it all for the best and gave us a grand victory. All except a few Campbellites admitted that Chism was the worst used up man they ever saw, and even some of their own members confessed that their man was defeated. I think about nine tenths of the people cheered Bro. Erwin all the way through, and on the last speech. His opponent never got a cheer. O, how hot he did get, and abused the people, and challenged them for a debate! Bro. Erwin is with us yet. I think good will be done. He is preaching to the people who heard the debate. Bro. A. J. Moore was to be with us during the debate, but did not come. We would have been glad to have seen him. I am going to move back to Delta county soon.

In bonds,

A. M. WHITLOW.

HARLAN, Iowa, Oct. 25.

Editors Herald:—Since the Logan Reunion we have had a series of discourses preached by Elder Frank J. Chatburn, of Wilbur, Nebraska, and feel that we have been greatly benefited thereby. This young elder has been but a short time in the ministry, yet he speaks with convincing logic and power. It was gratifying to him, as well as to the Saints, to find that the congregations increased from first to last, and there was a general desire that he might remain longer with us. The church has need of such young, ardent, and enthusiastic workers. May he who guides and controls all, especially bless all such earnest and zealous efforts in his cause.

We are living along the quiet lines of our way here; our church services and Sunday school are as well attended as we can perhaps expect, and we do not feel in anywise inclined to give up our work. Yours,

J. B. SWAIN.

ASHMONT, Ohio, Oct. 27.

Editors Herald:—The *Herald*, already without doubt (of course as seen from our standpoint), the best religious paper in the world, we are glad to note, seems to us on the uphill way of improvement all the time; original articles, editorially, and of the selections, very fine and choice, too many of them to be lost from the cover in binding, are interesting and profitable reading, or ought to be anyway; but the power of appreciation lacking, the sweetest gifts of life may be lost to us. And we note in current number the letter from Bro. Beall, from West Virginia, where *Heralds* are few and some unread; and this may serve to emphasize the thought that first possessed us in writing, that while we were glad to note the high intellectual character of much that the *Herald* contained; yet the sorrowful thought obtruded itself that it was also true that it was at the same time drawing steadily away from many, very many in the church.

And if this be found to be true, what suggestion in regard to the course to be pursued shall be offered? Shall we retrace our steps, turn back the years, descend toward the lower common level? or shall we seek to exalt the body by new invention, suggestion, or lawful, or expedient method of education, and enlargement of our powers of appreciation of any or everything that is profitable, good, or true, which time and experience has proven, no matter whether by the world or by ourselves, to have the force of uplifting men and women into higher physical, moral, intellectual, or spiritual attainment? If "ignorance is the mother of devotion," its adherence and devotion has been, as shown in history, as often attached to the wrong as to the right—against as for the best interests of the race.

Our heart is made glad as we look at the Mothers' Home Column in current number of *Herald*. The presence of woman is among us, and with work in her hand, too, a work that man has not, neither hardly can do. We were glad to hear from Sr. Kate Ward. May God bless and keep her and lead her into a larger field of usefulness and happiness, is our prayer. We know something of her trial of faith, and are glad to know that she is abiding in the truth that will ultimately make us absolutely free. Glad too to see the Pittsburg folks interested. What a power for enlargement and for good to self and others are the avenues now opening to the young, especially in cities or large branches of the church! We hope the Wheeling young people are alive to the new interests engaging the church.

We were glad to read Sr. Anderson's offering also in *Herald*. Nothing so safely determines our correct standing with reference to the right as honest, earnest criticism. We hardly think, however, a reply or evidence against the position assumed or maintained necessary with those who have seriously thought or have been imbued with the Spirit of the Master with regard to the work involved in the discussion: but for the sake of others who might be hindered from coöperation in a good cause by preconceived prejudice or superficial study of the case, as well as justice to ourselves, we may hereafter note principal points of objection or criticism. We are sorry not to have the aid of Sr. Anderson in the work of reform and progression, but we would be more sorry to have her lack the courage of her convictions, or honesty to maintain them.

We have been holding meetings here all the week, have had good liberty; spoke three nights upon the divinity of the Book of Mormon and calling of Joseph Smith, with that freedom and blessing of spirit that certified, at least to us and to the few Saints present, in unmistakable token that God wants them talked about; and more, is willing to wisely suggest the time and place if our prayer and ear were open to this suggestion. One has offered himself, and desires to unite with us, but we hesitate for reasons of which we cannot particularize; not a question of morals, however, but as we understnad, matters and our calling. Our first business is to convert people to an intellectual assent to the truth, if they be old enough to educate. Prejudice has been allayed anyway, and the truth witnessed to in many ways.

We expect to occupy the Congregational church, or pulpit rather, (though this will not be a mistake if no one comes to hear, will it?) at Florence to-morrow (Sunday) morning. This is about four or five miles from here, and where people have never yet heard the sound of the restored gospel.

Yours in the faith,

M. H. BOND.

HEPPNER, Ore., Oct. 25.

Editors Herald:—Elder Thomas Daley has just left us, delivering eleven discourses and debating four nights with a Baptist minister, Rev. Bramblet. Good attendance with good attention continued throughout, and some said had he preached a month longer he would have held his congregation, which is very unusual in these parts. The church being too small, meetings were held in the courthouse. Saloon keepers and non-believers composed a large part of the congregation, one man saying he had not been to church for twenty-one years, and could he hear such preaching he would come.

John Rush, my brother-in-law, his three daughters, my Daughter Carrie, and two strangers, including seven, were baptized. He left other believers, whom we trust another elder will be sent to receive into the kingdom. Your sister,

MRS. CELESTINE RUSH.

WINDSOR, Cal., Oct. 23.

Editors Herald:—At the close of the reunion at San Jose, on the 20th of September, Elder Haws and I took one of the tents and came to Santa Rosa, where we commenced on the 27th and held twenty-two meetings. The interest was quite good throughout; much of the good Spirit was enjoyed in delivering the message. Elder Haws made some good efforts which were well received. Prejudice was removed, seed sown, and we wait, nothing doubting, the harvest. Much of the success of the meetings was due to the excellent singing by the Saints, Srs. Ida and Ella Cooper acting as organists.

The Saints did all they well could to make our stay among them pleasant and the meetings profitable; indeed, our meetings there will always be a green spot on memory's page.

Somewhat reluctantly we pulled up stakes and rolled up our tents, taking wagon for Windsor, on the 16th. The outlook here is quite favorable; from forty to seventy are in attendance, mostly grown people and apparently thinking ones. The singing and playing is done by those outside of the church for which we feel very grateful, as it is a great help to this kind of meetings. There are but few of the Saints here. Bro. H. Bell is the mainstay to the work here and is doing all he can for the meetings, and ministering to our wants.

I leave here on the first of November for Nevada where I may spend the winter if circumstances are favorable for work. I leave Bro. Haws with the tent; he will continue the meetings. The work moves somewhat slowly in California as all great movements and large bodies do.

My address will be Dayton, Lyon county, Nevada. May God bless the work.

HIRAM L. HOLT.

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FREE SOIL, Mich., Oct. 24.

Editors Herald:—Our district conference is over; we had a grand, good time. Five were baptized and several others are believing, and some have asked to be baptized since.

I never before saw two social meetings in a conference in which so much of the Spirit of the Master was enjoyed. It was with us from the beginning to the end.

Free Soil is aroused. In fact the work moves on grandly all over the district. Over ninety have been baptized during the last four months and only three General Conference appointees and some local help. All well. Yours,

J. J. CORNISH.

SYDNEY, N. S. W., Oct. 1.

Editors Herald:—Our new missionaries arrived in August and commenced active labor at once. They will do well here, doubtless. It has been thought well to locate Bro. and Sr. Kaler in Wallsend and Bro. Wells in Sydney until such time as the finances will permit of different arrangement. I did not see enough of Bro. and Sr. K. to fully conclude as to their fitness for this peculiar mission, but feel satisfied that the church made no mistake in sending them, and that when leaving on their return they will leave behind many true friends.

Nearly three weeks of active labor with "Gomer" has convinced me of his peculiar ability to adapt to new conditions, and that he will yet stand high in the confidence of both God and the church, if faithful. To labor with him for the coming year would be esteemed a great privilege, were conditions favorable. He did his first "watering" on the 27th ult., a man of seventy-four, who has been connected with the "old church" since '49. May it prove the precursor of a large ingathering. His musical proclivities attract and will be of even more assistance in the country.

Will remain in Sydney till a glass eye can appropriate the place of the departed member, and shall the present apparent interest have waned by then, will likely take Gomer for a country circuit prior to the convening of conference, on the 30th of the coming December. "Neely" has recently done some baptizing, and Bro. K. reports two as having been spiritually restored; so that while finances are at bed rock we move slowly forward in church work.

The "Mariposa," leaving January 4 or 5, from San Francisco, will be the last boat by which we can receive mail in Australia, as we expect to return by her, leaving about February 19, and should reach Frisco on or about March 15. Mail sent per steamship "Monowai," leaving Frisco four weeks later, would be received if sent to Honolulu, H. I.

Those who may have been pained on learning of the loss of my eye, will be comforted to know that a prediction made by Bro. W. C. Cadwell at Independence, in '88, foreshadowed the fact, and that unusual progress has been made in the direction of healing. During stay in the hospital—ten days—the Saints of Sydney were brothers and sisters indeed. Fruit, cake, etc., were the evidences of their forethought, while not a visiting day was missed. Mrs. Elliott, not of the church, sent me cakes by the hand of her daughter, a member. The brethren and Sr. K. were permitted to visit me on an "off" day, and Bro. Wells was permitted an entrance without "let or hindrance." While at the hospital itself — a Catholic institution, and where Bro. C. W. Wandell died—they showed such marked consideration as private meals while in a public ward, and many delicacies. The kindness of both Saints and friends has been universal and spontaneous. Many have marveled at my cheerfulness. But with all the above facts and a knowledge that greater spiritual blessings have resulted, could it be otherwise? Under every reverse that may yet ensue "may I be still and murmur not."

It was rather diverting to learn that ye editor had been challenged to disprove the arguments advanced in relation to Christ's baptism; and if Bro. B. will turn to the article itself he will scarcely find words that can convey such meaning. God pity the church if the rule shall ever obtain that one cannot express a private opinion, even through the columns of the church organ, without being severed from fellowship. It would be better for Bro. B. to *prove* it a false doctrine rather than be content with mere assertion. Sectarian ministers "would be ashamed" to teach laying on of hands for the gift of the Holy Spirit, etc., must we therefore cease teaching that? Hardly!

The financial storm seems to have passed its worst and signs of improvement are apparent on the commercial horizon. But the measles, influenza, an epidemic of crime, embracing one of the most horrible butcheries ever recorded and of last week's date, with labor and capital in belligerent array, are among the many contending forces which portray the "signs of the times."

In bonds,

J. W. WIGHT.

THE DRAGON IN THE WAY.

The Chinese dragon is still a practical obstruction to railway building. The Tartar General in command at Monkden, the capital of Manchuria, when the survey was made for a railroad by the town had the local sages investigate the matter. They reported that the vertebræ of the dragon which encircles the holy city of Monkden would be broken if the long nails of the railway sleepers were driven into the ground. Upon the strength of that the General ordered the engineers to carry the line away from the city and over a very marshy route. When the matter was brought to Li Hong Chang he commended the General for his interest in the dragon, but still expressed an opinion that the Monkden route was the best for both dragon and country. The affair would have to be reported to the Emperor. Whereupon the General had a line laid down a few hundred feet from the former one and the sages pronounced it all right.

Over-worked cotton lands in the South are to be used to raise beans and peas for their oil and starch. Cotton planters are flocking to Texas, as they find they can raise cotton there at from five to six cents per pound. Texas is also a grand wheat State. The Pan Handle region has eight million bushels to sell.

During the past five months, companies were organized in the Southern States to build sixty large cotton mills. The cotton cloth industry is growing faster than ever.

Original Articles.

TRADITION OF THE ELDERS.

FROM remarks dropped in the assembly of the Saints from time to time I am constrained to believe that some take this word "tradition" to mean, in every sense, something that is bad.

This, I conceive, is a mistake, for Webster defines tradition to be that which is handed down from age to age; "from father to son, or from ancestors to prosperity . . . by oral communication. . . . Traditions may be good or bad, true or false." To this agrees the word of God, that traditions may be true or false, good or bad. Paul says, in 2 Thessalonians 2: 15: "Therefore, brethren, stand fast, and hold the *traditions* which ye have been taught, whether by word, or our epistle." He says also in the third chapter and sixth verse: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the *tradition* which he received of us." According to Paul, then, it does not follow when the "tradition of the elders" is spoken of that it is something bad or false, or he never would have exhorted them to stand fast and hold the tradition they had received, and commanded them, *in the name of Jesus Christ* to withdraw from a brother who walked disorderly and not after that tradition they had received.

But there are traditions that are false; and when? When they make the word of God of none effect. (See Mark 7: 13.) We are safe, then, in taking the tradition of the elders if they do not contradict the revealed word of God, but that which does make the word of God of none effect, we are safe in rejecting. When, after the fall, the Lord revealed the plan of salvation to Adam and his immediate posterity, it was in the form of tradition, and by it the gospel was preached by Adam and handed down to his posterity. He had no written word to fall back upon like unto his descendants in after times, but the Lord knowing the weaknesses of human nature and that men were liable to depart from his ordinances, and that when so doing their memories were apt to be clouded and as a consequence many of the things they had received were lost to the children of men, and for the benefit of the future posterity of Adam, caused that the things they had received by tradition should be written in a book of remembrance; or, in other words, though memory should fail, what had been revealed to them as the plan of salvation should be recorded for the benefit of future generations.

In the Inspired Translation, in

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Genesis sixth chapter, from the fifth to the ninth verses inclusive it reads: "And then began these men to call upon the name of the Lord; and the Lord blessed them; and a book of remembrance was kept in the which was recorded in the language of Adam, for it was given unto as many as called upon God, to write by the spirit of inspiration; and by them their children were taught to read and write, having a language which was pure and undefiled. . . . And a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying, In the day that God created man, (in the likeness of God made he him,) in the image of his own body, male and female created he them, and blessed them, and called their name Adam, in the day when they were created, and became living souls in the land, upon the footstool of God." Here we perceive that in those days they kept a record, and in it was the genealogy of the children of God, even from the beginning of creation.

In the opinion of the writer, if this book had been kept intact, handed down to the time of Moses, there would have been no necessity for the Lord to have revealed unto Moses the history contained in the book of Genesis. But suffice it to say that the dealings of God with the children of men were handed down by oral tradition, if not by the written word, from Adam to Moses; for their genealogy is given in Genesis, establishing the fact—which biblical students can ascertain for themselves—that Adam and the father of Noah lived upon the earth at the same time, and that Noah and Abraham were cotemporary. (Some chronologists say that Abraham did not live at the same time as Noah, and others say that he was sixty years old when Noah died.) It is plain that a knowledge of God and his doings among the children of men was handed down from father to son, even from Adam to Abraham; and we have it in the word that the Lord knew that Abraham would command his children to serve him, hence Isaac was taught of the Lord, and taught Jacob, and Jacob his sons, and they their posterity to Moses. The record of the immediate posterity of Adam might have been lost, or not been as full as the Lord required, and he, designing that a history of the children of God and his dealings with them should be handed down for the benefit of future generations, commanded Moses to write such history as should be revealed to him, concerning the creation of this heaven and this earth upon which he stood, and also that which came under his immediate knowledge.

The prophecies and promises, the covenants of God made with the ancients, which concerned their posterity to the latest generations, as well as the predictions concerning the future destiny of the Gentile nations, with the dealings of God both with the house of Israel and the Gentiles, when they were obedient or disobedient to his commandments; the purposes of God in the creation of man as well as the planet he inhabits; and placing him here in a state of probation that he should work righteousness, and not evil; and that God has promised that the children of his creation if faithful in keeping his commandments in this probation shall be rewarded with a fullness of glory to dwell with him eternally; while on the other hand those who willfully rebel against God, who use the agency which he has given them to disobey his commandments, to work wickedness, must forever be banished from his presence; all this and more too, which could be presented, it is necessary that the history of it should be handed down to the posterity of Adam, as a chart for their guidance in righteousness on this tempestuous sea of the natural life, to avoid the rocks upon which the wicked have stranded their barks through disobedience to the commandments of God. It also affords the righteous instruction and comfort in being made, through the prophets of God, acquainted with the purposes of God concerning not only the final destiny of the nations of the earth, but of the earth itself, which is to be the final abode of the righteous in a glorified and celestialized state. "The original writings of Moses and the ancient prophet, it is believed by the learned, were all destroyed by the Assyrians nearly six hundred years before Christ."—Brett's Dissertation in Bishop Watson's Collect., vol. 3, p. 5.

We are informed in the Apocrypha, that the Prophet Esdras, or Ezra, was inspired to rewrite all those books; and in this manner the Jews, at the close of their Babylonish captivity, once more obtained them. It is seen in the fact of Esdras being inspired to rewrite these books that it was the mind of the Lord that the history contained in them should be handed down to future generations, and must be, in his estimation, of importance to the children of men. It is asserted also that these books again perished in the great persecution of Antiochus, in the days of the Maccabees, between the time of the last Old Testament prophet, Malachi, and the Savior's time. It is not known to the world how the Jews were supplied with these copies after that; but it is evident that it being the design of the Lord that they should be handed down to future generations for their everlasting benefit, they were so continued.

As a further proof of it being considered of great importance in the mind of God that the Bible history should be continued among the children of men, we cite the reader to the First Book of Nephi, chapter 1, Book of Mormon, where an account is given of Lehi being commanded of God to send his sons back to Jerusalem, to the house of Laban, to obtain the record of the Jews, and also a genealogy of his forefathers, and the struggle those sons had to obtain the records, until finally Nephi, who alone had the courage to go towards the house of Laban for the purpose of securing them, saw Laban lying upon the ground overcome in a stupor of wine; and he was commanded of the Spirit to slay Laban, but never having shed the blood of man he shrank and would that he might not slay him; but the answer of the Spirit was: "Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish than that a nation should dwindle and perish in unbelief." Here we have the reason given by the Spirit of the Lord why these records should be perpetuated. The Lord designed to lead those people across the great waters to a land that he had chosen for them to dwell upon, where they would be cut off from all communication with their fatherland, to raise up unto himself a righteous seed, and it was necessary for them to have a knowledge of the creation of the heavens and the earth; by whose power it was performed; why it was that the earth was created; the purpose of man's creation; the relation that man held towards God; what was required of him by his Creator, who had the right to command; the fall of man; the necessity of a Redeemer and of the plan of redemption; the covenants of God established with their forefathers, Abraham, Isaac, and Jacob; a knowledge of the dealings of God with the inhabitants of the earth, both with the righteous and with the wicked, etc. These and many other things of which it was requisite they should have a knowledge, were contained in this record of the Jews; therefore it was necessary that it should be in their possession, that they might not dwindle and perish in unbelief.

It is recorded in the thirty-seventh chapter of Ezekiel that two sticks or writings (for in those days they wrote on parchment and rolled up the parchment on sticks to which they were attached), the one representing the house of Judah and the children of Israel who were his companions, the other representing the house of Joseph, of Egypt fame, or as it was called, the stick or writing of Joseph, which was to be in the hand of Ephraim and the tribes of Israel his fellows. These writings, which are conceded by Latter Day Saints to be the Holy Scriptures

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written by the Jews or Judah, and the Book of Mormon written by the descendants of Joseph, the Lord said in this same chapter that they should become *one* in his hand. In the Book of Mormon, on the fifty-ninth page, there is a prophecy delivered by Joseph who was sold in Egypt, or, in other words, the Lord speaking to him says: "Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contentions," etc. If these two writings are as one in the hand of the Lord, if they grow together to the confounding of false doctrine and the laying down of contentions, then they must be a support one to the other, each bearing testimony to the truth of what each declares, each bearing the same testimony to the doctrine of Christ; for if contradictory, they could not grow together to the confounding of false doctrine and laying down of contentions.

The Book of Mormon writers refer frequently to the Old Testament prophets, particularly to Isaiah; and the Savior himself, on the occasion of his visit to his disciples on the continent of America, after his crucifixion, quoted largely from Isaiah and commanded the people that they should search diligently the words of Isaiah, whose words, he said, were great: "For surely he spake as touching all things concerning my people which are of the house of Israel." He also commanded them to, "search the prophets for many there be that testify of these things." (Book of Nephi, page, 467.) He quoted unto them the words of Malachi, the third and fourth chapters, and then commanded them that they should write in their record the words which the Father had given to Malachi. They did not have the writings of Malachi, for he lived upon the earth only about four hundred years before Christ, while their forefathers left the land of Palestine six hundred years before Christ. It is evident that the Savior esteemed them to be of great value to those at that time as well as to those of future ages, or he would not have commanded them to record those words. The Savior also taught the people on this continent the same doctrine, or in other words, he preached to them what is called "the sermon on the mount." as recorded principally by Matthew, as found in the fifth, sixth, and seventh chapters of his book. I have spoken of these scriptural evidences concerning these two books to show that they are indorsed and accepted of God in their historical and doctrinal teachings, and to show that had they not been written and handed down to the posterity of Adam we might "all" have "perished and dwindled away in unbelief." What would we have known of the creation of this earth, and of man? of the fall of man, and of the necessity of a Savior? of the dealings and covenants of God with Abraham, Isaac, and Jacob, and their posterity? of the word of the Lord through the prophets as touching his purposes with regard to the destiny of the covenant people of God, some of which have been fulfilled, and others are yet to be fulfilled in the future, etc., without the Old Testament Scriptures? It seemed to be necessary as well as helpful to the Savior and his ministry, as recorded in the New Testament, to have recourse to the Old Testament Scriptures to prove their position and to show the people where they had made the word of God void by their traditions. In the same manner the ministry of Christ now appeal to the Old and the New Testaments to show that professed believers in those Scriptures have by their traditions made void the word of God, by establishing many church organizations and, confessedly by them without the revelation of God authorizing them so to do, and that differ widely from that church organized by Christ and his apostles, and also to show that the doctrines they teach for life and salvation are contrary to the doctrine taught by Christ and his faithful ministry. From the foregoing we argue the necessity of sacred history or tradition (and what is history, but crystallized, or written tradition?) being handed down to the posterity of Adam while in this state of probation, as a chart or guide in the things of God? We have the advantage over the people of God of Old Testament and New Testament times, in that we have their history to refer to as proof that what we teach in church organization and as the gospel of Jesus Christ is the same as that stated in the Holy Scriptures. If we were to teach that we had received a new revelation to organize a church different from the Church of Christ as organized when he was upon the earth, or in the lives of his apostles—if we were to preach for the gospel something that differed from that taught in these historical records, then the people could justly charge us with bringing in an innovation; that our new revelation was not in harmony with but antagonized that which was taught in the Scriptures; hence could accuse us of making void the word of God by our traditions, and be justified in rejecting what we teach; but, on the other hand, if we teach that which is in perfect harmony with the word of God as contained in those records, then they who reject what we teach are under condemnation for so doing.

The history contained in the Old and New Testaments does not supersede or preclude the necessity of new revelation to guide the people of God in this age of the world. It is true that if the church of Christ had remained intact, had not departed from the faith, had retained in its organization inspired apostles, prophets, etc., preaching the gospel in its purity and entirety, then there would have been no necessity for a new revelation to organize the church anew or to commission men anew to preach that everlasting gospel established of God for the salvation of men; but the church of Christ having departed from truth and light, consequently there were no inspired men authorized to preach the gospel, the law of adoption into the church of God; the professed people of God making void the word of God through their traditions, it made it necessary that new revelation from God should be given to authorize and instruct men how to organize the church of God anew, and empower them to preach the gospel that men and women might by obedience to it be adopted into the church and sustain a relationship with God, and then to be guided in their spiritual as well as temporal affairs by the Spirit of God, which is the Spirit of revelation; for Paul says, in Romans 8: 14: "For as many as are led by the Spirit of God, they are the sons of God." The Spirit leading the sons of God (who sustain that relationship after being born of water and of the Spirit, John third chapter) must communicate to them the will of the Father, which should govern the conduct of his adopted sons, and that would be new revelation; but whatever is revealed of God in one age will never contradict what has been revealed in any other age.

The same cause that made it necessary that the history of the dealings of God with the human family, especially with his church or people as contained in the Old and New Testaments and in the Book of Mormon; that it should be handed down to future generations for their eternal welfare, has made it incumbent that the history of the rise and progress of the Church of Jesus Christ, in this day and age of the world should be handed down to future posterity; and in accordance with the above its history has been written by the one who, under God, was the chosen instrument to receive authority, power, and wisdom by the revelations of God to him to organize the church after the original pattern, to ordain men according to the gifts and callings of God unto them, to fill the different quorums of apostles, prophets, evangelists, pastors, teachers, etc., some whose duty it was to preach the

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gospel and open the door of the kingdom in all the nations of the earth; while others were chosen to act as standing ministers to look after the spiritual welfare of the people of God as collected together in branch capacity. The history shows that as the servants of God went forth preaching the word, as in ancient times, "so mightily grew the word of God and prevailed," that from the time of the organization of the church to that of the martyrdom of the historian (which was about fourteen years) the church numbered two hundred thousand souls or upward. The history of the church further relates that as the church grew conferences and councils were established by command of God to take into consideration the best methods of advancing the cause of God and to adjudicate in matters of difficulty that might arise in the church of whatever nature between any of its members. The rulings of these conferences and councils as contained in the church history, up to the Seer's death, were held to be authentic, whether written in the *Times and Seasons*, the church periodical in this country, by the prophet's own hand, or copied in the authorized church periodical called the *Millennial Star*, published in Great Britain during the Seer's life, being subject to his criticism and supervision. But after his "departure," as Paul said in Acts 20: 29, 30, there would be after his departure, "grievous wolves" entered the church, "not sparing the flock," and of their own selves men arose "speaking perverse things to draw away disciples after them." The perverse things were the doctrines of polygamy, blood atonement by shedding the blood of their fellow men, the Adam-god theory, etc. To pave the way for the introduction of these pernicious and perserve doctrines they had to do away with the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, asserting that they become no longer necessary; like as the little boy's jacket that had become too small for him was thrown away as no longer necessary, so the three standard books that had hitherto been the church's guide were no longer to act in that capacity. It is plain to be seen that their history, then, was the history of an apostate church; they had made void the word of God, had done it away by their abominable traditions; their history after that was unreliable and could not be taken as a guide to the true Church of Christ. But as we have seen, that it has been the design of the almighty God that the history of the church in all ages should be perpetuated for the benefit of posterity, we cannot safely, and agreeable to the will of God ignore the history of the true church contained in the *Times and Seasons* and copied in the *Millennial Star*, a periodical that was commenced and remained under the auspices of the true church for about four years, and after the Seer's death came under the control of the apostate church, which has published what they term a continuation of the history of the true church. Their history, or tradition, when placed under the test that Jesus gave is easily discerned, because it makes the word of none effect, and therefore cannot be according to the will of God.

From the foregoing we conclude that the tradition of the elders, or the history of the church, if it does not contradict or make void the word of God, is accepted of him, and is reliable as a guide to those who follow after; while all tradition, or history, that does antagonize the word of God, is unreliable and not therefore a safe guide.

E. STAFFORD.

LAMONI, Iowa, June, 1893.

POLITICS IN THE HERALD.

A MATTER that seems to need some attention and consideration is the advisability of inserting political matters in the the pages of religious papers. This has been somewhat painfully brought to our notice by the action of our own official organ, the *Herald*.

From time to time various panegyrical items have been inserted which directly bear on political matters in England; and the question occurs to us, Is it advisable? The object of these few lines is to present a few thoughts in relation to this matter.

In the first place, What are the functions of a religious paper? They are, first, to promulgate and defend the doctrines of the church whose organ it is; second, to cheer, counsel, and to edify the internal church; third, to fulfill its official duties as a church organ. This, then, is a brief sketch of the office of a religious paper, and may fairly be applied to the *Herald*. Now, can the limits of our paper be justly extended so as to admit into its columns the affairs of the world in its purely worldly capacity, if I may be allowed to use the phrase?

Some, perhaps, consider that it is possible to include even politics in the wide sphere of the church, but surely this conclusion is reached only by a great effort of imagination. By no means can we identify things spiritual with things temporal; that is, as regards such matters as are now under consideration. The discussion of political matters in our church organ, if continued, would bring about interminable controversies, disagreements, heartburnings, and so forth, exactly as it has done without the church.

It is the duty of every citizen member of the church to support in his own land the system of government which he believes is for the ultimate welfare of his country, but we do *not* consider it to be the duty or right of the organ of the church to enter into the discussion of political affairs, and thereby endeavor to influence the minds of members, unless in moments of great crises, when results would seriously affect the church as a body.

Let us, however, pass immediately to the matter which has called forth this short article. There has been inserted in the *Herald* at different times information about English politics, and remarks have been added, commending one of the political parties, and more particularly their leader, in the line of policy he was pursuing. Now we would like it to be understood that some of the items of information conveyed through the *Herald*, concerning the present English political struggle, are misleading and inaccurate, as we in England who have more acquaintance with our own political affairs could prove if necessary. We would like our brethren in America to understand that amongst the Saints in England there are members of both political parties, though, happy to say, their politics are sunk in deference to spiritual matters. Consequently when laudations of the policy of one political party or the other are inserted in the *Herald*, it naturally tends to hurt, not to say offend, the feelings of these who are of the opposite view, and thereby diminish their *respect* for our church organ. Accordingly we sincerely believe that if only for the sake of maintaining the respect of the English brethren towards the *Herald*, it would be better to omit at least all opinions which tend to favor one political party more than another, at any rate as regards England.

We would have gone more into detail concerning this matter, but, by so doing would have omitted controversial matters, the exclusion of which is the object of this article, which has been written in no carping or prejudiced view, but simply with the intention of laying before the *Herald* and its readers the unsuitableness of such matters for our beloved paper.

E. R. DEWSNUP.

MANCHESTER, England.

REST FOR MIND AND BODY.

A sick person should be kept in bed, and a very sick person should not be allowed to leave it for any purpose whatever. Appliances can be obtained which render it unnecessary, and these should be used. All exertion should be avoided as far as possible. The bed can be arranged and the sheets changed with very little movement. A good nurse will make every motion tell, and not worry her patient with futile ones. Rest of mind is as important as rest of body. Worries, large and small, must be kept at a respectful distance. If things go wrong in the household, or at the office, the invalid cannot help it, and should not know of it.—*Ladies' Home Journal.*

At the present day about ninety-six per cent of all vessels built are of steel.

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PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 5.

BY W. W. BLAIR.

THE following paper on "Religion and Wealth," by Rev. Washington Gladden, D. D., affords matter for careful consideration and should be read with patient, close attention.

That God intended man should produce and possess and enjoy earthly wealth may be seen in the fact that he has endowed man with essential faculties both to desire, procure, and happily enjoy it, also from the further fact that from the beginning man was given dominion over all earthly things as in Genesis 1: 26–30; Ps. 8: 6, etc., etc. The Lord's faithful people in both the eastern and western hemispheres, at all times when faithful, wise, and diligent, have been blest richly in procuring earthly goods, and this in accordance with the repeated promises of God as in Deuteronomy 8: 18; 1 Sam. 2: 7; Eccl. 5: 10; Mal. 3: 10, 11; Mosiah 2: 4, 5, and Doc. and Cov. 38: 4–9; 56: 6, etc., etc.

The distribution of wealth depends largely, and ever must, upon diligence, skill, and wisdom to procure, use, and preserve it, as well as upon the actual and proper needs of it on the part of the individual. This fact is manifest in the very constitution of earthly affairs. Christ, in the parable of the talents (Matt. 25: 14–30), teaches us that man shall be rewarded according to his works—the fruits of his doings, and Paul, when speaking of the distribution of temporal aid, accentuates that fact in these words: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine; for the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward."—1 Tim. 5:17,18. When the Lord will have his people organized upon the land of Zion, it must be in harmony with the "laws" provided therefor, and then, by revelation and commandment through the seer of the church, the Bishop will appoint unto the people "their portion, every man equal according to their families, according to their circumstances, and their wants and needs."—D. C. 51: 1. This matter of "circumstances" involves all surrounding and attendant conditions and must include all questions of industry, diligence, skill, wisdom, economy, and specific "ability" to *use* such "portion" as shall be given. In this is seen the divine order, the divine will providing for the just and equitable distribution of earthly wealth. With the spirit of this order all mankind should comply, as with both the letter and the spirit of it the Saints must comply so fully and speedily as they can find opportunity, and they all should bear in mind the fact that God's plan of making things "equal" is altogether right and just.

Rev. Washington Gladden, D. D., presented a paper on "Religion and Wealth." Among other things he said:—

Religion and wealth are two great interests of human life. Are they hostile or friendly? Are they mutually exclusive or can they dwell together in unity? In a perfect social state what would be their relations?

What is religion? Essentially it is a devout recognition of a supreme power. It is belief in a creator, a sovereign, a father of men, with some sense of dependence upon him and obligation to him. The religious life is the life according to God, the life whose keynote is harmony with the divine nature and conformity to the divine will. What will the man who is living this kind of a life think about wealth? How will his religion affect his thoughts about wealth? If all men were in this highest sense of the word religious, should we have wealth among us?

To answer this question intelligently we must first define wealth. The economists have had much disputation over the word, but for our purposes we may safely define wealth as consisting in exchangeable goods. All products, commodities, rights which men desire and which in this commercial age can be exchanged for money we may include under this term. But the question before us has in view the abundance, the profusion of exchangeable goods now existing in all civilized nations. There is vastly more in the hands of the men of Europe and America today than suffices to supply their immediate physical necessities. Vast stores of food, of fuel, of clothing and ornament, of luxuries of all sorts, millions of costly homes, filled with all manner of comforts and adornments, enormous aggregations of machinery for the production and transportation of exchangeable goods—these are a few of the signs of that abundance toward which our thought is now directed.

RENUNCIATION OF RICHES.

Our question is whether, if all men lived according to God, in perfect harmony with his thought, in perfect conformity with his will, the world would contain such an abundance of exchangeable goods as that which we now contemplate?

This is a question which the devout have long debated. Through long periods and over wide eras the prevalent conception of religion has involved the renunciation of riches. The life of the pious Brahmin culminates in mendicancy; he reaches perfection only when he rids himself of all the goods of this world.

Buddhism does not demand of all devotees the ascetic life, but its eminent saints adopt this life, and poverty is regarded as the indispensable condition of the highest sanctity. The sacred order founded by Gautama was an order of mendicants. Three garments of cotton cloth, made from cast-off rags, are the monk's whole wardrobe, and the only additional possessions allowed him are a girdle for the loins, an alms-bowl, a razor, a needle, and a water strainer. The monastic rule has had wide vogue, however, in Christian communions, and the great numbers of saintly men have adopted the rule of poverty. Many of the early Christian fathers use very strong language in denouncing the possession of wealth as essentially irreligious.

The corner stone of monasticism is the sanctity of poverty. It is not too much to say that for ages the ideal of saintliness involved the renunciation of wealth. Nor is this notion confined to the monastic ages or the monastic communities. There are many good Protestants, even in these days, who feel that there is an essential incompatibility between the possession of wealth and the attainment of a high degree of spirituality.

Doubtless the ascetic doctrine respecting wealth finds support in certain texts in the New Testament. "Ye cannot serve God and Mammon." "How hardly shall they that have riches enter into the kingdom of God." "Whosoever he be of you that renounceth not all that he hath he cannot be my disciple."

ASCETIC DOCTRINE NOT GOSPEL.

It will not be difficult for the student to find other words of Jesus relating to the possession and use of the good things of this world in which the subject is placed in a different light. The fact that several rich men are mentioned as friends of Jesus must also be taken into consideration. The ascetic doctrine with regard to wealth cannot, I think, be clearly drawn from the New Testament. Nevertheless this doctrine has greatly influenced the thought, not the life, of the Christian church.

This feeling has been strengthened also by the abundances of wealth. How grave these abuses have always been I need not try to tell; it is the most threadbare of truisms. Love of money, in Paul's words, has been "a root of all kinds of evil." The desire of wealth is the parent of pride and extortion and cruelty and oppression; it is the minister of treason and corruption and bribery in the commonwealth; it is the purveyor of lust and debauchery; it is the instigator of countless crimes.

It is in these abuses of wealth, doubtless, that devout men have found the chief reason for their skepticism concerning it and their renunciation of it. It is often difficult for ardent and strenuous souls to distinguish between *use and abuse.* What is the truth in this case? Do the authorities rightly interpret the will of God? Is their manner of life the perfect life? Would God be better pleased with men if they had no possessions beyond the supply of the actual needs of the hour?

The earth's riches are simply the development of the earth's resources. It is plain that these material resources of the earth readily submit themselves to this process of development under the hand of man. Is it not equally plain that these processes of development have followed, for the most part, natural laws: that these grains and fruits and roots and living creatures have simply been aided by man in fulfilling the law of their own life?

POVERTY AND PERFECTION INCOMPATIBLE.

In order that men may reach intellectual and spiritual perfection there must be opportunity for study, for meditation, for communion with nature. There must be time and facilities for travel, that the products and thoughts of all climes may be studied and compared; that human experience may be enlarged and human sympathies broadened and deepened. It is no more possible that humanity should attain its ideal perfection in poverty than that maize should flourish in Greenland.

If, then, the material wealth of the world consists simply in the development of powers with which nature has been stocked by the Creator, and if this development is the necessary condition of the perfection of man, who is made in the image of God, it is certain that in the production of wealth, in the multiplication of exchangeable utilities, man is a coworker with God.

So much has religion to say concerning the production of wealth. I am sure that the verdict of religious consciousness on this part of the question must be clear and unfaltering.

But there is another important inquiry. That wealth should exist is plainly in accordance with the will of God, but in whose hands? Religion justifies the production of wealth; what has religion to say about its distribution? The religious man must seek to be a coworker with God, not only in the production, but also in the distribution of wealth. Can we discover God's plan for this distribution?

PRESENT DISTRIBUTION.

It is pretty clear that *the world has not as*

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yet discovered God's plan. The existing distribution is far from being ideal. While tens of thousands are rioting in superfluity, hundreds of thousands are suffering for the lack of the necessaries of life; some are even starving. That the suffering is often due to indolence and improvidence and vice—a natural penalty which ought not to be set aside—may be freely admitted, but when that is all taken account of there is a great deal of penury left which it is hard to justify in view of the opulence everywhere visible.

What is the rule by which the wealth of the world is now distributed? Fundamentally, I think, it is the rule of the strongest. The rule has been greatly modified in the progress of civilization; a great many kinds of violence are now prohibited: in many ways the weak are protected by law against the encroachments of the strong; human rapacity is confined within certain metes and bounds; nevertheless, the wealth of the world is still, in the main, the prize of strength and skill. Our laws furnish the rules of the game, but the game is essentially as Rob Roy describes it. To every one according to his power is the underlying principle of the present system of distribution. It is evident that under such a system, in spite of legal restraints, the strong will trample upon the weak. We cannot believe that such a system can be in accordance with the will of a Father to whom the poor and needy are the especial objects of care.

CHEROKEE STRIP.

A striking illustration of the fact that this is the fundamental principle of the existing industrial order is seen in the recent occupation of the Cherokee lands. Our government had a little property to distribute. And on what principle was the distribution made? Was the land divided among the neediest, or the worthiest, or the most learned, or the most patriotic? No; it was offered to the strongest. Only those of the toughest muscle and greatest powers of endurance had any chance in the melee. The government stood by to prevent the competitors, as far as possible, from killing or maiming one another in the scramble; it tried to enforce the rules of the game; but the game was essentially a contest of strength.

What other rule of distribution can religion suggest? Let us quote a few comprehensive words from Dr. Newman Smyth: "Three socialistic principles have been proposed; to everyone alike; to everyone according to his needs; to everyone according to his work. But would either be a sufficient ethical distribution? What under perfect economic conditions would be an ideal distribution of goods? The first principle of distribution, to all alike, would itself occasion an unequal distribution, because all have not equal needs, or the same capacity for reception and ability to use what is received; heaven can do no communism; every cup will be filled, but there may be differences in the sizes of the cups. The second principle may be charitable but it is not just, as needs are no standard either of service rendered or true desert. The third may be just, but it is not merciful. In a perfect distribution of goods, justice, mercy, and regard for possible use may be combined."

PROBLEM OF DISTRIBUTION.

These words bring clearly before us the problem of distribution. I think that we can see that none of these methods, taken by itself, would furnish a rule in perfect harmony with divine justice and benignity. The communistic rule is clearly unjust and impracticable. To give to all an equal portion would be wasteful in the extreme, for some could by no possibility use their portion; much of it would be squandered and lost. Some could use productively and beneficently ten times or even a thousand times more than others. The divine wisdom must follow somewhat closely the rule of the man in the parable who distributed his goods among his servants, giving "to every man according to his several ability." But ability here is not ability to take, but ability to use beneficently and productively, which is a very different matter.

The ability of men productively and beneficently to use wealth is by no means equal: often those who have most power in getting it show little wisdom in using it. One man could handle with benefit to himself and fellows $100,000 a year; another could not handle $1,000 a year without doing both to himself and his fellows great injury. If the function of wealth under the divine order is the development of manhood, then it is plain that an equal distribution of it would be altogether inadmissible; for under such a distribution some would obtain far less than they could use with benefit and others far more.

SOCIALISTIC MAXIMS.

The socialistic maxims: "To each according to his needs" and "To each according to his worth," are evidently ambiguous. What needs? The needs of the body or of the spirit? And how can we assure ourselves that by any distribution which we could effect real needs would be supplied? Any distribution according to supposed needs would be constantly perverted. It is impossible for us to ascertain and measure the real needs of men.

"To each according to his works" is equally uncertain. What works? Works of greed or works of love? Works whose aim is sordid or works whose aim is social? According to the divine plan the function of wealth, as we have seen, is the perfection of character and the promotion of social welfare. The divine plan must, therefore, be that wealth shall be so distributed as to secure *the greatest results.* And religion, which seeks to discern and follow the divine plan, must teach that the wealth of the world will be rightly distributed, only when every man shall have as much as he can wisely use to make himself a better man, and the community in which he lives a better community—so much and no more.

It is obvious that the divine plan is yet far from realization. Other and far less ideal methods of distribution, are recognized by our laws, and it would be folly greatly to change the laws until radical changes have taken place in human nature.

Selected Articles.

THE ARGUMENT FOR BELIEF.

H. M. BOMPAS, Q. C.

Condensed for *The Literary Digest* from a Paper in *The National Review, London, September.*

WHAT is involved in a statement that the Bible is a revelation from God, written directly under his influence, so that it may be truly called his word?

I. It does not follow that a text taken at random will be true in fact or in its teaching. To write a dialogue in which one person should state false views, and the other should give the answers to them, may be the best way of conveying truth; yet no one would quote a sentence from the former, as expressing the writer's own opinion.

II. Physical facts will be spoken of according to their apparent, rather than according to their real, nature. An astronomer, as well as the most ignorant person, would speak of the sun "rising" and "moving across the heavens;" yet no one would accuse him of untruthfulness.

III. Whatever was the nature of the inspiration under which the books of the Bible were written, it has been left to man to preserve them during a succession of ages and to make them known by translations to the different races of men; and in both processes errors are likely to have found their way into the English Bible. This does not prevent the question whether, as originally written, the Bible was correct, from being of importance.

IV. A revelation intended for all ages must contain parts specially suited to different nations and times, and should not be judged entirely from one point of view. The lessons which a wise teacher gives to a child are different from the advice which he tenders to the youth going forth into the world, or to the man who is perplexed amid the duties of life; and teaching which is appropriate to Christian civilization would have been useless to the early Jewish nation. The morality, indeed, cannot be inconsistent if the whole Bible is a revelation of the Divine Being, nor the statements of his character or nature contradictory; but different views of duty may be given, and the revelation may be fuller as men are prepared to receive it.

It is said that the books of the Bible are clearly composite, and that, in particular, the early chapters of Genesis are formed of parts of two earlier documents. Whether this be so or not, there is no ground for saying that the way in which God influenced the writers to convey his will would be by original composition only, and not by compilation from existing documents. The nature of the action of the Divine Spirit upon the human spirit is outside the range of our reasoning faculties, and the fact that its result is not what we have expected, will not, therefore, render the belief in it unreasonable.

It is said, also, that the style and dialect of the earlier books of the Old Testament show that they were written long after their professed dates—probably after the Babylonian Captivity. The dates of the writing of the books are not facts which can be proved by experiment like a fact in nature. Similar opinions have from time to time been held respecting other authors; and they have not always, after further inquiry, proved correct.

It is objected that the Bible contains an account of miraculous events, and vouches for their reality. Now, if a miraculous revelation is probable (as can be shown), miracles cannot be improbable. In all human affairs those who make general laws or rules act apart from them in special circumstances. There seems no ground, therefore, for supposing that the Maker and Ruler of the universe will not act apart from the general laws he has established, when occasion requires it.

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Lastly, it is said that the Bible is full of contradictions, of statements which can be shown to be inaccurate, and of doctrines which are contrary to true morality as taught us by our consciences or by other facts of the Bible itself. To all this, it may be answered that the use of a revelation is to correct our consciences, and that it will probably differ from them on some points; that the inaccuracies are, some of them, due to miscopyings and mistranslations, while others seem inaccurate on account of our own lack of knowledge; and finally, with regard to the contradictions in doctrine and in statements which have been found in the Bible, some of them have been shown, by some happy suggestion, to have been no contradictions at all, and we may reasonably hope that the same result will be reached in regard to other contradictions hereafter.

On the whole, the weight of authority and evidence, at present, constrains us to believe that God influenced the spirits of certain men from time to time in such a way as to lead them to write or to compile books which, with a view to the wants of succeeding ages, were the most fitted to convey his will to men; that those books may be relied on for our guidance in morality and in religion: and that, as originally written, they contained nothing that could not be fairly put forth by a being who knew all things, and was truthful, and, indeed, himself the truth. We are bound to submit our consciences to the teaching of these books. This view of the Bible appears to be strongly confirmed by the influence which the book has upon those who read it reverently, in producing characters the general excellence of which is acknowledged by all.

Conference Minutes.

NORTHERN NEBRASKA.

Conference met near Valley, Nebraska, September 22, 1893; G. M. L. Whitman president, James Huff secretary. Branch reports: Columbus 38; 3 received; report referred back for correction. Lake Shore 53; no change. Omaha 148; 1 received, 2 removed, 2 died. Platte Valley 58; 1 died. Union 75; 4 baptized, 1 received. Bishop's agent's report: On hand last report $176.51; received $43; paid out $163.65; on hand $55.86. Audited and found correct. Reports received from Elders H. J. Hudson, G. M. L. Whitman, G. W. Galley, N. Rumel, Sr., J. M. Stubbart, N. Brown, J. P. Ogard, J. Huff, J. Anderson, and Priest O. H. Brown. The condition of Platte Valley branch was reported to be improving, Omaha spiritually hard to report, and Lake Shore good. A report of district president showed the purchase of a tent and that it had been in use about two months. A collection was ordered taken up at the morning and evening services Sunday, to defray expenses of running tent, and expense of delegate to General Conference. An appeal from the action of Omaha branch was received, and was referred to the district president and missionary in charge, they to report at the next session of conference. The tent was left in charge of the district president, he to present bills of expense for running same to next conference for allowance and payment. District officials were sustained. O. H. Brown was granted permission to labor in the district, and all the priesthood requested to labor under direction of the district president. Preaching by Elders James Huff, J. M. Stubbart, and G. M. L. Whitman. Adjourned to meet at Decatur, Nebraska, the last Friday in January, 1894, at 7:30 p. m.

SOUTHEASTERN ILLINOIS.

Conference convened with the Parrish branch in Franklin county, Illinois, October 21, 1893, at ten a. m.; Emsley Curtis in the chair, F. M. Slover secretary. Branch reports: Brush Creek 218, Tunnel Hill 92, Dry Fork 38, Alma 17, Parrish 49. Kibbie, North Fork, and Springerton not reported. Elders reporting: E. Curtis, I. A. Morris, J. Y. Mason, J. F. Thomas, W. H. Brewer, T. C. Kelley, H. Walker, J. F. Henson, and M. R. Brown. Priests F. M. Slover and J. P. Maddox, and Deacon W. G. Smith reported. The general authorities of the church were sustained. Bishop's agent's report: Received $45.50; paid $38.50; on hand $7. W. A. Kelley Bishop's agent. Sunday the 22d was devoted to the dedication of the new church, Bro. Emsley Curtis preaching the sermon and Bro. T. C. Kelley offering the dedicatory prayer. A quiet and peaceful time was had, and all seemed to rejoice in the goodness and mercy of God. Adjourned to meet at Springerton, White county, Illinois, on Saturday before the third Sunday in February, 1894. The Sunday school is to meet the day previous.

EASTERN WALES.

In response to a call made by Bro. G. T. Griffiths, of the Twelve, representatives of the Cardiff, Aberaman, and Penygraig branches met at Penygraig, Saturday, October 14, and were reorganized into a district, as said district was disorganized some months since. Elder G. T. Griffiths was elected to the chair, Elder J. R. Evans assistant, and Bro. A. H. D. Edwards clerk *pro tem.* The president made some very appropriate remarks as to the nature of the business to be done, also as to the necessity of activity on the part of each one to make the organization a success. The branches were well represented and the spirit of peace and brotherly love prevailed throughout the entire sessions, hence the conference proved to be one of the best that has been held for years. The following branches reported: Cardiff, Aberaman, and Penygraig (the latter being a new branch having twenty-one members). The reports showed a considerable increase with bright prospects for the future. Bro. Adolphus Edwards was elected president of the district, Bro. Thomas Gould vice president, and Bro. Joseph Cope secretary. Bro. Thomas Gould was also sustained Bishop's agent. The following resolutions were adopted by the conference: That Brn. G. T. Griffiths and J. R. Evans be appointed delegates to next General Conference. That we adopt the Book of Rules. That all branches be requested to send in their reports on blank forms as furnished by the church. That the ministers make their reports hereafter to the conference in writing. That we sustain Bro. G. T. Griffiths as president of the European mission, and Bro. J. R. Evans as submissionary in charge of Wales. That all the priesthood be eligible to do busines in conference. That the president of the district be authorized to furnish all worthy ministers with licenses. That whereas the work in Wales has been at a low ebb for many years past, and whereas the work has received a new impetus under the administration of Brn. G. T. Griffiths and J. R. Evans, and the prospects indicate that a good work could be done in the near future, providing that the good work begun is continued, therefore be it resolved that we petition the First Presidency, the Twelve, and the General Conference of 1894 to return the above-named brethren to this mission. Bishop's agent's report: On hand May 20, 1893, £8. 4s. 3d.; paid out since £7. 10s. 8d.; on hand 13s. 7d. T. Gould agent. Preaching by Brn. G. T. Griffiths, Adolphus Edwards, and J. R. Evans. Adjourned subject to call of district president.

MOBILE.

Conference convened with Three Rivers branch, September 23, 1893, at eleven a. m., G. T. Chute president, F. P. Scarcliff secretary. Bluff Creek, Pascagoula, and Three Rivers branches reported. No reports from Perseverance and Salem branches. Bishop's agent, F. P. Scarcliff, reported: On hand last report $42.10; received since $40.35; paid out $81.65; balance due church 80 cents. Ministry reporting: Elders F. P. Scarcliff baptized 2, W. S. Booker baptized 1, S. Cochran, J. Mizell, A. D. Greer, M. M. Turpen baptized 8, G. T. Chute baptized 15; Priest R. Mizell; Teacher D. Goff; Deacons J. Young and S. Alexander. Resolved that president of district appoint two-days' meetings in different branches of the district. G. T. Chute was sustained president, W. L. Booker vice president, and F. P. Scarcliff secretary and bishop's agent. General authorities of the church were sustained. Preaching by Elders W. L. Booker, M. M. Turpen, and Jessie Reader. Adjourned to meet with the Pascagoula branch in December.

EASTERN MAINE.

Convened at Jonesboro, Maine, September 16, 1893; J. Lakeman president, J. N. Ames clerk. Ministry reporting: Elders J. Lakeman, S O. Foss, U. W. Greene, H. J. Davison, and A H. Smith; Priest J. S. Walker; Teachers J. N. Ames and B. Foss; Deacon E. Ackley. Bro. M. F. Gowell was chosen president of the district and J. N. Ames sustained clerk. Reports received and approved from Jonesport and Indian River branches. Reselved that the report of the elder's court in the case of Ferdinand L. Norton be accepted; that he stand disfellowshipped until showing by his walk and conversation that he is worthy of fellowship. Preaching by A. H. Smith, H. J. Davison, and U. W. Greene. Two were baptized. The conference was a success throughout. Adjourned to meet at Jonesport, December 16 and 17, 1893.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Conference met with the Clear Lake branch, October 21–23; S. W. L. Scott president, W. J. Smith assistant; O. H. Storey secretary. Branch reports: Coldwater 112, loss 1. Maumee 19. Dimondale 23, gain 1. Knox 18. Clear Lake 103. Buchanan 17, gain 1. Galien 117, loss 1. Hartford branch requested to be disorganized and difficulties readjusted. The matter was referred to a committee composed of Brn. I. M. Smith, D. B. Teeters, and William Lockerby, who reported to refer it back to the missionary in charge. Ministry reporting: Elders I. M. Smith, W. J. Smith baptized 2, E. A. Blakeslee, H. A. Richardson, B. Corless, T. Horton, and S. W. L. Scott baptized 2; Priests G. F. Weston, J. Shook baptized 1, J. Emerick, G. Corless, and G. McClintock; Teachers W. Lockerby and D. B. Teeters. Bishop's agent's report: Total receipts $137.86: due agent June 2, 1893, $91.34; total expended $278.99; balance due agent $141.13; other indebtedness $105; total indebtedness $246.13. Committee on tent reported money enough to cancel the debt, and it was ordered paid. It was resolved to try and effect a reunion next fall, together with the other Michigan districts and Canada mission. E. A. Blakeslee, Leonard Scott, and W. J. Smith were chosen a committee to

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confer with presidents of districts. Leonard Scott was chosen president, Otto Storey secretary. William Lockerby was sustained Bishop's agent. The general authorities of the church were sustained. Preaching by Elders I. M. Smith, Leonard Scott, E. A. Blakeslee, and W. J. Smith. Adjourned to Knox, Indiana, at call of district president. One was baptized. This was one of the most successful conferences ever held in the district. The weather was delightful, and large audiences and good preaching all combined to make it very enjoyable.

SOUTHERN CALIFORNIA.

Conference convened with the San Bernardino branch, October 20–22, 1893; J. F. Burton in the chair, W. M. Gibson assistant; W. P. Pickering secretary. Branch reports: San Bernardino 218, Los Angeles 104, Newport 168. Laguna, Valley Center, and Santa Maria not reported. Ministers reporting: Elders J. F. Burton, W. M. Gibson baptized 1, P. M. Betts, N. VanFleet baptized 5, R. R. Dana, D. L. Harris baptized 2, J. Brush, W. P. Pickering baptized 15; Priests H. C. Ladd, J. B. Ward, A. E. Jones, Jr., C. W. Earl, C. Baly, N. W. Best. Bishop's agent, C. Baly, reported: On hand and received $1,263.43; paid out $1,158.03; on hand $105.40. Referred to auditing committee and reported correct. Resolved that the election of district president, and Bro. H. C. Ladd, who is afflicted, be made special subjects of prayer at Saturday's nine a. m. prayer meeting. The chairman appointed A. Carmichael, Newton Best, and P. M. Betts a committee to write resolutions of condolence to the family of our departed brother, Daniel S. Mills. Elder D. L. Harris was unanimously chosen district president, W. M. Gibson assistant, W. P. Pickering secretary. The general church authorities and C. Baly, Bishop's agent, were sustained. H. C. Smith and J. F. Burton were elected delegates to General Conference of April, 1894. Preaching by J. F. Burton, D. L. Harris, C. Baly, and W. P. Pickering. The social meetings were very enjoyable. The gifts were manifested in tongues, interpretations, and prophecy; and the peaceful, comforting influence of the Spirit was enjoyed to a greater degree than at any conference in this district for many years. The president in his opening remarks stated that the work was in good condition on this coast, and was advancing all along the line, and made a strong plea for more spirituality and less technicality in our work. One was baptized on Sunday. Adjourned to meet with the Los Angeles branch, on the fourth Friday in October, 1894, at ten a. m.

EASTERN MICHIGAN.

Conference convened at Huron Center, Michigan, October 14 and 15, 1893; R. E. Grant president, J. A. Grant and A. E. Hicks secretaries. Branch reports: St. Gideon 46, loss 2; Pigeon River 28, gain 1; Evergreen 55, gain 11; Buel Center 58, gain 18; Forester 25, no change; German 23, first report. Ministers reporting: Elders R. E. Grant baptized 13, W. Davis baptized 13, L. Phelps, A. Barr baptized 1, W. Dowker, G. W. Shaw, J. A. Grant baptized 11; Priests Peter Surbrook, F. S. Brackenbury: Teachers J. Mills, A. E. Hicks; Deacon R. H. Huston. Bishop's agent reported: On hand last report $82.04; received, total $364.10; paid out $321.64; on hand $42.46. Resolved that all branches must report on properly prepared blanks. E. C. Briggs, R. E. Grant, A. Barr, J. A. Grant, W. Davis, F. C. Smith, W. Dowker, and L. Phelps were appointed delegates to General Conference. R. E. Grant was chosen president of district, J. A. Grant clerk. Preaching by A. Barr, F. C. Smith, W. Davis, and R. E. Grant. The conference was well attended considering the weather. The sessions were peaceable and quiet and a good time enjoyed. Adjourned to meet in Bay Port, the second Saturday in June, 1894.

NORTHERN MICHIGAN.

Convened at Free Soil, Michigan, October 21 and 22, 1893; Elder J. J. Cornish president, J. H. Peters assistant; J. A. Carpenter secretary, W. D. Ellis assistant. Branch reports: Free Soil 28; 1 baptized, 2 removed. Chase 33; 5 baptized. Gilmore 43. Fork 26; 7 baptized. Coleman 81; 5 baptized, 1 received. South Arm 44; 14 baptized, 1 received. Alpena 37; first report. District officers were sustained. Ministry reporting: Elders R. Davis, J. H. Peters, F. M. Cooper baptized 4, J. Kaplinger, C. G. Lewis baptized 2, J. A. Carpenter baptized 6, J. L. Bear, F. C. Smith baptized 18, J. J. Cornish baptized 19, G. Jenkinson baptized 9; Priests J. K. Soper, J. R. Beckley, F. H. Brooks baptized 8, R. B. Campbell, T. Z. Burget, S. C. Reynolds, G. D. Washburn baptized 11, A. B. Anable; Teachers H. J. Badder, I. P. Titus. Bishop's agent's report: Receipts $350.63; expenses $380; balance due agent $29.37. Preaching by Elders J. H. Peters, J. J. Cornish, J. A. Carpenter, J. L. Bear, G. D. Washburn, F. H. Brooks, and F. C. Smith. A spiritual time was had to the comforting of the Saints. Five were baptized. Adjourned to South Boardman, June, 1894, at call of president.

LITTLE SIOUX.

Quarterly conference of the Little Sioux district met at Woodbine, Saturday, September 2, at 10: 30 a. m. D. Chambers was chosen president, J. F. Mintun and Jos. Seddon to assist; A. M. Fyrando was selected secretary, W. C. Cadwell to assist. Ministers reporting: Elders J. F. Mintun, F. A. Smith, G. Montague, J. A. McIntosh, D. K. Dodson, D. Chambers, D. A. Hutchings, P. C. Kemmish, W. C. Cadwell, J. A. Donaldson, A. M. Fyrando, F. Hansen, J. C. Johnson, T. Thomas, W. R. Davison, P. Cadwell, J. Beckman, T. Chapman, J. Seddon, W. Chambers; Priests M. Jensen, F. E. Cohrt, M. Hall, H. Case, J. Emmerson, W. D. Bullard, S. C. Diggle; Teachers S. B. Kibler, G. Shearer, W. Pettit, E. C. Outhouse. Bishop's agent, D. Chambers, reported: On hand June 1, 1893, $39.25; received from June 1 to August 31, $264.55; expended $265.73; on hand $38.07. Auditing committee reported same correct. Branches reporting were: Spring Creek, Union Center, Little Sioux, Woodbine, Logan. Committee appointed to act in matter of the Unionburg branch reported as follows: "After visiting members, we met them in branch business meeting on eve of June 12, and after counseling with, and instructing them, and effecting a reconciliation, as we believe, the branch was then by motion disorganized and members instructed to unite with the nearest branch. F. A. Smith, A. M. Fyrando, and Jos. Seddon, committee." Report adopted and committee discharged. W. C. Cadwell gave notice of appeal on the preceding from action of quarterly conference to General Conference. P. Cadwell was appointed to labor in Willow Valley. A petition was presented by Saints of Missouri Valley requesting appointment of A. M. Fyrando to labor in that city. Petition was granted. W. C. Cadwell was appointed to labor as before. Wm. A. Smith and W. D. Bullard appointed to labor at Shrivers and Cockleburr schoolhouses. Wm. Chambers to labor in Six Mile Grove and vicinity. All priesthood of district was placed under direction of district presidency. Committee on church building at Missouri Valley reported and committee continued. Motion to remove silence placed upon Wm. Goreham referred to special advisory committee. Said committee reported that previously mentioned brother was not a legal member of Logan branch, and also sustaining silence as previously imposed. Various quorums were sustained, as also officers of church. Preaching during session by D. Chambers, A. M. Fyrando, F. A. Smith, and J. F. Mintun. Adjourned to meet at Persia, Iowa, first Saturday and Sunday in December.

Sunday School Associations.

CONVENTION NOTICE.

The Southern California district association will meet at Newport church, November 18, at two p. m., continuing over Sunday forenoon. Let each school be sure to be represented. Bring full reports of your schools. Let all attend who can, and every Saint make the work a special subject of thought and prayer that the work may be done in unity and for the best interest of the cause. Saturday afternoon will be devoted to Sunday school business, and Sunday forenoon to model teacher's meeting, discussion of methods of teaching, class drill, etc.

A CARMICHAEL, Supt.

Miscellaneous Department.

BORN.

WILSON.—At Grove Hill, Iowa, June 19, 1893, to Mr. C. E. and Sr. Eunice Wilson, a daughter, and named Celia Evangeline. Blessed October 22, 1893, by Elders John Shippy and J S. Roth.

SHIPPY.—At Oelwein, Iowa, August 24, 1893, to Bro. C. D. and Sr. Kittie Shippy, a son, and named Leo Clay. Blessed at Grove Hill, October 22, 1893, by Elders J. S. Roth and John Shippy.

DEWALD.—At Fairbanks, Iowa, September 18, 1893, to Bro. Milt and Sr. Lucinda Dewald, a son, and named John Asken. Blessed October 22, 1893, at Grove Hill, by Elders J. S. Roth and John Shippy.

DUNCAN.—Stella May, daughter of William C. and Laura C. Duncan, was born August 10, 1893, at St. Joseph, Missouri. Blessed at Saints' church, October 8, 1893, by Elders J. M. Terry and A. Cowden.

MARRIED.

HINDS—SMITH.—At Anamosa, Iowa, October 25, 1893, by Elder J. S. Roth, Bro. Frank Hinds to Miss Lillie Smith, in the presence of a large number of guests.

BENTLEY—BUTLER.—At the residence of Bro. and Sr. Charles Butler, Lamoni, Iowa, on the evening of September 2, 1893, their Daughter Hattie was united in marriage to Bro. George H. Bentley. Bro. H. A. Stebbins officiated in the ceremony. Kindred and friends brought presents and congratulations, with many heartfelt wishes for the prosperity and happiness of the pair. May these be realized by them.

VINNERD—FARRELL.—In the Saints' chapel, Allendale, Missouri, at the close of the morning sermon on Sunday, October 29, 1893, Bro. James Vinnerd and Sr. Ida Farrell were united in marriage by Bro. H. A. Stebbins. The bride is the eldest daughter of Bro. and Sr. Charles Farrell, and Bro. Vinnerd is the priest of the Allendale branch. The congregation of Saints and friends manifested their good will and kind wishes for those who thus took up their journey together along the way of life. They will be established in a home near Allendale.

DIED.

MOFFET.—At Shenandoah, Iowa, October 19, 1893, Alfred Ward, son of Bro. and Sr. Judd Moffet, aged 5 years and 7 months. He was a sweet little bud of promise, and it was hard for the parents to part with him, but by the grace of God they were enabled to say, "Thy will, O God, be done." Funeral sermon at the Saints' church, by Elder Henry Kemp, to a full house of mourners and friends.

SHAKESPEARE.—Henry A., child of Bro. William T. and Sr. Jane Shakespeare, was born near Lamoni, Iowa, May 22, 1892, and died at the place of birth on October 24, 1893. He is missed and mourned by his bereaved parents. Funeral sermon by Bro. H. A. Stebbins.

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COCHRAN.—At Guilford, Missouri, October 10, 1893, Sr. Eliza A. Cochran. Deceased was born in Ireland, March 17, 1846; was baptized August 11, 1881, at Clay Center, Kansas, by Alma Kent; married to Thompson Cochran August 5, 1868. She leaves a husband, four sons, and three daughters to mourn. Just previous to her departure she called her family around her and instructed them to live lives worthy of imitation. She told them the angels were hovering around her to receive her spirit. She told her children her prayer would be as a wall of fire to protect them from evil. Funeral services at the union church in charge of M. P. Madison; sermon from John 5: 28, 29.

HILL.—George E. Hill was born March 21, 1884; baptized in April, 1892, and died at Guilford, Missouri, September 24, 1893. Funeral services by Elder H. Kemp.

WILLIAMS. — Rachel Mary, daughter of Bro. D. T. and Sr. Elizabeth Williams, was born August 13, 1893, blessed September 21, and died September 23, 1893. Funeral discourse preached by Elder William Waterman.

HASKINS.—At Wyaconda, Missouri, October 16, 1893, Bro. W. H. Haskins, aged about 60 years. The Clark county *News* says of the deceased: "He was a member of the Reorganized Church of Latter Day Saints and was a good Christian man, a clever neighbor, and a good citizen. He leaves a wife, several children, and many relatives and friends, who mourn his departure." Funeral services were conducted by Elder James Turner, of Crawford county, Iowa, in the Christian church, October 17.

ADDRESSES.

F. G. Pitt, No. 897 North Halsted street, Chicago, Illinois.

T. W. Williams, No. 286 Benton Street, Council Bluffs, Iowa.

ITEMS OF INTEREST.

ROME, Oct. 27.—The Mayor of Spezzia gave a luncheon to Sir Michael Culme-Seymour and the other officers of the British fleet now visiting this port. The duke of Genoa was among the guests. The usual toasts were drunk. A conversazione in the civic theater followed. The town was illuminated brilliantly this evening. Bands played in the open spaces, and great crowds filled the streets.

ROME, Oct. 28.—It was announced to-day that an entente had been established between the Vatican and the Quirinal on the question of King Humbert's right to appoint the Patriarch of Venice. The Patriarch, it is said, will write a satisfactory letter to the government, and the latter will thereupon grant to the Italian Bishops their exequaturs, which are withheld pending a settlement of the trouble.

STOCKHOLM, Oct. 27.—The *Allehanda* in an inspired article to-day says the claims of the Norwegian Radicals for a seperate foreign department are impossible. No European power, the paper adds, would acknowledge Norway as a sovereign and independent State.

VIENNA, Oct. 28.—The coalition in the Reichsrath against the government's electoral reform bill has hastened political events and the outcome of the opposition would be hard to predict. Emperor Francis Joseph, who had been sojourning at Buda Pesth, has returned suddenly to Vienna. He will preside to-day at a council of the Ministers called to consider the situation and will confer with the chiefs of the various parties. It is reported that the Taafe Ministry has resigned.

NEWCASTLE, N. S. W.—The slackness of work throughout the district is still causing great distress. It is hardly possible to describe the hardships now endured by families in the mining townships, and it is feared that still greater destitution is at hand, unless the miners resolve to adapt themselves to circumstances. One well-known proprietor, who has lately closed two collieries, stated this evening that it would be impossible for Newcastle ever to resume its old position in the coal trade unless the Newcastle miners are prepared to meet a necessary reduction in the hewing price below that of the fixed minimum hewing price of 3s. 6d. per ton. It has become necessary to compete not only with the Southern markets but with the newly-started foreign markets such as Japan, America, and others.

VALPARAISO, Chile, Oct. 26.—The damage caused by the eruption of the volcano Calbuco is incalculable. Many residents have been compelled to abandon their houses because of the great volumes of ashes and cinders which have fallen. Hundreds of acres of growing crops have been ruined by the fall of lava.

ROME, Oct. 26.—The government has again notified the Vatican that it will continue to refuse exequatura to the Italian Bishops nominated at the recent consistory until the Vatican shall recognize King Humbert's right to nominate the Patriarch of Venice. In consequence of this action of the government the Pope will not appoint any Italian Bishops at the December consistory.

BERLIN, Oct. 26.—Prof. Virchow, in an address to the electors of the Third District of Berlin in view of the pending elections for the Prussian Diet, protested strongly against the ever-growing military burdens, but admits that, disarmament being out of the question, there is no prospect of a reduction of the army.

PALERMO, Oct. 31.—The rapid spread of socialism in Sicily is causing considerable uneasiness to the government. The propaganda is spread by associations known by the name of Fasci Dei Lavoratori. The membership of these associations is said to be 300,000. A majority of the members are ignorant of the meaning of socialism and join the organization with the idea that their miserable condition, arising from the agricultural depression, will be bettered.

PARIS, Nov. 1.—A sensation has been caused among French military men by the report of Baron von Planitz, nephew of the Saxon War Minister, praising highly the efficiency and warlike spirit of the French army. The Baron comments upon the disappearance of the effete generation of the Empire and argues that the entente between France and Russia ought to inspire in Germany unfailing vigilance.

BOSTON, Mass., Oct. 26.—The Rev. Dr. Solomon Schindler, rabbi for nearly twenty years of Temple Adath Israel, the wealthiest Jewish congregation in Boston, will discontinue his ministrations in May next. Dr. Schindler stated that his action was due to the religious apathy of the congregation. He is the Secretary of the United Hebrew Benevolent Society.

TACOMA, Wash., Oct. 31.—Private advices received here this afternoon state that twenty men were eaten alive by wolves at Shensi October 14 and 15. Wild animals overrun that district.

CINCINNATI, O., Nov. 1.—Prof. Henry Preserved Smith explained his position more fully last night at the Scottish Rite Cathedral than he has previously done. He stated fully the reasons which made him advocate a free investigation of the books of the Bible, and defended himself and higher criticism from the assaults of ultra orthodoxy. There were several references to his conviction for heresy during the lecture, but no words of complaint or regret. It is probable that Dr. Smith will deliver a number of lectures through the country this winter.

Hon. Carter Harrison, Mayor of Chicago, was assassinated in his home on Saturday, October 28, by a political crank.

Sir John Abbott, Ex-Premier of Canada, died at Montreal, October 30.

The bill repealing the Sherman silver law has been passed by the Senate and the House of Representatives and signed by the President.

The Canadian Government will coöperate with the United States in enforcing immigration laws.

Smallpox is epidemic in a number of towns in Central Indiana. At Muncie alone there have been 150 cases and 21 deaths.

CHICAGO, Oct. 28.—Out of the passing glory of the Exposition Chicago will receive a grand museum, and everything indicates that it will be located in the grandest building in Jackson Park—the Palace of Fine Arts. What was a few weeks ago only a well developed idea is now an assured fact. The wealthy men of Chicago and others not wealthy who contributed to the building up of the Exposition will now spend their money for the building of the museum. By an act of unusual generosity Marshall Field has set the ball rolling with a donation of $1,000,000 toward furthering the plan, and George M. Pullman has promised another $100,000. Mr. Field's gift is made on the condition that $500,000 be raised outside of his contribution, and that $2,000,000 stock of the Exposition be assigned to the trustees of the proposed museum.

LONDON, Nov. 1.—A dispatch to the *Times* from Fort Charter, Mashonaland, says several fights have occurred between the Matabele and the forces of the British South Africa company in which the Matabele were defeated with considerable loss. The natives, who have heretofore believed that as fighters they were far superior to the British, have lost much of the confidence they felt in themselves, and are quite broken down by their succession of reverses. King Lobengula, the dispatch adds, retreated and was followed by a British column. It is reported that the British loss in killed and wounded was not serious. It is considered at London that the war is practically ended, though unless terms are made with King Lobengula it will be in his power to harass the British by the guerrilla warfare in which the Matabele are adepts.

Official dispatches received this evening from Cape Town confirm the reports that the Chartered company's troops have defeated the Matebele in several fights, have put Lobengula to flight, and have occupied Buluwayo.

Italy is passing through a severe financial panic that is causing much distress among the people. No reduction of the standing army is to be permitted however. Her allies, it is said, may solve the financial difficulty through German bankers. Brigandage increases in Sicily as a result of the stringent times.

Madrid reports indicate that the attack upon the Spaniards at Melilla was a desperate one and Prince Ferdinand of Bourbon, is missing. Public sentiment over the repulse of the Spanish forces is increasing. The popular clamor for an expedition against the Riffians will probably force the government to act promptly.

The Czar desires a completion of the commercial treaty between Russia and Germany.

London cablegrams report probabilities for further disagreement between miners and operators which may result in protracted strikes.

Affairs in Brazil, Nicaragua, and Gautemala continue unsettled. Further complications continually arise.

Potter Palmer, of Chicago, has given $200,000 for the erection of a Woman's Building at Chicago for a permanent exhibit in the interest of woman's work.

Since the Battle Creek railroad disaster officials of the State of Michigan are urging that ordinary passenger coaches be made strong as sleeping cars, which do not crush in railroad wrecks; also that they be supplied with some kind of fire extinguisher.

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ITEMS OF INTEREST.—Continued.

The House Committee on Territories has ordered a favorable report on the bill admitting the Territory of Utah as a State. The report is the same made on the bill in the last Congress.

The United States Senate has passed the Chinese extension bill. It modifies the Geary Chinese expulsion law, by permitting Chinamen entitled to remain in the country before the passage of the latter, to secure certificates of residence within six months. All proceedings for violations of the Geary act as originally enacted, except as to criminals, are suspended. The word "laborer" in the act is construed to mean skilled and unskilled manual laborer, and the term "merchant" is defined. It is provided that the certificate shall contain the photograph of the applicant, with name, residence, and occupation.

A shock of earthquake was felt at Pembroke and many other towns in Wales, November 2, lasting thirty seconds. Many houses were shaken.

Late Cape Town advices report King Lobengula in a trap, and the capture of the Matabele by the British probable.

French poachers on the Alsatian frontier fired upon a German forester, who returned the fire, killing two. The incident will be made a subject of official inquiry.

It is rumored that the French and Russian squadrons will shortly visit Barcelona; also that a popular demonstration in return for the grateful sympathy of France is being prepared in Madrid. The whole city of Ajaccio has given itself up to fêting the Russian naval officers.

Madrid dispatches say the Spaniards have been shelling the Moors near Melilla, but have ceased firing by request of the tribesmen, who ask for a conference.

Twenty-four new cases of yellow fever developed at Brunswick, Georgia, November 3.

Naturel gas wells in Northwestern Ohio are failing.

Three children, locked in a house and left by parents, were burned to death at Kennedy, Alabama, November 3.

MADRID, Nov. 3.—Riffians attacked the Spanish infantry near Melilla on the 3d, killing two and wounding thirteen. The impression prevails that Spain is likely to have a long campaign in Morocco. The three year reserves are to be mobilized to go to the front in case the war assumes larger proportions.

A London cablegram reports the capture of King Lobengula.

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BALANCE OF POWER IN EASTERN ASIA.

Condensed for *The Literary Digest* from a Paper in Blackwood's Edinburgh Magazine.

THERE are two methods by which the general movement of Russia in Asia may be prognosticated. One is based on the principle which Sir Charles Lyell applied to geological processes; that what has been is that which is and will continue to be. The other is the more empirical method of marking at certain points along her frontier-line, the actual existence of those special provocative or tempting circumstances which have been hitherto observed to precede and pave the way for advance.

In the case of Russia, it may be plausibly shown that the aggressive temper of the Nation has its roots not in any peculiar lust of conquest or passion for power, but in the geographical circumstances in which she is placed. Weak races are driven before their betters to the Polar Regions, to the barren fastnesses of the mountains, or to the dark forests of tropical Africa; but a vigorous race, conscious of its strength, which is hemmed in by ice, and excluded from the sea, must in the very nature of things make a way for itself towards sharing in the advantages which it envies in its more fortunate neighbors.

The progress of Russia in Asia was described a few years ago by Colonel Mark Bell in language which cannot be surpassed for lucidity and fidelity to fact. Russia is, according to him, a hard, solid, organized body, impelled by the laws of progress to move among fragile, loosely-compacted, and unorganized bodies; and whether it be by arms or negotiations, geographical surveys, or the exigencies of self-defense, the result must ever be the same. These loose bodies are, in fact, one after the other broken up, and their contents gathered into the ever-increasing substance of the organized body.

The advance of Russia in Asia may not be inaptly likened to the overflow of that great river, the Huang Ho, which every few years devastates vast areas of Chinese soil. It is constantly exerting pressure, and tends, by the law of its being, to overflow wherever it bursts its bounds. In one point only the analogy fails. Chinese inundations cease to trouble when they reach the sea. Russia's strength is not to be so extinguished. On the contrary, her access to the sea affords a new base for conquest by sea and land.

England is trying, by protocols, to arrest the march of Russia on India. As well think to stop the tidal wave with sheep hurdles! When Great Britain fully realizes that nothing short of a wall of impregnable steel will ever keep Russia from the Indian Ocean and the Persian Gulf, and finally resolves to oppose that advance, the problem will become simple, and not even very expensive. To show an unambiguous front is the surest way, in all cases, to avoid the *ultima ratio*.

It is not, however, the relation of India to Russia that primarily concerns us at the moment, except in so far as it bears directly or indirectly on the position of China.

A vast but fascinating problem confronts Russia on her Chinese frontier—a problem which cannot be disposed of in one or even two generations. No power, however, knows better how to wait than Russia. Time is on her side; and as the necessary preliminary to all wise action is knowledge, the Russian General Staff, has been making the fullest use of the opportunities which treaties afforded, to gain accurate information concerning everything pertaining to China and her Territories. The minute information concerning all the Northern and Western Territories of China which is now in possession of the Russian Staff, is not only such as no other Power possesses, but is incomparably superior to anything in the hands of the Chinese Government itself. Hence it is that whenever a question of boundaries arises, Russia is prepared to sustain her claims with elaborate maps of the regions, to which China has nothing to oppose—which she is not even able to criticise. Moreover, the Chinese Commissioner is unduly hampered by the figment of universal dominion; and to make the work of his mission fit in with the antiquated forms, it has to be disguised under some euphemism which shall not jar on the obsolete dogma of the World-Empire of China. The consequence is the Commissioner surrenders the disputed territory, and reports to his Government that he has pacified it.

Next, as to China's capacity of resistance to Russian pressure. China is a living archaism, and as fit to hold her own against her Western neighbors, either in the field or in the Cabinet, as the Spanish Armada would be to resist an iron-clad squadron.

It is something more than a coincidence that brings a Russian military expedition into the Pamirs, at the very moment that an ancient ally and buffer State of China is being summarily dismembered by France. Neither is it a mere coincidence that the two avowed enemies of the British Empire have been set in motion simultaneously toward the northwest and the southeast frontiers of India, while the political forces of Great Britain are engrossed in an internal struggle for Imperial existence. The spectacle of the sheep-dogs throttling each other would be too much for the self-restraint of the mildest-mannered wolf that ever worried lamb.

Recurring to the Russian advance. All accessible data and all reasonable inferences concerning the potentialities of Chinese defense seem to confirm Colonel Bell's conclusion, that "Russia will devour China in parts as fast as she can digest them." The reigning dynasty made use of native auxiliaries to conquer China. The next Power that conquers China may have the warlike Manchus, the wandering Mongols the Grand Lama of Thibet, in addition to the Chinese themselves as auxiliaries. China, in short, may be subjugated without risking the bones of a single Cossack.

At present, the position of China on the long frontier line of Manchuria and Korea is by nature so strong that an active general defensive policy on the part of China would give her the command of the Amur, and the means of rendering the tenure of the Russian coast provinces somewhat precarious. But China's inertia is the constant quantity on which Russia is always able to rely, and her experience, during the last forty years, seems amply to justify her in discounting the latent advantages of a Power which is certain not to use them. Yet, Russia does not presume too much. There is an admirable combination of prudence and daring in her calculations, and she leaves nothing to chance which can be secured on solid grounds.

The invasion of China by the Russians would be a veritable invasion of the barbarians, for though the Russian *elite*—mostly of foreign extraction—are highly cultured and able to hold their own in science, literature, and art with the most advanced races, the Russian masses are distinctly behind the Chinese people in industry, intelligence, and trustworthiness. This is tacitly admitted by Russians, the more philosophical of whom dread the absorption of their people in the Chinese mass. But such theoretical considerations will not stay the Nation's hand.

Still, with all its apparent helplessness, due to no want of resources, but only to its want of energy and intelligent foresight, there is a halo of protection thrown around the Chinese Empire by the interests of foreign powers, which are as much entitled to respect as Russia. Maybe China, more astute than we give her credit for, presumes somewhat on this impalpable protection as a reckless son relies on the resources of an indulgent father. But while this may avail her against a *coup de main*,—and recent events in Siam throw a doubt even on this,—it is quite inefficacious against the insidious encroachment upon her boundaries and the imperceptible absorption of her substance.

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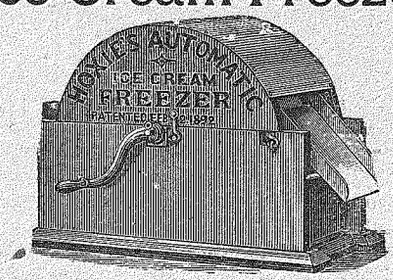

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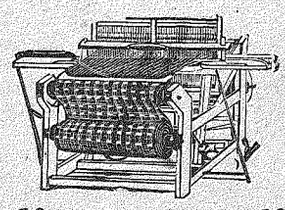

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

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The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 18, 1893.

CONTENTS:

EDITORIAL:
The Age of the Pyramids.....725
Questions and Answers.....726
The HERALD as an Adviser.....727
Genealogy of Jesus.....728
ORIGINAL POETRY:
The "Gulf."....729
MOTHERS' HOME COLUMN:
Home Influence on the Child.....729
Let us Lend a Helping Hand.....729
A few Thoughts for Fathers.....730
LETTER DEPARTMENT:.....731
ORIGINAL ARTICLES:
Zion's Religio-Literary Society.....732
Church Societies.....734
Helps and Governments.....734
The Parliament of the World's Religions.....736
SELECTED ARTICLES:
The Place of Christ in Modern Thought.....737
CONFERENCES:
London.....738
Southern Nebraska.....738
SUNDAY SCHOOL ASSOCIATIONS:
Southern Nebraska.....738
Convention Notice.....738
MISCELLANEOUS:
Millennial Star.....739
Conference Notices.....739
Items of Interest.....739

THE AGE OF THE PYRAMIDS.

We are presented with the question affecting the age of the world, and asked to account for the people that built the pyramid of Gizeh, in so short a period from the flood. The question as stated is as follows:—

Question 1.—How does your church account for who built the great and first pyramid at Gaza, Egypt, which science and astronomy settle as erected 4,110 years ago. The flood occurred 1,656 years after Adam's first days. If all the earth was flooded by the deluge, who erected the said pyramid one hundred and seventy years after the flood? The family of Noah, for reproduction, consisted only of his three sons and wives; and the product in one hundred and seventy years could not have been ten thousand—say twenty thousand. How could these people, men, women, and children, have erected that pyramid, which Herodotus states required twenty years time for one hundred thousand workmen after the stone was cut. Prophecy must harmonize with material facts before our eyes. The city of Memphis had a beginning at about one hundred and fifty years after Adam, and Menes was the first king—Menthea, the history of Egypt, relates a thus early history for Egypt; hence there were millions of animal people immediately before and after Adam. I account for this not discordant with the Bible. I put no question as a catch, but want the simple facts.

Question 2.—We can have no controversy about a personal Satan, but we may differ as to results of his office. I hold that without him there would not be a saved soul in glory; for God's purpose in this solar evolution was, and is to people heaven with voluntary servants, and to be such they must from choice come from an enemy's kingdom, and that kingdom is the Devil's kingdom. Were not this true why was the *Devil permitted?* I hold that when we comprehend the purpose of God, all things are plain to us; and hold that Adam was simply the first in the image of God, although man, in animal form, existed many thousands of years *before Adam.* This agrees with observation, when we find the human body embedded in stratas of rock formed many thousands of years ago. Any theology which accounts not for these facts the scholar will not accept and should not. All churches fail in this regard, no one should believe prophecy which undertakes to subvert facts. What will the New Church say to these? I put no catch question, but simply seek the facts.

Respectfully,
G. L. CHAPIN.

The statement in the question seems to be inaccurate, for if the years of the present century 1893, be added to the supposed 4004 years before Christ, as found in the margin of the Bible, it would give a total of 5897 years; and if from this the 4110 years, stated to be the time given by science and astronomy as the age of the pyramid be taken, it will place the date of its erection to be 1787 B. C. This 1787 taken from the 4004, the beginning of Biblical dates, will make it 2217 from Adam's first days, and 561 years after the flood instead of 170, as the question states.

The chronological dates found in the margin of the Bible were the work of Rev. James Usher, Archbishop of Armagh and Primate of Ireland in 1623. Of this the Encyclopedia has this comment: "His *Anneles Veteris et Novi Testamenti* (2 vols. 1650-54) contains a scheme of biblical chronology, since printed in the margin of the authorized version of the Bible, and generally adopted by English and continental historians, though now admitted to be inexact." It was the result doubtless of much study, thought, and speculation, but is altogether human, and as such fallible, subject to mutation and cannot be held to be final in case of controversy. Usher wrote before the middle of the 17th century 1650 years after Christ and 5654 after Adam.

The difficulties attending the securing of absolutely accurate dates, in figures, of the age of the world (the earth world) will be seen from the following:—

The Septuagint has the period of time from Adam to Shem and two years after the flood, at 2264 years; the Masoretic Hebrew, 1658; the Samaritan Pentateuch, 1309. From Shem to Abraham's leaving Haran, the Septuagint, has 1145 or 1245 years; the Hebrew, 365; the Samaritan, 1015.

Of this discrepancy Wm. Smith says: "We have no clew to the date or dates of the alterations beyond that we can trace the LXX. from to the first century of the Christian Era, if not higher, and the Hebrew to the fourth century: if the Samaritan numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Hebrew. The cause of the alterations is most uncertain."

Approximating; From creation to the flood Septuagint, 2262; Hebrew, 1656; Samaritan, 1307; from flood to Peleg, Sep., 401; Heb., 101; Sam., 401; from Peleg to departure of Abraham from Haran, Sep., 616; Heb., 266; Sam., 616;—totals, Sep., 3279; Heb., 2023; Sam., 2324. (a)

This writer gives the probable date of the flood as 3099, or 3159 B. C.; and that of the creation of Adam at 2262 years before the end of the flood, or 5361 or 5421 before Christ.

If to these 5421 years the 1893 of the present century be added it gives the total of 7314. From this deduct the 4110 years of the assumed age of the pyramid and it leaves the date of 3204 after the creation, and gives a period of 942 years between the flood and the pyramid, instead of 170 as stated by the question. If the smaller number be taken, 5361 and 1893 be added, it makes 7254. If from this 4110 be taken it makes the date of the pyramid 3144, and gives 882 years to people the earth to build it. Either of these two periods would be long enough to furnish the 100,000 employed, as the question states.

According to Beloe, Herodotus was fifty-three years old at the beginning of the Peloponnesian war. This war began in the second year of the eighty-sixth Olympiad, and so he must have been born in the first year of the seventy-fourth Olympiad, about four years before Xerxes invaded Greece, four hundred and forty-four years before Christ. Hence in his history he treats of things which transpired many hundreds of years before his birth. The last named date for the pyramid 3144, would be to state that Herodotus wrote of it nearly 2000 years after it was built.

Herodotus wrote of the pyramid in his second book, entitled Euterpe, section CXXIV; and at the opening of the subject says; "I was also in-

(a) Other chronologists place the reign of Cheops, the pyramid builder, at 3229, 3095, or 2123 B. C. a difference of 1106 years.

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formed by the same priests." Whatever information, therefore, this historian assumes to give is but secondary having been received through the traditions of the priests. Nor does Herodotus state that one hundred thousand men were employed upon this pyramid for twenty years of time after the stone was cut. What he states is this; writing of Cheops who was the profligate ruler of Egypt at the time; "He barred the avenues to every temple, and forbade the Egyptians to offer sacrifices: he proceeded next to make them labor servilely for himself. Some he compelled to hew stones in the quarries of the Arabian mountains, and drag them to the banks of the Nile; others were appointed to receive them in vessels, and transport them to a mountain of Libya. For this service a hundred thousand men were employed, who were relieved every three months. Ten years were consumed in the hard labor of forming the road through which these stones were to be drawn; a work, in my estimation, of no less fatigue and difficulty than the pyramid itself. This causeway is five stadia in length, forty cubits wide, and its extreme height thirty-two cubits: the whole is of polished marble, adorned with the figures of animals. Ten years, as I remarked were exhausted in forming this causeway, not to mention the time employed in the vaults of the hill upon which the pyramids are erected, These he intended as a place of burial for himself, and were in an island which he formed by introducing the waters of the Nile. The pyramid itself was a work of twenty years; it is of a square form; every front is eight plethra long, and as many in height; the stones are very skillfully cemented, and none of them of less dimensions than thirty feet."

In a note by Beloe, the translator of Herodotus, there is a quotation from Pliny, the Roman, as follows: "In the building of the largest of the pyramids 366,000 men, were employed twenty years together."

Beloe states further in a note that Pococke and Norden refer to the causeway, which according to Pococke was built to overcome the strip of low and marshy land lying between the river and the pyramid, which was often covered with water for considerable periods of time.

Beloe's translation of Herodotus was published in 1844, and a note on pp. 12 and 13, states that the dimensions of the pyramid were to date problematical. Herodotus gives the height and width at 800 feet; Strabo, height 625 feet, width, 600; Diodorus, 600 some inches height, 700 width, Pliny 708 width. Modern writers give these dimensions thus:—

"Le Brun, 616, height, 704 width; Prosp. Alpinus 625; 750; Thevenot 520; 612; Neibuhr 440; 710; Greaves 444; 648. Different writers differ also as to the number of layers. Greaves has 207; Maillet, 208; Albert Lewenstein 260; Pococke, 212; Belon, 250; Thevenot, 208. Savary stated that he measured several which were more than three feet high, and none less than two feet, and calculates that there were 207 layers averaging two and one half feet, equalling 517 feet and six inches perpendicular height. So much for the accuracy, or inaccuracy of the history named.

But, the church has not at any time undertaken to account for any alleged or seeming inaccuracy of the Scriptures, or to attempt to harmonize the alleged conflicts between biblical history and so-called science. It has been contented with the saying, "In the beginning God created the heavens and the earth," without being over anxious as to the exact when in human reckoning of chronology that beginning was. Nor is it a matter of anxiety to the church whether there were, or were not men prior to Adam in the occupancy of the earth, prior to the four thousand years before Christ of Rev. Archbishop Usher. The stability, faith, and perpetuity of the church do not hinge or depend on the exact agreement between modern science and the Scriptures, or upon the ability to harmonize seeming conflicts said to be discovered by scholars and scientists. These last do not agree among themselves; and if the devotees of what is claimed to be an exact science cannot agree, how is it reasonable to expect clashing religionists who have formulated their faiths in human wisdom only to agree; or to expect a body of people to whom a gospel dispensation has been committed by revelation to have a solution for every alleged difficulty. The church has not spoken concerning the age of the world, or the time of the building of the pyramids, nor as to the number of men employed in building at Gizeh, or Gaza, Egypt, nor the short or long period of time between the flood and the building of the pyramid. The church has spoken as to the dispensation of the gospel committed to it, and stands in the defence of its truth, having received testimony thereof. To the church, the Bible has come through human hands; and is not inerrant. Nor does the church propose to defend its inaccuracies of text or dates, if there be any, or be concluded in its mistakes, which are the result of humanity's faulty ways; but is content to build upon the revelation of Jesus Christ as found in the New Testament, confirmed by the Old, and the testimony of the Spirit of truth to the church direct in our own time. The rest it leaves to time; nor will the discoveries at Nineveh, nor the story of the Sphinx and the Pyramids remove this foundation on which the true believer is built.

The renewal of the revelation of God to man, the establishing the new and everlasting covenant near the fullness of the times of the Gentiles, through the revealment of the Book of Mormon, and the revelations touching the restoration of the gospel and the priesthood authority to administer in its ordinances, through the commandments to and organization of the church, all evidence to the truth of the work, and by it the church must stand or fall.

2. The second part of this question is a statement of the writer's opinions on certain ideas, which we neither indorse, nor deny. His theories are not proved facts, but matters of personal belief, to which he is justly entitled.

The "New church" holds that there are two powers at work in the world; the one good the other evil; that evil exists by permission, and good is comprehended from a comparison with its opposite, and without subjection to contact with evil, man's best good cannot be eliminated; hence from conflict with evil, God brings to man a higher and better condition of life here and hereafter.

QUESTIONS AND ANSWERS.

Q.—Did Joseph Smith ever prophesy that Jerusalem was to be restored? If so, where is the record of such prophecy to be found? Please quote from it.

A.—There is a prophetic declaration in the Book of Mormon, First Book of Nephi, chapter 4, section 4. This purports to be a reference taken from Isaiah; and being brought forward in the Book of Mormon was looked upon as being a prophecy direct given in these latter days. The quotation is as follows:—

> And it came to pass that I, Nephi, spake much unto them concerning these things; yea, I spake unto them concerning the restoration of the Jews, in the latter days; and I did rehearse unto them the words of Isaiah, who spoke concerning the restoration of the Jews, or of the house of Israel; after they were restored, they should no more be confounded, neither should they be scattered again.

In chapter 7, par. 2, of the same book:—

> Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel, unto those who are of the house of Israel. Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they shall be brought out of obscurity, and out of darkness; and they shall know that the Lord is their Savior and their Redeemer, the Mighty One of Israel.

Book of Ether, chapter 6, paragraph 1:—

> And he spake also concerning the house of Israel, and the Jerusalem from whence Lehi

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should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in time of old, but it should be built up again, and become a holy city of the Lord: and it should be built unto the house of Israel.

Doctrine and Covenants, section 45, paragraph 3, latter part:—

And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again: but they shall remain until the times of the Gentiles be fulfilled.

Watch, therefore, for ye know neither the day, nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountain of the Lord's house. —D. C. 108: 4.

Q.—Please give your opinion of extemporaneous and of studied sermons.

A.—Studied sermons are usually the most labored, finished, and elaborate; extemporaneous sermons the most feeling and effective.

Q.—Is there anything in the books that condemns studied or planned out sermons?

A.—We know of nothing written that forbids a man to study, or plan out his sermons, except perhaps this: "Take no thought what you shall say, for in the hour that ye need it shall be given you."

THE HERALD AS AN ADVISER.

HARRISBURG, Neb.,
Oct. 30, '93.

Editors of Saints' Herald:—As my father takes your paper I see it often and have noticed that on a number of the moral questions of the day you do not express yourself, and desiring to know how you stand on those questions, I take the liberty of asking. To me it seems a religious paper should be to its people a spiritual and moral guide in all things.

I. How did you regard the opening of the World's Fair of Chicago on the Sabbath?

II. What do you think of the Catholics' attempt to obtain State money for the support of their parochial schools?

III. How do you stand on the prohibition question in Iowa this fall? Would you influence your people to vote for prohibition?

IV. Please express your opinion of the Keeley cure for drunkenness.

Yours truly,
ALMA MCKEE.

The first thing to answer in the foregoing is the idea that a religious paper should be a religious guide to its people. This is true in one sense; but in another sense, no religious paper should be the conscience of the people whom it represents. And it is pretty sure that the HERALD does not dominate its patrons in either moral or political questions; the HERALD may have its say, but each reader, will, after he has read what is said, think and act for himself, without special regard for the HERALD.

I. *a.* We regarded the agitation of the Sunday opening of the World's Fair as a graceless quarrel between two extreme wings of thinkers; extreme and unwise religionists on the one hand, and unwise money getters on the other.

b. The question of whether the Fair should have been open or closed to the public on Sunday should have been left to the men responsible for its success or failure. If they decided that it should be open, those who thought differently should have stayed away; if to close it, then attendants should have governed themselves accordingly, as their consciences should have dictated. It was a World's Fair, and should have been carried on in freedom from sectarian wrangling.

II. We think that the attempt of any body of religionists to convert public moneys to the use of denominational societies, schools, or churches is a violation of sound moral principles, and contrary to the genius of American institutions. If the use of the public moneys for the support of Catholic schools is permissible, all other denominations of religionists are alike entitled to their respective portions. If public money is denied to one it must be to all; none is exclusively entitled to receive it, whether Catholic, or Protestant.

III. No intoxicating liquors will ever be made or sold as a beverage by the consent or knowledge of the HERALD, as an organ of the church. The question in Iowa has been made a political one, and as such the HERALD is not standing on it. The HERALD is not the organ of the Prohibition wing of the political fight in Iowa, nor in the church; hence does not advocate the principles and success of that party; nor does it stand for the prohibition element of the Republican party, or the local option portion of the Democratic party; in short, while the editor has decided opinions on the temperance question, involving the making and selling of liquors as intoxicating beverages, he is not at liberty to urge any partisan views in the church paper.

The HERALD will not attempt to influence its readers who vote to vote for prohibition, as a political question at issue in Iowa, or elsewhere, for the reasons already given; and for the further reasons that it is known to the editor that the great mass of the Saints are practically temperance people, whether they are in political preference Democrats, Republicans, Prohibitionists, or Populists, the chief difference between them being the best method to accomplish the end desired; and, each man is expected to vote according to his own convictions of political duty as a citizen, without the interference of his spiritual advisers, editors, or others.

IV. We have had no experience with the Keeley Cure method of curing drunkenness; unless the having a personal acquaintance with two or three individuals whom we knew to have been habitual drunkards who by the application of the cure became sober men and have remained so up to date may be called experience. One of these is at times noisily an advocate of the Cure; the other quietly asserts that it helped to free him from his bondage. A few, two or three, instances have passed under our observation where persons who had taken the cure have relapsed, and their last state was worse than before the cure was applied; but this has not been taken by us as a final argument against the cure itself.

We may be wrong, but we have thought for many years that the power to abandon and abstain from the use of either liquors or tobacco was in every one who might have become addicted to such habit, if he would exercise it, or, in other words, that anyone who had become addicted to the tobacco or drink habit *could quit it if he would*, without the help of other means than the will power, which should be resident in every man. Especially have we thought this in regard to those who obey the gospel and receive of the Spirit which testifies of Jesus. The events of later years and a more extended observation, however, have led us to conclude that there is now and again one who has by long continued yielding to habit become emasculated of will power, and falls a victim, so enslaved that he is utterly powerless in a moral sense to resist, to say nothing of overcoming. To such as these the Keeley Cure may be necessary and beneficial; helping them first to gain a physical freedom from alcoholic influence, in which normal condition the will power to resist further temptation of the habit may be successfully exercised. If so, then it is a good thing.

We are not yet convinced that the physical man of an inebriate is so far changed by the chloride of gold, or any other drug, that sooner or later a long cherished and indulged thirst for drink will not return to the once freed man, to be resisted and overcome, or yielded to unto additional shame and disgrace, as is asserted of the Keeley Cure by some, but if it helps to set men sufficiently free to become morally responsible, and able to exercise assertive will power, we are not unfriendly to it as it is one of the beneficiaries of man for the good of society.

THE following is a late press dispatch that appeared under the title "Presbyterian Schism Threatened:"—

CLEVELAND, Ohio, November 8.—A meeting of liberal Presbyterians, clergymen, and laymen, was opened this afternoon at Calvary Presbyterian Church. Their purpose is to form a new policy with the hope that the General Assembly at its meeting next spring will coincide in the stand they take. If it

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does not a schism will probably be caused. The call for this meeting stated that the present condition of the Presbyterian Church occasioned deep solicitude and called for immediate and serious consideration. Many ministers and elders viewed with apprehension the tendency to assumption and centralization of power and the disposition both to impose practically new dogma without due constitutional process and to treat the formal action and overtures with small respect. The call stated further that the meeting was to consider what action was needed at the present juncture to maintain their constitutional safeguards, encourage their disturbed brethren, and give frank expression to their views and positions. Seventy-five invitations were sent out and forty-nine of those invited responded.

Here is a later one:—

CLEVELAND, O., Nov. 9.—A declaration of fundamental principles that has no uncertain sound was promulgated by the liberal faction of the Presbyterian Church this afternoon. The conference, which closed in the afternoon, was perhaps one of the most important in the annals of the church and the conclusions reached will make the gathering a historical one. The liberals, who compose the conference, have taken a decided stand against their more orthodox brethren and are determined to fight for their rights in the church of their choice. A statement was issued to the church at large containing a declaration of principles and counseling all Presbyterians to stand together in defense of reasonable liberty of opinion and the constitutional rights of members.

GENEALOGY OF JESUS.

THE following we clip from the *Deseret News*, for October 17. It may be of value to others of the elders:—

TWO GENEALOGIES.

The *News* has been favored with a communication from Mr. J. A. Robinson, Arkansas City, Kansas, in which the writer refers to some editorial remarks recently made by this paper on the congress of religions held in Chicago. Mr. Robinson, who, we believe, holds Josephite views, says he agrees with the *News* in the main points. He even goes a step farther and characterizes it as the "height of prejudice" to put what he calls a "gag" upon Mr. Webb, the Mohammedan apostle, and he also declares that Elder Roberts acted like a man in refusing to appear before a selected audience instead of before the congress proper. But having so far expressed his approval of our comments, the correspondent finds occasion to make it clear that he holds views of his own upon a number of questions not discussed by the *News* and each of which would require attention separately.

One of these questions concerns the genealogy of our Lord. Mr. Robinson, as near as can be gathered from his letter, asserts that Christ was the son of David only by adoption and that the genealogy of Mary is not given by the evangelists. For the information of our correspondent it may be stated that it certainly is. Those who have thoroughly studied the subject have arrived at the conclusion that Matthew gives the genealogy of Joseph, while Luke copies the genealogical record of Mary. The name of Joseph's father was Jacob, while that of his father-in-law, Mary's father, was Heli; and one evangelist traces the ancestry of Jacob, while the other gives that of Heli, as a glance at the two tables will make clear to any reader. Joseph and Mary both descended from Abraham, the house of David and Zorobabel. Joseph from Abiud, the eldest son, and Mary from Rhesa, the youngest. In Zorobabel's family the two branches of the house of David were united, when the daughter of Neri was married to Salathiel. Jesus, therefore, both through the lineage of Joseph, whose adopted son he was, and Mary, held in his person all the rights and privileges of the whole family of David.

There is a seeming difficulty in the fact that Luke commences his record with Joseph instead of Mary. But it must be remembered that the biographer simply copied the Jewish record as he found it and that Jesus in the public archives of course was recorded as the son of Joseph. Having mentioned this fact the evangelist, however, at once branches off to the record of Joseph's father-in-law, Heli, instead of following that of his natural father, Jacob. The custom of recognizing adopted sons in the Jewish genealogies appears to have been quite frequent. On comparing, for instance, Luke 3: 27 with Matthew 1: 12 and 1 Chronicles 3: 17, it appears that Salathiel, who was the son of Jechonias and the son-in-law of Neri, gains a place in the tables much in the same way as Joseph.

The importance of this record may be understood from the fact that from the first it was necessary to ascertain by authentic documents that our Lord was the descendant of Abraham and of David; for if he was not, he could not be proven to be the Messiah promised to the fathers. And these tables have never been successfully assailed. To hear now that the genealogy of Mary was never recorded makes us think it necessary for some Bible students to give closer attention to the historical part of the New Testament.

EXTRACTS FROM LETTERS.

BRO. H. B. ROOT wrote from Fallbrook, California, of late, as follows:—

Elder D. L. Harris has just held a series of meetings here. He baptized one, Dr. A. J. Clark; Bro. Heman C. Smith, please notice. We are doing what we can, but the fight is a hard one, lots of prejudice; but I rather think the leaven is working a little.

Bro. E. A. Stedman wrote from Minneapolis, Minnesota, the 6th inst.:—

Bro. E. C. Briggs is now here; will go north to attend conference. We are going to make a special effort in this city, believing that good will follow. The work is onward; some are believing.

Bro. E. A. Erwin wrote from Manchester, Texas, the 30th ult.:—

The gospel is fast spreading in this country.

Bro. M. Rosson, Paragould, Arkansas, November 8:—

I wrote to Bro. Erwin, Coal Hill, Arkansas, about four weeks ago, to come and preach for us, as there were some here desirous to hear the word, but I have not heard from him yet. We are still anxious for him to come. Please mention this in *Herald.*

EDITORIAL ITEMS.

WE are requested to state that any of the brethren intending to visit Fall River, Massachusetts, for the purpose of assisting in their services, will save some trouble and annoyance by informing the acting president, prior to the time of such intended visit, that they may be properly announced and the matter of their coming be understood. See card of Bro. Thomas Andrews, elsewhere.

Bro. M. Lewis wrote from Aberaman, South Wales, October 28. He states that the branch at Aberaman, was apparently in better condition than formerly. A late visit of Brn. G. T. Griffiths and J. R. Evans, had resulted in good. A more perfect organization had been effected, and a better feeling seemingly prevailed.

Card from Bro. D. E. Tucker states that the miners at Bevier had ended their strike at a reduction of wages to 50 cents per ton, which as Bro. Tucker says means a reduction of forty cents per day. Some of the Saints would move from Bevier.

The Herald Office has on hand a few copies of "Food For Thought" at 10 cents and "The Book Unsealed" at 20 and 35 cents.

Sr. M. A. Carter reports good interest and attention attending the labors of Brn. Whitman and Brown at Blair, Nebraska, where two years ago there was but one family of Saints, but where there are now twenty members. Opposition exists, but the work is onward.

Bro. F. G. Pitt wrote from 897 North Halsted street, Chicago, Illinois, November 7, that the branch had given up the hall they have lately been occupying and rented one in the same building, which they will occupy at a much less rental. The same numbers, 68 and 70 Adams street, will find the Saints' place of worship in Chicago.

CURE FOR ROUND SHOULDERS.

A BOSTON woman physician has recommended the following movements for the cure of all except very "severe cases" of round shoulders, when braces are also sometimes a necessity: "1 Raise arms before your shoulder high; extend arms sideways; throw head back: move arms forward; lower arms; repeat ten times. 2. Stand erect; raise arms before you; rise on tiptoes, then throw arms as far backward as possible; sink again on heels and drop arms to side; repeat ten times. 3. Raise arms with elbow bent shoulder high, bringing palms together in front of face; then, with elbows still bent, swing both arms vigorously backward as far as possible even with the shoulders, palms looking forward. This should be repeated several times, but as the position is somewhat fatiguing, rest or change of exercise may be made between the movements.

Another simple movement designed to bring about a correct position of the shoulder-blades consists of holding a cane or wand in both hands, throwing the head back, and carrying the stick "from above the head back and down the hips."

As the clothing, if too tight or unyielding about or over the shoulders may help to produce round shoulders, both the under and outside waist should be comfortable and bands over the shoulders of garments made of elastic.

Indiana furnished a great many tall men for the army. Out of 118,254 men whose descriptions were taken at the time of enlisting 11,392 were six feet in height or more. There were 2,614 six feet one inch, 1,357 six feet two inches, 406 six feet three inches, and 303 over six feet three inches.

In 1821 of the American trade 23,600,000 tons were carried in American ships and 3,100,000 under foreign flags; in 1889 54,000,000 tons sailed under the American flag and 253,000,000 tons were carried in foreign vessels.

Penitentiary-made goods amount to what would be the product of one man out of every two hundred in the United States.

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Original Poetry.

THE "GULF."

TO MY BROTHER CHARLES.

BY ESTHER ROHRER.

You say there's a wide gulf between us;
And I feel it, dear brother, with pain;
But why this adverse construction?
It is simply caused by a name.

I choose to believe in Mormon;
God called him a prophet to be.
He wrote a record of value;
I wish you would read it and see.

You choose to believe in Wesley,
A righteous, good man, in his day,
Who devised a method and doctrine
Which Methodists like to obey.

I love to read Smith's teachings,
They bring light and joy to the mind.
He says Christ is the Rock Almighty,
The Savior of all mankind.

This plan which is taught by the Savior,
And all the apostles in one,
Is viewed by you and the churches,
As something past and gone.

Reformers have passed with the ages,
And the chain breaks, link by link;
Where are the gifted old martyrs?
Stop, brother, pause, to think.

Your preachers are called by the people,
And not as was Aaron of old,
And Moses, and all the old patriarchs,
Who walked and talked with the Lord.

"One Lord, one faith, one baptism";—
We differ on ground like this:
But, because I see it as John did,
Should you, Charles, count it amiss?

And why think me lost with my children;
Led blindly, deluded astray;
Because we believe in gospel gifts,
And angels to point the way?

Yes, I surely believe in apostles,
Ordained after God's own plan.
Will a church be indorsed without them?
No never, no never, O man!

So I love to believe this old story,
As told by veterans of old,
That God will prune out his vineyard,
And bring back his sheep to the fold.

Noah gave warnings; yea, many;
And so has Joseph the Seer.
Is there a hand yet seen on the wall, Charles,
Any lions, or Daniels near?

Brother, turn with me to your Bible,
In the sixteenth chapter of Luke
It speaks of a gulf impassable,
And the beggar that Abraham took.

Read thirty and thirty-first verses:—
I find it so in our day.
"Away with Joe Smith and apostles,
We run it a far better way.

"In this the last dispensation
We don't take men from the ship,
We give Reverend Divines their diplomas,
And fill up their pockets with scrip.

"We have pentecostal revivals,
And down at the mourner's bench pray;
Lord fix up a gulf for the Mormons
So obsolete; blot them away."

My father once said in a sermon,
With his dear old face aglow:
"The more you tread on the camomile bed,
The more it will flourish and grow."

Judge with a righteous judgment;
Charity makes good, Christian men.
"If ye love me keep my commandments;"
And be ye "baptized, every one."

Brother, give a drink of cool water
To cool the throat and tongue;
Don't make the chasm still wider,
To the gulf of the rich man's doom.

God's rewards hath mercy and love, brother;
Is a crown for you and me?
Yes: for all observing Christ's law,
From the gulf of sin are free.

COLTON, Cal., Oct. 21, 1893.

Mothers' Home Column.

EDITED BY "FRANCES."

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,—
And we mount its summit round by round."

HOME INFLUENCE ON THE CHILD.

"ASIDE from the mysterious influence of the little understood law of heredity, nothing exerts so potent a power in molding the character of the young as the influence which emanates from the home. The fireside of to-day may rule civilization to-morrow. Little appreciation, however, is evinced by parents at the present time for the measureless influence that lies in their hands, and which they are morally bound to conscientiously exert upon the lives they have called into being. Children will grow strong in spirit, mind, and body who, from earliest years have been taught the vital truth underlying the statement, 'The pure in heart shall see God;' taught that not only in another life will purity of soul blossom in perfection amid the holiest and grandest intelligence of the upper sphere, but in life, the God principle, the good of life, will open to the soul of one who is absolutely pure in heart, with a richer fragrance, a more subtile beauty than can be experienced by a nature rendered coarse by unholy thought, poisoned by dwelling on vicious themes. To him who is pure in soul, pleasures are unalloyed; there is no after bitter taste, no haunting of conscience, no contagion of moral death in his wake. Life is fragrant, inspiring, uplifting, and his influence, likewise, is a message from a higher sphere to the struggling lives below, who have not been started wisely. I would, therefore, instill these thoughts into the heart of the child, pointing the twig toward the sun of absolute purity. The supreme glory of Jesus' ethical teachings lay in this—he made no appeal for man-made laws; he addressed himself solely to the conscience of the individual; he went behind the commission of the sin, which is the accidental result, that may or may not be manifested, and assailed the thought which prompted the deed. Here lay the sin, here the evil that must be overcome. Not he alone that committeth adultery, but he that looketh on a woman to lust after her, in the eyes of the great Galilean, has committed sin.

"This thought must be emphasized. The hearts of the young must be made to imbibe purity at the fountain. This does not mean that they shall be kept in ignorance of vice in a world reeking in iniquity, for herein lies the vicious fault, the fatal error through which for many decades, thousands of the most innocent lives have been swallowed in the maelstom of immorality. If the smallpox was raging in a section of the city which a child desired to traverse in order to reach a desired goal, the wise parent, rather than allow the child to wander forth through streets filled with the loathsome contagion, would warn him of the danger, and, lest the wish of the youth to reach the desired destination be so great as to overcome his fear, the loathsome and dangerous character of the disease would be explained.

"A child thus warned goes forth clad in a coat of mail. It is not the prohibitory mandates of the Mosaic reign, but the frank, manly, and loving appeal to reason and conscience, which clothes his soul. Thus also should the child be taught self-control, tolerance, love, honesty, candor, and all those splendid virtues which make manhood and womanhood worthy of an immortality of endless peace and progress."

Your sister in the one faith,

C. A. BARR.

LET US LEND A HELPING HAND.

WHILE reading what some of you have to say about the slanderer and gossipper, I felt like saying a word in their defence. But, while I would attempt to defend them, I shall not defend their occupation. All hail a sure way to bankrupt Satan. Will anything take a man or woman down hill faster or more surely than to engage in slander and gossip? I regard those two evils as Satan's gold and silver, or, if you please, his currency in his business. He could not continue without them, and he is calling both old and young to work for him. Who wants employment? Your wages are sure. I will give you for your weapons, charity and kindness. If those are used liberally Satan will soon become bankrupt for want of business. Wars and rumors of wars would cease, envy, and jealousy, and revenge would hide their heads, falsehood, slander, and persecution would be unknown, and the household of faith would become what it should be, one united family, and happiness unknown would be our reward. Pure and undefiled religion would be honored, and God be glorified.

This business of slander and gossip would soon be a thing of the past if those that peddle them did not have thousands and tens of thousands of customers who are not only willing but anxious to be supplied, and will have nothing else. These wholesale and retail peddlers know that, and have business capacity enough to know it would not do for their trade to try and peddle anything but slander. Anything like virtue is cast out in the waste with them, because their customers positively will have none of it. Slander, slander, slander, is their cry. Don't bring anything else. It is useless to cry, Down, peddlers, while we persist in patronizing them. The only way to make any impression on them is to refuse to use their goods, and demand that they bring something else to market. Depend upon it, they will bring something else if we insist on having something else. The supply and demand rules the market, notwithstanding the bulls and bears of Wall Street.

How great are the effects of kindness!

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There is nothing like it in the world. It is the very principle of love, and should be inculcated and encouraged in all our intercourse with our fellow beings; because it is impossible to resist continued kindness. We are surrounded by sensitive hearts which a word, or look even, might fill to the brim with sorrow. Give no pain, breathe not a sentiment, say not a word, give not the expression of your countenance that will offend another. Speak promptly when you feel kindly. There are people who think that to be grim is to be good, and that a word to be really wholesome must be shaped like a coffin, and that the more they can make their faces look like midnight the holier they are. Woe unto you, scribes and Pharisees with long faces. More hearts pine away in secret anguish, for the want of kindness from those who should be their comforters, than for anything else in life. O for more loving kindness and charity. Real charity, not the bestowing of our goods or money, but that charity that,

"Suffers long with patient eye,
Nor is provoked in haste,
But lets the present sorrow die
And comforts the distressed."

Look on this banner, then on that, and then decide which one you will enlist under and which you will carry.

HIS SATANIC MAJESTY'S SLANDER AND GOSSIP.	KING IMMANUEL'S BROTHERLY KINDNESS AND CHARITY.

We have attended temperance lectures and have seen people walk forward and sign the pledge, but that was to be temperate in that which goeth into the man. Who that has not already signed will sign this pledge and enlist now under the banner of King Immanuel? It is that which cometh out of the man that defileth or enricheth his soul. Let King Immanuel's banner be our watchword, and our Halleluiah song be,

Come and join the army, the army of the Lord,
Jesus is our captain, we'll rally at his word;
Sharp will be the conflict with the powers of sin,
But with such a Leader, we are sure to win.

O we are volunteers in the army of the Lord,
Forming into line at our Captain's word.
We are under marching orders to take the battle field,
And the fight we'll ne'er give o'er until the foe shall yield.

And while we fight as becomes soldiers, let us not forget that our foes will press us hard on every side. They will not march forward and fight a fair fight, but will try in every way to draw our attention from the orders of our commander and get us to desert; or, what is worse, neglect our wounded companions on the field, that they may take them prisoners. O, any of you who have helped mutiny in the camp or walked to a place of present safety over the wounded and bleeding body of a fellow soldier while the conflict was raging, think of it ere it be forever too late! The enemy's arrows have spear-shaped heads, and wherever they strike they pierce deep, and make an ugly wound, but cannot bring death to one of our comrades if we will care for them and dress the wounds. Think of it! We are able if we fight manfully, ever obeying our Commander, to save the lives of our foes. The weapon we fight with will not wound, but heal, and the orders of the Commander are to use them in each conflict so that our enemies will be our friends and our comrades. Then who will let fly the arrows of slander? Who will deal in gossip then?

To those of my comrades who have not the whole armor on, let me say, Put it on. The fight has but begun. Yield not to the influence of sadness. Has the busy tongue assailed your peace by giving reputation its death blow, destroyed your confidence, or has the tide of public opinion overwhelmed you with its angry waves? Do not despair. What though once supposed friends have disclaimed and deserted you!

"Arouse yourself to diligence;
With others' works take no offence,"

with a firm, stout heart push on to the attainment of a higher goal. Quench the sting of slander with kindness. Let no cloud again darken your spirit or weight of sadness oppress your heart. The laurel may even now be wreathed which is destined to grace your brow. Throw aside the weights that impede your progress. Faint not though your task be heavy, but with a firm tread press steadily onward. Think not of all the evil we must pass, but the good we must accomplish. The industrious bee stops not to complain of the poisonous flowers, but buzzes on, selecting the honey and passing quickly by where there is none. He will not stop even to taste of the poisonous flowers. Let us try and gather the honey and not waste time by stopping to taste slander and gossip.

Come and join the army to redeem the slanderer and gossiper, and bankrupt Satan.

JENNIE CLAY.

A FEW THOUGHTS FOR FATHERS.

A GREAT deal has been and is still being said to mothers about making the home harmonious, urging them to be pleasant, cheerful, patient, and so on. I have observed such sisters in the church. At almost every jar that arises in the home they try to avert the unpleasantness that they see arising and when they fail to prevent it, a look of sadness and sorrow comes over their faces. How many of you, brethren, notice it and reflect when you are perhaps peevish and fault-finding with the boys? Her boys, mind you, as well as your boys. Many a time a man will grow into the habit of scolding his boys for mere nothings, simply because they can. Boys, and girls too, for that matter, have their minds full of play. Where is the boy or girl who will not forget to do the little work allotted them, or, if they do not forget, will hurry over it so that we who have (or ought to have) put away childish things would call it only half done? You may travel from one State to another until you have gone over them all and find very few but are this way. Fathers, let me beg and persuade you, cultivate more of the spirit of gentleness, cheerfulness, and patience that is left for only the mothers to show. Don't be ever on the watch for your boy's carelessness, but look out more closely for your own. You may not have so long a time in which to improve as they, besides you have committed tenfold more sins, errors, and acts of carelessness than your boys. Don't mar their enjoyments nor hinder their pleasures nor crush the happy young spirits, *except when there is sin.* Have you had no sorrows since you became a man? Your boy may become a man and have as much trouble as you, maybe much more. Pray be patient. Make yourself their most pleasant companion and you will be sure to make home the most pleasant spot on earth; and while striving to do this, don't forget that what father may do, so may the son. Thus it becomes necessary for you and me, brethren, to look to ourselves, see we are growing better, ourselves setting a good example. Let us be much upon our knees with our hearts uplifted to God. Then we feel better and are growing spiritually, fitting ourselves for the future life and making the home and mothers happy, and, after all, doing no more than our duty.

UNIVERSITY, LOS ANGELES, Cal.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Nov. 23.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verses.—Joel 2: 15–32.

Thursday, Nov. 30.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Book of Nephi 4: 10; Isa. 65: 17–25.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Your faith and prayers are earnestly requested by a sister who has long been a great sufferer and borne her sufferings patiently. For the best of reasons her name is withheld, but she entreats you to ask God to heal her if consistent with his holy will.

Sr. Fannie F. Gardner, of Beaver, Texas, requests your faith and prayers in her behalf.

WORTH A THOUSAND TIMES ITS COST.

The World's Fair is over; the glorious vision of pillar and pediment, of columned walls and radiant lagoons which has ravished the eye and kindled the imagination and swelled the soul of millions will soon lose its reality; but it will never fade from memory, and its influence and education and stimulus will never cease. The stately structures will be leveled, but the lessons which cluster around them will last forever. The great Columbian Exposition has revivified and strengthened the patriotism of the American people who have been impelled to study their own history and to realize their own advancement and capabilities. It has developed and deepened the sentiment of civic pride. It has stimulated the love of the beautiful. It has opened new conceptions of the brightness of life in the lowliest homes and has set new standards for a whole nation. It has broadened the view and elevated the taste and quickened thought and progress in many directions; and, though it has involved a great strain, it is worth a thousand times all it cost.

Another gas well has been struck at Findlay, Ohio, giving eighteen million feet of gas per day.

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Letter Department.

MOORHEAD, Iowa, Nov. 3.

Editors Herald:—When I last wrote Bro. F. A. Smith and I were conducting meetings at Maple Landing, where we continued with interest till the close. Many expressed themselves well satisfied with the doctrines presented and of the sufficiency of proofs used; but they felt as one expressed herself: "You cannot blame us in being slow to accept what you claim to represent as we have been so many times fooled before."

From Maple Landing I came to Little Sioux where I preached the funeral discourse of Grandma Forgeus. From there I was brought to my home, finding family wearied with waiting until papa should come. I felt very grateful that the Master had guarded and kept them.

I held service at Magnolia October 1, then came the preparing time for reunion work. While there were many features of the reunion of an encouraging nature, yet the work done in the interest of the Sunday school was far from satisfactory, and it seemed to me that it was on account of a spirit of selfishness on the part of the older members of the church, they wishing to have a pleasant and profitable time and everything arranged for their convenience whether the younger members and children had or not. I feel that it is more blessed to give than receive, and if all would come to that point of self-sacrifice that they would think of and seek for another's good, and not their own to the exclusion of others, there would be present at all of our gatherings more of the Spirit of our self-sacrificing Master. One feature of the services was highly commendable, that of clearness in the declaration of the word and freedom from an excitable spirit. The baptisms were mostly of adults who had after mature thought and prayerful consideration concluded to serve the Lord. After the reunion I suffered from a few days' illness. I held services at Logan the 22d, where is found an earnest body of Saints. With the exception of a few, all are earnest in the service of Christ.

On the 28th and 29th I spoke at Mondamin in the Congregational church on the spirit of prophecy as it has and now does associate itself with God's movements. At this place I found prejudice somewhat on the wane and a prospect of reaching the honest who have in the past turned their ears from the truth and have turned them unto fables. Some noble families of Saints are there who by their wise, careful doings have caused darkness to break and brighter prospects to dawn. Came to Little Sioux where I attended prayer service, and conducted the funeral exercises of Sr. Margaret Coffman, who died November 1. Will stop here over the coming Lord's day.

I find among the Saints where they have regular services in which they participate that they have not that interest as was once had in the spiritual welfare of their neighbors, and are even not very careful over the interests of their weaker brethren, and even consider it unnecessary to make any further effort of a protracted character to save them; and when they do, their interest in such meetings does not extend out among their friends and neighbors, so that it is very prominently discernible by the latter that they have no special interest in them; and Saints even evidence it by expressions like this, "They know we have meetings regularly and if they don't want to come without a special invitation they can just stay away for all I care;" "I don't see any use of preaching to them any more, they have heard enough;" and "Just let them starve awhile, and then they will appreciate a sermon," and others of like character. Remember, Saints, that Jesus left the many who went not astray to invite the one back, and our mission is to sow the seed and feed the sheep and lambs, not to starve them. I trust the Saints of the Little Sioux district mission, will do no less than to "occupy *till he comes.*" It is not for us to judge that any less will satisfy; and instead of slackening our zeal because discouragments appear in our pathway, we should double our diligence and meet those discouraging aspects with zeal correspondingly increased to meet the emergency. We have a great work before us with many calls to "come;" but be wise and do not leave a duty to which you may be specially called and appointed to satisfy all these calls, but do well and faithfully the duty in which you are engaged, and not leave it for a more pleasant one to the sacrifice of accomplishing equally as much good in fulfilling a special duty. Stand by your post of duty whether it be pleasant or unpleasant, so that it may be said, "Thou hast been *faithful* over a *few* things."

I would be pleased to hear from all scattered Saints, and to learn of your faith and the prospects for ministerial work in your vicinity and your ability to assist. Awaken, every one, to duty; no time for reposing. None can do our work for us: each has his or her work to do. The doers of the work are they who are to be justified. And that we all may be justified and saved is my prayer, and shall be that which I shall seek to bring about by the talents God has given me.

Your brother,

J. F. MINTUN.

WHEELER'S GROVE, Io., Nov. 7.

Editors Herald:—We are yet striving for the Master's cause, although our efforts are weak. We have our Sunday school regularly and prayer meeting and preaching now and then. Bro. D. Hougas was with us last Sunday and gave us some words of comfort and cheer. It did my soul good to see that kind face that I have known so long and to have him so earnestly tell what we believe to be the truth. Came again, Bro. Hougas, we are always glad to see you, you cannot know how glad.

I am striving to do the Master's will and to watch over this little flock of which I have had charge for about twelve years. They have always treated me kindly; O, yes; they have always been so good to me. Pray for me my brethren and sisters, that I may never violate that trust.

S. C. SMITH.

AUBURN, Io., Nov. 9.

Editors Herald:—During the summer and early autumn I had the pleasure of laboring with our able, energetic, and gospel-loving brother, J. F. McDowell. By direction of Bro. C. E. Butterworth I came to Schaller last Thursday and the following day baptized two ladies, who were more fully convinced of the truth of the gospel during the Scott-Dungan debate held there in August. Bro. C. Scott won for the gospel many friends in that locality. Sr. Edson is aiding the work there distributing church literature and living a Christian life.

Yesterday, being assisted by Bro. W. A. Carrol, two more were buried with Christ in baptism at this place.

Your brother,

C. J. HUNT.

BEDISON, Mo., Oct. 28.

Editors Herald:—When I began to be about eight years of age my mother, the best friend I then had, left me. Her soul took its flight to the place which God had prepared for her. I was then placed in the hands of my nearest relatives, with whom I yet remain, from whose hands I received kind and faithful care as from my own parents, until I became the age of eighteen. It was then that I began to be interested in the word of God, the Bible.

I had not yet formed a decision which of the churches was right; the churches of which I speak, were the Advent, the Campbellite, Holiness, and the Latter Day Saints. I had been taught that it was good to be a Christian and had often wished that I knew the Scriptures, and several times had begun to study them.

At last I became very deeply interested in the word of God and began to read it both night and day. I had heard several discussions our elders had with various other ministers, and while I was searching and investigating for myself I could see many places where the sectarian ministers were in conflict with the Bible. The Latter Day Saints' doctrine began to win my attention, so I sought for light on many questions through the aid of Bro. M. P. Madison, and others and the books which were presented me; and I was at last persuaded to form a decision.

One evening on returning home from Bro. Madison's, I told my folks I was going to join the Latter Day Saints. It was then that persecution was begun against me. I reasoned and plead with them for nearly one year amid various threats and heartrending inducements that were presented. All relatives and near friends turned against me; there remained only the Latter Day Saints for me to confide in. They tried to keep me away from meetings of the Saints. I went to prayer meeting one night, and while the Saints were praying and bearing testimony the Lord was so merciful as to instruct me through the mouth of Sr. Hannah Jenson, that served as great comfort to me. It was as follows:—

"It is your duty to obey the gospel, and in so doing I will protect you," etc. At last I concluded to join, notwithstanding all the

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threats made; for I was led to trust in the everliving God. I did so on the 4th of September, 1892, and now I stand upon the promises of God that if I am faithful I shall be the means of bringing many of my near ones into the kingdom of God. O, how I rejoice in his promises!

The Lord is blessing us individually and collectively as his children. Our prayer meeting last Wednesday was grand; the Lord admonished us to be more faithful, that trials will come upon us if we are not humble. This was a blessing to me, because the Lord is merciful to forewarn his children of approaching trials. My prayer to God is that we may be able to escape these trials, whatever their character may be. I desire to ever continue in the work, and to do all I can, and do it willingly. Sometimes I feel very weak, but God in due time gives me sufficient strength. I pray that God may speed his cause that soon we all may come to the unity of the faith. Your brother,

W. B. TORRANCE

HURON CITY, Mich., Oct. 23.

Editors Herald:—Our conference has come and gone, but not without leaving an impression with the people. The gathering was rather small on Saturday, owing to the great storm of wind and rain. It was awful. The wind blew a hurricane, and the rain fell in torrents all day. Dozens of lives were lost on the lakes, while scores of vessels were sunk and driven on shore. The storm raged so that some ships were scuttled and sunk in the harbors in order to save them from going to pieces. The Saints felt they were about their Father's business, and accordingly gathered together as best they could, bringing their dinners with them. Everyone seemed joyful and glad that they were there. Business passed off nicely. At the close of the business session it was thought best to postpone meetings until the next day. On Sunday morning, when we awoke, we found the storm was a thing of the past, and everyone set about to arrange for meeting. The Saints continued to pour in from the surounding country until the house was packed at an early hour. The spirit was with us in power. Truly it was a time of rejoicing. F. C. Smith, from the Northern district, was with us, and to hear him sing one would think he never expected to meet another trial in this world. Six have been baptized since conference here. Others are almost ready. J. A. Grant and the writer are preaching every night to full houses. The work is onward in these parts. Yours in bonds,

R. E. GRANT.

DIMONDALE, Mich., Nov. 6.

Editors Herald:—We came to this point on Saturday last; preached three times yesterday in G. A. R. hall with good interest and quite large attendance. We continue the meetings every evening this week save one. Hitherto the people of this community have rested under the chilling breath of priestly tyranny, as a whole, but there seems to be a change imminent, from present indications, and it is hoped that the "Contagion of this age"—liberty—is sweeping its healthful waves to poise in these districts of bondage and local religion. The few Saints here are faithful and their works tell for God and his work. A reporter attended yesterday and took notes. They will be published on Thursday.

Our conference at Clear Lake was the largest ever held in the district. The audiences could not be seated in the chapel. Brn. I. M. and W. J. Smith, E. A. Blakeslee, and the writer did the preaching. Considerable business was transacted, chief in interest movements further matured for reunion next fall. Credit is due to the Clear Lake branch and friends for the care and hospitality bestowed on the very large company of visiting members. Two-days' meetings throughout the district were quite successful. Bro. W. J. Smith attended all the meetings save three, with the writer, doing good service and encouraging all in the good way. Bro. I. M. Smith is off in Ohio battling with precision and success. One almost gets jealous of his good name. At a service held in Dayburg Baptist church, conducted by a lady preacher, I was granted opportunity to testify, but my testimony did not agree with theirs. I have heard *since* that they told me to sit down and finally ordered me out of the house, but I never *saw* or heard of this while present.

Hopefully and wearily,

S. W. L. SCOTT.

FREE SOIL, Mich., Nov. 6.

Editors Herald:—Since our conference at this place the people around Free Soil have been aroused right up. The desire to hear our claims was never so great before: and God is blessing us wonderfully with his Holy Spirit. Right after the conference eight were baptized, and yesterday seven heads of families, and to-day six more were added. Most of the last-named were young and intelligent people. God is moving upon the hearts and minds of the people. Let us all rejoice. Yours,

J. J. CORNISH.

GLEN ROY, O., Nov. 4.

Editors Herald:—I have been working for the cause as best I could. I am only a layman, but God never called us into the kingdom to idle our time away. I have been going around in the evening after work and talking and giving out books and papers. I met a man by the name of Mullen. He is a man who sees visions. He has been inquiring of the Lord the way of God, as he said the other churches never taught the gospel that Jesus and his apostles taught; that was two years ago; and the Lord told him in vision to seek the humble people of the Lord and that he would find his Saints. That was long before he ever heard of Joseph Smith or any Saints, but now, by reading our books, and hearing two sermons in the Lucas Grove branch by Bro. J. L. Goodrich, of Byer, Ohio, and by my talk with him, he has found the church of Christ and will be baptized soon.

We are five miles from any Saints' church, but are striving to spread the word of God the best we can. There are Bro. Williams and family, and ours. Good is to be done here and must be done. I was at Syracuse, Ohio, two weeks ago, and O, how desolate the branch looks there! There are a few there now where there used to be a large branch. They only hold meetings every other Sunday. Will all the Saints pray for this branch and all others that are not growing. O, let us work more for the blessed cause of Christ, laymen and the ministry also. We must all work; let us not hide our light but let the world see that we are children of light.

Let all the readers pray for me that I may defend the cause in this little town, as I have that to do every week. Two weeks ago I had to get up in the Baptist church and tell one big gun that he had misrepresented our church. I gained many friends by so doing. Many are inquiring the way of truth. Pray for me that I may be instrumental in God's hands for good, be it what it may.

Yours in the faith,

D. J. DAVIS.

Original Articles.

ZION'S RELIGIO-LITERARY SOCIETY.

THE organization of this society was, by the writer, hailed with delight. "A good many" years agone we took hold of work among the young people of the church, holding services especially for them, both of a religious and literary order. Some "staid" souls thought we had the "swell head" and thought to reflect upon our efforts, but we cared nothing for that.

It seemed there was actually *nothing* for the young; the older ones—many of them—seemed to think the church had all things ready and that she would move along in the good old way, failing to recognize the length and breadth of the platform upon which *that* church rested. It appeared to them that the horizon all around stood clearly revealed and her limits for operation fully perceived. This was no doubt a hastily formed conclusion. There was a command given to "feed my lambs" as well as "feed my sheep," and there was much of the "fodder" placed too high in the "rack" for the "lambs" to reach. The law of adaptation by classification was not known. There are two men whom I knew in boyhood days that shall not be forgotten; one was a Mr. Cowan, the other Elder Josiah Ells; they were the only two men aside from those in my father's family who for years were *manly enough* to notice a boy, and that in a kindly way! The manhood and womanhood that is above giving proper notice and kindly words to boys and girls I have no use for; it is a false dignity that chills the hearts of the young and implants false impressions respecting men and women. Is it any wonder that the Lord recently said: "Let not the aged [?] forget the gladsomeness of

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their youth"? There is broader meaning in that than the mere words at first glance might be thought to imply.

I sometimes wondered if I was sinning in thought when it seemed to me that outside of the Pioneer Sunday school at Pittsburg, Pennsylvania, the church had no place for her young? Even in our school we remember how an "old long hymn" of eight four-line verses, with a chorus to each verse, was sung, and if we would sing four verses and make a mistake, we had to sing it all over again! And we would get tired out; it was something about being

"Beyond the glittering starry skies,"

and we were not specially interested in the geography of beyond star-land; the song is good, but it was too "long-winded" for Sunday school *children.* One old man, peace be to his ashes, for I don't know that he had much peace before the physical decomposition set in, when "we children" were kneeling during some long tedious prayer, that has no business in a Sunday school, and any of us looked or smiled, our bright eyes were greeted with a dark scowl and shake of the finger with nervous twitch.

No place for the young! The advantages offered them are golden; and no doubt the Holy Spirit has been letting its light shine, and some souls caught a ray and rejoiced in its light, which showed them, one here and there, a work for the young. I know my heart longed for something different from what I had, not of a frivolous nature, but a good, wholesome, mental food among young associates; I liked old people, but confess I had no use for their long songs, and prayers, and scowls! If "brevity is the soul of wit," there can be a good deal of soul put into religious devotion where it does not appear ofttimes.

The Religio we organized in Providence, Rhode Island, was the means of doing much good and developing latent talents; but there are some people who can see no good in anything, however pure and educational in good it may be, if it does not happen to suit *their* peculiar fancy.

Moroni said: "That which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, *is inspired* of God." No one who will read the programmes of the Religio will find anything to the contrary of that.

Again: "I say unto thee, put your trust in that Spirit which leadeth to do good; yea, to do justly, to walk humbly, to *judge righteously,* and this is my Spirit."—D. C. 10: 6. The Religio comes fully under this saying.

It may be said by some, "The gospel covers all;" but cannot gospel teaching and gospel work be classified? And can the Almighty reasonably object to a methodical course being adopted? Does anyone remember the ado made over the introduction of a "Book of Rules" going to supplant the Book of Doctrine and Covenants? Has it done so? And the "Rules of Representation" going to destroy "common consent" authority in conferences? And about the stir over the "Quorum of Twelve" when *defining* the law respecting some items of *their* authority, how "the Twelve were seeking to run the church"? And the time when a Bishop made a speech about God's law providing for the families of the traveling ministers, how "we were all going over to sectarian salaries"? All of these were mistaken ideas, and men and measures were misjudged or prejudged. The Religio is all under gospel cover most assuredly.

We may look backward to the "old organization" for precedents, but while to a great extent grand in her time and way, and a revelation receiver, temple builder, and gatherer, she *never* was the *educator* the Reorganization is to-day! And we say it with *no* disrespect to her memory or achievements! She was the introducer and primary instructor in initiatory matters largely, and was nipped in the bud ere full bloom. To-day the church is grandly unfolding her beauties, and the strength of her inherent power is becoming recognized; and who will dare seek to close the opening leaves, and forbid the perfecting of the work leading to a "full man in Christ"!

We honor all good, and cannot forbid the coming on of greater good; and we hail the approach of all good things for Christ's sake and ours.

The Religio exists by permission of apostles and prophets, evangelists, pastors, and teachers, who were set in the church to edify and perfect; and vain their attempt to so do, did they say "no" to "that which *leadeth* and enticeth to *do* good, to love God, and to serve him," which "*is inspired* of God"! There is naught in it to lead away from any of the holy principles of the gospel, nor that infringes upon the rights of another, nor that detracts from the glory of God, nor that contorts the image of Christ, nor that reflects upon the organic structure of the church; but it stands in harmony with all good, truth, virtue, intelligence, and order. 'Tis well enough to go by precedents where precedents are known to be well founded upon tenable grounds, but precedent that opposes progress and a higher education can serve no interest in the onward march of truth. The Holy Spirit was to guide into *all* truth, and all truth is not the same in form of expression, nor in revealing of fact. While truth is in harmony with itself, it is not a monotone as to possession. If absolutism to verbal expression is to be the rule, then we quote: "Say *nothing* but repentance to this generation," and leave the absurdity of the position to appear. If the Holy Spirit guides into something it is something not previously known or had; if not so, then he is no *revealer.* All *promptings for good* are not confined to *the* "revelator for the church;" and we are certain—be this institution lay-made or no—it has upon it the divine seal, "*is inspired of God,*" for "by their fruits ye *shall* know them;" and that latter sentence applies with as much force to organization as to personality in individuals. The product of the Religio is "good fruit;" taste it and know. It will be the grandest educator of characters for Christ and humanity the church ever knew in all her history, if the young will abide therein; for it will strengthen the chords of love in Christian fellowship, and create stability of purpose in church work, and "send forth laborers into the vineyard;" and no weapon formed against it can prosper, for she is a part of Zion's bulwarks, a breastplate of righteousness. Controvert who can; we say it to emphasize the fact.

There are no enticing words of man's wisdom about it; it is not after the rudiments of the *world* in *its* follies, but after Christ in the value of intelligence. It is not an intruder into mysteries, but a displayer of educational processes in church work and building of Christian character. It may be an organization that can adapt truth to human life according to time and circumstance; it teaches by method, and "order is heaven's first law;" and no one learns so quickly as by system. Not only so, but it is associate, enlarging to the social side of life, and enforcing and enriching stronger ties of friendship, bringing the young to perceive in a truer light the worth of gospel facts and of a life devoted to the high interests that lead toward such a blessed consummation. We hope there is no branch were eight to a dozen or more young folks may be found but what will organize and seek to grow in all things profitable to this life and that to come.

The Religio is a qualifying factor among Zion's forces. Why go along in an uninterested way when such great inducements are held out to *do* better? Why talk and pray "better" and then act the "same old way"? Don't be guilty of praying: "Lord make me what thou wouldst have me to be;" go to work by the rule he has given you and make yourself what the law says you ought to be; and if you make a real good effort and do not then quite get the job finished, the

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Lord will *help* you out on it. And don't tell the Lord "I can't do anything of myself;" for he has said differently, and it sounds too much on the know-nothing order. The Religio is on hand to help the cause of righteousness, and to assist in answering prayers offered for the church's upward move. No advantage can be gained by lagging behind; come, take hold; it is better to be actively engaged as helpers of a good thing than otherwise. For Zion's weal,

J. F. McDOWELL.

CHURCH SOCIETIES.

A REVIEW OF A LATE ARTICLE.

I AM sorry to say I did not read Sr. Anderson's article of July 15 on the above subject. In some way we overlooked it, and the first intimation we had that such a paper had appeared in the *Herald* was Elder Bond's allusion to it. And again, when Sr. Pinkerton proclaimed it aloft. In the meantime we had sent our *Herald* away, as we do most of them, and thus missed it entirely. However, we have just finished reading the sister's last article on the same theme in which she says, to begin with, that there are certain things in the church which cannot be accounted for by the laws given for its reëstablishment, though human hands should try to label them as such or class them along with the divinely appointed ways of the gospel; just as though some one was trying to climb up that way.

If the mark aimed at is the Mothers' Meetings, or Daughters of Zion, we should say the sister is needlessly alarmed and that such an array of artillery on the gospel plan is wholly uncalled for. While we have due respect for the sister's conservative ideas of church government, the gospel plan, and all that, yet we can see no occasion for such an effort of untiring zeal and patient research that the sister has subjected herself to in order to bring out texts suited to her purpose and motives, seemingly to made a decided stand against women engaging in any good work unless by the Lord's command as under direct church government. The bringing up of Samuel's spirit may do for some morbid minds and be fully as practical as flying off on a tangent as it were seeking for something farfetched to prove a case, instead of laying hold of live issues to make out a point.

We cannot see any reason for being sorry that Bro. Bond did not explain more definitely what he meant by helps, and how we could distinguish the good from the bad. If he had done so, he might have garbled a little more, and that would only have made the matter worse. We suppose he thought the sisters were prepared to judge for themselves from the Bible test, try all spirits and hold fast to the good; also that the same divine command stands good for women in these latter-days that guided those women whom Paul said were worthy of help.

"Be instant in season and out of season." The "out of season" might be a hint to good works outside of regular church work, if good works could be classed that way. Woman's keen intuition is very quick to perceive a good work, and just as quick to fall into line. A true mother is ever on the alert, looking to ways and means for bettering the condition of her offspring and the uplifting of humanity in general; hence, with such views as these in mind, looking out upon imperfect, unhappy humanity through our limited earthly vision, it seems as though two hours once a month can be very profitably spent by young women and mothers in exchange of thought, observation, and experience in regard to governing children and their right to come into the world better prepared to be governed; and we sincerely believe that if the Lord is at all displeased with the matter it is because mothers in Israel have so long delayed to move in this direction. Instead of lagging behind other church workers we as brighter lights should have been a little more in season.

Organization seems to be another sticking point with the sister; she thinks it is not likely that the church working women of Paul's day belonged to any organized body except the everlasting gospel. We cannot imagine what they were doing then, unless they were preaching. If they were, Paul did not treat them fairly, or it would have been recorded. Women never did receive half the credit due them, albeit he might have thought it would not tally with some other of his sayings about women. Another idea of what those women might be up to was a saints' home for aged widows. If the hint is correct, that would bring up the vexed question, organization, again. A committee would have to be appointed, or a board of managers, to set in order and keep in order. "Let all things be done decently, and in order."

Organization brings order. We have no doubt there were sewing societies in those early days with a Dorcas to set an example. Some of the good sisters would hardly fail to catch the inspiration of the work. It might have been run on the helter-skelter plan without organization, but it would not be as prosperous or effective in the way of giving relief to the poor and needy. We can draw our own conclusions as to which would be more pleasing to the Lord, order, or the hit-and-miss plan. We assert the one instrumental through human hands of doing the most good.

The next point we notice is a puzzler to us. We are not keen-eyed enough to see any bearing or connecting link between the commands the Lord gave to the elders in the early days of the church and the sisters' society at this day and age of the church. If there was any similarity, the worthy Bishop would not have required so much urging and pushing along after receiving direct commands and instructions from the Lord; he would have gone about his office work at once, via systematic organized method, and all things whatsoever he was commanded to do would have moved along with alacrity and harmony; thus would not have been as likely to have incurred the Lord's displeasure. Paragraph 4 section 43 of Doctrine and Covenants we will pass by and leave the elders to practice their own mannerisms and religious maneuvers of the day. If they take the hint from Paul, "When in Rome do as Romans do," our society is not responsible.

We should be very careful not to accept anything in a religious way that has a worldly stamp on it: Fiddlestrings! How would the sister ever be able to draw the bow in praise to God if she had not resorted to worldly institutions? We must not seek help from the world, or our own fertile brains. We think it would be hard to find an elder who has not received benefit and helps in many ways from the world's people, if their brains are only fertile enough to absorb and retain the profitable and reject the unprofitable they ought to be thankful enough to to make good use of it and ask the Lord for more wisdom. The Lord helps those more who help themselves the most, and if we only learn how to find it out there are "sermons in stones . . . and good in everything." When everything else fails us we can be rich in good works and meet the approval of the Master, that we have done what we could.

ELVIRA MASON.

LAMONI, Iowa, October 31, 1893.

HELPS AND GOVERNMENTS.

THE fact of Christ's declaration, "I will build my church," and the further fact, of his having selected, appointed, and therefore authorized quorums of three, twelve, and seventy; and to them committed the affairs of his kingdom, gives a basis for belief that to these quorums was given supervisory power, not to prevent but to permit, foster, and encourage helps and governments, as necessity for the accomplishment of God's designs through the preaching of the gospel should demand. Hence, Paul says, "God hath set some in the church, first apostles, secondarily prophets, . . . helps, governments."

From a brief narration given in the first six verses of the sixth chapter of

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Acts, we learn of helps being secured and added to the already existing government which plainly reflects, not only the necessity for the help, but the order through which it was added. And, to say the least, the previous selected officials had something to say and do in the matter.

Away in the past a plea was read in *Herald*, then a semimonthly visitor, for the little ones. Then came the birth of *Zion's Hope*. Following that was (to some) that strange institution, the Sabbath school, by which the latent powers of some minds were aroused. But, perhaps, with no evil motive this work met its opponents, so that when its success is considered it may be said to have come up through tribulation; but to the writer it appears that every true Latter Day Saint should feel a becoming pride at the strides this organization has and is making.

No objection exists to other societies fostering Sabbath schools; but I think our Sabbath schools should be our own. Especially so since the fact has been developed that talent is found in the church, with a willingness to bring it into requisition, to produce quarterlies, equal if not superior to any that have obtained; and may no untoward circumstances develop to discourage, or hinder the noble workers whether these be brethren or sisters. I am no advocate for flattery or useless laudation, nevertheless, I am more than glad to see men and women utilize their natural and acquired abilities to forward the latter-day work, and sustain the well-directed and continuous efforts to save the rising generation from the blighting influences of the age; that when emerging into manhood and womanhood they may fill the places of those who from long services, are growing feeble and ere long will be unable to continue active labor.

The *Mother's Home Column* has proven a great acquisition; and how many valuable lessons of instruction have come from the pens of our burdened wives and tired mothers. I would not close my eyes to the diversity of sentiment that has sometimes been visible, or complain of that, for there is sometimes much to be learned thereby; especially when free from dogmatism and a pertinacity evincive of a determination to carry a point at all hazards. Moreover, if the sisterhood have sometimes advocated diverse sentiments, they have but copied after the example of the brotherhood.

And now, because of preventives that exist to a proper conception of the responsibility of the God-appointed positions of wives and mothers, the advocacy of an organization to be designated as the Daughters of Zion, is heard. And who but the virtuous wives and loving mothers would have thought of such an organization? And who but them could perpetuate it when brought into being?

Let the reader consider that what the sisters do to move Zion's cause, is done under the ponderousness of the care and perplexity attendant upon the duties of wives and mothers so that if occasionally, half a day is spent for the promotion of the good cause, extra time must be used in their domestic concerns, before or after returning from the place of gathering in order that their homes and those abiding therein suffer not through inattention, or negligence of their daily care. So that the fact is ever patent,—

"A man works from sun to sun,
But a woman's work is never done."

I am frank to admit the possibility of my conception as to the purpose and object of the organization of the Daughters of Zion, being at fault; but so far as I can conceive, and I have sought to utilize the instruction given with a view to a proper conception as to its purpose and design, I am led to believe, that the aim is high and Godlike, and just what in the present status of the latter-day work with its antagonizing influences is needed. And, doubtless, our thoughtful sisters are somewhat imbued with the thought, that a family saved to-day may mean a nation saved to-morrow.

I think without arrogating to myself, for I feel something of a Godly jealousy for God's revealed order; and I am unable to see that the Daughters of Zion design any infraction of or innovation upon that order. But should their zeal at any time evince such design I have reason to believe that a willingness would be evinced by them to halt, hear, and duly consider what might be thought better advice or counsel. And I think it unjust to them to believe otherwise.

I do not understand that a recognition of the necessity and permission of helps and governments signifies the toleration of that which is antagonistic to, but of that which is worthy of being fostered and regulated under the auspices of the one grand and general government. And, from the standpoint I view this matter, this means an ignoring of that which might collide with general reflected laws in or by this general government; so that every integral part of God's government may be powerful, influential, and mighty in its own sphere. For, it must follow that the success of the whole body of Christ is secured by the legitimate activity of its several parts. And it must be a blind zeal, a zeal not according to knowledge, that would weaken, distress, or hamper any of the integral parts; nevertheless the exhibition of such a zeal is possible and must ever prove hurtful to the body to the extent that it is tolerated.

The law of adaptability is wonderfully developed in all God's creative works, and our President once said in a public discourse when enlarging on the above works, that in this variety there was a grand union. And is it not a grand union we desire? and so by it to come up higher? The President further said, "Christ is building his church, and, does he not build through human instrumentality? And, has he not given the pattern by which this instrumentality must work?"

I am not prepared to believe that the elders are adapted for the work which the Daughters of Zion under God's guidance contemplate; for if they understood it (as they may), they could not do the work as effectively as the sisters can.

Why, then, should the Daughters of Zion be hindered in a work for which nature has prepared them, and in which under divine guidance, they will work effectively, but in which they have neither pleasure nor profit, save that accruing from a consciousness, of performing duties they owe to God and humanity.

I think I have a due regard for D. C. 17: 9; and I believe it reflective of God's design in reference to all stated branch and conference meetings. But I do not feel authorized to so construe it as to make needed and legitimate helps and governments intrusive or revolutionary in their character, or to take a bound to the other extreme so as to evince an indifference in that done, or said by any and every part of the body; for that might be evincive of a policy, or an ignorance, rather than a love of principle, law, and order.

So far as my experience goes, with few exceptions, the sisters, whether engaged in Sabbath school work, prayer unions, or that had in contemplation, are particularly anxious to receive advice from officials of branches and conferences, with no wish to ignore missionaries in charge. Such advice is stimulating and encouraging, as the sisters are conscious of the necessity of concert of action in Christ's redemptive plan, being aware of the futility of all efforts however gigantic without this concert.

I do not mean by this that a readiness is evinced to gulp down all that may be said because of ability, position, or experience of those who say it, without a proper exercise of the judgment and ability God has given them, for in my judgment that would disqualify them to in turn teach others. I do not claim that the judgment of the sisters is always faultless; but in some cases, I have thought it has far exceeded that of the brotherhood. And why should this be thought strange, since God gave woman as a help meet to or for man? Where would be the beauty, peace, cleanli-

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ness, etc., of our homes, were it not for the artistic taste and broad conception of system and order of our wives and mothers? Nor need I detain the reader in the development of proof that the above work is frequently done under sorrow to which, in reality, the brotherhood are strangers; yet such a conception of the same is possible, as will, with corresponding thoughtfulness, prevent the addition of unnecessary sorrow.

If some effusions seen in the Home Column have not given an uncertain sound, it must be that the more experienced wives and mothers have not only been conscious of a too light regard for the marriage vow, etc., etc., but contemplated measures, which in their judgment, at least, might have a tendency in the right direction; so that, if the condition of those already under the responsibility of this sacred vow, cannot be bettered, those coming under their influence, expecting to enter or reach the condition may be better prepared to acquit themselves of the grave responsibility than some of their predecessors; and escape the snares and pitfalls into which so many have plunged. May the influence of the Daughters of Zion be widespread, their highest aspirations reached, their fondest anticipations more than realized. And when the now busy workers, some of whose heads are whitening with the frosts of many winters, shall have gone to their rest, may many who are now beginning to develop under their judicious instruction and example be ready to assist in erecting a mighty fabric on the broad, solid, and goodly foundation they are now so nobly striving to lay. God speed the organization of the Daughters of Zion.

In bonds,

JAMES CAFFALL.

PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 6.

BY W. W. BLAIR.

THE paper below will no doubt be read with interest, for it treats of what is dear to every intelligent Latter Day Saint, namely, that the Lord revealed to primitive man the religion of Christ our Savior, and also the fact that belief in immortality is ever inherent in the soul of the race.

Rev. John Gmeiner, of St. Paul, read the following paper on "Primitive and Prospective Religious Union of the Human Family."

A deep thinker, Lord Bacon, truly said: "A little philosophy inclineth man's mind to atheism, but much philosophy bringeth men's minds about to religion." Just as naturally as the needle of a compass tends to point toward the magnetic pole, the human mind tends toward its supreme source and ultimate end—God. Hence another great thinker, St. Augustine, observed, "Thou, O God hast made us for thee, and our heart is unquiet until it will rest in thee." The consciousness of our relation to God, including the corresponding duties toward him, ourselves and our fellow men, is what we call religion. Religion is the most sublime gift of human nature, the crowning perfection of man's rational faculties. It is, next to God himself, the most fundamental, the most important, and the most interesting matter which can engage the attention of a serious mind. It is the ever new and ever live question of questions of reflecting mankind, on the solution of which the solutions of all other great questions in science, philosophy, private morality, and public policy ultimately depend. It is religion which gives the most characteristic coloring and the most decided direction to human life in all its phases—private, social, and public.

It is not rivers or seas, mountains or deserts, language or race, that cause the deepest and widest separations between man and man—but religion. Differences of religion constitute the most marked dividing line between people of even the same language, same race, and same country; but wherever people may meet, no matter what different language they may speak, to what different races they may belong, or what tint of color their features may exhibit, as soon as they know they are one in religion, a profoundly felt bond of sympathy unites them as members of one great family, as children of one great supreme power. Hence there is no greater means to promote among all men sincere fraternity, equality, peace, and happiness, and no greater blessing on earth that could be conferred on human society, than religious union founded on truth. To promote the same as far as our limited ability may permit, we have assembled from all parts of the surface of the earth, here in the center of the great continent of human liberty, happiness, and progress.

ONLY ONE PRIMITIVE RELIGION.

We have met here from various countries, various climes, various nations, to reconsider seriously what St. Paul declared centuries ago at Athens, when he said:—

God, who made the world and all things that are in it, hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation that they should seek God, if haply they may feel after him or find him, although he is not far from every one of us. For in him we live and we move and we are, as some also of your own poets said: "For we are also his offspring."

These, then, are the great truths which are to engage our attention at present: First, God has made of one all mankind. As there was originally but one human family, so there was also but one primitive religion. Secondly, as mankind separated into various tribes and nations "to dwell upon the whole face of the earth," men became naturally estranged, and the primitive religious union was broken up in a great number of different religious forms. Thirdly, as mankind under the guidance of providence is nowadays becoming daily more united again, socially and intellectually, we may hopefully look to the comparatively near future when this union of mankind will be fitly crowned by religious unity, and the first and greatest law will reign supreme all over the earth, "Love God above all and every fellow man as thyself."

When did man first receive this religion? At the very instant when the Creator breathed into him the immortal soul, the germ of religion was implanted in his inmost nature. It is a great error to consider religion as something merely imparted to man by some external agency, like the knowledge of the alphabet or of the statute laws of a land. Religion is fundamentally inborn into every human soul. Hence St. Paul said that the Gentiles who have not the Mosaic law do by nature those things that are of the law; they are a law to themselves; they show the work of the law written in their hearts, or man's consciousness of his relations to his Creator and of his consequent duties is fundamentally inborn in the very nature of man, filling him with high, noble, and indelible aspirations, or for infinite truth, goodness, beauty, and immortality.

MAN IS NATURALLY RELIGIOUS.

Centuries ago the wise men of Greece and Rome were forcibly struck by this potent and sublime fact. Thus Seneca observed: "In all men a belief concerning God is implanted." And Plutarch declared:—

"When you visit countries you may find communities without walls, letters, laws, houses, wealth or money, ignorant of gymnasiums and theatres, but a city without temples and gods, without the use of prayers, the oath, the oracles, without sacrifices to obtain favors or to avert evil nobody has ever seen."

If we turn our attention to the more recent or now living tribes of men, even those whom we may consider as little advanced in what we vaguely call civilization, we find the same to be true. Take for illustration the aborigines of our own country. There is one who has for years extensively traveled and carefully observed among them. George Catlin says:—

"I fearlessly assert to the world, and I defy contradiction, that the North American Indian is everywhere, in his native state, a highly moral and religious being, endowed by his maker with an intuitive knowledge of some great author of his being and the universe, in dread of whose displeasure he constantly lives, with the apprehension before him of a future state where he expects to be rewarded or punished according to the merits he has gained or forfeited in this world I have made this a subject of unceasing inquiry during all my travels, and from every individual Indian with whom I conversed on the subject, from the highest to the lowest and most pitiably ignorant, I have received evidence enough, as well as from their numerous and humble modes of worship, to convince the mind of any man.

Such words may indeed be a revelation to many. Yet what is true of our aborigines is true of all tribes of men thus far discovered. Atheism may occasionally be met with, or rather professed by individuals or limited schools, as De Quaterfage observes, in an erratic condition, especially in France, and above all in the so-called higher classes of society in Paris. Yet even here we have again the testimony of Abbé Mullois, formerly chaplain to Emperor Napoleon III., that also in these cases the words of the Psalmist are true: "The fool hath said in his heart there is no God;" but he does not believe so.

ATHEISTS DECEIVE THEMSELVES.

As Lord Bacon observed, "Atheism is rather in the lip than in the heart of man." "The man," Abbé Mullois remarks, "who in all sincerity says, 'I don't believe,' often deceives himself. There is in the depth of his heart a root of faith which never dies." Hence many centuries ago Tertullian truly declared that the human soul is by nature Christian. How delightfully pure must this light have illumined the souls of the first men as they had proceeded, as yet undefiled by uninherited depravity, from the hands of the Creator. Yet here I may answer briefly an objection that might be raised by some admirers of the theory of evolution, who claim that man has acquired all his faculties by slow forms of life, consequently also the so-called religious sentiment. Without entering deeply into the question of evolution at present I shall briefly state:—

There are two leading views on the evolution of the visible universe. According to one, all existing beings have by some continuous, regular, and uniform progress from the less perfect to the more perfect, from the primitive cosmic nebula to man, been evolved from the potency of matter in accordance with certain fixed laws. The origin of these laws, as also of matter, is "unknowable." This view is justly rejected, for reason of both science and sound philosophy, by others, who also maintain the theory of evolution as far as it accords with the principles of sound reason and the establishment of facts of

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science. According to the second view the creator has indeed brought his visible work of creation to its present perfection in accordance with the grand plan of evolution, yet not a monotonously uniform but rather rhythmically diversified plan of evolution, in the progress of which various, we may say, critical periods or stages appear.

We know, for instance, that certain gases may by a process of gradual development or cooling be changed into water or ice. Is this done with monotonous uniformity of evolution? No! The gases may cool a long time and yet remain gases. Suddenly, when they, having become united, reach a certain degree of temperature they change into hot vapor. This hot vapor may cool again a long while. All of a sudden on reaching a certain point of temperature it changes into ordinary water. This water may again cool a long while till reaching a certain point of the thermometer it turns into ice.

ORIGIN OF THE UNIVERSE.

Also the visible universe, as a whole, came to its present perfection, not by a monotonous uniform evolution, but in accordance with a rhythmically ordered plan. At first there were only what we call the chemical elements. Next appeared something inexplicably new, growing organisms or plants. Next appeared again something perfectly new and perfectly inexplicable, growing organism endowed with the feelings of pleasure, of pain, of appetite—animals. And after these had gone through a long cycle of evolution there suddenly appeared something again perfectly new, not merely an animal endowed with sensitive faculties, but an animal organism indeed, yet one endowed with something perfectly new—with reason, with the faculty of apprehending the true, the good, the beautiful, the eternal—and this something new was man, the crown of the visible universe.

In vain have theorists holding to the view of a monotonous uniformity of evolution been looking for years for the missing link between rational man and merely sensuous, irrational animals. In vain have they, to cover the weak spot in their view, been claiming an immense antiquity for the human race. After carefully sifting the mere assertions, opinions, or suppositions of certain scientists from the established facts of science, we find, too, that neither history, nor archæology, nor geology has thus far advanced any reasonably reliable proof that man has appeared more than, let us say, 10,000 years ago. And as we may infer from the generally rhythmical plan of evolution, this happened suddenly at the appointed critical period.

Hence we reject the unfounded assumption that the religious faculty of man has been gradually evolved from some animal faculties, but maintain that, like reason itself, of which it is the complement, it was a primitive gift of his Creator. Besides, we have reasons to believe not only on the authority of the inspired books but also from reliable historical data, that the primitive human family were not only endowed with the religious faculty, but that they had also received particular revelations from their Creator, the acquisition of which transcended the abilities of their merely natural faculties.

ORIGIN OF POLYTHEISM.

How was this knowledge and worship of the true God gradually lost? In the first place the conception of God became gradually obscured or diminished by the gradually changing general mental conceptions of the various tribes. Even a child will form for itself a conception of God different from that entertained by its more intelligent parent. It has been said with much truth. "An honest man is the noblest work of God." Secondly, to the same God, often different names were given and gradually the different names were considered to denote different gods. Thirdly, God was often honored under different symbols. Thus the sun, moon, and stars were, as light or fire, at first considered as symbols of the deity: but gradually the different symbols were construed to denote different gods. Fourthly, at first the one God was worshiped by different manifestations of his power and goodness in nature, but gradually these different manifestations were taken for the works of different gods.

In such and similar ways the primitive belief in the one true God was gradually obscured and lost among the great part of mankind; and with this fundamental belief also other religious beliefs, for instance, concerning prayer, sacrifice, or the state of immortality, were gradually changed and vitiated. Yet in the midst of the chaos of polytheism and idolatry, precious germs of religion, the belief in the existence of invisible superior things, their active interest in the affairs of men, the voice of conscience admonishing to do right and to shun wrong, and the conviction of immortality still remained indestructible in every human soul.

While we profoundly respect the God-given sentiments in every human heart, we, as children of one heavenly Father, cannot but deeply deplore the lamentable religious disunion in the human family. Can it be the will of the one good common Father of us all that this chaotic disharmony of his children should be a permanent state? Certainly not. He whose guiding hand has led order and harmony out of the discordant conflicting elements of the universe, who has made a cosmos out of chaos, will undoubtedly also lead his children on earth again to religious unity, so that they will live together again as members of one family with but one heart and one soul as you read of the first Christians.

Judging the future by the past we cannot but look upon the religion of Christ as the one evidently predestined from the very dawn of human history to become under the guiding hand of Providence, the religion which will ultimately reunite the entire human family in the bonds of truth, love, and happiness.

Thanks to the Eternal Father of us all the time has come, as this ever memorable congress of religions proves, when mankind will gradually cease to be divided into mutually hostile camps by mere ignorance and blind bigotry. A feeling of mutual respect and mutual fraternal charity is beginning to pervade, not only Christendom, but the entire human family. With the gradual disappearance of the mists and clouds of prejudices, ignorances, and antipathies, there will be always more clearly seen the heavenly majestic outlines of that house of God, prepared on the top of the mountains for all to see, and countless many on entering will be surprised how it was possible that they had no sooner recognized this true home for all under God, in which they so often professed to believe when they reverently called it by its providentially given and preserved name known all over the world—"The Holy Catholic Church."

ANARCHISTIC MARRIAGE.

The Anarchists on the continent are forming "free unions" instead of marriages. This is a specimen invitation to such a ceremony, sent out by two citizens: "The citizeness Jeanne Dumas and the mate (compagnon) Elie Patouillard have the honor to beg of you to be present at their free union, which will take place Saturday, September 30, 1893, at eight in the evening, in the Hall of the Alcazar, 33 and 35 Cours d'Izreux, at Saint Chamond—Elie Patouillard; Jeanne Dumas."

Professor Henry Preserved Smith will not again appear in the courts of the Presbyterian Church asking for relief on the charge of being a heretic. Instead he will take the lecture platform, and, in his own words, "start on a campaign of education."

In the United States and British America there are 130,197 Sunday schools. These are attended by over 10,000,000 pupils.

The Presbyterians have sixty-eight missionaries and thirty-eight churches in Japan.

Selected Articles.

THE PLACE OF CHRIST IN MODERN THOUGHT.

PROFESSOR C. A. BECKWITH.

Andover Review, Boston, July-August.

THE reality of the human life of Jesus Christ is now beyond reasonable question. At one period of the church's history the human element in Christ's life was well nigh sublimed away. At another period the human and divine in him were regarded as perfectly distinct. Theology has now, however, only a languid interest in such refinements of speculation. Our Christ is no longer simply in the heavens, never having become man; nor is he a God-man in such wise that he may be a victim of theological dissection. The danger with us lies in quite another quarter. The modern scientific spirit, as applied to the New Testament, has vindicated the humanity of Jesus beyond further question. The question which we have to answer is not whether Christ is human, but whether he is anything more than human; or, rather, perhaps, being human, whether he is all that man may become. Whatever else has been discarded which pertained to that remarkable person, no one yet has been found rash enough to deny that at the beginning of our era a man existed in Galilee who, in some way, gave rise to the stories of the Gospels. As the outcome of a most searching scrutiny we are left in possession of a human Christ.

Now, however, the question is, have we anything more?

The modern attack on the historic person of Christ as divine-human, has come from many quarters. Science, for example, has assailed it. Philosophical rationalism has declared that since miracles are ruled out of the court of reason, they must likewise be banished from the field of faith. Historical criticism has laid siege to some of the most serious events of the gospel. Literary criticism, with a keenness of analysis never before equaled, has sought to dissect the documents of our faith, and to throw out as interpolations or additions whatever is essential to the integrity of Christianity as a supernatural religion. The divine Sonship of Christ is assailed from the point of view of anti-supernaturalism, of literary and historical criticism, of idealism, of experience, of a modification of sinless perfection, and of purely ethical Sonship.

But the documents from which we derive our idea of the person of Christ are also in dispute. After being accepted for nearly eighteen centuries by the entire Christian Church as a trustworthy record of the facts which are the grounds of Christian faith, it has fallen to the past century and es-

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pecially to our own day, to have every one of the documents of the New Testament called in question. Their exact value as a witness to the actual origin of Christianity is undergoing most searching investigation. Whether we have any Gospel as it came from the hand of an apostle; what the substratum, that is, to what extent an original collection of sayings supplemented by traditions is responsible for the Synoptics; how far the words of Jesus are accurately reported; what precise value to attribute to the stories of the first and third evangelists respecting the miraculous birth, etc., are all matters in dispute.

Even if the question of the records thus raised be settled, there is the further inquiry whether in these records we are beholding the real Christ, or only a product of fact and of apostolic creation; and if the latter, whether we can disengage the historical Christ from the Christ of metaphysics.

It is evident that if only the Synoptics, as being alone the trustworthy sources of knowledge of the historic Christ, and only those statements of the Synoptics consistent with the assumption of a purely human nature in Christ, are to be retained, then the work of reconstructing a life of Jesus, although beset with grave difficulties, is not altogether impossible. If it be assumed that in the Epistles we have nothing historic as to the Christ, but only certain dogmatic formulas, constructed along theological and metaphysical lines, then we have either to discard or to explain away whatever savors of the supernatural in his person. In a word, if Christ is simply a man, since no manifestation of the divine through the human is possible, it is obviously irrational to pay heed to any allegations implying that he was other than man.

Such a process is however, the continuation of a method in theology which has been utterly discredited in science, and the result to which it leads is of no more worth than the conclusion which it displaces or the assumption with which it starts.

We, therefore, reject all such *a priori* metaphysics. Even as a hypothesis there are too many facts to which it affords no standing room, facts of history, of exegesis, of apostolic testimony, of psychology, of the present life of the church. We claim that Christianity is inexplicable apart from such a unique person as the apostles affirm. We hold that the teaching attributed to Christ in all the Gospels as to God, as to himself, as to man, as to the nature and destiny of his kingdom is consistent with that of the remaining writings of the New Testament, with the reason, and with the history of the world. We find that the preëxistence, the miraculous birth, the sinless life, the redemptive power of his sufferings and death, his resurrection and ascension, and universal Lordship find their rational solution and higher unity in his divine-human person. According to our view, the psychological presuppositions by which the supernatural is expelled from the New Testament, encounter invincible opposition.

After due consideration of every phase of modern thought in its bearing upon the person of Christ, after the processes both of destructive naturalistic rationalism and of an exhaustive literary and historical criticism of the New Testament, there still remains to us a divine historic person. Loyalty to the Christian facts compels us to affirm both the sinless perfection and the proper divinity of our Lord. And the result of our consideration leaves upon us two strong impressions as to this whole subject. One is that the Supreme duty of our time is to gain and guard an accurate knowledge of the historic Christ; the other is that we must be absolutely guided in our apprehension of him by what he knew himself to be,—the Son of God, and Son of man, the Savior of the world. —*Condensed for Literary Digest.*

Conference Minutes.

LONDON.

Convened at London, Ontario, October 7; J. H. Lake president, R. C. Evans vice president; John Shields secretary, Frederick Gregory assistant. Branch reports; Corinth 39. Egremont 77; 2 baptized, 2 removed, 1 died. Garafraxa 108; 26 baptized, 1 died. London 217; 3 received. Niagara Falls 30; 1 baptized. Proton 75; 1 baptized. Stratford, organized May 23, 1893; present number 16. St. Thomas 79; 2 baptized. Toronto 27; 2 baptized. Waterford 62; 1 baptized. Windham 42; 1 baptized. District report: Membership last report 1,121; present 1,134; including 1 seventy, 19 elders, 25 priests, 14 teachers, and 17 deacons; 30 baptized, 12 received, 20 removed, 1 expelled, 8 died, 1 ordained, 12 marriages. District treasurer's report: Receipts $6.29; expended $5.43; on hand 86 cents. Report of Bishop's agent: On hand last report $379.16; net receipts $261.57; paid out $358.42; on hand $282.41. Ministry reporting: Elders E. K. Evans baptized 2, R. B. Howlett, J. L. Mortimer baptized 3, S. W. Tomlinson, W. Jenkins, J. Shields baptized 3, R. C. Evans baptized 28, J. H. Lake baptized 11, W. Corbett, J. H. Taylor, W. Morrison, J. McKenzie; Priests A. Knisley, F. Gregory baptized 5, H. Dickhout baptized 3, G. C. Tomlinson, T. Hattey, and A. F. Sherman. Resolved that we rescind all former motions that in any way disagree with the revised Book of Rules, and accept it as a guide in all delegate matters. Resolved that hereafter all letters of removal be sent direct from the secretary of the branch granting them, to the secretary of the branch entitled to receive them and that they be not placed in the hands of persons removing. The following officers were sustained: R. C. Evans president, E. K. Evans vice president, J. Shields secretary and treasurer, and E. K. Evans Bishop's agent. R C. Evans and John Shields were chosen delegates to General Conference of 1894. Resolved that the delegates petition the First Presidency to return Elder John H. Lake as president of the Canada mission. Resolved that delegates invite President Joseph Smith to attend our next district conference. The resignation of Bro. E. K. Evans as district book agent was accepted, and Bro. O. W. Cambridge appointed in his stead. Preaching by E. K. Evans, J. H. Lake, and R. C. Evans. Bro. Lake exercised the gift of prophecy, calling Bro. Robert Longhurst to the office of high priest, and he was recommended to the General Conference for ordination. Bro. Robert Longhurst was ordained an elder. Adjourned to meet with the Garafraxa branch, the fourth Saturday and Sunday in June, 1894.

SOUTHERN NEBRASKA.

Conference convened at Nebraska City, October 22 and 23, 1893. J. W. Waldsmith president, J. L. Diefendorf secretary. Branch reports: Blue River 153, gain 2; Hebron 32, gain 5; Lincoln 52, gain 9; Nebraska City 131, gain 7; Palmyra 47, loss 3. No reports from Brownville, Cottonwood Springs, Haigler, and Snowflake branches. Ministry reporting: Elders J. Caffall, R. C. Elvin, J. W. Waldsmith baptized 1, R. M. Elvin, C. H. Porter baptized 2, W. E. Peak, T. Nutt, J. Thompson, P. C. Peterson, J. Armstrong baptized 4, E. T. Bryant baptized 3, A. J. Myers, W. M. Self; Priest J. Everett, Sen.; Teacher R. O. Self. Tent committee reported $79.10 subscribed, of which $46.60 had been paid. Committee continued for the next four months. Bishop's agent, J. W. Waldsmith, reported: On hand June 20, $267.18; amount collected $512.35; paid out $639; on hand September 30, $140.53. The following resolution will come up before the next conference for adoption: Resolved that the delegate system of representation as passed by resolution of conference October 14 and 15, 1888, be hereby repealed. On motion all local ministry were requested to labor in the district as time and means permit. The present officers were sustained for the next four months. Preaching by Elders Thomas Nutt and W. M. Self. Adjourned to meet at Wilber, Nebraska, February 18 and 19, 1894.

Sunday School Associations.

SOUTHERN NEBRASKA.

At a called meeting of all the Sunday schools in the Southern Nebraska district, October 23, 1893, five schools were represented either by letter or delegates. Without a dissenting voice this district association was organized, and the following officers were elected for the unexpired term: M. J. Schafer superintendent, E. D. Briggs associate, J. L. Diefendorf secretary, and W. M. Self treasurer. Next sesion to be held at Wilber, Nebraska, February 17, 1894.

CONVENTION NOTICE.

Programme for the Des Moines district convention to be held at Des Moines, Iowa, Friday, December 1, 1893. Morning session ten a.m.: Song; invocation; song; business; song; benediction. At 2: 30 p.m.: Song; invocation; song; What benefit can be derived from holding teacher's meetings? To be discussed by all officers and teachers present, and any others whom the superintendent may deem it wise to call upon; benediction. Evening programme: Song; invocation; song; opening address, M. H. Cook; recitations, Minnie Wicker and Maud Park; declamations, Harry Wicker and Lillie Stewart; song, Maud and Frankie Park; recitations, Clara Brockett and Ethel Vice; solo, Thomas Cook; declamations, Frankie Park and Earnest Bellmore; dialogue, Valley Sunday school; duet, Johnny and Arthur Baker; recitations, Bertha Vice, Lillie Batchelder, and Emma Lillie; declamation, Harry Drake; recitations, Edna Whaley and Ida Morgan; violin

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solo, Mary Emslie; declamation, Freddie Wicker; recitation, Lovie Wicker; declamation, Harley Parmenter; recitation, Ethel Whaley; dialogue, Des Moines Sunday school; recitation, Jessie Merrill; male quartet, Des Moines Sunday school; recitations, Orpha Emslie and Fanny Cracraft; essay, Charles Fry; recitations, Eva Boyer and Ethel Cannon; original poem, O. F. Hiatt.

WM. BATCHELDER,
SR. DAVIS,
SHELDON ARMSTRONG, } Com.

Miscellaneous Department.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report	$1,095 38
Per Thos. Taylor, agent, England.	
Bro. Downes	$ 24
Sr. Mitchell	24
Sr. Harris	24
Sr. Baynes	24
Sr. Riddells	24
John C. Epperly, Millersburg, Ill.	1 00
Sr. Emma Batty, Colfax, Iowa	2 50
Fred M. Ball, Lake Geneva, Wis.	1 00

Galland's Grove district, Iowa, John Pett, Agent.

William Bullard	$1 00
Alice Halliday	5 00
Thomas Bell	1 00
James H. Bullard	50
Richard Leytham	5 00
Emeline Hall	1 00
Oliver Holcomb	5 00
Harmon C. Holcomb	5 00
Nancy J. Miller	2 00
Mary Hawley	5 00
George Greenwood	1 00
Mary Greenwood	1 00
Eliza Greenwood	50
Joseph Greenwood	50
George Hawley	1 00
William Pett	5 00
Galland's Grove branch collection	3 21
Sabina Cross	50
Galland's Grove Ladies Aid Society	33 65

MILLENNIAL STAR.

I would like to obtain volumes 2, 4, 6, 7, 8, 10 and 11 of the "*Star*," and if anyone has all or a portion of the above volumes to dispose of, I would like to hear from them.

H. A. STEBBINS.

LAMONI, Iowa.

NOTICES.

Brethren intending to visit Fall River, Massachusetts branch for the purpose of assisting in the work will be announced and fulfill courtesy by communicating with the acting president.

THOMAS ANDREWS.

No. 17 Hamlet St., FALL RIVER, Mass.

CONFERENCE NOTICES.

Conference of the Southern Missouri district will meet with the Burnham branch, Saturday, December 2. We hope to see all the branches well represented; also that all the ministry will either bring or send in full reports of their labors.

CHAS. J. SPURLOCK, Pres.,
GEO. EDWARDS, Sec.

Conference of the Far West district will convene with the Delano branch, near Cameron, Missouri, December 15, 1893. It is hoped that a full delegation from all the branches will be with us, so that in council we may adopt the best methods for the prosecution of the work in hand. We are pleased to report the work onward and the outlook glorious. Never were there so many calls for preaching and never such an opportune time for good. Come up, ye servants of the Lord, and be assigned to some field for the winter that the spring may find us rejoicing in the "well done" and sheaves in the garner for our hire.

C. P. FAUL, Sec.

BORN.

PETERSON.—To Frank and Mattie Peterson, at Stewartsville, Missouri, on October 22, 1893, was born a three and three fourths pounds daughter and named Gertie. This little darling was blessed at the same place by Elder J. M. Terry, November 5, 1893.

DIED.

COFFMAN.—Margaret Coffman died at her residence, near Little Sioux, Iowa, November 1, 1893. Deceased was born in Jefferson county, Tennessee, October 10, 1834; baptized October 13, 1878, by Elder J. C. Crabb, remaining a faithful member till death, and having one wish above all others, that of seeing all her children members of the church. She leaves three sons and two daughters to mourn. Funeral services at the Saints' church at Little Sioux, November 2, at two p. m., Elder J. F. Mintun delivering the sermon from 1 Corinthians 15: 19. She rests from her labors with a hope in the first resurrection.

ELLIS.—At her home at Hutchinson, Jefferson county, Colorado, October 19, 1893, Sr. Agns Ellis, aged 80 years, 6 months, and 17 days. Deceased was born at Withorn, Scotland. She with her husband removed to America and went to Utah in the fifties; from there removed to Nebraska City, wherethey first heard of the Reorganization through Elder C. Derry. In January, 1875, having in 1862 removed to Hutchinson, Colorado, she joined the Reorganization, receiving the tidings borne by Elder F. C. Warnky, since which time she has lived a faithful Saint, and was ready and waiting for the change to come. She leaves two daughters, nineteen grandchildren, and one great-grandchild, together with a host of friends, to mourn. Funeral services conducted by Elder James Kemp.

SMITH.—At Lamoni, Iowa, November 6, 1893, Sr. Ellen L., wife of Bro. Norman W. Smith, aged 53 years, 6 months, and 21 days. Her maiden name was Granger. She was born in Geauga county, Ohio, where she was married in 1859, at Chardon. They removed to Allegan county, Michigan, in 1860, and dwelt there until 1882, when they came to Lamoni, where their residence has been since then. She was faithful to all the interests of husband, children, home, and friends. Her notable characteristics were calmness, patience, fortitude, and a disposition to make the best of all situations, and to help others to do the same. She attended strictly to her own affairs and let those of others alone. She was sincere in act and speech, not saying what she did not mean, nor doing things for effect. She leaves husband, two daughters, and two sons to mourn. She was baptized in Michigan, August 27, 1868, by Elder D. H. Smith. The funeral sermon was preached on the 8th by Elder H. A. Stebbins. He was assisted by Pres. W. W. Blair.

LEE.—At Independence, Missouri, November 7, 1893, Bro. George Lee, son of Elder and Sr. J. H. Lee. He was born December 18, 1866, in Douglas county, Oregon; was baptized December 19, 1876, by Elder Joseph C. Clapp; moved to Independence, Missouri, with his parents, in 1883, and there remained till the time of his death. For some time he has been a sufferer from tuberculosis but kept about till a few weeks ago, when pneumonia and malarial disorders combined with his former trouble to prostrate him, and from this attack he never rallied. He was patient and cheerful through it all, and frequently expressed his willingness to depart. "I, like others, would prefer to live, unless I thought the Lord willed otherwise; but whichever way he wills it, his will is mine," were his words to the writer a few hours before death took him. He was a good young man, at home, in the church, and elsewhere, and we have glorious hope in his departure, though we are sad on our own account, because of our loss. The funeral sermon was preached according to his own request, by Elder Joseph Luff, in the Saints' church, November 8. Father, mother, three sisters, one brother, and a host of friends to whom he endeared himself, mourn the loss of his society here; but all know of his fitness to go, and they try to say amen to the decision that has bereft them.

SMITH.—At his residence in Pleasant Valley, Washoe, Nevada, November 3, 1893, Elder George Smith. Deceased was born in Birmingham, England, April 21, 1816, and was baptized and ordained an elder there. Himself and family emigrated to Utah, removing to Washoe, Nevada, about 1859. He was baptized and ordained an elder in the Reorganized Church in 1868. Our brother was a zealous and faithful laborer in the latter-day work. His brethren and sisters miss him, yet rejoice that the Lord has given him a glorious rest. He leaves an aged companion, seven children, and numerous grandchildren.

SMITH.—At Washoe, Nevada, Sr. Sarah Smith, daughter of Elder George Smith. Sr. Smith was born in Herts, England, December 3, 1844; baptized into the Reorganized Church in 1868. She has been a great sufferer from her childhood, and many years unconscious of her acts and sufferings. Both father and daughter passed away within the same minute. Buried side by side in the same grave, they will rise together in the glorious resurrection morn. Funeral services of father and daughter were held in Washoe City, in the Odd Fellows' hall, by Elder T. R. Hawkins.

ITEMS OF INTEREST.

ROME, Nov. 4.—Count Iswolski, the Russian Envoy, in Rome, who has been absent for some time, will return November 11. He is charged with important instructions from the Czar to the Pope bearing upon the development of the Papal policy in France.

CHRISTIANIA, Nov. 6.—A banquet was given at the royal castle last evening to celebrate the anniversary of Norway's union with Sweden, November 4, 1814. King Oscar spoke of the blessings of the union. It was an absolute necessity, he said, if the independence of both kingdoms was to be secured. Neither country could afford to cut loose from the other. The Minister of Foreign Affairs spoke with equal emphasis of the necessity of the union. After closing his speech he called for cheers for the union. The response was respectful but not enthusiastic. The speeches of the King and his Minister were intended to influence the coming elections.

ROME, Nov. 7.—The Italian newspapers comment upon the strengthening of French garrisons along the Italian frontier and the increase of French Alpine troops. Several journals contend that France is disposing its army in the south so as to make it a menace to Italy. The Cabinet is said to have discussed France's action, and the Minister of War is understood to advocate an increase of the Italian force near the French border.

MADRID, Nov. 7.—The fighting at Melilla was renewed yesterday. The Riffians blocked the approaches to the forts and advanced close to Melilla itself. The greatest excitement prevailed within the town, as it was feared the attackers would attempt to take the place by assault. So close were they that bullets from their rifles fell into the square in the center of the town or were flattened against the walls of houses. The Spanish troops poured a hot fire into the enemy, but it had no effect in checking their advance.

The *Correspondencia* states that if the struggle in Morocco is prolonged Spain will declare war on the Sultan and make the affair on the Riff coast a secondary consideration.

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Señor Canovas del Castillo addressed a Conservative meeting in this city last night. He said that he disapproved of the government's policy generally, but the present was a time for patriotism. He demanded that all parties now support the government. Spain, he said, must either abandon its territory in Africa forever, thereby trampling upon the honor of the flag, or it must make the sacrifices of men and money the government required.

TANGIER, Nov. 7.—It is reported here the movement among the tribesmen of Morocco against the Spanish occupation of Moroccan territory is spreading. The warlike Anghera tribes are said to be marching against Ceuta, chief of the Spanish presidios on the African coast. Nineteen hundred of the tribesmen are stated to be advancing against the town. A moderately strong garrison is stationed at Ceuta, under command of Gen. Correa.

SANTANDER, Spain, Nov. 4.—A terrible explosion oecured here last night in which several hundred persons were killed. The shock of the explosion was so great that the residents in the furthest part of the city thought an earthquage had occurred and that the place was about to be destroyed. The ship Volo, with a cargo of dynamite, was lying at a quay when it caught fire. A large crowd gathered, evidently unaware of the dangerous character of the ship's cargo. The governor of the province personally directed the efforts of the firemen to extinguish the flames though he was fully aware of the danger he and the other fire-fighters were in.

While every effort was being made to quench the flames suddenly a dull roar was heard followed by a report that shook the city to its foundations. Every house around the quay was wrecked, their walls being blown in as though made of cardboard. Even with outside assistance it was found impossible to check the flames, and half the city has been destroyed by fire and explosions. The railway station has been burned, and so rapid was the spread of the flames that the trains could not be hauled out. They, too, were destroyed.

MADRID, Nov. 7.—The latest details concerning the terrible disaster at Santander Friday last show that the number of dead, missing, and wounded is fully 1,000. The scenes everwhere in the vicinity of where the destruction was wrought by the exploding dynamite are sad in the extreme. There is no doubt that many of the dead will never be identified. Many of the fragments of bodies found in the vicinity of the quay were buried in a common grave. The divers who were employed to recover the bodies in the bay have been so appalled at the number of the dead and the grewsome appearance of the the corpses that they have refused to continue their work, and now men in boats with grappling irons are employed in searching for the dead who were blown into the bay by the explosion.

The panic, terrible in its intensity, lasted for hours, and when the people realized the full extent of the disaster that had befallen them they were paralyzed. During the night the ghouls that infest every city sneaked about the ruins, stripping the dead and wounded of their clothing and valuables.

BARCELONA, Nov. 8.—Two dynamite bombs were thrown among the fashionable audience at the opening of the season at the Lyceum Opera House here last night, one of them exploding and killing fifteen persons outright and fatally wounding many more. At noon to-day the dead numbered twenty-three, some of these, however, having died from injuries received by being crushed and trampled upon in the panic that followed the explosion. The hospitals are full of wounded people. The bombs were thrown from the gallery by Anarchists. There is a general feeling of panic. The police are busily searching for the Anarchists.

KIEL, Nov. 8.—It is said the two Frenchmen who were arrested here some time ago as spies while they were masquerading as English yachtsmen have confessed they are officers attached to the French general staff. They are to be tried for high treason.

ST. PETERSBURG, Nov. 5. — Gen. Vannovsky, Russian Minister of War, is about to start for Algeria. He will remain there two months, ostensibly for his health. It is supposed generally that his visit has some connection with the Russian-Franco entente. Finance Minister Witte has been appointed chief of a frontier guard corps which has just been organized.

BERLIN, Nov. 3.—Emperor William gave audience to Chancellor von Caprivi on the subject of the commercial treaty negotiations between Germany and Russia. The Chancellor urged that further concessions be made to Russia in order that the negotiations might be successfully closed. Commissioners on both sides are friendly and eager for an understanding. There is no good reason why the treaty may not be arranged in a few weeks.

FOREIGN ITEMS.

The Emperor of Austria has selected Prince Windish-Graetz as Prime Minister of the Austrian Cabinet to succeed Count Taafe, whose resignation has been accepted.

A Russian subject named Sperling, arrested a few days ago at Metz on the charge of being concerned in Socialist intrigues, has been expelled from Alsace-Lorraine by order of the authorities.

Premier Dupuy, of France, is said to have taken steps to create a ministry of public health. Dr. Brouardel, member of the National Committee of Public Health, is expected to be the first minister in the new department.

A snowstorm prevailed in several counties of England November 6.

The Russian State Council has proposed the establishment of a state monopoly of tobacco in Russia.

A meeting of Anarchists was surprised by the police at Milan yesterday and sixty-three arrests were made.

It is announced that the great Manchester ship canal will be completed to-day, when water will be admitted to its entire length.

The Italian Government has proposed that the naval squadrons of Germany, Austria, and Italy hold a combined demonstration in the Mediterranean.

Letters from Accra, on the West African gold coast, say the King of Ashantee was stoned to death recently by insurgents in the streets of Coomassie, his capital.

The municipal authorities of Syracuse, Sicily, have asked the Italian government to offer their port to Germany as a naval station for a large German squadron on the Mediterranean.

At a mass-meeting of the miners at St. Helens, Lancashire, yesterday to consider the proposals made by the masters at the London conference last week, it was decided not to accept the proposals.

Lieut. Gen. Primerano, Commander of the Third Army Corps of Italy, with headquarters at Milan, has been appointed chief of the general staff in the place of Lieut. Gen. Cosenz, who has been placed on the retired list.

Peru has rejected the boundary treaty with Ecuador. There is great excitement over the step in Quito. A rupture between the two governments seems imminent.

The Cuban revolutionists have been dispersed.

Emperor Francis Joseph yesterday formally accepted the civic marriage law, which has caused much clerical and other opposition in Hungary, to which country the bill applies.

LONDON, Nov. 7.—The Parish Councils bill passed its second reading to-night in the House.

CAPE TOWN, Nov. 6.—This dispatch concerning the Matabele was received Sunday from Cecil Rhodes, who is at Fort Victoria: "Our people have fought every day since October 16, apart from the Shangeri engagement. There will be one more fight near Buluwayo, for the King has evidently abandoned the idea of escaping over the Zambesi."

MONTREAL, Que., Nov. 8.—The chiefs of the Bay of Quinte Indians, Grand River Indians, and St. Regis Indians met to-day to decide upon a plan of forming a confederacy of North American Indians independent of the United States and Canadian Governments. No definite plan was decided upon.

ST. JOHNS, N. F., Nov. 8.—The defeat of the opposition in the Newfoundland elections is becoming a rout. The Assembly now stands: government, thirteen; opposition, four. Woods, Surveyor General, has been reëlected. St. Johns City elected three government members and one opposition. Monroe, one of the opposition leaders, was badly beaten.

The Brazilian revolt is said to be fostered by monarchists in Europe, who design the restoration of the Brazilian monarchy. Rio Janeiro is being bombarded again; a crisis is imminent. Agents of the government are making heavy purchases of war material in the United States.

WAGENINGEN, Nov. 6.—Socialist agitators started a riot of the unemployed this afternoon. The police interfered, but at first without effect. The Mayor left the town hall to quiet the rioters. He was surrounded by roughs, jostled, and eventually stabbed. A policeman who tried to protect him was knocked senseless with a blow on the head. Both were carried to their homes and the militia was called out. A company of cavalry charged and dispersed the mob. One cavalryman received a shot wound in the arm, and several rioters were trampled upon.

MARSEILLES, Nov. 6.—The tramway men went on strike yesterday and to-day a riotous mob gathered in the Canibeire and amused itself by overturning a number of cars that were being driven by nonstrikers and assaulting the drivers. Not content with this the strikers poured petroleum over the cars and set them on fire. The police were out in force, but their attempts to disperse the crowd and protect the drivers were fruitless. Finally troops were sent to the scene of the disturbance and they succeeded in restoring order, dispersing the rioters at the point of the bayonet.

Emperor William has issued a rescript prohibiting games of chance among officers in the army, under severe penalty.

WASHINGTON, D. C., Nov. 5.—Diplomats in Washington view with deep interest the progress of the trouble between Spain and the Riffian tribes of Morocco, near Melilla, because of the possibilities introduced into the affair. One remarked that if Spain should begin grabbing for more territory the other nations would most likely follow its example. France is already aroused by the probability of such a thing and a French fleet, accompanied by the Russian gunboats which have just been visiting their French neighbors, is said to have been ordered to the coast of Morocco. The British Mediterranean squadron is at Gibraltar, only a few miles away. If Germany and Italy should conclude to send their ships into the neighborhood there would scarcely be room enough in the Mediterranean for them all to move about without coming in contact. One gun fired and no one can foresee the end.

The November elections in the United States were favorable to the Republicans in the States of Massachusetts, New York, New Jersey, Pennsylvania, Ohio, Illinois, Nebraska, Kansas, South Dakota, etc. The Democrats were successful in Virginia, Maryland, and Kentucky.

Train robbers wrecked an Illinois Central passenger train near Ullin, Illinois, November 6. Three men were killed.

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ITEMS OF INTEREST.—Continued.

Robbers were routed in an effort to hold up a Missouri Pacific train at Union, Nebraska, on the 5th inst.

Arkansas train robbers were pursued and captured near Batesville, November 5.

Twenty-four lives were lost on Lake Huron off Point aux Barques by the collision of the steamers Albany and Philadelphia during a heavy fog, November 7.

Four persons were killed and over thirty injured in a collision on the Rock Island road at Chicago, November 8.

The United States mail steamer Costa Rica with Minister Baker on board was fired on by the Honduras government because of a refusal of its captain to deliver up a political refugee.

With the personal approval of President Cleveland and of practically every important medical society in the United States a bill creating a Bureau of Public Health has been completed by the National Quarantine committee of the New York Academy of Medicine. It creates nine sanitary districts, which cover the whole country.

George B. Swift was elected Mayor of Chicago to fill the vacancy caused by the assassination of Carter Harrison.

Over 300 lynchings have taken place in the South during the present year.

Twenty-six more arrests have been made at Warsaw in connection with the Socialist agitation. Most of the prisoners are educated women. Gen. Gourko, Governor of Warsaw, who has been ill for some time past, it is said from the effects of poison administered to him, is improving daily.

CALCUTTA, Nov. 9.—It is the opinion of certain of the foreign residents of India that the native population is growing more than ordinarily restive under British rule. Close students of the Indian character profess to believe it would take only a small spark to kindle a fire of revolution that would be far reaching in its consequences. There recently occurred in Peshawur, capital of the district of the same name in the Punjab, a series of alleged incendiary fires that resulted in a great loss of military stores. Peshawur is on the Afghan frontier and is an important strategic point, being, aside from its military importance, the northwest terminus of the Indian railway system. Rumors are current to the effect that attempts were made at Rawul-Pinde, another important point, to set fire to the government stores.

TANGIER, Nov. 9.—Emissaries of the Sultan of Morocco who have arrived in this city repeat the report that the Sultan is about to proceed to the Riff county to enforce order among the tribesmen who are fighting the Spaniards. It is said the Riffians are wavering and are now suing for peace. These reports are accepted here with a wide allowance for imagination, as it is well known that the power of the Sultan to enforce order among the warlike Riffians is absolutely nil. It would not be at all surprising, did the Sultan send troops into the Riff county, to see the tribesmen drive them out. This has occurred before when the Sultan tried to exercise his authority in that part of his dominions.

CAPE TOWN, Nov. 9.—Dispatches from Dr. Jameson have been received at Fort Victoria. They confirm the report that Buluwayo, Lobengula's capital, was captured by the forces of the chartered company. The Matabele left 1,000 dead and wounded on the field. The forces of the chartered company lost three killed and seven wounded, all by rifle shots.

In the late election the State of Colorado adopted the woman suffrage provision by a majority of over 5,000.

Washington news of the 10th inst indicates that the present administration favors the restoration of Queen Lilmokalani to the throne of Hawaii. Congress will discuss the question.

Unemployed men from the West and Northwest are entering the Southern States in great numbers.

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THE SAINTS' HERALD.

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(Entered at post office, Lamoni, Iowa, as second-class matter.)

OLDER THAN EGYPT'S RUINS.

MAJOR WILLIAM SULLY BEEBE, a retired army officer living at Thompson, Connecticut, is about to send to leading archaeologists of this country and Europe what he considers proofs of some very remarkable discoveries that he has made during researches that have cost him twenty years of study and large sums of money expended in novel lines of investigation. He believes, says the New York *Sun*, that his findings will convince scientists that America is the seat of an older source of occidental civilization than either Assyria or Egypt. Major Beebe claims that the races that flourished around the Mediterranean—the Accadian, the Assyrian, the Egyptian, the Roman, and the Greek—prove themselves to have been borrowers from an earlier people on this continent, because in the parallels that occur in the early traces of both civilizations the greater purity is found in the American examples. Myths and symbols and folklore tales that European students have not been able to make clear are simplified when read by the light of his American discoveries. In the journey to distant lands they have been altered, copied blindly, or repeated ignorantly, he thinks, so they have obtained altered or modified meanings on the other side. To give only one example. Major Beebe asserts that the zodiacal sign of Sagittarius was at first an armadillo, the name of which in Peru meant an armored hare or rabbit. The sign and name remained the same wherever the armadillo was known, but by the time the symbol reached Northern Mexico and the region of our States it became changed to an "armed rabbit"—a rabbit carrying a bow and arrow. It is the same sign, Major Beebe says, and stands for the same constellation in the heavens as the European symbol of a man with a bow and arrow, Sagittarius.

Major Beebe declares the most ancient remains of former civilization on this continent to be those ruins of temples and of cities that are found in the neighborhood of Lake Titicaca, on the Bolivia-Peru border. These relics are scattered over a great extent of country and reveal remarkable skill in stone cutting, in architecture, and in ornament. This region is fourteen thousand feet above the sea level and too cold to provide sustenance for more than a sparse population, but there is little doubt that its climate and its population were once very different. It once supported thousands of stone cutters who could neither live nor work there now. The Aymara tribe of Indians, the present inhabitants, have retained in great purity the language they spoke when the Spaniards conquered the country, and at that time the Spaniards took down their fables and legends in great numbers. Major Beebe sent a capable man there to verify the old observations and make new ones, and, after a study of eight other American tongues and peoples to the north of the Aymaras, he is convinced that they are the relics of the oldest American semi-civilization and that their influence spread over North America. Proofs of this he claims to have found as far away as Iowa and New Jersey. He asserts that there are in Egypt, and, for that matter, all around the Mediterranean, the most evident duplications of the work of these Aymaras in dials like that at Stonehenge, in Assyrian and Egyptian builders, in the folklore and in the languages of many peoples.

Of almost equal interest to Americans is Major Beebe's discovery with regard to the pictographic tablet found at Davenport, Iowa, and declared by Smithsonian experts to be spurious and worse than valueless. Major Beebe declares that he is able to read it. He says that it reproduces the symbols and myths of the Aymara Indians, and tells the same stories that are conveyed by means of the great dial-temple at Tia Huanacu in their country—the same that Mr. Inwards, of London, found to correspond so nearly in appearance with a miniature temple left in Assyria. Major Beebe has reduced all his proofs to writing, and arranged the vast number of analogies that he claims to have discovered between old and new world beginnings in such a manner that when all are collected and presented in print and sent out, the scholars of the world may, with the least possible trouble, examine his work and judge his claims. He is a man of leisure and of means, who in taking up the study of Hebrew had his attention directed to those similarities between the Israelites and our North American Indians which have been often and generally discussed.—*Anaconda Standard.*

WALK UP AND BE TESTED.

NEW YORK *Evening Post:* One has her powers of endurance and of observation tested in many ways at the Fair, but nowhere are they summed up so scientifically as in the Psychological Laboratory, where there are numerous instruments for testing these and the other faculties of memory, vision, touch, sensitiveness to physical impressions, the comparative power of judgment of the right and left brain, where one may find out how many words she can read in the twenty-fifth of a second, and other interesting things. The chart on which these things are recorded further shows the average power of a large number of persons in the same particulars. It is believed by those most interested and familiar with the advance of psychology that laboratories of this kind are to be of great assistance to the teacher and the physician. An authority on the subject says: "In our laboratories we can test the senses and faculties of children. We can determine whether the course of study is developing or stunting fundamental characteristics, such as accuracy of perception, quickness of thought and memory, reasoning, etc. We can learn what methods best strengthen each of these faculties without injuring the others. The overtasked teacher finds a child slow and places it with more backward children, which increases its slowness. A more exact test of the child's mind may show that it is indeed slow, but the slowness is more than counterbalanced by intensity and range. Methods must be applied which will shorten the time of thought, and will not interfere with its force and extent. We can determine what sizes and composition of class, what length, of lesson and session and term are most favorable. We can learn whether it is better for the student to do a thing, to see it, to hear it, or to read about it."

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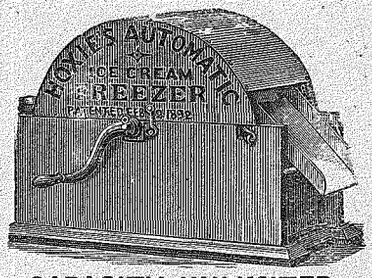

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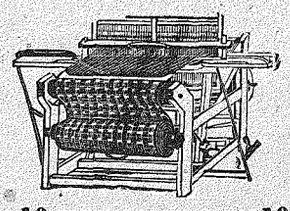

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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, November 25, 1893. No. 47.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Nov. 25, 1893.

CONTENTS:

EDITORIAL:
Dilatory Officers....741
Drifting....741
Questions on Word of Wisdom....741
The Name Mormon....742
The Poor We Have....743
MOTHERS' HOME COLUMN:
My Scrapbook....744
LETTER DEPARTMENT:....745
Inquirer's Letter and Reply....746
ORIGINAL ARTICLES:
Scott-Dungan Debate....748
The Parliament of the World's Religions....751
MISCELLANEOUS:
Pastoral Valedictory—J. W. Wight..753
Southeastern Illinois Reunion....753
Pastoral—D. L. Harris....755
Items of Interest....756

DILATORY OFFICERS.

ONE of the most disheartening things that the missionary, and visitor of the church ministerial force meets with in any of the branches of the church, when going to those branches to do labor, or to visit for a Sunday's services in passing to and fro, is the dilatoriness of branch officers in being present at the services at a late hour, delaying the opening of the meeting, and thus putting the elder on the nettles of restlessness and chagrin at being compelled to be dilatory and behind time. Some elders indeed, are so peculiarly nervous, in such cases, that it generally quenches what enthusiasm of the Spirit they may have for the occasion.

Not a great while ago, an elder was present in a branch at a regular Sunday service, prepared to do his part, himself there promptly on time, when the services were delayed beyond the time set for the opening something like a half hour, waiting for the presiding elder. The effect of such delay could only be disagreeable to the elder, and damaging to the spiritual enjoyment of all. When speaking of this delay of the officer, he was told that it was quite a common thing for the presiding officer to be thus absent at the time meeting should open.

The inevitable consequence of such dilatoriness on the part of a presiding officer is a listless, lifeless branch, devoid of punctuality, and promptness, both in attendance at service and in the service when commenced. Nothing so wears the patience and tries the staying qualities an elder, of traveling and preaching wherever he can secure a hearing, if he is up to the mark of his calling, as the apparent indifference of those of like faith as himself manifested in the careless indifference to the work by being late at the meetings.

And what a spectacle it is for a presiding officer, whatever his grade, to come dawdling into the place of meeting anywhere from five minutes to a half and three-quarters of an hour late. With what grace can an exhortation addressed to the members to faithful diligence to duty come from an officer who is himself tardy at his post. What excuse can such an officer give that will make an exhortation from him commend itself to his fellows?

Brethren, better brace up, you that are in the habit of being late at your services, and mend your manners.

DRIFTING?

BUT, I am sorry to say, the *Herald* is drifting away from the people.

This is a timely criticism, if true. But like many other sayings it may be difficult, possibly, to point out wherein; that is to say, in what manner, verified by specific instances, is this drifting occurring.

Is the moral tone too high? Is the intellectual part of the paper too learned, too analytical, too bright, or too abstruse and hidden? Is the social atmosphere too cool and rigid? Are the original articles of too doctrinal, too controversial, too dogmatical, too abrupt, too assertive, or too radical a sort? Are the selected articles of too recondite, too light or too heavy a nature? Is the style of the editorials too stilted, too far away, too much of the pedagogue and the egotistical sort?

Is it possible that in the conduct of the literary department of the HERALD the idea that the paper was a kind of accessory to the gospel work of the ministry, and that everything that would in any sense conduce to inform, strengthen, confirm, comfort, and aid the elder was legitimate, caused the forgetting of the general reader to the feeding of the one at the expense of the other? Have the literary tastes of the editor and his staff been too hard to please; and hence much that has been written and sent for insertion been misjudged and excluded, while the heavier and more pedantic has found favor? Has the idea that in the church the HERALD is everybody's paper been too closely adhered to, and hence a loss of individuality as a result? Has the sameness of the letter, conference, and miscellany departments become so familiar that no interest is felt in them?

Seriously, if the HERALD is for any reason drifting away from the people, in any way that can be remedied and avoided, we shall be pleased to take note of it when pointed out by the readers friendly to the cause in the interests of which the paper is published.

QUESTIONS ON WORD OF WISDOM.

EDITORS HERALD:—We understand the second paragraph of the Word of Wisdom differently from many others, respecting all flesh. We understand that if it is pleasing to God not to use it only in times of winter or cold or famine, that it is still more pleasing to him not to use it at all.

We ask these questions for light and understanding and we would like to see them answered through the *Herald*

1. If it is pleasing to God to use flesh sparingly, or in times of winter, or cold, or famine, would it not be still more pleasing to him not to use it at all?

2. Does not the last sentence of par. 2, sec. 86, of Doctrine and Covenants mean all flesh?

3 If not, why did the Lord say to Noah that "blood should not be shed only to save your lives?—Gen. 9: 8–13, I. T.

4. Does not the shedding of blood require a sacrifice? And will there be any blood shed when "they shall not hurt nor destroy in all my Holy Mountain?"—Isa. 11: 9.

5. Are the ten kings represented by the ten toes as spoken of in Daniel 2, the same kings as prophesied of in Rev. 17: 12?

F. S. and ELIZA BRACKENBURY.
CANBORO, Michigan.

In reply to the foregoing:—

1. If it had been more pleasing to God that the Saints should have abstained entirely from meat he would have said so and forbidden its use. He did not do this, but stated distinctly that "flesh of beasts and fowls of the air had been ordained for the use of man." The exception is given that would be pleasing to him. He evidently said what he intended to say, in par. 2, of sec. 86, for it agrees with the facts stated of the creation that all that was made was for the use of man; and the statement to Noah, Gen. 9: 9, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

There is no doubt that God intended at the beginning to hold man, whom he put in the ascendancy and in dominion over all things, accountable for what was put in his care, his own life and time and talents, the treasures of the field, the air, the waters, the animal kingdom, and the life of every

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beast, fish, and fowl; and for all these he will hold man to be responsible, and wanton killing is forbidden. He who kills man or beast without necessity will have to answer for it; still flesh food is permissible, and man's condition and discretion are both within his own control as to the necessity for its use.

2. It would appear that the word *these* in this sentence would include all animals used for food.

4. There can be no sacrifice now for the shedding of blood, as the shedding of the blood of Jesus was the last that would be acceptable, finishing or fulfilling the sacrificial dispensation, binding it with all its bloody distinctiveness to the cross.

We anticipate that where nothing is hurt or destroyed, there will be no shedding of blood.

5. It is held by some that the ten kings of Daniel second chapter, are the kings, or governments of Rev. 17: 12. That they represent the successive forms of governments following the Babylonian, Grecian, and Roman until the setting up of the existing types; partly iron, representing the strength of the absolute monarchy; (the strongest of all human governments;) and the clay representing the weakness of the republican, (the weakest form of human government.) There is but little doubt that the world is now in that era of governmental existence typified by the ten toes of the image, partly iron partly clay, whether it is competent for human wisdom to point out clearly, and sustain by adequate proofs from the history we have of the world, the identical kingdoms now existent filling the types.

No. 3 is answered in the reply to number 4, hence no other reply is needed.

THE intent and object of the HERALD is not that those engaged in it shall make money, either for themselves, or for the church; but is that so far as the work of the church in preaching the gospel and teaching men correct ways of spiritual life may be aided by such a paper, to so aid. It is intended as a sort of auxiliary department to the laborers' great work in the field; and by so much as can be done in such a way to build up the believers in the faith.

We desire that all who may look at the work of the HERALD as we do, will put to a helping hand, in any and all ways open to them; especially in sustaining it by contributions of written essays, and articles of statement and argument in support of the cause, in any and all of its phases; and in maintaining a good list of subscribers; for all the Saints should read the HERALD.

Not all that is written and selected can be published; but the greater the range of topics and the larger the number to choose from, the better may be the selection when it is made.

We dislike to enter in the columns of the HERALD, to any marked degree, the favorable comments and words of praise often sent by subscribers, to us, from time to time, pleasing as encouraging words are, and grateful as we are for them; but to us it has always borne the appearance of self-praise; and hence we have hesitated to insert such praise when it came. Beside this, every few lines of the HERALD taken up praising itself, is so much space that might be filled with more profitable matter; so at least we have thought. And, unless we shall change in feeling in regard to it, the readers of the HERALD need not look for much praise of itself in its columns.

BRO. R. J. ANTHONY had returned from a trip to Castle Valley, November 1. He was not much encouraged by the results of his labors though feeling justified. He says:—

I reached home from my trip through Castle Valley on the first day of this month. I feel well satisfied with my trip there; I think good will result. I had the meeting-houses to speak in at Huntington, Orangeville, Ferron, and Wellington, and school-houses in Molen and Wellington. The meetinghouses or halls were closed against me at Huntington and just as good as closed at Ferron and Wellington; about three or four discourses was all they could stand. At Molen the Bishop advised the trustees to close the schoolhouse against us, and as obedient servants they did as they were told. That spirit prevails to-day throughout the realm, or at least I find it so. It has been thought that the young people in Utah would go back on the religion of their fathers, but I find them solid in the faith and the most bitter opposers to the Reorganized Church that we have to meet. . . .

I have in some places preached the gospel and urged the necessity of cultivating the spirit of brotherly love and all the graces of the gospel when men and women actually made fun at the time I was talking to them. In two places in Castle Valley, both men and women talked loud and did all they could to attract the attention from the speaker; in deed there was scarcely one exception to that kind of procedure. . . .

The young ladies at Huntington publish a weekly paper of the doings and events that transpire. They condescended to notice my arrival there and I give the extract here as it was handed to me by one of the members. She copied it by permission of the editor. I appreciated the notice:—

"In the last week we have been favored with two discourses from Elder Anthony of the Reorganized Church of Jesus Christ of Latter Day Saints. He has shown up some truths; but remember, the evil one would tell us a great many truths to make us believe one lie. Remember that Jesus says: 'Let us watch and pray always lest we enter into temptation and lose our reward.'"

You see they were rather modest in their publication. I don't blame them for not wanting to lose their reward. I am puzzled to know what reward is promised, only to those who are valiant in the testimony of Jesus and endure to the end.

If we sow to the wind we may gather a whirlwind. "What a man sows that he shall also reap," is a truth; and if outward demonstrations prove anything, then there is a great lack of the gospel fruit in this region. Just as long as a people profess to do one thing and practice another, it is a difficult thing to inspire a very large degree of faith in a speedy overturning. It is said by some that the people are keeping the manifesto sacred, and because of that the people are entitled to the confidence of the Nation. Eyes we have and with them we do see, ears we have and with them we do hear, and by this we do know that the people as a body believe in polygamy as strongly as they ever did; and firmly believe they will be in a condition to practice it publicly again. Whether they do now practice or not, that tree is producing fruit; and as rumor hath it the harvest will be a bountiful one this year. Now what is the conclusion of the whole matter; who can expect a bountiful harvest until conditions are changed. My experience has been that the true follower of Jesus Christ is one that is penitent, humble, and meek, with a contrite spirit and a desire to develop the divine nature and subdue the carnal; crucifying the old man and bringing every thought and act unto obedience to God's will. I feel well in the work and I am confident the Lord will direct for the best interest of his work; not only here but every place. I have nothing flattering to report from this field. Certain things have developed in portions of my field that I very much regret. May the Lord touch and tender the hearts of all and lead each to realize the necessity of humility and forgiveness and a godly walk and conversation. Times are very close and it will be about all the people can do to pull through. I have never seen times so hard as they are here now. There is no money in sight, so far as we can see. I rejoice in the good that is coming to the church in other places, and pray that the Lord will waft a gentle wave this way laden with good to the people in the valleys.

THE NAME MORMON?

EDITORS HERALD: — Will you please to answer these questions through the *Herald?* In your editorial October 21, 1893, you state: "Mormonism, the Church organized in 1830." As this was accomplished through the preaching of the restored gospel in the Book of Mormon, then,—

1. Why this crusade against the name of Mormon by the members of said church though in a reorganized form?

2. As a bad name represents a bad article, will this apply to the Book of Mormon?

3. Why was the name treated with greater respect in years past than now?

4. Is the name or book responsible for the introduction of polygamy, etc., etc., into Mormonism?

5. What is the true definition of the name of Mormon?

6. Is it proper to admit anyone into the church who does not accept the Book of Mormon?

7. And is it proper for such to ignore the name while accepting the book (Mormon)?

I inclose stamps. Please return the article, "Who is a Mormon," and oblige me thereby (if it cannot be published). I grant that Mormon is not the incorporated name of the church, yet I cannot decry against the name as long as I revere the book. I was the one that differed with the brother at Bradtville upon this point.

In gospel bonds.

CARL W. LANGE.

KICKAPOO, Wis., Oct. 30.

1. We are not aware of there being a crusade against the name of Mormon; and if there is we are not a party to it, as it is the expression of the opinion of a few, or many as to the propriety of accepting the name as a badge, or appellation of distinction, which nothing in the nature of the

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faith, or doctrine of the church seems to make necessary.

2. An objection to the name as an appellation of distinction applying to the members of the church has nothing to do with the nature of the book whether good or bad. Members of the church are followers of Christ, not followers of Mormon, either prophet or book, though believing in both, and hence are not Mormons.

3. The name as an appellation was not treated with any more respect formerly than now; but has always been objected to on the part of the members of the church as an appropriate and correct appellation designating the church and its membership in a characteristic form, contradistinguishing them from other bands of believers.

4. No; neither the name nor the book is in any sense responsible for the introduction, or practice of polygamy. Nor is plural marriage or polygamy any part of Mormonism, using the name to indicate the doctrines primarily taught.

5. The word "mormon" means "more good," as defined by Joseph Smith. The lexicographers say it means a bugbear, bug-a-boo, or monstrosity, a humbug.

6. Neither the church nor its ministers can force a belief in the Book of Mormon as a prerequisite of baptism.

7. An acceptance of the Book of Mormon and a belief in its teaching does not involve an acceptance of the name of Mormon as a proper denominational designation for the church and its members; nor is a refusal to accept such name in this sense an ignoring of the name while accepting the book.

In concluding our reply to the questions asked above, we may add on our own account, that we see no possible good to accrue to anyone by an attempt to force the church, or any members of it to accept the name of Mormon as a denominational name, or distinguishing appellation. The name is innocent enough; but the proper name of the church, and the general appellation of Saints, or Latter Day Saints, is quite enough; and the fact that some choose to persist in calling the members "Mormons," does not necessarily prove that those members shall acquiesce in the use of the improper nickname and call themselves Mormons.

We have just as great a regard for the Prophet Mormon, and the Book of Mormon as the average member of the church needs to have, but do not consent to be called Mormon, simply because we believe Mormon to have been a prophet and leader among the Lord's people, and the Book of Mormon to have come to this generation by intention and direction of divinity.

On the other hand, it is not necessary for any to go to the other extreme and denounce the name as being the synonym of all that is evil and wrong and therefore that every time it is used it must be resented and the user of it rebuked with harshness, or abuse. When applied by those without to members and of the members and the church, either in derision or in respect, a seeming acquiescence is not out of character, and is better than a wrangle; which is equally true when the same term is used inadvertently by the elders or the members of the church, in a similar way as by the editor in the instance cited by our question. However, Mormonism is not a bad term for the primitive faith as taught from 1827 to 1844.

THE POOR YE HAVE.

THE Bethany *Republican*, a paper published at Bethany, the county seat of Harrison county, Missouri, some thirty odd miles from Lamoni, gets in a word for the Lamoni people in the following fashion. Laid on our table by a visitor.

The widow and children of Chester Hooks, through the kind provision of a merciful God, have been taken from a condition of loneliness and destitution to one of comfort and happiness. They were removed to Lamoni last week, where they will be under the immediate care of the Latter Day Saints church, of which Mrs. Hooks is a member. It is a principle of that church to care for the poor, and they believe in practicing what they preach. The family has been in a suffering condition for a long time. Application for aid was made to the county and five dollars was sent, but it did not go far for supporting a family of six hungry and almost naked people. Their condition was then reported to the church and they were provided for. A large number of ladies gathered at the home of Mrs. L. Young, on Tuesday of last week, to prepare winter clothing for the widow and little darkies. JAMES BROS.

To care for the poor is a cardinal feature of all Christian philosophy. If the Saints are Christian, then to care for their poor is a duty.

EXTRACTS FROM LETTERS.

OF the work in the Northern Illinois district, Bro F. G. Pitt says:—

Bro. J. B. Roush is making a good record in the district. He is quite active and takes well. Bro. A. J. Keck is also in the field again, and doing pretty well. Bro. Southwick is out a portion of the time. I keep in close communication with these brethren and go out to their assistance as occasion requires. This works very well, as I can manage to be in the city on Sundays.

Bro. J. F. Mintun, Moorhead, Iowa, November 12:—

I go from here to a schoolhouse about twelve miles northeast, where some interest is manifest. My health is much better than for several weeks.

Bro. J. C. Foss was at Bevier, Missouri, November 13. He wrote:—

Our conference is over, and we had a splendid one. God blessed his people with his Holy Spirit, confirming his glorious gospel in prophecy, tongues, interpretation, and singing in tongues. "'Tis good to be a Saint in latter days." Bro. Joseph A. Tanner was ordained to the office of elder. Much of the good Spirit was present.

Bro. J. J. Cornish wrote from Free Soil, Michigan, November 13:—

Ten more have been baptized here since last writing.

Bro. J. H. Lake wrote a brief word from Kirtland, Ohio, November 14:—

I have just come home from the Canada mission, having been absent since June 1. Have been blessed in my labors in the mission. All well at Kirtland and struggling with the cares of life. The branch is in fair condition.

THE Kansas City *Times* of October 6 moralizes about the terrible storm lately visiting the Atlantic coast thus:—

Scenes like those following the Gulf storm near New Orleans have not been witnessed in this country since the close of the civil war. Not only in the great number of the dead, but of the stories of bodies lying to rot in the blazing sun, and the necessity for burying many of them coffinless, unknown, in a common grave filled to the brink with its awful contents, does the scene recall those of war time immediately following the greatest battles. Superstitious persons look with awe upon the number and extent of the disasters that have visited our country this year, and for which it seems impossible to account on any rational hypothesis. It can only be hoped that the worst is over, and that this country has had its full share of such misfortunes for years to come.

EDITORIAL ITEMS.

BRO. C. SCOTT was at Afton, Iowa, November 11, where the people are reading and thinking of the latter-day work. He reports two recently baptized at Schaller, Iowa, by Bro. C. J. Hunt. Schaller is the place where, according to Rev. Phillips, of the Christian Church, our work had been given a "death blow" during the late Scott-Dungan discussion.

"Philosophers assert, that Nature is unlimited in her operations, that she has inexhaustible treasures in reserve, that knowledge will always be progressive, and that all future generations will continue to make discoveries of which we have not the slightest idea."

Sr. Mollie Transue, Barnes, Kansas, presents that point as a field for missionary work for Kansas elders, with an invitation to such to make her parents' home their stopping place. The family has prepared the way by making known the principles of the faith.

Brethren W. H. Kelley and D. H. Proper report that the cause at and around Kirtland is in good prospect, though not largely flattering for any immediate great success. Health of Saints generally good, with a few exceptions.

We are requested to call attention to Sr. Walker's announcement withdrawing the reduced rate of $3.00 for joint subscriptions to *Autumn Leaves*

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and HERALD. She has found it impracticable to reduce the present price on the magazine.

The HERALD has offered no specific premiums to subscribers, but has continued to add to its steadily increasing list of substantial attractions, at the same time reducing its subscription price as rapidly as the support of its patrons would justify. Considering its circulation, the HERALD is the cheapest paper published. Its columns are made up of solid matter of an instructive character. It will continue to offer to its patrons the best obtainable matter connected with its line of work. New features will be added to its already attractive list as the management find it practicable to do so. The ministry and the Saints are asked to secure additional subscribers for the church organ that its field may be widened and its financial support be such that its usefulness may continually increase.

Bro. W. S. Pender was at Fulton, Wisconsin, November 11, whence he ordered printed matter.

Elder H. J. Hudson, of Columbus, Nebraska, sent us the city vote at the late election, for justices of the peace; Bayard Fuller, Democrat, 252; H. J. Hudson, Republican, 339; S. S. McAllister, Republican, 192; William O'Brien, Democrat, 236.

Bro. Heman C. Smith reports some thirty-five baptisms in the Southwestern Mission, in the three months ending October 1. The missionary force in the district is doing well under Bro. A. J. Moore. Of the Southeastern Mission, some fifty-five baptisms in the same three months ending October 1. Bro. Heman thinks that these laborers are doing well considering the smallness in number, and the difficulties they have to labor under. He says of them: "Surely they are noble standard bearers worthy the confidence and support of the church."

Bro. Fred A. Smith left home on the 17th inst. to resume labor in his field, the Little Sioux district.

Brn. J. R. Lambert and C. Scott are holding a series of meetings at Davis City, Iowa. They will follow with a series at Leon, the county seat.

Bro. George Johnson, of the Herald Office force, died at Lamoni, Thursday, the 16th inst. of typhoid fever. He was an efficient workman in the bookbinding department, a young man of steady habits and faithful in his duties. He was buried from the Saints' church on the 18th, Elders R. M. Elvin and M. B. Williams conducting the funeral services.

The Rev. Dr. H. H. Jessup of Syria recently gave some encouraging statistics as to mission growth in the holy land within the last eleven years. Since 1881 the number of Protestants in Syria and Palestine, has increased from 6,311 to 8,593; the communicants from 1,693 to 3,974.

Mothers' Home Column.

EDITED BY "FRANCES."

It is better to lean toward To morrow,
Than to weep over suns that are set;
The Future holds hope that we borrow,
The Past offers only regret.
—*Ella Wheeler Wilcox.*

MY SCRAPBOOK.

WHILE looking over my scrapbook, "A thing of shreds and patches, a poor thing but my own," the thought came to me how easily one could tell something of the character of persons by reading their scrapbook, and then I am reminded of an incident that happened some years ago.

A dear uncle of mine after reading some in my scrapbook, looked up at me and said: "Did you ever think that one could tell a great deal about you by reading your scrapbook?" I had not, and so answered, "No." I will not soon forget his look as he said: "The pieces I have been reading tell me a great deal about the owner of the book. I can tell what kind of reading you like, and as a person is often known by the company he keeps, so also is he often judged by what he reads." I was glad to know that he was pleased with my book, and since then have always tried to keep these thoughts in mind.

A scrapbook is a source of great joy and pleasure, and many hours can be happily spent in making and reading such a book. Some do not care to read a book or paper more than once. A good book or piece is always treasured by me. A second reading awakens new thoughts and desires, and I seldom wish to stop with the second reading.

I have been thinking that it would be so nice if the mothers would make scrapbooks for their little ones. If each could have one so much the better; but if this is not possible, have one for all. When you read a story for them that they are interested in, save it. They will not tire of hearing it again. If there is a picture, be sure and save that. Often we find pictures and no story. Save those too, and he will want a story about them. Don't disappoint him by telling him there is no story to read, but tell him some story about the picture that will be interesting. If the children have ever learned a piece and spoken it, put that with the others, telling when and where it was spoken. I believe that a book of this kind would be a source of great pleasure and profit to the little folks. Many times he will want a story told to him. Read him one from *his* book, or tell him to find you a picture there, and you will tell him a story about it. You may think you could not tell a story about it; but try it, and the child will help you. The imagination of children is very active. Make use of it. Not only will his book be a pleasure to him now, but he will value it when he grows older, as he can then read for himself the stories that were read for him when he could not read. I believe that it will cultivate a taste and love for reading that will be for his future good. He will see the beauty there is in reading, and the good and the pleasure to be derived from it, and when he is old enough himself to do the work, I believe he will be interested enough to keep on with his book.

Some may think it would be a good deal of work, but nothing is accomplished without some work, and surely what will be for the good and the pleasure of the child both now and in after years ought not to remain undone because it requires work. If time is spent in interesting the children and doing all that is possible to make their home happy and pleasant this sad refrain, "Where is my wandering boy to-night," would not often be sung.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. M. F. Gowell, of Jonesport, Maine, sends a special request for prayer in behalf of Earl C. Haskell, a little boy two years old, born almost blind. Is a very sensitive and delicate child, timid to a degree which is almost distressing, and demanding constant care. His parents are not members of the church but are favorable to our faith and desire your prayers.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR NOVEMBER.

"The word of God will stand a thousand readings, and he who has gone over it most frequently is the surest of finding new wonders there."

Thursday, Nov. 30.—The gathering of Israel to their land, and the restoration to them of the pure gospel in its fullness, and its acceptance by them to their everlasting peace.

Memory Verses.—Book of Nephi 4: 10; Isa. 65: 17–25.

Dear Mothers:—Don't forget to take your neighbor's baby sometimes. If the little fellow is well, he is more or less fretful with cutting his teeth, and gets tired of mamma, well as he loves her. She has the care of him day and night, and is worn out and nervous, and he enjoys a change, to be in other arms, and have a change of surroundings for a time; and how much good an hour's sleep and rest will do the mother. She will not soon forget a kindness like this, but remember it with gratitude. Don't say, "You must be completely worn out with your many cares," and then go about your business, as she smiles wearily, and says, "Yes, I am." But say, "I will take baby and you go and rest. I know you need it. My work can wait." If your children are out of your arms do not forget the many weary hours you have cared for them alone, how glad you were to have a little help with them, and help likewise, when you are able. A little kindness goes such a long way in the life so full of busy cares, and if we could but forget ourselves more,—I wish to take this lesson to myself, too,—and be more ready to be kind, and pleasant, and agreeable, how much happier we and those around us might be.

We are apt to think that our own troubles are greater than anyone else's, and they certainly look greater, they are so near us, and we have such a good opportunity to think them over in every possible way. But remember that while we are lightening another's burden we are also lightening our

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own hearts, and better fitting ourselves to bear the burden that is ours to bear, heavy though it may be. I think the organization of the Daughters of Zion cannot but result in good, and I wish them success in all they undertake. And may God bless the efforts of all who are striving to do his will.

HORTENSE.

XENIA, Ill.

Dear Sisters:—How shall we manage our boys? With the immoral influences they are surrounded with, how are we mothers to instruct and influence them for good? Sin and destruction stalk along the highways and the general watchword is, Look well to the safety of your girls. But by close observation I find our boys are the ones who need more of our careful attention than our girls.

Girls are with us more and are more apt to heed our advice than boys. There is a grand mistake often made in not talking to and advising our boys to do that which is noble and manly in the sight of God. If we are faithful in our duty to our children in this respect they will be very careful about their language and deportment while in our presence. So far so good, but let us not flatter ourselves that our careful training has been effectual in every sense, for in some unguarded moment they will show the training also of the servants of sin. Oh! the heartaches and the bitter tears this causes us to shed. What can we do? Fly to our closets and there in humble prayer ask God to give us more wisdom, more strength, that we may gain the victory over Satan and save the boy. He goes out among his young companions where he hears the name of God profaned. He is invited to partake of strong drink, to visit the gambling saloon, and to join in many other vices too numerous to mention. It is so much easier to do evil than good. For a short time he remembers mother's advice, sees her tearful face before him, and hears her mild voice pleading with him to do right; but the vision soon fades before the boisterous mirth of his companions. He hesitates and is lost. After a day or night thus spent he starts home, and has ample time for reflection. His feelings can be imagined better than described. What can we do? Nothing but watch and pray and leave the result with God. Let us write for each other's edification.

Yours in bonds,

A. E. C.

[THERE is a work which must have its foundation laid in infancy It were better laid much earlier, but if that has not been done, the best time to commence it is the very earliest moment when we feel its need. With boys, and girls too, who have grown into young man and womanhood, and seemingly have thrown off the restraints of home and the love of right doing, perhaps the best which can be done is as this mother writes, "To watch and pray." But, dear mothers, let your watching be of the kind which will reveal to you every opening for saying or doing that which will influence them to do the right, and let your praying be done in faith. Ask God to help you to see wherein *you* have failed and give you wisdom to retrieve your failure. Do all in your power and trust God to do the rest.

But, if your boys, your girls are yet by your knees or in your arms, then *study* and *pray* that never through neglect or through want of wisdom upon your part, may they come to the time when only tears, watching, and pain are left you. It is one of the objects of the Daughters of Zion to call your attention to the need of this: to awaken in mothers a sense of the importance of the work intrusted to them, and help them to discover the dangers which lie in the way along which the feet of their children must tread, and to point out the best ways of avoiding these dangers. Be patient and wait for this work to grow. Do not wait idly, however, but study and pray that God may help you to know and do your duty.—ED.]

Letter Department.

BEDFORD, Ind., Nov. 9.

Editors Herald:—The above-named place is a county seat. It contains about five or six thousand people. The courthouse is at my service as soon as it is renovated, cleansed, and recarpeted. I am now holding forth at Limestone, a suburban place with immense stone quarries in its immediate vicinity. Several companies shut down altogether, the surviving ones are running but a light force on slack time, and the usual cry of "hard times" is heard all around. To add to the complicated perplexities of the times the Lawrence County Bank failed with vast sums of the people's money in deposit. A Mr. W——y who, with his family, is prominently connected with the so-called Christian (?) or Campbellite Church, was the manipulator of this gigantic scheme. His wife comes in for the lion's share, and behold! she is buying property and erecting houses on these ill-gotten gains! The bank was closed with its thousands one day, and opened up under the title of "The Bedford Bank" the next day, all by the same portentous fraud. The depositors of the outgoing concern cannot get a penny: for sure, the new thing is another organization! And thus it goes.

Stores break, in these parts, full-handed, and creditors are robbed out of all character. They bankrupt and then start up full-stocked. Old farmers, who have been regarded as honest as the day is long, have caught the contagion. Widows and the poor have placed small amounts in their custody, all for safe keeping, fearing the banks. Relatives, acquaintances, church members, and friends, have been drawn into the vortex of financial disaster, by these old, pious frauds and hypocritical professors. It turns around that their wives were very wealthy when they first wedded them. Their alleged fortune is put at interest and their claims are too often allowed. The law is construed for the benefit of these heartless villains, and the blessed helpmeet takes charge of the funds. She attires her household gorgeously, keeps hired help, and supports her liege lord in idle scheming and legal theft. The lack of integrity, fidelity, stedfastness, perseverance, endurance, virtue, honesty, judgment, prudence, and skill, are sapping the very foundations of human society. Oftentimes persons tell the most glaring, uncalled for falsehoods imaginable, when the truth would answer the end far better. The current religions of the day have so retrograded that they are about to squeeze out the last spark of innate goodness and blast the sweetest, fairest flowers of hope from out the garden of the human heart. Many are chock full of sectarian hate, while ignorance and a stupid prejudice are on the alert. As usual the blind leaders keep the poor, gullible mortals hoodwinked, shackled, and chained down to the decaying corpse of orthodoxy or evangelicalism.

I am preaching eight times per week, and have large audiences of attentive listeners. Why do the Heathen rage and the people imagine a vain thing, all as in days of yore? History keeps repeating itself; the nature of man is ever and always the same. I presume, however, that I must be patient. Seedtime and harvest seldom occur in the same day, so we best wait for the latter rains. I baptized a young man of promise while up home on the 24th of September. It was Bro. Samuel and Sr. Mary Adams' second and married son, "Willie." He was brought up in the faith, but never paid strict attention to religious matters until a few years ago while living in Kansas. The M. E. people had a revival and he became so much interested that he read his Bible to see if their methods were in accord therewith. Honest investigation, like this noble young man's experience, will be rewarded with the laurels of success. The stupendous difficulty is to get the people to stop and reason, think and study, examine and investigate, learn and desire, know and realize. I am beginning to work in our church literature, especially the Voice of Warning and bound tracts on the principles of the gospel. One David Chambers, of Guthrie, purchased the above, also the Book of Mormon, the Inspired Translation, and What is Man? An elder can often dispose of a ten cent book, but larger works run against obstacles. As the people learn of our position they warm up and entertain the wayfarer. I have not received a cent in aid since returning to this State, but I am lodged and fed gratuitously.

Two Utah elders attended one of my Sunday forenoon services, and I stated the differences between the two bodies. They verified the facts, according to my earnest request. They would not tarry, although Mr. Chambers offered them their dinner. There are quite a number of these emissaries in Southern Indiana, and forsooth! they believe in polygamy as in the palmiest days of the harem. They seek to justify the now and then of abominable, gross, licentious crime, and more especially Wilford Woodruff's forced manifesto, because the Lord is represented as telling Abraham to slaughter his son, and afterward, to stay his hand. The parallelism is not good in that the marriage covenant is ever monogamous and the latter and last-named was to test or try Abraham. I heartily wish the Lord had seen proper to act differently in this apparent charade, or given me a deeper and truer insight into this transaction, so that I might not stumble at the seeming inhumanity and blunder at the countermand and change of purpose and de-

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sign. Cold reason, tinctured with a little skepticism, would argue that if it was intended it was outrageous, but if not, it was a demonstration of instability. We walk at best by faith, but like to come and reason together occasionally. Sure and certain we know in part, but "the Judge of all the earth will do right." I have to teach and believe as I see and comprehend, and hold myself open to light and truth; for "whatsoever is not of faith is sin." I am grateful, I trust, for all I do so richly enjoy from day to day.

I have health with the home band and with me, too, and a reasonable amount of prosperity. I truly wish I had much more good news to jot down, but this checkered life is made up of stars and bars. I rejoice in the prosperity and spread of the work elsewhere, and strive and pray for the welfare of "beautiful Zion." With kind regards to all who toil for God and man, I am, as ever, a willing laborer in the true household of faith,

M. T. SHORT.

INQUIRER'S LETTER AND REPLY.

LAMONI, Iowa, Nov. 15.

Dear Bro. ——:—Yours received, and I am very glad to hear from you, and that you are interested in me enough to pray for me. As you say, the word is the proper standard to judge things by, and I intend to make it my standard, and do nothing hastily. One can judge something by the people however, and I find that the people here will compare with any people I ever met. They have been as kind to me as it is possible for any people to be. I am stopping with one of them free of charge, which is more than any of the other creeds would do, and they do not try to proselyte me either. They tell me to take plenty of time and investigate thoroughly before deciding, and they have loaned me all the books I can read.

I am now reading a debate by Braden and Kelley. Braden is against them and Kelley is for them, and I do assure you Braden is bitterly opposed to them and does not scruple to bring anything against them that it is possible for him to do. So you can see that they could have no other object than the service of the truth in placing in my hands both sides of the matter.

I am very favorably impressed with the town. There is a population of about twelve hundred, and there is not a saloon in it or a place where liquor is sold. Everything is peace and quietness, everybody is contented apparently, and I am told there is employment for anyone who wants to work. There are two churches, the Methodist and the Latter Day Saints. I attended the latter one on Sunday and was much pleased with the services. They have a nice, large church, and the people turned out to all the services and filled the building very nicely. But their Sabbath school is what struck me most forcibly; they have one hundred children in the Primary classes; and they were there from the youth to the aged, a large number being from the latter class of persons.

The prayer and testimony meeting was also largely attended and the spirit of it was particularly good. I should think nearly two hundred attended; that so, if we may judge this people by their fruit, it is good, and the Scriptures say a tree is known by its fruit, and a corrupt tree cannot bring forth good fruit.

It is true that they believe the Book of Mormon is inspired, that the canon of scripture is not full, and that God hath set in the church first apostles, secondarily prophets, thirdly evangelists, pastors, and teachers, etc. (Eph. 4:11) in contradistinction to all the creeds, except it may be the Roman Catholic; but that church has departed from the primitive organization as you also know. And their keeping up the New Testament form does not interfere with the foundations of the city spoken of in Revelation, mentioned in your letter, because they are the first, and they will stand at the head. As for the canon of scripture not being full, that idea is in perfect keeping with God's way of dealing in the ages preceding the time of the New Testament; first the law, then the books that follow; viz., the history of the Jewish people in Palestine, and the prophets foretelling the apostasy of that people and the ransom of all mankind, Jesus being the central idea of it all.

They also point out that the Book of Revelation is a book separate from all other books of the Bible (Revelation 1:11), as you can see by reading for yourself; and unless you can show that the Book of Mormon clashes with it the passage in the end of Revelation does not apply. And as the Book of Mormon clears up some very important things concerning the peoples that inhabited this country prior to its discovery by Columbus, which things have puzzled the best minds of our day, this fact is the strongest circumstantial evidence that it is both true and inspired.

I shall be very much pleased to hear from you, and will try and explain anything that I find worth while looking into; and am glad to have your prayers. Kindest regards to all.

Yours in the Redeemer,

W. F. MURRAY.

DETROIT, Minn., Nov. 14.

Editors Herald:—I have just returned from the conference of the Northern Minnesota district. I had the pleasure of listening to and forming the acquaintance of Bro. E. C. Briggs; his first visit to this mission. The branch reports were encouraging, showing gain in all the branches, and the elders' reports showed they had been active in the service of the Master. The missionaries, Brn. Roberts and Swenson, were present, and reported success in their fields of labor; that they have more calls than they can fill. Some of the local brethren will put in all the time they can this winter in preaching. We were glad to meet Sr. Roberts, wife of Bro. I. N., and hope to have a good visit from her in our own home. The prayer and testimony meetings were well attended and spiritual. The preaching was the gospel, the speakers Elders I. N. Roberts and E. C. Briggs.

Bro. Briggs has done us all good, instructing and counseling us. His pleasant and courteous manner has endeared him to all of us and it was with sorrow we parted with him. May God bless and prosper him in all his labor for his cause. Conference held two days and on Monday morning early we started for home, reaching here at night, driving about forty-five miles. Our thanks are due to the Central branch for their kind care. But the burden fell on Father and Mother Gould and their Son Winfield, who with his wife and children, assisted by the brethren and sisters of the branch most cheerfully cared for the temporal wants of the visiting Saints. It was one of the best conferences I have ever attended. I expect to go to Minneapolis on the 25th and spend a few weeks there.

Yours in the love of the gospel,

T. J. MARTIN.

ALBION, Idaho, Nov. 10.

Editors Herald:—Leaving Ogden September 2 I went directly to Shoshone, Idaho, where I met Bro. Dana Condit, who was to be my traveling companion for a time at least. I preached that night in Shoshone in the Methodist church, but could not get the promise of it any longer, so the next day I started for Salmon Falls, where I obtained the use of a schoolhouse and began meetings. I staid here until the 21st, preaching every other night. The people are so widely scattered that I thought it unwise to try to get them out every night. I had, as a rule, very good audiences and very attentive ones. This is one of the places where we have the start of any other denomination, no other minister having preached there except Bro. Levi Wilson. The people seemed interested, and I hope a good impression was made.

From there I went to Mountain Home, where I obtained the Episcopal church and announced services, but no one came to hear. This is the only place where my meetings were a complete failure. The town consists of about two hundred and fifty inhabitants and has seven saloons, a good place for missionary labor; but the people did not want to hear, so I returned to Salmon Falls and spoke there, and at Bliss, a small railroad station, three times, and then returned to Shoshone. On account of an unsettled condition of affairs among the Methodists there I obtained their church and began my meetings the night of October 5. I there found the first *real* interest I had met with in my trip and I attribute my success mainly to the efforts put forth by a Mrs. Dodds, who has a great deal of zeal for the cause, although not a member. She expects to be baptized soon, possibly when I return, which I think will be in January. I preached fourteen times and the interest kept up until the close. I expect to reap there before long, five adults having signified their intention of becoming members. From there I came directly here and have spoken every night, except Sundays, when the church is occupied. I have appointments out for five more nights.

I have had larger crowds here than elsewhere, but the interest does not seem to be so intense as at Shoshone. I think, however, that much good has been done. Last Sunday I was invited to occupy their pulpit by the Bishop of the Mormon Church, which I did with excellent liberty, and there seemed to be the best of feeling prevailing; After the meeting the Bishop grasped me warmly

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by the hand and told me he wished I could preach in all the settlements around. I told him that he must believe I was in the right or he would not express such a wish as that. He confessed that he did, and acknowledged that the only safe guide was the books. I hope to get an opportunity to speak to them again before I leave. I intend visiting Oakley, Marion, and Elba in this county, all of which are Mormon settlements, and expect to spend about a week in each place.

I never was much of a hand at traveling around, as I believe the best results can be obtained by a systematic and persistent effort. I believe that when an interest is once established we ought to stay by it until we accomplish something. When at Shoshone I was taken in and cared for by a Mr. Swinehart, a nonmember, who took great interest in the preaching, and who was one of those who signified his intention of being baptized. He asked me how often our ministry would visit them providing they were baptized. I told him that judging by the past we might visit once or twice a year, perhaps once in two or three years. He seemed to think that was wrong, and I certainly agreed with him. I am heartily in accord with the ideas presented by a brother in present volume of *Herald*, page 662, bottom of last column. We can never gain anything by advance and retreat, especially when our retreat covers more ground than the advance, as it frequently does. It was suggested to me while at Shoshone, by a young lady who was much interested, that if I could not get a church to preach in, "why not hold Bible readings in a private house?" This I think to be a capital idea. Quite frequently, when churches are closed against us, we move on to some more liberal locality, when perhaps the masses are anxious to listen to us, but having no say in church matters, cannot open the church doors. In such cases, perhaps, if we would start Bible readings, we might accomplish a great deal of good.

While at Shoshone I received quite a compliment from a lady. Whether it was meant for one or not I do not know. She said I was the "stickiest" preacher she ever saw I suppose she meant that I had good staying qualities because I obtained the Methodist church to start my meetings, and being told that I could have that no longer after preaching five times, I obtained the Episcopal church and kept right on preaching, but had only spoken there five times when the minister told me I could preach there no longer, when I went to the Methodists again and got their church for the rest of the time I remained. We do not stay long enough in a place for people to get acquainted with us and we with the people. I have found it quite the rule that very few if any invite me to come and see them the first week, but if I stay two, or or three, or four weeks, I seem to get acquainted with everybody, and that feeling of distrust with which we were wont to regard strangers wears away, and we are able to reach the people and they are more ready to receive our message. Keep striking in the same place unless you are sure you can never accomplish anything there, and no man can tell how much a steady, persistent effort can accomplish until he has tried it. We may work for years and see no visible effect from our labor, but when the results do begin to be felt we will be surprised and rejoiced at the permanency of it. A Methodist minister in Ogden told me that they established a mission in one of the towns south of Salt Lake City and stationed a talented minister there and for *three years* that man worked away with an average audience of six or seven, but finally he was rewarded by seeing a fine society of his church people built up there. Think of that. May God give us wisdom to build safely and well, is my earnest prayer.

Yours for truth,

HYRUM O. SMITH.

NEBRASKA CITY, Neb., Nov. 12.

Editors Herald:—I am at home and have been for some time. I had the pleasure of inducting my youngest brother and his wife into the kingdom on the 5th inst. They were buried in the Missouri River and are now rejoicing in the gospel's light. I have so far baptized all the male members of my father's family who have been baptized, and that includes my father and youngest brother. I yet have six brothers outside of the church which I hope to some day have the pleasure of inducting into the fold. Nothing would give me more pleasure than to see them all in the true church.

I expect to keep battling on for the right, laboring as circumstances permit. I have baptized seven since the April Conference; hope to baptize seven more before conference convenes again. I can report our branch at Nebraska City in fair condition spiritually, although there is great room for improvement. Am sorry to say that our district is far behind what it should be. It appears to be drooping and dragging along, almost spiritually dead. I have been working, and watching, and praying for its advancement, and will still continue to do so.

In bonds,

J. ARMSTRONG.

KIBBIE, Ill., Nov. 11.

Editors Herald:—Conference of the Southern Illinois district convened at Parrish, October 20, in the new Saints' church. The first day was devoted to Sunday school work, the second to business. All passed off quietly. On the third day, Sunday, the new church was dedicated; it is to be known as the Saints' chapel. The day was lovely and the people began gathering at an early hour; long before preaching time the chapel was crowded. It was thought about as many remained outside. The people continued to arrive until the service opened. Hymn 770 was sung, two psalms were read, and prayer was offered by Bro. I. A. Morris, district president. Hymn 767 was followed by the dedicatory sermon by Elder E. Curtis, missionary in charge, from Isaiah 11:11, 12. The speaker had good liberty and held the congregation for more than an hour, when the dedicatory prayer was offered by Elder T. C. Kelley, of Tunnel Hill. The service closed with hymn 604, benediction by I. A. Morris, after which all partook of a bounteous dinner prepared by Saints and friends and brought on the ground. There was plenty for all. In the afternoon the Saints enjoyed a spiritual prayer and testimony meeting. At 7:30 the writer spoke from Matthew 7:15–23 with excellent liberty.

We left on the 24th by wagon for the Brush Creek reunion, fifty miles distant. Here we had another time of rejoicing long to be remembered. The minutes will appear in the *Herald*. While here I received word from Rev. E. Barnes of the M. E. Church concerning propositions that we are to discuss. I am to affirm the divinity of the Book of Mormon and the scriptural correctness of the Reorganized Church, while he is to affirm the latter for the Methodist Church. We are to meet in Xenia, if a house can be secured, the first Tuesday in December.

From the reunion my wife and I came here, where I learn that Rev. W. A. Inman, of Oblong, of the Christian Church, is quite anxious for a discussion, declaring that we are afraid to meet him. As I have always stood in defense of the work, Bro. W. M. Randolph and I will call on him this afternoon to make arragements for discussion. There is considerable sickness hereabouts.

In bonds,

EMSLEY CURTIS.

LONDON, Eng., Oct. 30.

Editors Herald:—The *Herald* and *Autumn Leaves* come sailing across the Atlantic with praiseworthy punctuality, except when the former is a day or two too soon, and the latter a day or two too late; but late or early Englishmen are heartily glad to get them. The mental food contained in *Autumn Leaves* is such that it readily and easily assimilates with the mental digestive organs, supposing the mind to be, like the body, furnished with these useful and indeed essential adjuncts; but sometimes when we open our *Herald*, though we "would not be without it for the world," as the saying is, there is sometimes such an indigestible morsel, such a metaphorical beefsteak, that it takes us this side of the water nearly a week and a half to get it down; and then when we flatter ourselves we have at last comfortably and completely digested that alimentary repast, along comes another pabulum "ten times worse than the first" to assimilate; in fact a complete mental jaw-breaker. They used to twit us English people upon our roast beef, "O the roast beef of old England," etc., but after this, for downright, undisguised *toughness* and unmitigated indigestibility, commend me to the American variety!

Have a little mercy over there, brethren, and don't launch us onto a sea of everlasting bewilderment, quite; for, believe me, nothing is so absolutely confounding to us Britishers as the way in which two accredited representatives of the identically same church and creed, will flatly and flauntingly contradict one another!

To illustrate: I took the *Herald* on one occasion some time ago to a gentleman I had previously conversed with, upon this blessed and beatific latter-day work:—a lawyer of some eminence and position, with whom I became acquainted while studying astronomy in the Guildhall Library, London. In that par-

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ticular *Herald* was an article well and intellectually written, and fairly blazing with bright gems of glowing thought, and coruscating with heavenly and celestial light. The gentleman was, as I anticipated, delighted beyond measure; and turning to me said, "Well, Mr. Tubb, if this is the doctrine of your church, I do not wonder at the intelligence of its members, nor at any increase in its numbers; for in the whole course of my reading, I never met a more lucid and *legible*, as well as *logical* exposition of Scripture passages which have greatly puzzled (not to say mystified) me and many others. Now it is all as clear as daylight." A few weeks later I again met this same gentleman in the library, when, after the usual salutations, he adverted at once to our former conversation, and, seeing in my hand a new copy of the *Herald*, which I had only that day received, asked me if he might look at it. Of course I replied, "With pleasure;" and handed it to him. We sat together while he perused it, and shortly afterwards, turning to me with a look of doubt and perplexity upon his countenance, he said, "Did not I understand you that the *Herald* was the official organ of your church?" I replied that it was. "Well, here," said he, "is an article strongly subversive of that very one you showed me the last time you were here, which I so highly enjoyed, and which, as you remarked, was, every sentence, substantiated by the word of God." Upon following his gaze I read, to my mingled sorrow and surprise, an article flatly contradicting the former one, and attempting, metaphorically, to tear it to tags and tatters!

"You assured me," said he, "that the previous article being founded upon the Bible, and sustained by the other sacred books your church believes in, as well as by reason, was really and truly a doctrine of your church?" I replied in the affirmative. "Then how comes this article subversive of your doctrine in the same journal, and apparently by an elder of equal authority in your church?" I replied that, having published the former essay or article, the editors felt themselves bound in fairness to insert this one likewise." "True," said he, "but that is not the point: If letters and articles of any and every shade of opinion are inserted, even those contrary to your own church articles and doctrine, how can it be the official doctrine? and if not strictly the official doctrine, how can this logically be called the official organ of the church; seeing that, as in this instance, tenets are advanced which, as a church, you repudiate and deny? No, sir. If I cannot fully rely upon the recognized doctrine of your *official organ* where else am I to look for it?"

You will, I trust, dear *Herald*, forgive me giving you a *resume* of the above conversation with one not of our faith; as it sometimes does us good to "see ourselves as *others* see us."

One concluding word upon the smoke question, and I have done. I am not personally a smoker nor a user of the weed in any form, but I have lived long enough to meet and have dealings with a number of honest, upright, and straightforward men who *are;* and I must honestly say that I deprecate the wresting of passages of Scripture where smoking is not even mentioned, and construing them to mean that using tobacco in any form is one of the most heinous of mortal sins. But I *do* read of one who says, "Go thou and learn what this meaneth, I will have mercy and not sacrifice." Want of time, not of inclination, has prevented me writing before.

In bonds of hope,

F. R. TUBB.

JOYFIELD, Mich., Nov. 13.

Editors Herald:—I have not been baptizing any lately, but have been sowing the seed. I attended the Eastern Michigan district conference and then the Northern. The spirit of unity prevailed throughout both, and every one seemed glad they were Saints in this the latter day I opened up here about five weeks ago. Had small crowds at first, but now I have large audiences, and the interest is increasing. There are no Saints here yet, but prospects are good for quite an ingathering before long. I have numerous calls to come and preach, but cannot fill them all. My prayer is that God will send forth more laborers.

F. C. SMITH.

CONYERSVILLE, Tenn., Nov. 9.

Editors Herald:—O, how I am encouraged by the news you bring from time to time! I often wonder why I do not hear from some of my people through your pages. My people, the colored race, is more favorable to the cause then ever before. They are asking questions concerning the doctrine. I am trying to live right and God is blessing me. Pray that I may do much good among my people in the South. They are not prejudiced against the work as heretofore.

I wish I could hear from Bro. Taylor and others. I am glad I am a Latter Day Saint in these days. The books I purchased from the office some time ago are worth the cost.

In hope,

EDWARD DUNLAP.

RUMSEY, Minn., Nov. 14.

Editors Herald:—I have just got back here from our conference at Silver Lake. There was a good representation of the Saints throughout the district. All were feeling well in the work. Bro. E. C. Briggs was with us and gave much encouragement in his congenial manner of dispensing the word. We were sorry he could not stay with us longer. Our conference was spiritual from beginning to end. A number of brethren took missions to labor in the ministry during the winter. It did my soul good to see them respond to the call. It is something I have sought for ever since I have been in the mission. I hope and pray that God will bless them, and I know he will if they trust in him.

I will leave here Thursday for Clifford, North Dakota, where I will spend some time in breaking the bread of life to those who are hungering for it. The work is widening rapidly in Northern Minnesota and North Dakota. Unity prevails among the Saints, save in a very few cases. May God bless them that they may soon fall into line. My wife's health has improved much, for which I am thankful. She is now at Cormorant and will visit with the good Saints until I return from Dakota, after which I expect to open up in Detroit and other places, going thence to Southwestern Minnesota. It is quite cold here now and looks as if winter was upon us in earnest. Times are very hard, and should this be as hard a winter as last, some will suffer for the bread that perishes. My heart is still in the good work and I hope to remain so until the end. With best wishes for all,

Yours in Christ,

I. N. ROBERTS.

Original Articles.

SCOTT-DUNGAN DEBATE.

"DURING a meeting held by the Latter Day Saints at this place last winter, their evangelist, Rev. Mr. Hunt, repeatedly challenged our people to meet them in public discussion. The challenge was finally accepted and arrangements were made to have a full and free discussion between two representative men of each party.

"Elder C. Scott, Lamoni, Iowa, was selected as the representative of the Latter Day Saints, and D. R. Dungan, President of Cotner University, as the standard bearer of the Church of Christ. The debate began on the 8th of this month and ended on the 22d. The propositions discussed were the same as discussed by Braden and Kelley in their published work, and in nearly the same order. Mr. Scott is a fluent speaker, appears well in public, but is much inferior to Mr. Kelley both in point of *honor* and *scholarship*. He is full of *tricks* and *dodges* and will go to any length in order to defeat his opponent. He used almost every infidel argument against the Bible, in order to show the superiority of his *tinkered* Bible and the Book of Mormon. As a natural consequence, almost every infidel and scalawag Christian in town took sides with him. 'Birds of a feather flock together,' you know. During the debate Mr. Scott frequently made the statement that he was once a member of the Church of Christ and that he was excommunicated (it ought to have been exterminated) because of his belief in Mormonism. Does anyone know this to be true? We want to know the truth or falsity of these charges.

"As a debater, Bro. Dungan is the same 'old Roman' as of yore. As he grows older, he grows better. If age, experience, common sense, scholarship, and honesty of heart are necessary qualifications of a good debater, then Bro. Dungan has them all. Calm, cool, and collected, he is never thrown off his guard. This, if I remember aright, was his thirty-seventh public debate. This is certainly a wonderful record and equaled but by few of our debaters. Bro. Dungan has given Mormonism its death blow at this place. For this good work, he

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has the thanks, not only of our own people, but also of every other church in town.

"S. J. PHILLIPS, Pastor.

"SCHALLER, Iowa, August 26."

Editors Saints' Herald:—The foregoing, in reference to the Scott-Dungan discussion, from the pastor of the Christian church at Schaller, Iowa, published in the *Christian Evangelist* for September 14, 1893, is characteristic. Excepting three of its statements it is almost entirely a misapprehension, and therefore entirely misrepresentative. Were it not that some of the statements relate to me personally and place me in a false position, I should not trouble the reader to notice it; but the truth may just as well be told as its opposite.

1. "Rev. Mr. Hunt" did not "repeatedly challenge" the Disciples at Schaller, "last winter," "to meet" the elders of their faith in debate, for the reason that neither Bro. C. J. Hunt nor any other of our elders held meetings there last winter; but, during the summer before, while Brn. C. E. Butterworth and C. J. Hunt were holding a tent meeting there, some "irresponsible," sent to them an unsigned "slip" or postal urging them to come out of the woods, or words to that effect, insinuating that they were holding back something pertaining to the faith that they feared to present. We remember however that this little "trick" is often resorted to when it becomes apparent that opposers of truth are conscious of their inability to meet and refute by the Bible and reason that which is presented. The sequel was that a juvenile diplomat in religious controversy named Finch, challenged "our people," through Bro. C. J. Hunt, to meet their mailed Goliath in a theological clash. A correspondence between Mr. Finch and Bro. Hunt extending over several weeks, together with one letter to me from Mr. Finch last July, resulted in arranging for and holding the debate herein referred to. Our vindication in this position is by the correspondence now in the hands of Bro. C. J. Hunt.

Mr. Phillips states that "Mr. Scott . . . is much inferior to Mr. Kelley, both in point of *honor* and *scholarship*," emphasizing the words "honor" and "scholarship." As to the scholarship, Mr. Scott willingly and unreservedly yields the palm to Elder Kelley, for he is worthy; but as to the question of "honor," a tribunal was present at the debate fully as capable of judging in that matter as is Elder Phillips. And besides, my life's work for the last eighteen years is known to many both in and out of the church. As to my intentions and motives during the discussion at Schaller, I am willing to meet Elder Phillips at the final judgment and there be passed upon.

A sample or two of the "tricks and dodges" that Elder Phillips complains I was so "full of" may illustrate their character and answer his complaint better than simple denial. For instance; in discussing the first proposition—the Book of Mormon—when I showed that God scattered the race from the tower of Babel upon "the face of *all* the earth" (Gen. 11: 8, 9), and that God "hath made of one blood *all* nations of men for to dwell on *all* the face of the earth," and then argued that the word *all* in these texts was used in its fullest and most unlimited extent, and therefore included the Western, as well as the Eastern continent; and further, that it was not inconsistent with the character of the *impartial* God to give the people on the Western continent an opportunity to seek him in a preordained time, *by revealing his will to them* (as claimed by the Book of Mormon and by us for it), as well as to his creation on the Eastern continent. How would we expect Elder Dungan, or anyone else, to successfully meet such a "dodge?"

What is there in this claim inconsistent with the character of God, who is without respect of persons (Rom. 2: 11)? Or when the idea was presented that upon Joseph of Egypt and his descendants was bestowed, by prophetic blessing, a *landed estate* located "in the midst of the earth;" that it far exceeded the land given to Abraham, Isaac, and Jacob (Gen. 49: 22–26); that on that land Ephraim *alone*, was to become "a multitude of nations" (Gen. 48: 15–20; Deut. 33: 13–17); that so far as the Eastern continent was concerned the entire "twelve tribes" of Israel, so far as history relates, became but *two nations* (1 Kings 12; Ez. 37: 22); and since no land but America filled the prophetic description of Joseph's land, these prophecies were either fulfilled here or they failed; Elder Dungan could not show them to be fulfilled elsewhere. What was he to do with such a "trick" as that? Why, he asserted that the revised version of the Bible read: "fulness of nations" instead of "multitude of nations;" but the revised version does not so read; Elder Dungan was mistaken.

Take the second proposition, where Elder Dungan affirmed the Christian Church, represented by him, to be identical with the church set up by Christ and his apostles, and as left perfected by them. As he set out to describe the ancient church as set forth in the New Testament, I objected to his position by showing that that was not the church in question, but that the question related to the institution that was brought into existence for the *first time in the year 1827*, by Alexander Campbell, Walter Scott, of Ohio, B. W. Stone, of Cainridge, Kentucky, and others; *all* of whom, prior to that date, were either Baptists or Presbyterians; and I asked where and when these men were *divinely* authorized to build *that* church, and what right they had superior to Joseph Smith, Jr., and Sidney Rigdon, to build a church? It was right here that Elder Dungan sank and failed to rise again. Elder Phillips knows it, and that is the reason he *feels* that I "ought to have been exterminated." Is it his religion that makes him *feel* so towards me? That is closely related to the feeling Paul had towards Christianity, prior to his conversion, while yet he could give his voice against the followers of Christ with a "good conscience." Our world has generally been well supplied with that species of religion. It is a great misfortune that some have so much religion that they are never able to be Christians.

Elder Dungan did not show that the *faith* of his church was even *like*—much less "identical with"—the faith of New Testament Christians; not like that of Abel who, *by faith*, obtained "witness that he was righteous," or had done right, "God testifying of his gifts;" nor Enoch, who "had this testimony, that *he* pleased God;" nor like Noah, who by faith was "warned of God of things not seen as yet;" nor like Abraham, *the father of* the faithful, who by *faith* talked with God (Gen. 17: 1–22); nor Daniel, who said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2: 28). Yet Paul sets forth all these with their faith and its effects, miraculous as it is, as examples for his Christian brethren, and as illustrating what he *means* by the principle of faith. (Hebrews 11.)

As a living, active faith in God is the *first* principle of the gospel, and inasmuch as Disciples to-day deny the essentiality of the kind of faith saints had in Timothy's time, they did not start right. Saints in Timothy's time had faith to enjoy all the spiritual gifts mentioned by Paul in 1 Corinthians 12, and he had one of those gifts to profit withal. (1 Tim. 4: 14.) Moreover, saints are not only to believe that the spiritual gifts *may* be among them at times, but the Bible places them under obligation to God, by command, to "*covet earnestly* the best gifts;" to "follow after charity, and *desire* spiritual gifts," and the aid of the gifts of the spirit; to "*seek* that ye may excel to the edifying of the church." (1 Cor. 12: 31; 14: 1–13.) A threefold command of God is here enjoined, for Paul continues: "If any man think himself to be a prophet, or

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spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. 14: 37. Is it gospel faith to believe in the unchangeable God as a God of *present* spiritual blessing, or is it not? God authorized Paul, a *gospel* preacher, to enjoin it. It is taught in the New Testament. If not gospel faith to-day, was it anciently? How was Bro. Dungan to meet such a "trick" or "dodge" as this?

Again; all the gospel preachers in the church "as left perfected by the apostles," were called of God to the ministry by direct revelation, and they therefore had authority from God to minister in his name in his church. God invariably *called and chose* his ministry to the work during a period of *four thousand one hundred years*, and then, without notification, changed right about and left his kingdom to the fitful fancy of weak, shortsighted man, whose ways are not as God's ways nor his thoughts as God's thoughts. This church that saw daylight for the *first time*, in the year 1827, A. D., claims that God has changed in regard to calling his ministry; that he has forsaken the rule or law he has always worked by hitherto, and leaves the great and infinitely important matter of choosing the officers of his kingdom entirely to the judgment and whim of man! But this is not Bible doctrine.

If "the *written word*" *in the abstract*, authorizes men to act in the ministry of God's kingdom or church, then, *any* man, anywhere, at any time, can open the Bible and read, "Go ye into all the world, and preach the gospel," and *assume* that the "ye" there referred to is himself, and his case is made out! Of course, the "ye" of the text means "whosoever will," and yet Paul taught a gospel truth, saying: "*No man taketh* this honor [of the ministry] unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4); and Jesus our Lord *took not* the honor of representing his Father's kingdom among men, but waited the Father's call, thereby acting in his "Father's name," recognizing that the honor thus conferred "*cometh from God only;*" while in the churches of men *they* "receive honor one of another." (Jno. 5: 41–44.) And thus the Christian Church on this point, is identified as one with that church that received not the Savior. No doubt this argument is one of the "tricks" Bro. Phillips referred to.

I showed from the Bible and the history of the church that the laying on of hands for the gift of the Holy Ghost was a principle of "the doctrine of Christ," (Heb. 6: 1, 2; 1 Tim. 4: 14;) that it was practiced by both elders and apostles; that it is an ordinance in God's house, and was practiced in the church as long as the Church of Christ as set up anciently existed as an organization, till, at least, the middle of the fourth century of our era (Acts 8: 14–18; 19: 1–6; Mosheim part 2, chap. 4, verse 4, third cen.; Tertullian, Epis. on Bap., chap. 8; Cyprian third cen., Epis. 71.) When the apostles and elders were officiating in the laying on of hands for the gift of the Holy Ghost, they were administering a *gospel* ordinance or they were not. If they were not, they were going beyond their mission and rights; and if this be true, why did God confirm their assumed act by bestowing the Holy Ghost through it? If it be a gospel ordinance, and the *apostle* could not administer the gospel *in fulness* and leave that ordinance out, can *we* obey all the gospel of Christ and omit it? And if the Christians of the second, third, and fourth centuries of our era never learned from the apostles that the practice of this ordinance was to *cease* at their (the apostles') death, but kept right on observing the ordinance, how did the *Christians of the ninteenth* century learn that important point from the apostles? There is more religious faith in this age founded on "old wives' fables," and human tradition, than is often supposed; and when one happens to show up this fact, it makes its defenders feel like we ought to be "exterminated." But this was a "trick" that Elder Dungan could neither "dodge," nor solve, nor "trump."

On the third proposition, I presented the Bible claims of the great restoration, to be ushered in by the God of heaven in these last days (Acts 3: 19–21; Eph. 1: 7–10; Matt. 17: 10, 11; Mal. 3: 1–6; Joel 2: 25–28; Isa. 11: 10–13; with Rev. 14: 6, 7), and that the restoration would begin with the restoration of "the everlasting gospel;" that the gospel consisted not "in *word* only, but *also* in power [authority], and in the Holy Ghost, and in much assurance" (1 Thess. 1: 5); and that, while it is true that in the New Testament we have a record, or the word only, of the gospel, and that since through the great apostasy of the ancient church it lost its organic identity and the other three elements of the gospel—authority of its ministry, the Holy Ghost, its official operation, and its effects as a teacher, revealer, witness, and other operations (Jno. 14: 26; 15: 26; 16: 7–14; 1 Cor. 12), it became necessary for God to send his angel and restore these last gospel elements that the church might be restored. Elder Dungan argued that the angel of Revelation 14: 6, 7 was the German reformer, Luther. We replied, that if the first angel there referred to symbolized a *man*, then the other angels of the same chapter also symbolized men, and requested him to inform the audience what reformer was meant by the angel of the fifteenth verse, who gave directions to the one on the white cloud concerning "the harvest of the earth." Moreover, this angel was to have "the everlasting gospel;" and if he was the great Luther, *he* had the gospel, and if that be true, since Alexander Campbell did not teach the same doctrine that Luther did, Campbell did not come with, restore, or have the gospel, and therefore could not build up or restore *the* Church of Christ. That the Christian Church is by this position not the Church of Christ, but the Lutheran Church is; and if Bro. Dungan desires to obey the gospel and enter the true church, the sooner he left the Disciples and united with the Lutheran Church, the better for him.

But since the Latter Day Saints claim that God had restored the gospel in all its completeness, and as an evidence preached it just as the ancient saints believed and preached; and as the church organization was developing in strict accord with the pattern set forth in the New Testament, it challenged his most serious attention. It is a fact current in the religious world that the principles of ancient and original Christianity, as set forth by the ministry of eighteen hundred years ago, are insinuating their claims upon the attention of the world despite all its opposition; and as a result, religious toleration is on the increase, old human dogmas are being laid aside like worn out garments, creeds are being revised or entirely ignored, church lines are becoming more lax, fading away and disappearing, and liberty and light shine abroad more generally. This accords exactly with the prophecy of Isaiah, who beheld these glorious events from afar. (Isaiah 29: 13–17.) By the "marvelous work and a wonder" that God is now bringing to pass in fulfillment of this statement of Isaiah, is the wisdom of the wise, in the theological realm, made to *perish*, the understanding of the prudent to be *hid*, and theologies old and once revered are being torn to atoms and thrown to the winds. Elder Dungan tried to apply this prophecy to the Jews and Jerusalem; but beginning with the seventh verse, the prophet (Isa. 29) applies the language to "*the multitude of all the nations*" who were to fight *against* Ariel—Jerusalem, or the Jews, Jesus said also that these would be the Gentiles. (See Luke 21: 24.) Moreover, the fulfillment of Isaiah 29: 9, 10 was yet in the future from the days of John the Revelator. (See Rev. 17: 3–6.) Isaiah foretells the *fact* of the sleepy, drunken condition of the Gentile nations, consequent upon their apostasy from the gospel; and John described prophetically *how* they were to get into that condition. Nor have they yet fully recovered from their spiritual *booze* and sleep,

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nor will they so long as they continue to drink the doctrinal "wine" from the cup of Mystery Babylon, and eat the traditional bread of "the precepts of men"—creeds.

And further; the marvelous coming forth of the sealed book—the Book of Mormon—at the hands of the unlettered man—Joseph Smith, Jr., was to be just "a very little while" before "the former and latter rains" were "*restored*" to Palestine (Joel 2: 21–25), and as a result, "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness."—Isa 29: 17, 18.

The Book of Mormon was given to the world in 1830, also the authority to administer the gospel ordinances. (Revelation 14: 6.) The former and latter rains were restored to the land of Palestine in just "a little while" after this date, or 1846–1853. So testifies Dr. Barclay, a Disciple missionary to that land, in recent years. (See City of the Great King), as also Dr. D. A. Randall, Baptist, of Columbus, Ohio, as late as 1862. Likewise Louis VanBuren, late of Madison, Indiana, and more recently Mr. H. G. Spofford, late of Chicago, now a resident lawyer in Jerusalem.

The sons of Israel are already returning from their long dispersion among the Gentiles, and taking possession of the land by *purchase*, (Jeremiah 32: 39–44), a thing Israel never has done prior to the present, in order to possess the land. They took it once by conquest, and once they returned under Ezra and resettled their possessions; but now they are buying and reinhabiting it as thus foretold. and by the gospel restored thousands who have "erred in spirit" because of the creeds and precepts of men are coming to an "understanding" of the truth; and many that have "murmured" because of the prevalent religious darkness and confusion, are beginning to "learn doctrine," the doctrine of Christ. (John 7: 16, 17; Heb. 6: 1, 2; 2 John 8–10.) And thousands more will come to the light, just as predicted by the great prophets. (Isa. 29: 24.)

This is wonderful, but Elder Dungan could not set it aside with all his "age, experience, common sense, scholarship, and honesty." Bro. Phillips simply mistook facts and Bible truths for "tricks" and "dodges." He is not to be blamed; but he *is old* enough to know better.

The "infidel arguments" that I am said to be guilty of using "against the Bible" were simply those wherein I showed that the arguments used by Mr. Dungan against the *character* of Joseph Smith, and the Book of Mormon, would, if used against the Bible and some of its writers, as effectually destroy their claims to divinity. For illustration: He charged that Joseph's character was bad, and that God would not choose a man of bad character to do his work. He really brought no proof, only reported stories that Joseph was bad. But the Bible told us that Moses had made mistakes, killed an Egyptian at one time, yet God chose Moses after that, making him an eminent type of our Savior as a lawgiver and mediator. (Deut. 18.) Elder Dungan introduced Beadle's Mysteries of Mormonism just once as evidence of the bad character of Joseph; but when we referred to the fact that Beadle purloined or used a full page "cut" or illustration from the *private* history of New York City—*The Secrets of a Great City*—a book published some fifteen to twenty years or more before Mr. Beadle wrote his work (see cut between pages 248 and 249 of Beadle), also the fact that Mr. Beadle, who wrote at Salt Lake City, with all the testimony attainable before him on the subjects referred to, admits that it cannot be proved that Joseph Smith either taught or practiced polygamy "to the day of his death," and that Mr. Beadle gives in its entirety Joseph's prophecy on the late Civil War in the United States, received December 25, 1832, we heard no more of Beadle during the discussion.

Mr. Dungan next introduced John D. Lee's confession, so-called, reading copious extracts; but when we bear in mind the self-contradictions, some of which were noted by Bro. H. C. Smith in the *Saints' Herald* some two or three years since, and its contradictions of other current history; also that the book shows on its face, that it is largely *a compilation from other authors or writers*, accrediting them by name; and after all this, while Lee's confidential lawyer was preparing the manuscript for the press his office was under guard, and when at last it left the office for the publishers in St. Louis, being sent by express *under guard*, several names are given as *witnesses* to the genuineness of the veritable *confession* of John D. Lee, it shows itself to be too unreliable for common readers like myself to believe, much less for the M. A's. and L. L. D's. to accept. At the same time it denounces all other published *confessions* of J. D. Lee as spurious just as all the others do the same! It was by such contradictory and inconsistent stuff as this that the elder proposed to meet our argument; and because I caught him at it and showed the people of Schaller its absolute unreliability, Elder Phillips insinuates that it is tricky, a "dodge." I suppose if Elder Dungan had succeeded in ousting me by such unjust means he would have called it "scholarship, and honesty of heart," that is, religion.

C. SCOTT.

(To be continued.)

PARLIAMENT OF THE WORLD'S RELIGIONS.—No. 7.

BY W. W. BLAIR.

THE address we herewith furnish was read by its author who, for fifteen years, has been engaged in missionary work in China, and is therefore a competent judge in matters of which he treats. He boldly proclaims the fact and the evil of a divided, fragmentary, spiritless church, and announces with hopefulness the travail and longings of all devoted religionists for unity of service toward God as ordained of him.

Rev. George T. Candlin, of Tientsin, China, offered a paper on "The Bearings of Religious Unity Upon the Work of Missions." Its contents were:—

Whoever takes a comprehensive survey of the state of religious thought and sentiment during the nineteenth century with a view to ascertaining their prevailing tendency cannot fail to be impressed with certain portentous changes which, in obedience to some hidden law, are taking place. So far as Protestant communities are concerned, at least, there has been an enormous increase in missionary activity. In fact, Protestant missions on any scale which, even in outlook, was at all commensurate with the earth's area, may be fairly said to have been born with the century. The Reformation was a civil war within the Christian church and, as in political matters, so in religion, eternal strife withdrew men's thoughts and energies from "foreign affairs." It stood for purification and for intensification, not for expansion. For at least a century and a half this was a prime characteristic of the reformed churches.

But with the dawn of the century now nearing its close, there flamed forth, as from an inner furnace of spiritual fervor, the splendid enthusiasm which has given to the church such hero names as Moffat, Livingstone, Carey, Martyn, Bowen, Gordon, Morrison, Burns, and Hannington. The movement has lost some of its early romance, not because the fire of its zeal has abated, but because it is settling down to steadfast purpose and practical, wisely calculated aim. It has yet to reach its culminating point.

The Roman Catholic section of Christendom presented the same phenomena, but at an earlier date. The Reformation, which kept the reformers busy at reconstruction, made the ancient church missionary. Perhaps it would hardly be too much to say that the magnificent successes of the propaganda during the sixteenth and seventeenth centuries did much to save the papacy from extinction. Exploits like those of Xavier and Ricci have lent a luster to Catholicism brighter and more lasting than all the august grandeur of the popes and cannot be dimmed by comparison with Protestant annals. Nor can it be fairly said, though Protestant missions have been to the front, that during the present century there has been any abatement of missionary ardor on the part of the older community.

Side by side with this movement there has grown up a strong and general aspiration for religious union. So far it can hardly be described as more than aspiration, though in two or three instances it has reached, and with the happiest result, the point of organic amalgamation. But the force of the sentiment may be partially measured by the fact that all that has been accomplished, either

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in the fuller toleration and more friendly attitude of church to church or in such actual union as has been already brought about, utterly fails to satisfy its keen demands. It is a growing hunger of man's spiritual nature which will never rest, but will become more ravenous until it is fed.

HISTORIC GENERALIZATION.

Historic generalization is always dangerous and often unconvincing, because it can always be confronted with the adverse facts, the value of which has only to be somewhat magnified to show the conclusion wrong. Still one may venture the assertion that the tide of tendency which has been flowing since the Greek and Roman communions separated from each other's fellowship, and which has issued in the myriad divisions of Christendom, has already spent its strength; that the set of the current is now toward union, and that men no longer care to separate from each other's communion to witness to some particular phase of truth, but are at least earnestly longing to find the "more excellent way" which reconciles fellowship of spirit to liberty of thought. This is not a downgrade but an upgrade movement.

While the tendency is one it manifests itself in various ways. Its widest exhibition is in the almost universal admission of the political right to freedom of conscience. It is not confined to Protestants, for though Rome, boasting of her unchangeableness, maintains in theory the right to persecute, and Protestants, for purposes of argument, affect to think that her will where she has the power is as good as ever, there is no real ground to doubt that the public sentiment of Romanists themselves would be outraged by the revival of such horrors as those of St. Bartholomew or the inquisition. In the various denominations of Protestantism men are already feeling that their differences are rather matters to be apologized for than to be proud of.

SPIRITUAL TEST.

There is a growing disposition to substitute a spiritual test for the intellectual one—conversion for orthodoxy. There is an increasing tendency to recognize the commonwealth of Christian life. More and more stress is being laid upon what the various churches have in common: less and less emphasis is being given to their distinctive differences. Here and there one marks the signs of a capacity to learn from one another. There is a widespread unity of sentiment and of spiritual aim. There is an irrepressible desire for organic union.

Without the ranks of professing Christians the same spirit is at work, but in an apparently hostile direction. A strong sentiment of the value of those spiritual and ethical impulses which make the very heart and life of Christianity, accompanies a peremptory rejection of specific theological doctrines. An undisguised contempt for and impatience with the divisions and differences of Christians is coupled with a wide and sympathetic study of the non-Christian religions of the world. By the new pathway of comparative religion men are finding their way to the belief in the common possession of a spiritual nature on the part of all the members of the human family.

Not less notable as a mark of change is the growth of the cosmopolitan and humanitarian spirit, which asserts a right to a share of political power on the part of the humblest member of the state; the socialistic spirit, which is fast abolishing the merciless distinctions of class and caste, and claiming for all a place in society and a share of the necessaries and reasonable comforts of life.

ONE COMMON CAUSE.

Can we trace these various movements to a common cause? Different and disconnected as they appear in external aspect can we ascribe them to one originating force? We believe that we can. They are the results of the action of the essential spirit of Christianity in human life, upheavals of the surface of society subject to the permeating influence of gospel leaven, phases of the age-long but age-victorious process by which the kingdom of heaven is being established on earth.

They indicate the gospel in practice—the fulfillment of the great command, "Go ye into all the world and preach the gospel to every creature"—the realization of the Savior's prayer that "they all may be one as thou Father art in me and I in thee, that they also may be one in us"—the dawning consciousness of the Savior's care for all the spiritual in all climes and ages. "Other sheep have I which are not of this fold, them also I must bring"—the application of that practical gospel taught by apostolic lips, "Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

As the mission of Christianity is not merely to propagate a name, but to foster a living spirit, it should be glad to welcome its own children even in disguise. They mark and define the epoch as one in which the best ideals of our holy faith have held practical sway, in which Christians are nobly striving to make Christ king everywhere and over the whole of life. The Chicago parliament of religions will stand a red letter event in the calendar of religious history, the grandest visible embodiment yet reached of these magnificent inspirations.

CHRISTIAN MISSIONS AND RELIGIOUS UNITY.

The cause of Christian missions and that of religious unity are so intimately related to each other that they need to be considered together, as each promotes the other, and whatever tends to advance either will benefit both. One of the questions we often ask ourselves in the present day is, "Why is missionary work, on the whole, attended with so little success?" and undoubtedly a partial answer is supplied in the statement that it is carried on with divided and sometimes rival forces, while the workers are impeded by the demands of their official organization, reports, accounts, and correspondence which might be consolidated with vast economy.

On the other hand, if we ask ourselves, What has been the secret of the unhappy divisions which have rent Christendom into countless sects? the answer is equally pertinent, because the energy, the aggressiveness, the battle spirit which should have occupied themselves in combating sin and darkness and subduing the powers of superstition and evil without the church have been pent up within her bosom. In a most culpable degree, the church has forgotten the intimate relation which lay between the two most solemn and binding charges of her divine Master, given to her under the very shadow of his cross, "A new commandment give I unto you, that ye love one another," and: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." It was to the united church that the grace of Pentecost was given; it was to equip her for the conquest of the world that she was clothed with its inspiration.

It is idle to bemoan the past, but it is the part of wisdom to learn its lessons, and surely one of the lessons God is loudly teaching us to-day is, that to have larger measures of missionary success, we must have increased Christian union.

ADVANTAGES OF UNION.

Consider only some of the advantages to the work of Christian missions which may be expected to accrue as a spirit of union prevails among the different sections of the church. The union of parent churches will mean very substantial economy in church expenditure, and set free very considerable funds for the spread of the gospel abroad. Perhaps we could easily imagine combinations of churches already closely akin, which would result in saving of finances, by which they could easily double their contributions to mission work. Fancy the $2,000,000, the present cost of the Christian army in the greater crusade, being changed into $4,000,000.

Union would result in a much more systematic mapping out of missionary fields and much more complete coöperation among individual missionaries than exists at present. The number of Protestant missionary societies in existence is probably about eighty. In India, in China, in Japan, they overlap each other to a very considerable degree. They travel past one another's stations to preach the gospel. In great heathen cities they establish separate and what must be to some extent rival centers of evangelization.

This consideration of waste of force bears with at least equal pressure on the philanthropic and educational institutions established in connection with missions. Schools for Christian children, colleges for training native agents, medical hospitals and dispensaries, might be far more efficiently conducted, as they would command a far greater variety and choice of talent if dividing lines were taken away and all missions in the same town or district, of whatever society, worked in complete coöperation with each other.

MORAL EFFECT OF UNION.

The moral effect of a united front is more difficult to estimate, but that its influence upon those to whom the gospel message is carried would be immense no one can seriously deny. It is the more difficult to speak on this topic, as the widest nonsense has passed current on the subject among the unsympathetic critics of missions. The picture of an unsophisticated pagan, bewildered from the confusion of tongues arising from jarring sects, tossed helplessly to and fro as he pursues his anxious inquiries, from Episcopalian to Presbyterian, from Calvinist to Arminian, from Churchman to Methodist, from Trinitarian to Unitarian, and finally giving up the vain attempt to ascertain what Christianity is, and impartially inviting them all to join his own catholic and tolerant communion—"More better you come joss-pidjin side"—is too delicious for criticism.

Christianity, in the conception of her divine founder and according to her best traditions, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand, master purpose which gave to the apostolic age its fervor, its inspiration, its resistless sway over men's hearts. But, alas! through centuries darkened by selfishness, by pride, by the love of power, by intolerant bigotry, by intestine strife, she has gone far to forget her errand to the world.

Yet again in our own time this great thought of a love for all men—wide, tender, tolerant as that of Christ himself—is being born in men's hearts. For the first time in the history of the world the idea had been conceived of bringing together face to face not only the representatives of the many branches of Christendom but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future.

SUCCESS OF THE PARLIAMENT.

The splendid courage which has undertaken such a task will not be lost. Everything is calling loudly for a radical change of attitude on the part of Christian men. Our denominational distinctions have for the most part become anachronisms. They rest on certain hopeless arguments, which can never be settled one way or the other. Our divisions are strangling us. The world's best literature and the world's best science are already within our borders. The leaders of social reform look upon us with suspicion and distrust. Our attitude toward the Christian world is haughty and unconciliatory in the extreme.

Meanwhile material changes and civilizing

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influences are flinging the nations into each other's arms. The great world which does not understand the mystery of its sin and misery, is left without its Savior, and he yet waits to possess the world he bought with his blood. The federation of Christian men and prosecution in spirit of loving sympathy of her evangel throughout the world are great ideals which in the past have made the church illustrious, which in the future must be her salvation.

Is all this distant, far out of reach and impracticable? Doubtless, like the millennium—and we might almost say it will be the millennium—it is by no means at our doors. These are only ideals, and men sneer at ideals. Already sarcasm has been at work on the aims of this great congress. It has been "weighed in the balance" of a present day prudence and has been "found wanting." Now, in the nature of things, what is to be attempted by this assembly must be provisional, tenative and not immediately realizable. It must deal with the unmatured schemes and unripe issues. Else how is a beginning to be made? Men of hard and unimaginative minds are sure to stigmatize its hopes as visionary. But we are not afraid of a word, and if we were this is not a word to be afraid of.

WORLD LED BY IDEALS.

The world is led by its ideals. It is the golden age to come that cheers us through the dark and dreary winter of present experience. It is Canaan with its milk and honey that makes the wilderness of our wanderings endurable. Every great cause for which heroes have bled and brave souls have toiled and sorrowed has been once an ideal, a dream, a hope, and, on coward tongues, an impossibility. It has been the peculiar business of religion to furnish the illuminating and inspiring ambitions which have been as songs in the night of humanity's upward march. Speaking humanely, religion is the strongest force, and it always will be, because it has always enlisted imagination in its service.

Christianity aspires in a deep, holy, lasting, blessed sense, to pacify—give peace to all under heaven. Another peace than that of external order; the peace which comes from rest of conscience, trust in the unseen, intimate communion through a living Savior with a father God. Not a conventional "under heaven," whose world is limited to Christendom, as China's world is limited to China, but one that runs all round the equator and stretches out to both poles. Its programme lies still before us, shame to us that after these nineteen centuries it is unaccomplished; shame, deeper shame still, if like cravens we count the cost or magnify the difficulty, or blanch in the hour of danger; but deepest, most infamous, most undying shame, if in our littleness or narrowness or love of forms and theologies and ecclesiasticisms and rituals the great ideal itself should be lost, which angels sang that night when the starry spaces were glad, and did not know how to hold their exultation, because they divined where the message came from—"Peace on earth, good will toward men."

At another time the reverend gentleman said this:—

"Given a Christendom of religious sects wrangling about minor points of doctrine and produce a universal harmony from their united action." When I read Carlyle's question I treated it as a conundrum and gave it up. I would advise you to do the same and to be sure that the way to convert the world is by the union of Christendom. A popular speaker on this platform, the other day, spoke of the non-Christian religions as torsos. [The trunk of a statue mutilated of head and limbs.] I am not sure; let me speak with care and reverence on so vital a question. I am not sure that Christianity, as we know it, is more than a torso, and I do venture to say that no individual church—Roman Catholic, Protestant, Methodist, Presbyterian, (call it by what name you like,) no individual church of Christendom adequately represents, nor the whole taken indiscriminately, until they shall be united in one, ever can adequately represent what Christianity means. We have our gleams of light, and every religious system existing on the face of the earth to-day exists to bear witness to some part of the truth which the rest of Christendom has ignored or made light of.

Miscellaneous Department.

PASTORAL VALEDICTORY.

To the Australian Saints, Greeting:—Having for more than five years been associated with you, the most of that time in a supervisory way, this opportunity is availed to offer a word of cheer, advice, and farewell.

Examined from the standpoint of such association and present ability to discern, it occurs that you have every reason to rejoice. Dwelling in a salubrious clime and under governments granting the best of all liberties—the right to worship God according to the dictates of conscience—and realizing the multifarious blessings born of gospel privileges, you should at once be among the happiest of earth's pilgrims. Indeed your whole soul should vibrate eulogistic praises to the Giver of all good that you have tasted the heavenly gift and been made partakers of that bounty which he alone can give. "Fear not, little flock," etc., embodies the very elements of cheer and comfort, and should at all times be a source of spiritual sustenance.

After my departure, and until such time as the conference shall convene to make necessary proviso, Bro. C. A. Butterworth will have charge of Victoria and Brn. Kaler and Wells will conjointly occupy the same position toward New South Wales. Regarding them as men of God who hold the gospel paramount to all else, your hearty coöperation in every good word and work is besought. Look to them as brethren whose word has in it all the elements of that counsel which relates to both your earthly and eternal welfare. Remember their youth and therefore permit your expectations as to what they may, can, or expect to do, to be bounded with moderation. And, finally, if there occurs nothing more between the supervisiors and the supervised to mar the harmony existing, than has hitherto been manifested during the five years last past, all will be well.

And now, in bidding you, at this juncture, what it is anticipated will in a few months be at least a very long if not a final farewell, a retrospective glance is deemed advisable. To have pleased you all and on every occasion would have been more than mortal. And to have acted on each occasion as your individual or collective opinions might have dictated, you must now see would have at once taken from me the liberty of both individual wisdom and opinion. But do not here feel that effort is made to establish individual opinion as superior to collective, therefore egotistical, but reflect that the argument is on the basis of work relating to supervision. A head must exist; and while it cannot say to the body, "I have no need of thee;" yet if that head shall form an opinion on the basis of understood truth, it is but right to maintain it unless it is learned that the position thus occupied is untenable. If, then, there have been times when you have asked for a decision and been finally disappointed, kindly remember there were *two* sides to the question, and the duty of the one appealed to was to decide justly after hearing the evidence. That mistakes were made both of the head and heart is freely conceded, but not willfully nor with the intention of doing any an injury.

The cares of one in charge are both grave and trying, therefore let me plead that you in patience possess your souls and work for the interests of truth; laying aside all thoughts of building self only or that "self" shall be fashioned and graced by a gospel character and in keeping with the sympathy of him whose life was above reproach.

By many it may be felt there are "dry" limbs that need cutting off, and that here the supervisor has been slothful in the discharge of duty. But under the awful inference, "Let him that is without sin cast the first stone," and the wheat and the tares are to grow together till the harvest of the world, which of us can judge our brother? Observation has shown that in the apparently worst there are still the elements of good, and shall we strive to cultivate that good that it may finally overcome the bad, or take away the last prop—church association—and thus assist, in the act of elimination, the final extinction of the good? It is a serious question, brethren, for "the greatest of these is charity." Should the necessity to plead guilty to being "slothful" appear to you, accept the above in extenuation of such apparent necessity.

"Finally, brethren [Saints], farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

As the tendons of the vine take firm hold of the trellis, so may your oft repeated manifestations of love and kindness cling to the tree of memory, and may we together when recalling the pleasant occasions of past association become the more firmly knit in that great and glorious union which is to be the consummation of a perfect man in Christ Jesus.

In gospel bonds,

J. W. WIGHT.

SOUTHEASTERN ILLINOIS REUNION.

This reunion was held at Brush Creek, Illinois; October 25 to November 5, 1893. The reunion did not begin on Wednesday, owing to the inclement weather; however, preaching services were held evenings by Elders Curtis and Morris. Elder I. P. Baggerly arrived Thursday and preached at night.

Friday, Oct. 27.—The reunion began its regular work to-day. The morning was beautiful. In this we felt that God was blessing us in the effort to magnify his name. The Saints and friends met at the chapel at eight a. m. for the purpose of effecting a permant organization. Elder Emsley Curtis was chosen chairman, J. M. Baggerly secretary; Elder John F. Henson chief of police, Elder I. A. Morris associate, W. W. Brown, George Tucker, and J. K. Chaney policemen; Thomas Bing and Levi Brown ushers, and W. A. Dawson janitor. Some practical remarks were made by Chairman Curtis. At 9: 50 an excellent prayer and testimony meeting was held. All were edified. At eleven a. m. Elder I. A. Morris was the speaker. He used Ecclesiastes 12: 13, "Fear God, and keep his commandments; for this is the whole duty of man," as a basis for his sermon. We are led to believe these words were written by the inspiration of God. We fear God, not because he is terrible, but because we love him and therefore fear to displease him. He showed the necessity of trusting God, and his reward to those who implicitly confide in him. He spoke of the great blessings and wisdom which are for those who obey all God's commandments; that truth is uplifting and will make us noble; we should buy the truth and sell it not. He showed the error and folly of those who fail to conquer their own spirits. God greatly blessed Solomon as long as he continued faithful, but when he departed from his precepts God removed his Spirit from him and he became engulfed in misery and transgressions. Although David and Solomon sinned and displeased God, yet the truths which they spoke by the Spirit are none the less divine on that account. At 2: 30 p. m. prayer meeting in charge of Elder I. P. Baggerly. Many spiritual prayers and strengthening testimonies were offered. The Spirit was present in prophecy through Sr. E. Curtis. At seven p. m. Elder John F. Henson occupied the hour; text, "Seek ye

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first the kingdom of God." The fact that Jesus said this, is evidence that the kingdom of heaven could be found; in order for it to be a kingdom there must be officers and subjects. Answered the erroneous belief that this kingdom is the heavenly abode or is within you. He showed the organization of Christ's kingdom in his day; the king, officers, blessings, and method of initiation into it; that the Bible contained a description of it; that it is the standard by which we test all kingdoms and organizations professing to be of God. As God is unchangeable his church will be the same in all ages of the world. He was followed by Elder I. P. Baggerly.

Saturday, Oct. 28.—Prayer meeting at nine a. m., in charge of Elders I. P. Baggerly and Emsley Curtis. At eleven a. m. Elder Curtis read John 15: 1–9, and said Christ often taught important spiritual truths by using objects in nature as symbols. As the sap is necessary to the life of the vine, so the Spirit is necessary to the life of the body—the church. Each member of Christ's church should bring forth fruit. To do this we must be submissive to the will of the Father, then he will give us the Spirit, or life. We should be as Christ when he said, "Not my will, but thine, be done." In becoming obedient to the gospel we are grafted into Christ, and as long as we bring forth good fruit we are of the true vine. The branches represent the individual members of his kingdom. The fruits of the Spirit are, "Love, joy, peace," etc. (Gal. 5: 22–24.) At 2: 30 p. m, prayer meeting in charge of Elders Henry Walker and John F. Thomas. Elder I. P. Baggerly was the speaker at the evening service. He read Matthew 20: 1–16: "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard, etc. The speaker believed the text refers to the dispensations of the world, and God calling servants to proclaim his mercy. It does not refer to individuals of various ages joining the church. The ninth hour is that dispensation in which Jesus organized his church and suffered death for the race. The eleventh hour is the one in which the gospel is to be restored; "when the fulness of the Gentiles be come in;" the time when "he will turn away ungodliness from Jacob;" after Jerusalem has been trodden under foot of the Gentiles. He quoted Psalms 102: 16: "When the Lord shall build up Zion, he shall appear in his glory." Daniel 2: 44, the kingdom God shall set up comports with the eleventh hour dispensation, and could not be identical with the one set up when Christ was upon earth.

Sunday, October 29.—Prayer meeting at nine a. m., Elder E. Curtis in charge. Elder G. H. Hilliard was the speaker at eleven a. m. Text, John 7: 16, 17; 8: 31, 32. The object in reading these passages was to call attention to the gospel. "It is the power of God unto salvation unto every one that believeth." Our whole desire should be to seek the truth; that is the only thing that will save us. There is a God, and the gospel is the means of communication with him. Life in Jesus begins as soon as we become children of his kingdom. Paul says, "to be carnally minded is death;" it means present death; "but to be spiritually minded is life and peace." "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." We are to "live by every word that proceedeth out of the mouth of God." If we comply with the law, Christ says we shall know of the doctrine. Men may be physically alive, yet dead in sins. No man has the right to preach or administer in the ordinances of the gospel unless God has called him. After he is called he must know just what God wants him to preach. Any man who says he has been called and denies revelation tells that which is not true. The speaker did not want salvation without effort on our part. Elder E. Curtis was the speaker at the afternoon service. Subject, False prophets. He read Matthew 7: 15–21. Because Jesus said there would be false prophets in the latter times, some have concluded there would be no true ones. For the same reason there would be no true teachers, for he also warned against false teachers. The true prophet or teacher will stand by the word of God. The rule for determining a true prophet is found in Deuteronomy 18: 22. At seven p. m. Elder I. P. Baggerly occupied the stand. He said we are living in a prophetic age, and mentioned the progress of religious thought as shown in the world's congress of religions. There has been an apostasy. Just before the advent of Christ in glory, the gospel of the kingdom shall be preached. We may not know the day nor the hour of Christ's appearing, but we may know the time.

Monday, Oct. 30.—Nine a. m., prayer meeting, Elder I. A. Morris in charge. At eleven, sermon by Elder G. H. Hilliard. He read sections 46, 60, and 119, Doctrine and Covenants, for the instruction of the Saints present. They were written for this people. God has but one church. Every soul who loves God with all his heart will do his duty. That person will stand. We need God's power and strength to overcome. Job, Elijah, and Daniel had to endure many temptations, and we are no exception. He spoke of the envy and tyranny of some of the elders who "think they are lords of creation because they are clothed with a little brief authority." We should not complain of our trials and temptations. He exhorted the Saints to obey all the commandments of God; that we should not neglect secret prayer. We should not only know the will of God, but we should do it. He wants a people who will make sacrifices. We must put ourselves in harmony with the law. We must work. We will have to put away all our bad habits and practices. We must endure all things. This was an excellent sermon on duty, addressed primarily to the Saints. At three p. m., prayer and testimony meeting, E. Curtis in charge. A grand time. In the evening Elder E. Curtis preached from Isaiah 24: 1–6. Among other things the speaker said that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. As Noah made an ark to preserve the righteous from the flood, so an ark will be needed when the earth is destroyed by fire. The church of Jesus Christ is this ark. God had a people and a servant—Noah—to preach repentance to that generation; so will he have a people and servants to preach repentance and righteousness in this generation, to save them from the earth's burning. An excellent sermon.

Tuesday, Oct. 31.—Prayer and testimony meeting at nine a. m., Brn. G. H. Hilliard and E. Curtis in charge. At eleven a. m., preaching by G. H. Hilliard. After the discourse Mrs. Gauger and Mrs. G. H. Hilliard came forward and requested baptism. The ordinance was performed at two p. m., at the creek near the chapel. Prayer meeting and confirmation after the baptism. I. P. Baggerly was the speaker at the evening service. Romans 1: 14–17 and Galatians 1: 6–9 formed the basis of his sermon.

Wednesday, Nov. 1.—Prayer and testimony meeting at nine a. m., in charge of Brn. E. Curtis and G. H. Hilliard. At eleven a. m., preaching by Priest F. M. Slover. Prayer meeting at 2: 30 p. m., Elder J. F. Henson in charge. The discourse in the evening was by Elder E. Curtis. Subject, Authority of the ministry. Acts 9: 1–7 was the basis for his remarks. He defined priesthood as delegated authority; its opposite would therefore be assumed authority.

Thursday, November 2.—At nine a. m., prayer meeting, Priest Joseph Kurtz in charge. Eleven a. m., preaching by Elder I. A. Morris. Subject, the teachings of Christ. Texts, Isaiah 53 and Jeremiah 8: 22. The prayer and testimony meeting at 2: 30 was in charge of Elders I. P. Baggerly and Emsley Curtis. The Spirit was poured out in prophecy through Elder Curtis, admonishing the Saints, and separating Priest Francis M. Slover to the office of elder. Seven p. m., preaching by Elder T. C. Kelley. Subject, The true God, and man's relation to him. Texts, Hebrews 2: 6–9 and John 17: 3. God is a Spirit, and those who worship him must worship in spirit and truth. The desire to worship a superior being is innate in the human mind. Unless our worship is based upon a sensible conception of this being it will be in vain. Men are worshiping various gods. God cannot save those who believe in false gods; for "this is eternal life to know thee, the only true God." Life eternal to know thee; death eternal not to know thee. God is a Spirit, but that is no proof that he is not a person. Angels are entities and also ministering spirits. God is also an entity. The soul of man is an absolute entity. A. Wilford Hall says the soul of man is the counterpart of the body. The spirit of man is intangible and incorporeal, yet an entity. The brain is not the seat of intelligence. It is the organ of the body through which the intelligent spirit operates. Our identity will be preserved throughout the endless ages of eternity. This was a logical discourse.

Friday, Nov. 3.—Prayer meeting at nine a. m. At eleven a. m., preaching by Elder I. P. Baggerly from Ephesians 4: 1–14. He spoke mainly of the religion of Christ; that our mission in this world is to bring humanity to the true worship of the true God. No matter how great a scholar and moralist a man may be, if he abides not in the doctrine of Christ he has not God. He alluded to the necessity of the restoration of the gospel; considered Luther, Calvin, Henry the Eighth, John Wesley, and Alexander Campbell all as instruments in the hand of God to prepare the way for the restoration of the gospel. He spoke at length of the principles of the gospel as taught by Christ and the apostles, contrasting them with modern religious teaching and practice. Prayer meeting at 2: 30 p. m., in charge of Elders E. Curtis and T. C. Kelley. The effort at seven p. m. was by Elder E. Curtis. Subject, The Christ life. Texts, John 10: 1–18; Matthew 5: 1–21.

Saturday, Nov. 4.—The morning prayer meeting was in charge of Elder E. Curtis. Preaching by Elder G. H. Hilliard at eleven. He said there were some Saints who would not receive the truth, and they are the ones who fail in their duty. We should seek first to establish the kingdom of God and the righteousness of God. We cannot build up the kingdom very materially by prayer alone. We should make a sacrifice in preaching the gospel. Everything which we have belongs to God. If our object is to build up his kingdom and establish his righteousness we must work. We must lay aside all things that will hinder the operation of his Spirit, such as tobacco, hot drinks, etc. We must put forth our best effort and if that is not sufficient, God will give us the strength we need. He spoke at length on the law of tithing. This law was the first revelation that was given to the Reorganized Church. How can anyone who professes to belong to the church of God object to this law? They either do not believe the work, or they care more for the dollar than they do for God. We must keep in harmony with the law. Let us do right if the heavens fall. At three p. m. it was decided to hold another reunion at this place. Elders John F. Henson, I. A. Morris, and H. Walker were chosen committee of ways and means, they to determine the time. The funds on hand, $13.50, were turned over to above committee. Preaching at seven p. m. by Elder T. C. Kelley. Text, Matthew 27: 22: "Pilate saith unto them, What shall I do then with Jesus which is called Christ? and they all said unto him, Let him be crucified." A grand sermon throughout.

Sunday, Nov. 5.—Morning prayer meeting in charge of Elder I. P. Baggerly. Preaching by Elder E. Curtis at eleven. Subject, Resurrection of the dead. Text, 1 Corinthians 15: 22. Two p. m., preaching by G. H. Hilliard. Subject, The restoration of the gospel. Text, Matthew 24: 18. Sacrament meeting at three p. m. The closing sermon

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was delivered in the evening by Elder I. P. Baggerly. Text, Daniel 2:44.

This was the first meeting of its kind in the country and was a grand success. There were large audiences, especially on Sundays. The Saints of this branch deserve commendation for their kindly care of the elders and others from a distance. This occasion, with its divine influences, will remain ineffaceably enstamped upon the minds of all who were present.

PASTORAL.

To the Saints of Southern California District, Greeting:—At our late conference you chose me as your president to succeed our worthy and much beloved brother, D. S. Mills; and while I do not expect to fill the position as well as he did, yet I hope to be found at my post and with the limited ability that I have do all I can for the work in this part of the vineyard. And I appeal to you for your coöperation. I want to work with you, and with one grand united effort keep the banner of King Immanuel floating in the breeze till all the people in this part can read its inscription. I want to say to branch presidents and officers, Take care of the flock over which the Holy Ghost has made you overseers, to feed the flock which he has purchased with his own blood. And if I can be of any assistance at any time, I am at your service. I trust I am in the work for good. I expect (God and the Saints being my support) to give my life to his cause. And to the scattered Saints: Let me hear from you what the chances are for the preaching of the word in your part of the field. I hope to be able to visit my entire field before the year shall end. My permanent address is 202 F. street, San Bernardino, California. Ever praying for the triumph of truth, I am, your colaborer in the one faith, D. L. HARRIS.

BORN.

YOUNG. — At Hebron, Nebraska, October 11, 1892, to Mr. Melvin S. and Sr. Lena Young, a son, and named Elmer Ernest; blessed at Hebron, Nebraska, November 13, 1892, by his grandfather, E. T. Bryant.

BOYLE.—At Hubble, Nebraska, September 13, 1892, to Bro. J. T. and Sr. Emma Boyle, a daughter, and named Dora Fern; blessed November 13, 1892, at Hebron, Nebraska, by Elder E. T. Bryant.

MACHLAN. — At Hebron, Nebraska, July 31, 1893, to Bro. E. C. and E. M. Machlan, a daughter, and named Rose Irena; blessed at Hebron, Nebraska, October 1, 1893, by her grandfather, E. T. Bryant.

ROBERTSON. — At Beatrice, Nebraska, June 9, 1889, to Bro. Rudolphus P. and Nancy Robertson, a daughter, and named Nellie; blessed October 1, 1893, at Hebron, Nebraska, by Elder E. T. Bryant.

MILLER.—At Hebron, Nebraska. June 28, 1891, to Mr. Walter A. and Sr. Edith E. Miller, a son, and named Ray Wilson; blessed October 15, 1893, at Hebron, Nebraska, by Elders E. T. Bryant and C. H. Porter.

MILLER.—At Hebron, Nebraska, September 9, 1893, to Mr. Walter A. and Sr. Edith E. Miller, a son, and named Lee Ralph; blessed at Hebron, Nebraska, October 15, 1893, by Elders C. H. Porter and E. T. Bryant.

STOLL.—At Hubble, Nebraska, July 5, 1893, to Mr. Louis J. and Annie Stoll, a son, and named Louis Henry; blessed October 25, 1893, at Hubble, Nebraska, by Elders C. H. Porter and E. T. Bryant.

MILLER.—At Hebron, Nebraska, September 29, 1893, to Mr. M. P. and Sr. Regina Miller, a daughter, and named Ruth; blessed October 27, 1893, at Hebron, Nebraska, by Elder C. H. Porter.

FULKS.—To Bro. C. M. and Sr. Mary C. Fulks, near Manchester, Texas, August 13, 1893, a daughter, and named Ninie Alice; blessed by Elders C. M. Fulks and E. A. Erwin.

CORNISH. —To Bro. J. J. and Sr. Mary Cornish, Reed City, Michigan, July 7, 1893, a son, and named John J.; blessed October 5, 1893, by Elder F. C. Smith.

DIED.

JOHNSON.—At Lamoni, Iowa, November 16, 1893, Bro. George Johnson, aged 18 years, 7 months, and 21 days. He was born in Fayette township, Decatur county, Iowa, April 25, 1875; was baptized at Lamoni, Iowa, July 22, 1883, by Elder A. S. Cochran. He was employed in the Herald Office prior to his sickness. He was known as a reliable workman. He enjoyed the respect and confidence of all who knew him. He left a mother and one brother to mourn their loss. Funeral services were conducted at the Saints' church on Saturday, November 18, by Elders R. M. Elvin and M. B. Williams.

AMES.—At Green's Landing, Maine, April 2, 1893, Bro. Thomas Ames. Deceased was born at Vinal Haven, Maine, February 11, 1819. He removed to Deer Isle in 1842 and resided at the Landing thirty-two years. In the early days of the church he heard the gospel preached by Wilford Woodruff and believed it; but not obeying then, lost track of the church till Father Landers came to Maine, in 1866. After hearing him preach he decided to obey the gospel, and was baptized on McGlathery's Island, June 15, 1867, by Elder John Billings; ordained an elder in April, 1868; elected to preside over the Western Maine district, and Green's Landing branch the same year, which position he held till 1876. Father Ames, as he was familiarly called, was one of the kindest of men, visiting the sick and afflicted, relieving when possible, or performing the last sad duties for the dead. Many families gratefully remember his help in times of affliction. Unto all he bore faithful and constant testimony of the truth of the restored gospel. He was free from physical suffering to the last and quietly went to sleep in Jesus, to await the resurrection morn. Funeral at the Saints' church, conducted by Elder George W. Eaton.

EYERS.—At Derby, Indiana, August 14, 1893, Sr. Charlotte Eyers. She was born November 6, 1827, at Macclesfield, Cheshire, England; baptized in her native city in 1847 by Elder Flint, and came to America with her husband in 1849. They settled at Council Bluffs, later removing to Perry county, Indiana. In 1873 she heard the claims of the Reorganization and was baptized by Elder I. P. Baggerly. She lived a consistent life. A husband and three daughters are left to mourn, five children having preceded her. Memorial services conducted by Bro. Simpson Gruver, October 21; sermon by Elder I. P. Baggerly, to a large audience.

FOSS.—At Jonesboro, Maine, October 8, 1893, Sr. Hannah Foss. Sr. Foss was born July 6, 1847, at Jonesboro, and married Bro. Francis Foss, October 13, 1864. Nine children were born to them, seven of whom are living, five girls and two boys. In 1874 she heard the latter-day message at Mason's Bay and was baptized by Elder Joseph Lakeman. She lived a faithful, consistent life, ministering to all who were within reach of her helping hand. The traveling ministry were welcome guests in her home, and it was her pleasure to make them comfortable. Funeral service was held in the Congregational church, October 10, at two p. m., conducted by Elder U. W. Greene, assisted by Elder A. H. Smith. A large circle of friends will miss the one who has been of so much help to them in the past.

BATES.—At Windsor, Huron county, Michigan, July 15, 1893, Bro. Norman R. Bates. Bro. Bates was born at Reach, Ontario county, Canada, October 15, 1873; baptized January 15, 1887, by Priest S. Cease. He died of quick consumption, which affliction he bore with great patience, and often received relief from pain through administration by Elders R. E. Grant and W. Dowker; but the Spirit said through Elder Grant that his days were numbered, but if faithful his sins were forgiven. This was a comfort to him and to his bereaved mother. Funeral sermon by Elder William Dowker, assisted by Priest F. S. Brackenbury.

UNDERWOOD. —Elizabeth Underwood was born July 17, 1834, in Steuben county, New York; united with the Reorganized Church in 1889, and died December 18, 1892, in Neola township, Pottawattamie county, Iowa. She was faithful till death, and departed in the glorious hope of a resurrection with the just. Funeral sermon by Elder John Carlile.

BROWN.—At his home near Pomona, California, October 5, 1893, from cancer, Elder E. C. Brown, aged 73 years and 9 months. Deceased was born in Warren county, New York: was baptized into the church when about thirty-three years of age by his brother, H. P. Brown. His faith was strong and his patience great through all his sufferings. He attributed his cancer to the use of tobacco, and during his sickness warned many against its use. One of his nurses was convinced of his sincere Christianity by his patience in suffering, became an earnest investigator of the faith, and on the night before his death was sitting where she could look directly upon his bed through an open door. She saw plainly and distinctly a hand extended as though to grasp his in friendly greeting. She described the hand as being that of a man, fair, large, and strong. She was prevented by the narrow doorway seeing more of the personage than the hand. She afterward remarked that he had a strong friend who would see him safely over the dark river. Funeral sermon by Elder William Gibson.

BABER.—Claud W., son of Bro. Richard and Sr. Mary Baber, was born June 2, 1890, and died October 20, 1893. Funeral services were conducted at the Saints' chapel, Dow City, Iowa, November 5, 1893, Elder C. E. Butterworth delivering the discourse.

LARSEN.—At Omaha, Nebraska, September 6, 1893, Anton C. Larsen, aged 44 years, 7 months, and 14 days. Deceased was born in Lögsted, Jyland, Denmark; came with his parents to Utah, where he was baptized into the Reorganized Church in Goshen, May 3, 1866, by Elder C. Anderson. He leaves a wife and four children, who mourn the loss of an honorable, faithful husband and kind father. The funeral sermon, delivered by Elder T. W. Williams, was very impressive and highly appreciated by a large number of friends and Saints who met to pay their last tribute of respect to the departed and express sympathy to the widow and orphans.

BROWN.—Orin Thomas, infant son of Bro. F. A. and Sr. Lydia Brown, died October 25, 1893, aged 4 months and 19 days. A loved and tender little plant has been transplanted into a brighter world. Funeral sermon by Elder D. M. Rudd at the Saints' church, Boonesborough, Iowa, from 2 Samuel 12: 23.

LANING.—At Busby, Kansas, November 6, 1893, Sr. Celestus Laning. Sr. Laning was born December 23, 1849; baptized March 20, 1871, by W. S. Loar. She lived a saintly life and died the death of the righteous. She leaves a companion and ten children to mourn. Funeral sermon was delivered by Elder Otto Baumgartel, to a large gathering of friends and relatives.

FLETCHER.—At Lucas, Iowa, November 3, 1893, Sr. Mary Fletcher, aged 68 years, 3 months, and 14 days. The funeral services were conducted November 4, in the Saints' church by Father Watkins, from 1 Corinthians 15: 22. She was baptized into the Reorganized Church May 15, 1890, by Elder H. A. Stebbins. She left a husband and seven children to mourn her loss.

The last census returns present interesting statistics showing that there are in New England 230,000 more Roman Catholics than Protestants.

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ITEMS OF INTEREST.

BERLIN, Nov. 10.—The delegates appointed by Russia to negotiate a commercial treaty with Germany made such concessions that the conclusion of the treaty is secured. Moreover, Russia has now empowered its delegates to settle the minor questions connected with the treaty without referring them to St. Petersburg.

MADRID, Nov. 10.—Martial law has been proclaimed in the province of Barcelona. The police in Barcelona City have been reinforced by detectives from this city and are hunting the Anarchists night and day.

PARIS, Nov. 11.—*Le Jour* in announcing that a state of siege has been proclaimed in Barcelona says all Anarchists arrested in Spain will be tried by court-martial. A number of arrests of Anarchists have been made at Seville.

ROME, Nov. 11.—The Pope has completed his encyclical on biblical study. His Holiness in the encyclical gives rules for the exegetical interpretation and the methods of solution of biblical difficulties.

LONDON, Nov. 11.—A dispatch from Rome says Mgr. Satolli, the Papal delegate in the United States, will remain in Washington. The dispatch adds that Dr. O'Connell, rector of the American College, yesterday presented to the Pope a volume containing the speeches and State papers of President Cleveland. The Pope made some flattering remarks upon the gift.

MADRID, Nov. 12.—The Sheik in command of the besieging forces at Melilla was killed by a shell from the Spanish cruiser Conde de Venadito, Nov. 6. The Riffians are reported to be discouraged. Several thousands of them are thought to have withdrawn.

MADRID, Nov. 12.—A special judge has been appointed to try an Anarchist arrested here yesterday on suspicion that he was an accomplice of the man or men who threw the bombs in the Barcelona theater.

ROME, Nov. 12.—The pope received Saturday an important deputation of Catholic notables. Referring to their address he strongly denounced the enemies of the church. He exhorted his audience to stand firmly united beneath their sacred flag and fight the foes of the church vigorously, without fearing their power or audacity. The faithful might be assured that the scepters of Cæsarism and the swords of their persecutors would fall harmless at the feet of the papacy.

ST. PETERSBURG, Nov. 12.—There was twenty-nine fresh cases of cholera and thirteen deaths in Riga last week; 102 fresh cases and thirty-seven deaths in the Government of Kovno, and thirty-nine fresh cases and twenty-one deaths in Finland.

BERLIN, Nov. 14.—The *Tageblatt* asserts Sig. Crispi, ex-Premier of Italy, is in Berlin incognito for the purpose of sounding the leading bankers on a scheme of Italian finance.

BERLIN, Nov. 14.—Mass meetings have been held in Treves, Bingen, and Neckar-Gemund to protest against the proposed wine tax. Similar meetings have been held in Frankfort, Hanau, and Pfauen to protest against the proposed tobacco tax.

BERLIN, Nov. 14.— Herr Hanauer, Imperial Minister of Justice, has made a report to the Emperor in the case of the two French spies, recently arrested at Kiel. He says surprising revelations have been made in the case, linking the French War Office with the work of the prisoners.

SAN FRANCISCO, Cal., Nov. 13.—The steamer China brings news of two severe calamities in Japan. One was a flood by which hundreds of lives were lost and thousands of dwellings destroyed, the other a typhoon in which a large number of fishing boats were lost and their occupants drowned.

At the city of Toyama eighty houses were carried away and over 1,000 are under water. The Yoshino rose twenty-five feet in Tokushima-Ken, many houses were demolished, and the embankment burst in many places. In Kawabe and the neighborhood 400 houses were carried away and the fate of over 200 persons is as yet uncertain, while a similar number of houses have been swept away at Kuboya. Up to the present the report of the greatest loss of life so far as actually known comes from Futakata-Gun in Hyogo-Ken, where a mountainside gave way, burying two villages and killing fifty persons.

At Misumi in Kumamitoken nine-tenths of the houses were damaged and all the gedouns of the rice exporters were blown down. At both entrances to the port 120 vessels were shattered to splinters, but the number of men drowned has not been ascertained. The wharf at Oita harbor is half destroyed and a majority of the houses are demolished. Thirty large junks have been cast ashore and damaged, and Mount Takaski gave way, inflicting further serious damage. The Tsurusakigaiva River burst its banks and carried many houses to sea. In all sections innumerable bodies of men and cattle are to be seen in heaps. At Moji twenty-four vessels foundered. Off Tanowia seven others were wrecked and the crews were seen clinging to the topmasts and crying for help, but no help could be given and they sank into the sea. The total number of wrecked vessels in that neighborhood cannot be much under seventy.

At Kawabe water rose 18 feet and embankments were burst in 10 places. The total number of houses carried away at Kawabe and other villages is about 400 and the fate of 200 persons is uncertain. From reports in neighboring places Tamajima appears to have suffered terribly, embankments having burst in Kayo and Kuboya districts, in the latter of which 400 houses were carried away.

The following are returns of the outcome of the inundation up to October 21: Deaths, 1,557: persons missing, 627; vessels wrecked, 577; houses entirely destroyed, 3,908.

The greatest loss of life reported up to the date above mentioned was 950 in the Province of Inaba. At Okayama nearly 1,400 houses were destroyed. At Oita 144 vessels were wrecked, but Ehime exceeds this number by 20 more.

MELILLA, Nov. 14.—At 11 o'clock Sunday night the electric search lights of the Spanish cruisers suddenly illuminated the whole country around, taking the Moors by surprise. A terrible cannonade was opened by the warships and the forts at the same moment. The terrified Moors could be seen running about like madmen seeking shelter in the caves. Many were killed. Yesterday a company of Spanish cavalry made an excursion into the country, going further than any other Spanish troops have gone since the war opened and meeting with no opposition. It is believed serious operations will begin this week.

BARCELONA, Nov. 15.—It is evident from an occurrence here last night that the police have not succeeded in extirpating the nests of Anarchists in this city and that the latter are only awaiting an opportunity to commit further outrages. Last evening a number of troops under orders to proceed to Melilla were marching from the barracks to the quay to embark. The route was lined with crowds, while the troops were marching through the Plaza Real a number of workmen employed upon a private building discovered a thin trail of smoke ascending from one of the lower balconies. They were greatly startled upon reaching the balcony to find that the smoke was caused by a burning fuse attached to a large bomb. The fire was quickly extinguished, the bomb was placed in charge of the police, and it was pronounced of the deadliest nature. An examination of the house by the police revealed nothing of a suspicions nature.

The district of Villanueva y la Geltru, on the Mediterranean, twenty-five miles south of Barcelona, was thrown into a state of panic by an explosion in the town of Villanueva. Some person last night placed a bomb by the gates of the barracks of a civic guard. By the explosion the gates of the barracks were blown off, the walls of the building were cracked, doors were blown off, and windows smashed. A short time ago the police found in this town a complete laboratory for the manufacture of explosives and bombs.

At a ministerial council at Paris yesterday it was decided to prosecute the Anarchist paper *Pere Peinard* for extolling the Barcelona bombthrowers.

LONDON, Nov. 14.—Samuel Woods, member of Parliament for the Ince Division of Lancashire, said to-day that notwithstanding the interference of the government in the coal miners' strike the men would not resume work if the employers insisted upon any reduction in wages. The price of coal in London has risen three shillings more per ton. Both the Coal Mine Owners' Association and the Miners' Federation have accepted the recommendations made by Prime Minister Gladstone in his letter to the associations. In this letter Mr. Gladstone said, among other things tending to bring the dispute to an end, that it appeared to the government that advantages might accrue from a free discussion of the points at issue between the employers and the employees under the chairmanship of a member of the government. Lord Rosebery, the Foreign Minister, had consented, at the request of his colleagues, to undertake the important duty of chairman of such a conference.

Mr. Gladstone thereupon invited the miners' and the owners' federation to send representatives to a conference, and this will be done forthwith.

Lord Rosebery has fixed Friday as the day for holding the conference. He has suggested that the owners and the miners each appoint sixteen delegates. The Manchester Miners' Federation has appointed thirteen delegates to attend the conference. It is expected that the striking Welsh miners will resume work at the end of the week under a compromise. It is estimated that since the strike began these miners have lost £200,000 in wages.

Mr James Keir Hardie, Socialist member of the House of Commons for the South Division of West Ham, addressed a meeting of Socialists at Liverpool yesterday. He announced that he would shortly introduce in parliament a bill providing for the nationalization of mines.

Masked men robbed an express car on the Illinois Central road at Bardwell, Kentucky, November 11.

Train wreckers were foiled and captured at Mount Vernon, Kentucky, after ditching a passenger train on the Louisville and Nashville road.

Heavy snow storms prevailed in portions of Wisconsin, Michigan, New York, and Pennsylvania, November 15.

DURANGO, Mex , Nov. 10.—The condition of business affairs in this city is grave and riots are threatened unless the Governor or municipal authorities remove the 8 per cent tax which has been levied upon the merchants here. Nearly all of the stores have been closed for several days, and the situation is critical.

Dr. Cook, a former fellow-traveler with Lieut. Peary, the Arctic explorer, who has recently returned from a short northward trip on his own account, is confident that the Lieutenant will reach the north pole this time and return safely.

The German Government is reported as intending to propose a customs treaty with the United States if changes are made in the McKinley law.

ATCHINSON, Kan., Nov. 16.—Diptheria, scarlet fever, and smallpox are epidemic in this vicinity and part of the schools have closed. So far there have been thirty deaths from the diseases and the doctors are apparently helpless.

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ITEMS OF INTEREST.—Continued.

BRUSSELS, Nov. 16.—Mail dispatches from the Congo Free State have brought the details of Capt. Dhanish's victories over the Arabs at Nyanges Kasongo some months ago. The Arabs had stationed themselves along the Congo and outnumbered the Belgians twenty to one, but after a bloody struggle the Arab positions were captured. Hundreds of the latter were drowned in trying to escape. 8,000 were taken prisoners, and the rest scattered. Letters found upon the prisoners showed that the Arabs had planned to expel Europeans from the whole Congo region.

The slayer of Emin Pasha was captured and shot. Emin's latest dispatches were recovered. Twenty Arab chiefs and their children were captured.

GUTHRIE, Okla., Nov. 16.—Destructive prairie fires are raging in the western part of the Territory and high winds prevail, spreading them. Thousands of dollars damages have been done. Several people have perished.

DEMING, N. M., Nov. 16.—Couriers from the scene of the Mexican revolution report that the rebels have entered the Mormon colonies of Diaz, Chihuahua, and Pachecho, and have taken arms, horses, and supplies, but have offered no harm to the colonists. Mexican troops are *en route* to the scene of trouble. A large number of Indians and Mexicans have joined the revolutionists.

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FOR

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, December 2, 1893 No. 48.

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THE MYTHOLOGY AND RELIGION OF PRIMITIVE PEOPLE.

DR. CHARLES H. S. DAVIS.

Biblia, Meriden (Conn.), October.

OUR earth, as Herder says, "owes the seed of all higher culture to religious tradition, whether literary or oral." At a certain stage in the life of every people we find ideas and fancies presented in the historical form, which represent their religious belief, and generally their oldest traditions. The oldest theology of all nations is in the form of myths, hence the great importance of mythological study in order to reach the fundamental ideas belonging to the moral and religious nature of man, as they have been embodied by the imaginative faculty of the most favored races.

It is difficult to comprehend the attitude of primitive humanity in its personifying stage of thought, a system of thought not reasoned or abstract, as one's is now, but felt and imagined, as was natural in the case of those human beings who had developed no reasoning faculties, but were all made of senses in the highest physical perfection, and of the most vigorous imaginations. In their total ignorance of causes they wondered at everything; and their poetry was all divine, because they ascribed to gods the object of their wonder, and thought that beings like themselves but greater, could alone have caused them; thus they were like children, taking into their hands inanimate things, and playing and talking with them as though they were living persons.

Religion rests upon ethics and emotion. In its primitive stage the ethical phase is entirely occupied by a sense of duty to demoniac powers—a slavish sense of duty as to a master who must be obeyed in fear and trembling; and the emotion is wholly a sense of wonder at inexplicable facts and processes, mainly of the physical universe, which spurs the fancy to express the superhuman in terms of the human, and in a shape we call a myth. The history of cult and ceremonial religion traces the development of an ethical sense, from physical offering and sacrifice through symbolical rites, up to the notion of duty to one's fellows, as an outcome of duty to one's God. The history of all religious emotion, on the other hand, is for all early stages a part of the history of poetry, and must chronicle the attempts of the human mind to set in order and realize the sense of wonder at the supernatural. The realization of this sense of wonder is expressed in the myth, and a series of myths may foster a primitive creed. From both these great religious factors, the ceremony and the myth, consequently there slips out and escapes the living faith which gives them being.

In one sense, every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, the thoughts, and the sentiment of each generation, which was appropriate to the age of the world. The idea of the soul which is held by uncultured races, and is the foundation of their religion, is not difficult for us to understand if we can fancy ourselves in their place, ignorant of the very rudiments of science, and trying to get at the meaning of life by what the senses seem to tell. The great question which forces itself on their minds is one that we, with all our knowledge, cannot half answer: what the life is which is sometimes in us, but not always. We ought, therefore, to put the most charitable interpretation on the apparent absurdities, the follies, and the errors of ancient religions.

The primitive religion of Egypt was ancestor worship, but as long ago as the founding of the pyramids, this had been superseded by a more advanced stage of thought. The oldest form of prayer extant, dating from 3766 B. C. to 3366 B. C., shows us that the Egyptians in their most ancient propitiation of ancestors, always made it through prayer, not to the ancestor, but to Anubis, Osiris, or some other god; while the deceased is described in the funeral inscription as "faithful to the great God." "The monotheistic intuition," says Max Müller, "is inseparable from the conception of religion, and we find traces of it in all places and throughout all times, and this monotheistic intuition is always accompanied by faith in the persistence of the human personality after death; and in the ancient traditions of many nations the belief that their laws were communicated directly by God to the lawgiver is quite general."

The inscriptions of old Akkad and Babylon clearly express the ideas of the early people, of creation, and of Providence; how man came into being, how God was the directive force in the ordering of the world, how he was worshiped in the first ages, and how he communicated his will to man. Sometimes their ideas are crude and mythical, but they evidently had a perception of the truth. In the higher and more gifted minds of ancient Akkad we find a pure monotheism.

Modern research has discovered the temple in which Abraham worshiped and the name of the god he adored and the psalm of adoration which for forty years he chanted. The temple was that of Sin, the male moon god of Ur. Referring to the religion of the early Chinese, the Rev. George Owen tells us: "The old classics of China going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The founders of the Chinese race believed in an omniscient, omnipotent, and omnipresent God, the moral governor of the world and the impartial judge of man.

"In Greece, as in India, the worshipers often rose into a region immeasurably higher than that of their mythology. To both the name for the bright heaven had become a name for the One only God." This is the *Dyaus pitar* of the Vedas, the *Zeu pater* of the Greeks, the *Jupiter* of the Romans, and that means in all these languages what it meant before they were torn asunder—it means heavenly Father!—*Literary Digest.*

Sir Benjamin Richardson, the eminent London physician, has been interviewed about bicycling. He expressed the opinion that the sport was decidedly injurious. The spine becomes almost an arch; the chest bone is then affected by the unnatural pressure, circulation is impaired, and no doubt the lungs are interfered with, too. In fact, there is hardly any possible evil effect it does not produce.

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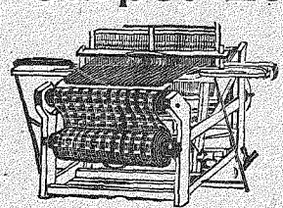

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, December 2, 1893. No. 48.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 2, 1893.

CONTENTS:

EDITORIAL:
End of a Strike....757
Keep Up The Schools....757
The Happiest Christmas....757
Faith and Works....757
A Good Defense....758
Our Bookbindery....760
MOTHERS' HOME COLUMN:
Prayer Union....761
Helping Hand....761
LETTER DEPARTMENT:....762
ORIGINAL ARTICLES:
Scott-Dungan Debate....765
CONFERENCES:
Texas Central....769
Northern Illinois and Southern Wisconsin....769
Pittsburg and Kirtland....769
Decatur....770
Chatham....770
SUNDAY SCHOOL ASSOCIATIONS:
Texas Central....770
MISCELLANEOUS:
Conference Notices....770
Items of Interest....771

END OF A STRIKE.

AT the risk of meddling in English politics we give the following extracts from London dispatches printed in the current journals of the day, as a matter of business fact:—

LONDON, Nov. 18.—Every paper throughout England to-day, one may be sure, has given foremost editorial place to the termination of the great coal war. It has been by far the worst and costliest industrial conflict ever known here, and its conclusion is greeted quite like the coming of peace at the end of a campaign in actual warfare. Coal during the present week has touched the highest modern point, 42 shillings, which means to the poor buying very small quantities about $16 a ton. Prices will descend next week with a rush. Factories and mills will reopen, full railway service will be resumed, and workaday England will buckle down to the task of making up the round $30,000,000 it has lost by this protracted foolishness.

ALL ENGLAND IS REJOICING.

The news over which all England rejoices to-day is of no less importance than the tidings of peace after an exhausting civil war. The coal strike is ended. The cost to the country in treasure and suffering has been greater than that of any other struggle in history save actual war. A leading paper to-day estimates the money loss by the coal dispute at $150,000,000, but these enormous figures are hardly adequate. There are no means of computing the tremendous losses by reason of hundreds of factories being closed or running on half time. In Sheffield, for instance, where there is no mining population, nine tenths of the inhabitants are idle on account of the coal famine. The suffering among the miners, as everybody knows, has been intense, but my observation this week in several manufacturing towns has convinced me that the distress is even greater among those in other industries who have been forced into idleness. The miners have the benefit of large popular subscriptions. These other thousands now outnumbering the idle miners have been fighting famine almost unaided. The story of their sufferings will never be told.

Here are two estimates of the loss accruing to the English people by a coal miners' strike, which in its finale has been of little, or no practical good to the strikers themselves. Coal for the poor at $16 the ton, is to state that many go without fire, and starve with cold. This is a fact, and it is not with any political reference that we state it. The stroke aimed at a rich corporation or two, hit thousands of the working classes and the poor, affecting the whole structure of society, with but a remote chance to benefit those who struck the blow.

KEEP UP THE SCHOOLS.

AS THE winter season opens we notice that some Sunday schools are suspending operations until spring. This we regret to see where it is possible to continue the sessions. The longer evenings of fall and winter give more time for study and attendance at public meetings. The elders do their best work in these seasons; they hold more meetings and have larger atttendance than in the summer months. Surely our Sunday school superintendents and teachers will not surrender to a mere practice common in some communities—that of giving up their work because of cold weather—if possible to keep up their school work. It, like church work, is an essential and all-the-year-round one. It requires energy and work to start a school, and a continued effort to sustain it; and, practically, it requires from four to six weeks to recreate an interest after a school has once been closed.

It is to be hoped that those who can will spare no effort to keep up a live, working interest in the Sunday schools throughout the entire year. Worldly and evil influences are ever at work, winter and summer alike. The work of spiritual growth must be uninterrupted to be healthy in tone. Those who have accepted the responsibilities of school work and parents should coöperate to continue a work that has already done very much for the church, for families, and for individuals. To cease operations in any good work means inactivity and loss. Activity in the development and use of personal powers is the law of attainment, the means of success. Keep up the Sunday schools, parents, teachers, and young people.

BRO. JAMES CAFFALL, writing from Cottonwood Springs, Colorado, November 15:—

I made arrangements yesterday to preach at a new point, seven miles distant: then I have another place in view twelve miles distant; and no preventing providence, I shall labor at each place; which, with Cottonwood, will make three points; that's what I call systematizing labor, which every General Conference appointee ought to observe.

It is systematic labor, intelligently performed in places where people are willing to hear that creates opportunities in other places for the opening of new fields. Persistent effort is what tells in the long run. Bro. Caffall is in the right of it on systematic labor.

THE HAPPIEST CHRISTMAS.

THIS is the title of the second volume of the Birth Offering Series, of which The Silver Thimbles was the first; a little book for little children, written by two of the sisters, with a view to teaching children the spirit of giving and making others happy. It is a bright, cheerful story of child life, one that will supplement the efforts of mothers and fathers in teaching their children true sentiments and noble purposes. A nice little book for a holiday gift to a child.

In press; on sale by December 1-10. Price 20 cents. Orders solicited.

FAITH AND WORKS.

THE following is a pithy exposition of the relative value of faith without work, work without faith, and faith and works taken together—peculiar but forcible illustration of the subject:—

A peculiar sort of a person in a Highland glen, much given to contradiction, was debating with a boatman one day, while crossing a small river, about faith and works, says the Scottish American. The minister contended that "Faith without works was good." "Na, na," retorted the boatman with great seriousness; "faith without works'll no do, I'll gie you an instance. We'll ca' this oar 'faith' and this ither oar 'works.' Very well. Tak' 'faith' first;" and while rowing with it alone the boat went round and round. "Noo," said the boatman, "let's tak' 'works' next," and rowing with it alone the boat went round the other way. "We will noo," continued the boatman, "tak' 'faith' and 'works' thegither. Noo," exclaimed he triumphantly, as he rowed with both oars at the same time, "we can get ower; an' this is the only way we can get ower the water the troubled ocean o' the war'l tae the peaceful shores o' immortality."

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A GOOD DEFENSE.

BRO. J. W. WIGHT sent us copies of the Manning River *Times*, from August 26 to September 26, containing a spicy religious controversy between some one writing over the signature of Anti-Mormon and himself, — with stray articles signed "Pilgrim," and "Catholic,"—making a sort of three-cornered fight of it.

We should like to give the whole of this controversy, but cannot, so shall be content to give the article by Bro. Wight in the *Times* for September 9, which has perhaps the pith of the argument in it; with an exception in favor of a short digest of church history made about the days when Henry VIII. was fighting to divorce his Wife Catharine and install another as his queen, interjected into the controversy by "Catholic" upon a denial of "Anti-Mormon" that King Henry VIII. was the founder of the Church of England. That digest we give from the *Times*, same issue as Bro. Wight's article.

"Catholic" wrote:—

. . . Before I proceed any further, let me say a few words regarding the close union that existed between the Church of England and Rome for the first twenty years of Henry VIII.'s reign. Henry VIII. wrote a work against Luther, in defense of the Seven Sacraments, and dedicated it to Pope Leo X. In return, he accepted from the Pontiff the title of "Defender of the Faith." A few lines from this work will show in what manner the king testified regarding the faith of his forefathers and their affection for the Head of the Church: "I will not do such a wrong to the Bishop of Rome (he says) as to enter into an argument regarding his authority, as if it were a doubtful matter. It suffices for my present task, that Luther is so much led by fury that he destroys his own credit, and makes it clearly appear that by mere malice he is so blinded that he neither sees nor knows what he himself says; for he cannot deny that all the faithful honor and acknowledge the Holy Roman See as their mother, nor does distance of place, or dangers in the way, hinder access thereunto. If anyone will look upon ancient monuments, or read the histories of former times, he may easily find that since the conversion of nations, all churches in the Christian world have been obedient to the See of Rome!"

For the first seventeen years of his reign, Henry VIII. led a life of uninterrupted happiness with his queen, Catharine of Aragon. He then began to allow passion to rule him, and thus became violently attached to Anne Boleyn, Maid-of-honor to the queen, and when the king thought of putting away his lawful wife, he petitioned the Pope to grant him a divorce, making at the same time promises of royal grants, if it were granted. The Pope refused his request, and rejected his gifts. Henry did not despair. For five years he kept negotiating to obtain it, but all in vain. In the end, when the divorce was not forthcoming, Henry was about to reject the idea altogether, until a character of the name of Thomas Cromwell advised him to finally reject the Pope's authority and make himself (the king) head of the church, and that he would settle his royal conscience for him afterwards. This advice to the king, at a time when he was raging with passion against the Pope for not having granted the divorce, was received as a heavenly inspiration, and Cromwell was then and there sworn in as the King's Councillor and Vicar-General; and, although he had not received Holy Orders, he was appointed by the king the guardian of his royal soul. At this stage, in the words of Lord Macaulay, "the king with his councillors meant for nothing less than to have the full power of the keys. The king was to be the Pope of his kingdom, the Vicar of God, the expositor of Catholic verity, the channel of sacramental grace. He arrogated to himself the right of deciding, dogmatically, what was orthodox doctrine and what was heresy, of drawing up and imposing confession of faith, and of giving religious instruction to his people!"

In 1533 the King had privately married Anne Boleyn, and from that date historians say that the Protestant Church in England began to flourish. Bishop Fisher and scores of religious persons were put to death for having refused to take the oath that the King was "Supreme head of the Church in England." Fisher was called by historians the most honest and inflexible churchman that ever filled a high station at that time. The speech that Bishop Fisher made in the Upper House, after he was condemned by the King, is still preserved. "My friends," he said, "it is true we are under the King's lash, and stand in need of the King's good favor and clemency, yet this argues not that we should therefore do that which will render us both ridiculous and contemptible to all the Christian world, and hissed out from the society of God's holy Catholic Church: for what good will that be to us, to keep the possession of our houses, cloisters, and convents, and to lose the society of the Christian world—to preserve our goods, and lose our consciences?"

History attests that Henry, in the year 1534, presented to Parliament his famous Act assigning all ecclestical supremacy to the Crown. Hook tells us that most of the members of the Legislative Assembly were the King's servants, and that they were summoned to do the bidding of one who regarded himself as their lord and master, and required them to give legal validity to the dictates of his will; so according to historians, the Parliament of the 16th century had but little in common with the Parliament of the present day. The Act runs thus:—

"His Majesty is the only undoubted head of the Church of England and of Ireland, to whom the Holy Scripture, all authority and power, is wholly given to hear and determine in all cases of causes ecclesiastical, and to correct vice."

Imagine! Henry VIII. appointed by Sacred Scripture to correct vice. Henry then was the first king who styled himself the supreme head of the Church of England, the first who claimed spiritual supremacy as annexed to the Crown, the first who made it treason to refuse him that title and prerogative.

Henry VIII. was atrociously cruel to his wives. Catherine of Aragon survived her repudiation a little less than three years, dying a most exemplary death. She was hardly laid in her grave when Anne Boleyn was convicted of high treason, and beheaded by order of the King. Cranmer, who had formerly "in virtue of his high apostolic authority," pronounced the marriage between Henry and Anne lawful and valid, was now called upon to reverse his former decision, and, "in the name of Christ, and for the glory of God, declared the same marriage was and always had been null and void." On the day after Anne's execution Henry was married to Jane Seymour; who died in the year 1537. Henry was next married to Anne-of-Cleves, in the year 1540, and in six months afterwards procured a divorce from her by his zealous Bishop Cranmer, whose crimes and hypocrisy could be compared only to those of his royal master and Thomas Cromwell. A month after his divorce from Anne-of-Cleves, he married Catherine Howard, who was shortly afterwards charged with high treason and executed. Henry's sixth and last wife, Catherine Parr, had the good fortune to survive the brutal monster. Henry reigned for thirty-eight years, and in that time he directly ordered the execution of two queens, two cardinals, two archbishops, eighteen bishops, thirteen abbots, thirty-eight doctors of divinity and laws, five hundred friars and monks, twelve dukes and earls, one hundred and sixty-four gentlemen, one hundred and twenty-four commoners, and one hundred and ten ladies.

A few lines will suffice in reference to the creed of the Anglican Reformed Church. In the year 1536, King Henry the VIII., "out of his bountiful clemency appointed a commission of bishops and doctors to declare the articles of faith, and such other expedient points, as with his Grace's advice and consent should be thought needful"; and early in the following year, by order of Parliament were published the famous six articles "devised by the King's Highness Majesty to establish Christian quietness and unity amongst us." The king rested them on his authority, spoke of them as "his articles," confirmed them with his signature, and "ordered his bishops to teach them to whom he had committed to their care." Those articles were enforced with the severest penalties, so much so that the act of Parliament was styled by the friends of the new learning, "the whip with the six strings," and "the bloody statute." The six articles, the creed of the Reformation, was set aside under Edward VI., and another form of belief was enacted in forty-two articles, wholly repudiating the tenets which had been enjoined by the former king. The forty-two articles stood as the form of worship from 1548 until they were altered again in 1552. It was thought that this last change in the creed of the Reformed Church had made it complete, but, alas! no. For in 1559 Queen Elizabeth tried her hand at making a new form of worship, and a strange alteration she made. For in the communion service of Edward VI. we find the words *mass* and *sacrifices*, and in its celebration are recommended to be used the altar, vestments, and all the ornaments employed by the Catholic Church. It allows communion in one kind in case of necessity, and the keeping of the sacrament. It recommends chrism, oils, commemoration of the Blessed Virgin Mary, holy patriarchs, etc., invocation of angels, prayers for the dead, extreme unction, crossings, etc.

This liturgy, the statute says, was made by the "aid of the Holy Ghost." In the liturgy of Elizabeth all these things, which I have just mentioned, are either left out or condemned; and yet the liturgy of Elizabeth is, like that of Edward, declared to be composed "by the aid of the Holy Ghost." This is something like a contradiction, for here the Holy Ghost, who is the Spirit of Truth, teaches one thing to Edward and the contrary to Elizabeth; and how wicked must it be thus to make the Almighty contradict His own words! But though they said the Holy Ghost made this last alteration, yet it did not satisfy the Protestants, for King James I. altered the same form of worship in 1603. Again it was altered under King Charles II. in 1662, but they became tired before they finished their job.

I think these few remarks from history will suffice to show the reckless absurdity of Anti-Mormon's claim and open his mind to a more serious and impartial study of the history of the Catholic Church.

This "Catholic" writer places King Henry in close relationship with the Papacy and against Luther and the Reformation, and shows him under the advice of Thomas Cromwell as a reformer of the church by virtue of his being king.

Bro. Wight's article:—

THE LATTER DAY SAINTS.

To the Editor of the Manning River Times.
Sir:—I submit that after noting the indelicate character of "Anti-Mormon's" last letter, one would scarcely expect to find its author subscribing himself in such a stultifying term

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as "yours *most humbly*," for I am afraid the analyst is yet unborn who could discover a particle of genuine humility in such an effusion as that in question. How instinctively it reflects those figurative "wolves which assume sheep's clothing," to say nothing of "whited sepulchres," etc., and makes one feel sad for their literal counterparts.

The "Donnybrook Fair" manipulation, with which he treats your readers, is so marvelous a conception, and so fittingly typifies his own position in this controversy, that I am led to conclude he has taken a peep into his own conscience, and there found the descriptive Irishman which he attempts to shuffle onto me. For I contend that his action in having taken the initiative in this discussion, and thus dragging the traditional coat across my path—places him in a similar position to the aggressive Donnybrook-man, and while it appears that in disclaiming his base imputation of polygamy I "strike him too low," it also seems that in clashing with his scriptural convictions I "strike him too high," for he declines to confront me any longer on those grounds, and displays an unmistakable tendency to disappear from the scene. His attempt to make your readers believe that I was allowed the same number of letters as himself in the *Independent* is most unworthy, for he must be aware (for the fact is obvious to everyone), that the statement being relative to this controversy, has no foundation in truth. He started out with the affirmative letter, and his was the last one published (my reply being excluded), hence every sane person will at once perceive that he must necessarily have had the advantage of one letter more than myself. The bare fact is, he had two and myself one, and why he makes such a palpable misrepresentation concerning it, I will leave your readers to judge. I had hoped to see this newly-fledged champion under the flaunting banner of "Anti-Mormon" adduce some tenable defence of the attitude he has been pleased to assume, but as yet nothing original or intelligent in the shape of argument has he approached. He has entirely ignored my points, but I am willing to submit to the verdict of your readers as to whether I have "answered the reasonable questions" propounded by my opponent. I feel satisfied, however, that for resorting to such unseemly controversial tactics as absolute "begging of the question," "groundless imputations," and wanton "mud throwing," the unbiased public will readily assign my friend under the portentous "nom de guerre" a place of prominence.

Has Mr. "Anti-Mormon" entirely lost sight of the essential points of the question at issue? If not, whence his drifting so aimlessly about into abstract matters of an irrelevant nature, such as his vagaries upon the evils of polygamy and kindred delusions, and the uncalled-for vindication of that "noble trotting mastiff," (his chosen emblem of the Church of England)? Why such a waste of time and space? He speaks of paddling his own canoe, but judging from the hitherto crooked wake of that rude craft, his aquatic capabilities are evidently inferior to his propensity for bombast. Concerning the assertion charging me with having pronounced the King James' translation of the Bible immoral, and which he professes is the ground upon which he refuses to discuss Scripture with me, I have simply to resent such twaddle, which I characterize as nothing more nor less than a sickly subterfuge, designed to cover an inglorious retreat from an ill-advised engagement on his part. And now, I ask, that having declined to discuss Biblical data, what then can be the object of my evolutionary friend in rushing into print, unless forsooth it may be to satiate his manifest desire to reproduce "Stenhouse," a work upon which he apparently depends for succor in his contemplated onslaught. If such should be the intention, I would just point out that the attempt must ultimately prove fruitless from more than one point of view. 1st. Because the work referred to being chiefly directed against the evils of polygamy, it is entirely foreign to the issue under discussion, inasmuch that (as I previously pointed out), the church which I have the honor to represent (viz.: The Reorganized Church of Jesus Christ of L. D. S.), is not and never was in any way identified with the infamous doctrine of polygamy. Indeed, the fact is, she has, ever since her inception, been one of the worst opponents the Utah (polygamist) church has ever had to contend against. The efforts of our Elders to rescue those deluded ones have been persistent and are still increasing, hence I say that "Anti-Mormon" in directing his denunciations of said doctrine as argument against my position, he is simply (to use a somewhat rude but fitting phrase), "barking up the wrong tree." 2d. Granting that his library possesses such infinite proportions as he claims for it, I venture to say that it does not encase all the copies of Mr. Stenhouse's work extant, hence a fair distribution of them may be found amongst your readers, in which case a rehash of its contents in your columns would doubtless be received with limited thanks. It will be patent to all who have noticed this contention that the determination of "Anti-Mormon" to abandon the scriptural issue of the controversy (I guess he was somewhat out of his element on that subject), has taken the ground from under me, and left me with no object to further discuss with him. For I hold that the essential and all-important subject for investigation is the basis of our spiritual convictions, against which other issues sink into insignificance. "Examine yourselves, whether ye be in the faith; prove your own selves."—2 Cor. 13: 5.

Adverting to the imputation of my concealed opponent, wherein I am held to have pronounced "our English Bible" immoral, I am at a loss to know whether such a silly interpretation of my remarks on that point is attributable to ignorance or dishonesty on the part of that individual, but let me here state for his particular benefit (for I know it is unnecessary for any others), that I never said or inferred anything of the kind, nor did I ever for one moment entertain any such idea. I therefore hurl back the contemptible charge to him who was pleased to fabricate it, and invite him to read my letters with more integrity. The question of morality of the Bible was merely touched upon in an isolated sense, and not by any means as having a general application, which fact will be patent to every honest-minded reader, so much so that I almost feel obliged to apologise for tendering an explanation of it. However, to explain, the remarks made by me on the question, were called forth by my opponent claiming (in effect) that the "English Bible" was infinitely perfect, pure, and faultless in every particular, and consequently any improvement upon it was an absolute impossibility, hence any such thing as Joseph Smith's translation must be a sacrilege, whose author is the Devil. To show the fallacy of such extreme views, I cited a few passages from the King James' version, which were of an inconsistent and immoral character, and thus endeavoured to convince my friend of the falsity of his position. My reward for this was the mild anathema referred to. But to further justify the position I took in declaring the possibility to improve certain statements in the Bible, I with all candor submit the following as another of many instances of inconsistency which are to be found in King James' translation, viz.: 2 Chronicles 22: 1, 2, wherein Ahaziah is represented as being two years *older* than his *father* (Jehoram). But possibly Mr. "Anti" would prefer to accept a freak of nature of that kind rather than disturb the equanimity of moss-grown veneration. However, I warrant he won't find any such abnormity as that in Mr. Smith's version of Holy Writ. But I wish it to be clearly understood that notwithstanding the numerous man-made errors contained in King James' version, I do not for an instant question, but rather gladly acknowledge the fact that in general, and as containing all the essential principles of the Gospel Law designed for the salvation of mankind, it owes its existence to Divinity, and should command universal esteem and observance. This is the sentiment of all true Latter Day Saints, and the reason I use King James' version when preaching is because people, as my friend "Anti" (who asks the question), would not tolerate any other, and that version being in harmony with Joseph Smith's translation in every *essential*, it is a matter of indifference to us which of the two Books are used. "'Tis the *Spirit* that giveth *life*, the letter killeth." —2 Cor. 3: 6.

Yes! I confess again to scribe "Anti" that I make no pretensions to a classical education, and may possibly not be such a mammoth reader or literary Goliath as my hiding antagonist claims for himself, but, I ask, does that fact disqualify me or anyone else from exercising the common reasoning faculties God has provided? Is it because a man is unacquainted with the Greek or Hebrew languages that he must refrain from discussing the merits or demerits of a premise of such a plain and rudimentary character as that which the common English Bible possesses?

What benightedness! My disguised friend has forgotten that the weapon he uses against me would (were it effectual) destroy the worth and authority of Christ's apostles, whose literary attainments were but commonplace. "O consistency, thou art a jewel!" I rejoice in the fact that a majority of religious people of the world to-day are outgrowing the prejudices of their ancestors, and no longer desire the distorted traditions of ignorance and credulity, but seek the bedrock of truth. This encourages us to more boldly declare what we believe to be Gospel truths as contained in the New Testament Scriptures. St. Paul counsels to "*prove* all things, and hold fast that which is good," which advice is applicable to our friend of the "Anti-Mormon" persuasion, as well as anyone else, and in order that he may have the opportunity to test the merits of the church he has so blindly essayed to assail, I here submit the fundamental principles of its Faith:—Viz.—*Faith*, *Repentance*, *Baptism* (by immersion), *Laying on of hands* (1st, For the gift of the Holy Spirit at confirmation; 2d, for the blessing of children in dedication to the Lord; 3d, for ordination of the ministry; 4th, for administering to the sick), *Resurrection of the dead*, and *Eternal Judgment*.

We maintain that the above six principles are to be literally observed, precisely as they were in apostolic times; that they constitute the pure Gospel Law of Christ, and on which we stand or fall. We do not pin our faith to the merits of any man or set of men (save Christ), no matter what their character may be, for we believe that every man is answerable for his own individual deeds as judged from the Gospel standpoint. Being an ardent lover of truth—if it can be shown from Scriptural evidence that any error or inconsistency exists in the plan of salvation above submitted, I shall be happy to learn it, irrespective of the source from which the correction may come, and am always prepared (when opportunity offers), to discuss the issue in the pure interests of truth.

In conclusion, I would warn my unknown friend, Mr. "Anti," to strike off the rusty fetters of prejudice and bigotry, and step out into the sunlight of reason and liberality, that he may "perceive when truth cometh." Remember, it was the leprous agent of traditions, intolerance, and blind zeal, which stoned the prophets, rejected Christ, and proved the stumbling-block to righteousness in the various stages of the world's history.

Apologizing for this large encroachment on your space,

I am, yours for the prevalence of truth,

J. W. WIGHT.

TUNCURRY, August 29, 1893.

P. S.—The fear of occupying too much space compels me to pass over some of "Incognito's" impertinent remarks. He asks, "What good ever Mormonism has done in the

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world?" (I'm glad he didn't want to know what it had done *out* of the world.) Well, I must tell him that I never professed to be authority on his kind of Mormonism, but applying the question to the church I represent, I can only answer that the various blessings which have emanated from it during its onward march are practically innumerable and inestimable, as is the natural sequence of all noble institutions—if that is any information for my friend. His refusal to read any of our church publications simply reveals the calibre of the opponent I am dealing with. Yet I admit that it may be just possible he is taking a wise precaution in declining to receive them, for there are perhaps certain minds which are so weakly constituted as to be incapable of standing even the strain of contemplating an unpopular (?) book, and if my *most humble* antagonist suspects a tendency of that kind existing within his family circle, then he must be commended for his scrupulousness. J. W.

A little light on the history of the church in Australia which is forcing the fighting against the latter-day work, and an argument in our favor are quite timely.

Of the vital points in this controversy the editor of the *Times* in the issue for September 26 says:—

With this letter we must ask our friends to close this correspondence. "Anti-Mormon" cannot fairly do otherwise than accept Mr. Wight's disclaimer as to his church not teaching and practicing polygamy.—ED. *M. R. T.*

OUR BOOKBINDERY.

THE following from the publishers of the *Ringgold Record* denotes the kind of work being done in the Herald Office bindery. Those desiring work done in any line of binding can have orders satisfactorily and promptly filled at the Herald Office:—

MT. AYR, Iowa, Nov. 20, 1893.

A. S. COCHRAN,
Lamoni, Iowa,

Dear Sir:—We are more than pleased with the binding of the *Record* volumes, and will take great pleasure in recommending your work. Inclosed find draft as per bill. The charges we consider exceedingly reasonable, and we are grateful to you all around. Hope we can send you some more work.

Truly yours,
J. H. TEDFORD & SON.

EXTRACTS FROM LETTERS.

BRO. J. W. WIGHT wrote October 16:—

A Presbyterian attacked us yesterday, after I had been preaching for about an hour in one of the parks on "Polygamy." Bro. Wells acted as chairman and we had a set debate of ten minute alternate speeches. He villified to such an extent that the hearers actually jeered him. We had a large hearing in the hall at night, when I treated the Book of Mormon subject. One young man wants to buy that book and another to borrow. Thus the battle rages.

Bro. J. C. Foss wrote card from Bevier, Missouri:—

Five baptized here yesterday, (November 22,) others near. The work is reviving here; all feeling well. I leave for Linneus to-day; a new place to open up.

Sr. Lulie E. Morrison, who sent us the Thomas *Produce Report*, from which we quote the editorial attack on the Parliament of Religions, wrote under date of November 12:—

Our Oakland branch is in splendid order, every member seems alive to the duties required for the advancement of the cause of Christ.

Bro. J. S. Roth wrote November 20 from Grinnell, Iowa, as follows:—

I had to close my meetings at Buffalo and come home; am sick again.

EDITORIAL ITEMS.

BRO. HEMAN C. SMITH, having been called home on account of sickness in his family and detained from his field for awhile, will visit Galland's Grove and its vicinity in Iowa, for a few days, by invitation. The Saints of that region will doubtless be pleased to have Bro. Heman among them again for awhile. He left them some years ago and entered the field an inexperienced boy, but the passing of years and contact with in the gospel conflict has made him a defender of the faith worthy of trust, a speaker of more than ordinary ability.

The Werner Publishing Company, of Chicago, are out in a serial to contain a full and accurate report of the addresses delivered before the World's Parliament of Religions. It is a large quarto, and will have accompanying the addresses portraits of the noted men in attendance at the Parliament. No. 1 has been received and is excellent in design and workmanship.

Bro. J. H. Lawn wrote us that he had lately held four meetings at Santa Cruz, and was feeling in excellent spirits regarding spiritual matters, but troubled about temporal affairs. It appears that the role of Martha, that of caring for the things of this life, in a necessary way, is to be held by some even among the elders; and the times in the development of close financial management, ventures, successes, losses, and general embarrassment are peculiarly trying. All that can be suggested is, be patient, and keep "yourselves unspotted from the vices of the world" and leave the rest to the good Lord, who seeth that we have need.

The letter of Bro. W. I. Murray, dated Lamoni, November 15, which appeared in our last issue, should read as follows: "They have one hundred children in the Primary classes and about two hundred scholars in the Intermediate and other classes," etc.

Bro. Alexander Greer returned from his mission in the Southeastern field gave us a visit on the 20th, hale, hearty, and full of animation. He reports that Bro. Martin Turpen is developing finely; is doing an excellent work and is loved and respected by the people, Saints and all. His late debate with Elder Love was a good thing for the cause, Bro. Turpen doing his part modestly, but effectually, and to the surprise of his opponent and friends.

Bro. Alexander H. Smith reports that "the conference at Providence was a success in every way. The Spirit making the hearts of the Saints to rejoice." He reports the partial burning of the chapel at Fall River, Massachusetts; loss fully covered by insurance, however, luckily. Fire the result of accident.

Bro. J. F. Mintun baptized one at Moorhead, Iowa, November 19.

Bro. W. H. Kelley was with the Saints at Pittsburg, Pennsylvania, on the 19th inst. He went thence to Gennett, Pennsylvania, on the 20th. He reports some interested in the faith at the latter place, a new opening. He ordered printed matter for distribution.

Do not order Joseph Smith the Prophet—Lucy Smith's History—in leather binding. The office now has the work in but one style of binding—cloth, price 70 cents.

Bro. Charles H. Jones left Lamoni for the St. Louis district, his field of labor, on the 24th.

Bro. E. L. Kelley was at Independence and Kansas City during the week of the 19th returning to Lamoni on the 25th.

Bro. T. H. Moore, of Providence, Rhode Island, reports success in labor in behalf of the Sunday school and work among the young people, at Woodville, near his home.

Bro. James Kemp was preaching in and near Coal Creek, Colorado, the week of the 19th.

Bro. L. M. Sollenberger wrote from Minersville, Pennsylvania, renewing for church publications. He is confirmed in the faith though for some years denied the benefits of personal association with God's people.

Sr. Sarah Davis of Flagler, Iowa, presents that point as a favorable field for missionary operations after the new year, when the Methodists conclude revival services. Our people have a Sunday school with an attendance of about fifty scholars.

Bro. D. R. Baldwin writes of the loss to the Lincoln, Nebraska, branch caused by the removal of two of its former workers, Bro. and Sr. J. W. Hollenbeck, now living near Lamoni.

HOW TO LIVE TO LIVE LONG.

Aside from the important and controlling influences of inheritance, of diet, and of temperate habits, the points to be learned from the few statistical data attainable are that longevity is promoted by a quiet, peaceful life in a retired and rural community, where there is freedom from nervous strain and worrying and excessively laborious toil. The business man, with increasing cares and responsibilities, the mill operative, toiling hard to keep together the souls and bodies of himself and his family, the politicians, the hard-working professional men, are not the chief contributors to the centenarian ranks.—*Medical Journal.*

Amanda Smith, the colored Methodist evangelist, says there are just two things in the Bible: "It shall come to pass," and "It came to pass."

New churches built in America last year numbered nearly 10,000.

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Mothers' Home Column.

EDITED BY "FRANCES."

"Say not, 'There's no work to do!'
Fields are white and laborers few.
Conscience will not sloth allow,
Do your duty—do it now!
Onward to the field away!
Take your place and work to-day!"

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains which reach,
The Majesty on high."

Thursday, Dec. 7.—The church, its ministers and membership. That righteousness, love, and zeal in the work and spread of the gospel may increase and to this end the Saints with one heart and mind bring their tithes and offerings into the Lord's storehouse. That God will continue to reveal his mind to his servants in the direction of the affairs of the church.

Memory Verse.—1 John 2: 8. Read the entire chapter.

Thursday, Dec. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Matthew 15: 1–9.

Thursday, Dec. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 107: 41–44.

Thursday, Dec. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 2: 5; read also Isaiah 2: 1–5; John 8: 12; Ephesians 5: 8.

PRAYER UNION.

DEAR SR. FRANCES:—Your short editorial on combining the Prayer Union and Daughters of Zion is just what has been troubling my brain for some time. In the early part of the latter organization I was talking with some of the sisters about it. They made the same complaint to me that you have mentioned, that they found it hard to attend the two; did not see how they could spare the time for both, etc., and I thought then as I do now, that to lay aside the Prayer Union would be like pulling out the bottom log of a structure and the whole would go down. And as prayer is the rock upon which such an organization as the Daughters of Zion should be built, I for one say, Yes, let us unite the two, setting apart the second Thursday especially for the work of the latter after the subjects of prayer have been offered, and by so doing blend our faith and works together. I think there will be less confusion, and it will set some troubled minds at rest. What say you, sisters of the Prayer Union? let us hear from you in regard to it.

I am pleased to see the progress the Daughters of Zion are making and that prejudice is melting away; and who can say what good may be accomplished even in one year. Take courage, sisters. God is at the head of this organization, notwithstanding the blows that it receives now and then. All the good that has ever been accomplished through reformation, from the earliest period down, has had its walls of prejudice to meet and break through. We have nothing to fear; God is at the helm, and the organization has come to stay. Let those who do not want to help, step aside and not impede the progress of those who do. It is no use to lament over time misspent. This work calls for labor *to-day*, and we can in a measure, perhaps, redeem the past. Let us use the present while it is ours and not sit mourning over the errors of the past, but put forth an effort to aid and help others by lessons we have gained through our own experience. The needs of the hour demand from us all the good we are able to do. It is work with a will if it needs be by set teeth and hard breathing. Work which costs, and which is done in the name of duty has a higher claim on the will and attention, and if a task that lies before us costs us both labor and pain, we should accept it as a sign of a higher calling to which we dare not prove untrue.

Then let not the magnitude of the work dishearten us, but rather let its grandeur encourage all to self-sacrifice and deeds of heroism, remembering that all progress is with struggles and "that of agony is born all highest pleasures, from the crystallized pangs of crucifixion comes all divinest joys." May God help us all to be faithful to our trust.

Your for progress,

AUNT PATIENCE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

STEVENS POINT, Wis., Nov. 19.

Dear Sisters:—I ask your special prayers in my behalf, that if it be God's holy will I may be healed, or that I may not lose my mind.

MRS. A. M. EMMONS.

EXTRACTS FROM LETTERS.

SR. MARY BANKESTER writes from Bromley, Alabama, expressing her interest in the Home Column, but wishing that while so much is being said to mothers in regard to the responsibility they should feel in reference to their children, that the fathers might not be forgotten; for she realizes that it is impossible for the mother to succeed in doing the work properly, without the father's help.

Sr. M. E. George, of Pittsburg, Pennsylvania, sends us an excellent letter, dwelling at length upon the importance of parents helping their children to form good habits, especially the habit of reading good literature. And in order that mothers—busy, tired mothers—may find time to read, she suggests that some work may be shortened, a book or periodical kept handy so that every spare moment may be utilized.

Sr. Matilda Hartschen, of Hatfield, Missouri, writes bearing a strong and faithful testimony to this work. She relates a circumstance when she was instantly relieved of pain in answer to prayer. It is her desire to do all in her power to advance the work.

HELPING HAND.

WE are pleased to note that all the articles which might well bear this name are not found in this department and we cannot refrain from extending to Bro. Caffall, on behalf of the sisters, sincere thanks for his unimpassioned, unbiased, calm, deliberate encouragement. It is not the first time that Bro. Caffall has come to the aid of a good cause in a fearless, outspoken way, and we trust God will long spare him and increase his usefulness as the years go by.

And let us assure you, that Bro. Caffall is not the only one entertaining sentiments of a like nature. If there is an intelligent elder in the church opposing this work, we have yet to hear of him, and there is not a mail but brings us letters of encouragement. They come from near and far. Why is this? Simply that the need of this work is universally known and felt by all reflecting minds.

Let us then be faithful and prayerful, relying upon God for guidance and wisdom. Above all let us be *doers* of the work. Not satisfied with talking and writing, but take up the actual work and manifest our faith thereby.

SYNOPSIS OF READING, CHAPTER EIGHT.

HINTS ON CHILD-TRAINING.

PEOPLE are apt to look upon a child simply as a specimen of childhood generally, merely as one among many; but every child stands by himself as an individual, with his own thoughts and feelings, his own relations to man and to God. It is often the case that a child realizes this truth before his parents do; and, unless they perceive and recognize it, they are shut off from doing him much good that can only be done by giving due honor to the child's individuality while he is yet a child.

A baby is not a mere bit of child-material to be worked into a real person by outside influences. He is already a living being, with all the possibilities of his highest manhood working within him toward development. An acorn is more than the fruit of the oak that bore it; it is the germ of another oak, like and yet unlike all other oaks. So also a child is more than the mere child of his earthly parents; he is, in embryo, a man, with qualities differing from those of his parents, and which perhaps have never in the world been equalled.

The possibilities of Moses were in the Hebrew babe, and so it has been all along the ages. The germs of power and achievement were already in the babe who was afterward known as this or that great man. And who will doubt that many such possibilities have been helped or hindered, according as the best that was in the child-individual has been realized and fostered, or blindly neglected and trampled upon.

Instead of Eli treating Samuel as one who, because he was only a child, could receive nothing from the Lord, he encouraged him to declare the message God had sent by him. It was to his credit that he thus honored the individuality of the child.

The teacher, Trebonius, bared his head when he entered the schoolroom, because he

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recognized in every child before him the possibility of lofty attainment.

Trebonius and Eli are so far, at least, patterns for the parents of to-day.

It is not merely that the child should be honored for that which he is to be, but that he already possesses a distinctive individuality, and that he is worthy of honor for that which he now has and is. Many a child is the superior of his parents in basis of character, in genius, and in high spiritual instincts. But even where the child is not their superior he is always their equal, as far as possessing his own individuality is concerned; and this should be recognized by those whom he reveres as his parents. Every one whose memory of childhood is good, can remember that even then he had his own opinions, and felt his relations to others and to God. In a sense his outlook and uplook were the same then as now, in kind, though not in degree. He also remembers that this was not fully recognized by others, and that many seemed to think that because he was a child he had, as yet, no individual position or rights in the world. Yet it is not easy for a parent to always bear in mind that every child of his is as truly an individual as he was when a child.

In little things, as in larger, a child's individuality is liable to be overlooked or disregarded. A mother said to her child, "My dear boy, you do not know how sick you were yesterday." "O, yes, I do, dear mamma," he answered, "I know a great deal better than you do; for I was the one that was sick." And many a child thinks as he did, when spoken to as though they must get all their ideas from those older than themselves.

In the matter of personal rights it is much the same as with personal feelings. A child finds that his rights are constantly lost sight of, because he is a child; but this ought not to be.

If one desires to borrow of a child, it is right to consider that he values his possessions as highly as a man would his; and the manner of the request to borrow should be such as to honor his individuality. If a child be appealed to as an equal, to render a favor because of a clearly explained need or desire, he will usually be quick to respond and be pleased in being able to render the favor.

Just here is where so many parents and others deprive children of their rights. Children are often told to vacate seats for their elders, in a tone which seems to indicate that they have no rights in comparison with a grown person, instead of showing by the very manner of speaking that their attention is called to the privilege of showing courtesy to their elders. With the former manner every child feels aggrieved; with the latter he is gratified, because confidence is shown in his politeness and readiness to yield his rights gracefully. It is never proper to ignore the rights of a child any more than those of a man.

If a child shows interest in the conversation between adults, it is not fair to brush aside his questions and comments, as if they would say, "O you are only a child. This is a matter for real people to talk about." Yet how common to treat children in this way. If the subject be really too deep for him this should be made known to him, without ignoring or showing lack of respect to his individuality. "See that ye despise not one of these little ones," said our Savior.

Again he said, "Whosoever shall humble himself as this little child the same is greatest in the kingdom of heaven." And he who is greatest, through being most childlike, will be readiest to recognize the individuality of every child committed to his charge. Even while training a child he will learn from the child; and so he and his child will grow together toward the measure of the stature of the fulness of Christ.

C. B. S.

Letter Department.

BIRMINGHAM, Eng., Oct. 31.

Editors Herald:—I am happy to inform you that the work of the Lord is making a *little* progress in Wales of late. The gain or progress that I refer to has not been in the number of baptisms, but in spiritual growth. However, quite a number have been baptized during the last sixteen months, and a goodly number who had become dead in the work have been revived, and to-day they are striving to do their duty to both God and the church. I baptized three on the 20th ult. at Llanelly, and there are a few there and many others in other parts of the Principality who seem to be greatly interested in the doctrines of the church. I pray God to give them strength to continue their investigations, and the needed courage to comply with the requirements of the gospel of Christ. The young people's society at Llanelly is meeting with success. Brn. Lot Bishop, John and Arthur Edwards, Srs. Annie and Laura Edwards, Maggie Bishop, and Sarah Ann Treharne, are the leading workers in it. On the evening of the 10th inst. I organized a young people's society at Morriston. Mr. W. H. Thomas, a reporter of one of the Swansea daily papers was elected president, and a Mr. H. Palmer vice president. Both of these young men are very friendly to the church. Bro. Gibbs' daughters all take a great interest in it and will work with a will to make it a success.

Last night I had the pleasure of meeting with the Band of Hope in this city. This organization was effected about a week ago by Brn. Taylor, Meredith, and Sneead. It did my soul good to see so many of the older Saints taking such an interest in this department of the work. Srs. Sneead and Munslow, Sen., were present, and the latter favored the society with a song which was highly appreciated. I hope that many more of the older Saints will go and do likewise.

On the 16th inst. I met with the brethren in the Eastern district at Penygraig and reorganized them into a district. There were nine elders present besides other officers. The conference was a grand success; the spirit of peace, love, and good will prevailed throughout the entire session. The brethren all felt splendidly and promised to do all within their power to make the organization a success, and I feel sure that if they continue their good efforts much good will accrue to the church from their labor. A marked degree of the Spirit accompanied the preaching of the word, and each speaker was favored with a fair-sized and attentive audience. J. R. Evans and A. Edwards are both active and alive to the interests of the church, notwithstanding the many discouragements they have to meet in that field.

The great coal strike in Wales has been very hurtful to our cause, as many of our people have been on the verge of starvation, and the English coal strike is affecting our people, especially in the mining sections; in fact all the different trades and business concerns of the whole country are depressed by reason of this unfortunate strike. It is to be hoped that the English miners will soon go to work as the price of coal is very high, and the poorer classes have not the means to purchase it, and winter is upon us, hence the question is as to what will become of these poor souls. People who have the good fortune to have plenty of food to eat, clothing to wear, and good fires to warm by, ought to feel very grateful to their heavenly Father for such grand blessings.

I leave here to-morrow for Stafford, thence to Handley, Claycross, Sheffield, Leeds, and Hamilton, Scotland. Bro. Robert Miller writes me that his mother is waiting to be baptized and that some others there are investigating our claims. My health continues good. Bro. Taylor is well and will accompany me for a few weeks. Brn. Caton, Walton, and others of this place are quite well, with the exception of Bro. Meredith, whose health is poorly at times. I still desire an interest in the prayers of God's children.

Yours hastily,

GOMER T. GRIFFITHS.

SOUTH PITTSBURG, Tenn., Nov. 20.

Editors Herald:—A friend of mine, as chool-teacher of some knowledge of the sciences but not a member of the church, in reading the vision of a hundred years hence, in *Herald* of November 4, propounds a question to this effect: "If the mountains and hills should be leveled, the sea rolled back, and the face of whole earth leveled, how is it possible that four rivers could head at one place and make their way across the earth, east, west, north, and south?" He claims that according to the law of gravitation the water could not flow, all parts of the earth being equal, no high or low places. Yours for truth,

JAMES M. HETHCOAT.

LEOTI, Kan., Nov. 18.

Dear Brethren and Sisters:—May I still ask another favor of you; you who are able to help. Will any who can conveniently do so lend to me a little money to buy seed grain with? One dear sister sent me ten bushels of wheat, I to pay the principal to the support of the gospel and what interest I can afford. I pray that there may be an abundant harvest, that the interest will be plenty. She said she stood alone. O, how much we miss of this gospel. Those that are not alone never know how we feel who are. In gospel bonds, Your sister,

MARY E. TURNER.

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COTTONWOOD SPRINGS, Neb., Nov. 9.

Editors Herald:—Laboring at several points in Dawes and Sheridan counties, Nebraska, from August 29 to November 5, has furnished some evidence that persistent and systematic labor may result in good for the cause. And I believe the work of breaking forth on the right hand and on the left to be essential, and to this end are General Conference appointees sent forth. The Master taught his servants that if they were not received in one city to go to another which gives a basis for belief that a proper utilization of time was most essential in the sight of the Master; and not being our own but bought with a price, it is but consistent that we proceed to act and dedicate ourselves as his laws direct.

Meetings at the Evergreen branch, Dawes county, were fairly attended, but no overflowing houses, it being a busy time. Three were added. Bro. D. W. Shirk is acting as presiding elder, with a realization of his responsibility, desiring help from a divine source with a consciousness of non-success with his own strength. Though having a respect and a high regard for former friends and relatives, the love for the latter-day work preponderated, and so far as the former and latter are concerned, he stands alone, his wife, however, being with him in the faith, and her family. For branch colaborers, he has Brn. R. S. and I. F. Mingels and I. Detrick, and with the Saints I hope they may prosper and be happy in their life's struggles. Unity among Saints is most essential; but how difficult it seems to obtain and retain.

Meetings in the vicinity of the Elkhorn branch, five miles north of Hay Springs, were well attended, the presiding elder, Bro. Premo, living fifteen miles from the place of meetings, found it impracticable to attend for some time. Bro. James Shepard, teacher, met with a sad misfortune by fire consuming his large stacks of hay and outbuildings, besides being badly afflicted. Has been able to do but little physical labor or work in the branch for the past year. But Bro. Premo is now situated so he will visit the branch on alternate Sabbaths. It is ardently hoped that the labors and efforts of the members of this branch may be blessed and that others longing for the truth may ere long find a resting place for the soles of their feet. We should never forget that many will think unfavorably of the doctrine if the conduct of the Saints is crooked, but the reverse; so that if our light shines in such way as to show our good works, sober thinkers may be attracted.

The members of the above branches think themselves isolated and lonely, especially so, because deprived of reunions, of which they hear so much; and possibly for the encouragement of such lonely ones the Master said, "Wheresoever two or three are gathered together in my name, there will I be in the midst and that to bless." If a few by unity and full purpose of heart have an assurance that Christ is with them to comfort, cheer, and inspire, what more could they have if they were with ten thousand save attractions generally seen at a large gathering? I believe a decrease for a love of large gatherings and a proportionate increase for gatherings of twos and threes with a proper zeal, gospel union, and peace, would be more beneficial for the general good of the work than an increase for the former and a decrease for the latter. There is liable to be a marked difference in our zeal, in that which is in accord with our wish, and tends to gratify, and that which becomes a duty with no other attraction than the love of duty; hence we are liable to think present duty monotonous because of its sameness. God's love gives us broad views, begetting a desire to move and act for the general good of humanity, evincing a zeal according to knowledge; but the conception of a purpose without God's love, or but a small portion, with a larger love for the purpose, is liable to make us selfish, if not sectional, partial, etc., and may induce to resorting to unfair measures to reach the contemplated purpose. Hence to serve God with all our heart, might, mind, and strength, is an inspirational injunction, and voiced by Joseph Smith, in connection with a prophetical declaration of a marvelous work, etc. (D. C. 42: 23), and all this that we may stand blameless before God at the last day.

Two were added to the Elkhorn branch; one a lady migrating from Germany a year ago, sister to Sr. Horn, who, with her husband, was baptized by Bro. W. M. Rumel, while the latter was laboring in this locality. These sisters are well educated in their own language, and will secure what German tracts are available and forward them to their father's house, with reasons for recanting from the Lutheran Church. May their efforts have a salutary effect. One hardly knows what he may do to aid the cause when in the line of duty; but this much is apparent; when transcending duty we are likely to do a great deal more harm proportionately than we do good in the line of duty. Others in the above locality are believing, and to some might be on the threshold of the kingdom, but I count after baptism and confirmation, without undue coddling or teasing them to enter. For on mature consideration the propriety of all acting on their own convictions is apparent, which together with having to face the result of people entering the church rather from coaxing than on conviction, tends to make one doubly cautious. After leaving Hay Springs Sr. Shepherd wrote me that two others were ready for baptism. It was not possible for me to return, but Bro. Premo could serve as Apollos. Bro. James Shepherd called my attention to some new points, but I could not remain long enough to visit them. I hope Bro. E. A. Davis can visit the northwestern part of the big State of Nebraska by and by.

To my colaborers and Saints within the limits of my charge, which was given me without solicitation on my part: I would respectfully suggest that of late I have studied the twenty-third paragraph of the forty-second section of Doctrine and Covenants in its details, and think its practical observance most essential for the promotion of peace and good will among each other, and a most effective preventive to the soul-destroying practice of idle gossip, which seems to be settling down on all societies like a mighty incubus holding them with a death-like grip within its broad folds. What if we soar and delve, and with eloquence portray the grandeur of our religion, and fail to practically carry out its reflected precepts and designs, how shall it profit us, and how shall we advance the cause? We do well to have the eleventh paragraph of the seventeenth section of Doctrine and Covenants written as it were upon the tablets of our hearts. It might help wonderfully when tempted to do what the teacher is to labor to prevent, and then if we evidence the practice of what the two paragraphs prevent and impose, we need not fear if the beams and stones in the wall do cry out; for the inquisitive will have nothing to find out, and Mother Grundy will have nothing to carry; and we may save time and space in prating about coming up higher, for our works will demonstrate it. I commence labor here this evening.

In gospel bonds,

JAMES CAFFALL.

BRUSH CREEK, Ill., Nov. 18.

Editors Herald:—Since I was last heard of through your columns (in Bro. Roth's letter of October 25), I have preached in different places, but am now holding forth in this vicinity where I have baptized many in bygone days, who are still firm in the latter-day work; they meet together as often as they conveniently can for prayer and testimony, although there is no branch yet organized here, Bro. B. F. Miller taking the lead. He is a worthy brother and capable of so doing.

I am preaching alternately in two schoolhouses, which are generally well filled with attentive listeners, sometimes to overflowing, so that all do not get seats. Many are believing, and some will soon obey, I think. I never returned to a place where I had been preaching, and received a heartier welcome by all, both Saints and outsiders. May God bless them. I expect to go to Osterdock before I return home. I am still alone here in the ministry; yet I am not alone, for the good Lord has been with me by his Spirit, especially while administering to the sick. I enjoyed my stay at the Logan Reunion, meeting with many of the old time Saints, whom I had not seen for many years, and others who were at Nauvoo when I was there in 1843.

Yours in hope of the resurrection of the just,

JOHN SHIPPY.

DOWNINGTON, Mich., Nov. 16.

Editors Herald:—I am feeling good in gospel work. I have returned to Sanilac county to labor awhile. I preached last evening to a full house, in Custer schoolhouse, where I convinced a few of the truthfulness of the work last spring on my way home from General Conference, and baptized four. I am pleased to find them still strong in the faith and trying to let their light shine before the world. I am in hopes that good may be done here, as I expect to remain for a week or more, according to the demands of the work. My intentions are to do all I can for the advancement of the cause, but I have been hindered some of late owing to an accident that befell me about two weeks ago in getting over a fence. It broke and I fell across the edge of a barrel, breaking two of my ribs. I am able

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to get about again and will continue to do all I can to advance the cause. I find some opposition, but many friends.

Since last General Conference I have heard many admit that they believe this work to be true, but it is strange so few obey it. A short time ago I had the privilege of preaching in the Wesleyan Methodist church about ten miles from home while their pastor was at conference. After preaching to them four times I was told I could not have the church longer, as I was causing division; that I preached too much doctrine, etc. The result was I got the schoolhouse, and five were baptized, and another sent word that he would be baptized the next Sunday if I would come back, but on account of my lame side I could not baptize him. I hope he will not lose his desire, and that when I return home he will come and unite with us; and not only he, but that all the honest in heart may be gathered into the church and kingdom of God. Thus the good work moves onward; the little stone is growing, and Babylon is falling.

In bonds,

DAVID SMITH.

BEVIER, Mo., Nov. 20.

Editors Herald:—The good work of our Master is being very much revived in this place. Twenty-seven on yesterday bore their humble testimony to the goodness of God to them, and it was good to hear the little boys and girls arise and take an active part in the meeting. God bless the little lambs of the flock. I baptized two yesterday.

In bonds,

J. C. FOSS.

NORWICH, Conn., Nov. 15.

Editors Herald:—It is a pleasure to read the letters and articles of instruction contained in the *Herald*. As I read, new thoughts sometimes present themselves to my mental vision quite as forcibly as in the study of God's holy books. Many times when feeling discouraged by my slow progress in life's journey I read of others who are enduring trials and all manner of afflictions without a murmur; and then I realize the goodness of our heavenly Father to me. When I think of the blindness of this great world as it is groping in worse than Egyptian darkness my whole soul goes out in love for those poor blind souls who are starving for want of the joys of a restored gospel. O, let us be very patient with them and draw them to us with that divine love with which our Master has drawn us; for it is by love that our Savior draws us to him! If, then, this is the plan which has been instrumental in our own salvation, it must be the same with others. How my heart aches when I see someone turn away with a wounded heart because of the stinging words of another who calls himself a friend. This ought not so to be; we must become like our Lord and Savior if we would share his glory.

Dear Saints, let us rise above the little things of this world that tend to draw us downward, and walk in the light of the gospel which has been restored for the last time, and show by our lives that we are born of God: "For whatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith." There is much talk around here about our faith. One evening the minister of a certain church in this place had a programme arranged by which he called the names of several, who, each in turn read a prepared article on "Mormonism." It was very interesting to all, especially to me. They wound up by warning people to beware of us as we were wolves in sheep's clothing. After the subject was concluded I arose and set matters more clearly before them, to the disgust of one of their prominent members, who as I arose, hurriedly left the church. Perhaps here would be a good opportunity to present the word. We have no branch here and it may be very damaging to the work in this place if the faith is not made clearer to the minds of the public.

Your brother,

ARTHUR B. PHILLIPS.

FREE SOIL, Mich., Nov. 17.

Editors Herald:—Two more were baptized here to-day. Thirty-four all told have been baptized in and around this place by Brn. J. K. Soper, G. D. Washburn, and J. J. Cornish since our conference of October 22; and others are believing. Bro. R. Davis has baptized two more at South Boardman lately. The work is onward.

Yours,

J. J. CORNISH.

ST. CATHARINE, Mo., Nov. 18.

Editors Herald:—We had as good a district conference at Bevier as I have ever had the privilege of attending. The first session was not very largely attended, but the others were well attended, and the Sunday afternoon social meeting was a feast of good things. Some who had not spoken in meeting for a year expressed their love for the work and their determination to live as becometh true Saints. Some who were not in the kingdom wept with the Saints under the meek and humble influence of the Spirit. One elder was ordained, Bro. J. A. Tanner, who has served in the office of priest for some time. Bro. Tanner while seeking in earnest prayer to know if it was the Lord's will that he be so ordained, asked that he might be blessed with the gift of healing as an assurance of acceptance as an elder, and that if he was worthy of this gift it might be made known to him through those ordaining him. Bro. J. C. Foss was mouthpiece in the ordination, and it was said to Bro. Tanner through him that if he was faithful and careful he should be blessed with the gift of healing. This leaves the Bevier branch as it now stands with no branch officer present but the deacon. They will hold a business meeting soon, for the purpose of electing new officers. On Sunday evening Bro. Foss was the speaker. The little chapel was packed and splendid attention was given while he pictured to us the world to come. We met with the Saints again on Wednesday evening in prayer and testimony meeting, after conference was over. Bro. Foss and the writer were asked to preside. After the usual preliminaries three or four prayers were offered and the rest of the time was well occupied in speaking and bearing testimony of the good work, and we had another season of rejoicing. Some who had been negligent in duty and had suffered themselves to become offended by little things acknowledged they had done wrong and asked to be forgiven. Every right hand went up freely and cheerfully, in granting the request. It makes one feel that the days of old are returning when we can truly say we love one another. Go on in faith and love, ye Saints, go on, and the Lord will yet prosper you in Bevier; for he is willing to aid you, and will carry you through if you are humble and faithful in serving him.

We have purchased the Chicago tent by borrowing fifteen dollars from a good brother. This leaves us fifteen dollars in debt, which we hope to collect soon.

I came here yesterday; will commence meetings this evening in the M. E. church. Since I was here in September their pastor has kept up his regular appointment. Upon one occasion when there were only five to hear him he made some remarks about it and stated that if old Tucker had been present the house would have been full. The last time he came a young man whom he is training for a preacher came with him and told the people that Bro. Brown had been coming there for a year preaching and had received nothing, and unless they did better in the future the church would be sold, for it belonged to the Methodist Church. We will try to rest easy, for the deed provides that when the church is no longer occupied as a house of worship the land on which it stands falls to Mr. J. Gulick, who is a believer in the latter-day work. By passing the hat the young man received fifteen cents. This church was closed against Bro. G. Hicklin some years ago. We rejoice not in the downfall of any, but in the truth. Our desires, aims, and objects are that truth may prevail. We believe it will, for it is mighty.

Your humble servant,

D. E. TUCKER.

NEW TROY, Mich., Nov. 18.

Editors Herald:—I have been thinking for some time past that possibly I have been a little remiss in duty in that I have not written for the *Herald* for a long time, and to-day I shall try to redeem myself so far as I can in this regard; for doubtless it is the duty of the traveling ministry to try to disseminate words of comfort and cheer as far as possible, not only in our ministerial efforts before the assembled congregations of people, but with the pen; for how many there are whose only preacher is the *Herald;* and the words of cheer it contains, together with the comforting influence of the Holy Spirit have sustained them amid the strife and combat of opposing forces. I have in mind just now a certain Saint who years ago heard but little of the gospel of Christ ere she obeyed it, and but one or two sermons since, because of moving away where there were no other Saints; and though different denominations have done their best to win her over to their ranks, yet she has ever been enabled to stand firm to the work, and like the giant oak amid the tempest has withstood the storm of persecution, nor could the proffered sunshine (?) of human creeds entice her to cast away her

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faith in this latter-day work. To her the *Herald* has been a continual source of strength. May the dear Father abundantly bless his people in all such trying circumstances of life, that when the "silver chord is loosened, and the golden bowl is broken," their faith and hope may be fully realized, and like the setting sun leave a path of radiant light that may stimulate to action some poor wandering one and lead him to the rest that remains for the people of God.

I feel to-day, perhaps more than ever before, the necessity of earnest and vigorous work, that the gospel in its purity and beauty may spread its wings o'er every clime and among every people; for if Paul was right in that he declared, "Whatsoever a man soweth *that* shall he also reap," there should be a strong and energetic pull made by those representing Christ to educate the human mind in this particular direction, that their sowing may be of that nature that will entitle them to reap a harvest of peace. I am a little slow to accept the idea that a man can voluntarily commit sin until the winter of old age sheds its prophetic snow upon his head, and then, by baptism for the remission of sins, or otherwise, be accepted in the Beloved and receive the reward for "welldoing" just as though he had labored all his lifetime in divine service. Is it inconsistent to believe that God will reward mankind just in proportion to the good or evil they have committed? He says he will "give unto every man according as his work shall be." The idea, therefore, seems a little unreasonable to me that our salvation and final exaltation into the celestial realms of peace can be obtained without obedience to and compliance with the "celestial law;" and that such obedience can be deferred until the eventime of life when strength decays, and the sight becomes dim, and the sunshine of youth and vigorous manhood withdraws its light and energy, and the dark mists of death becloud the horizon of our sky; that just then, as the yawning gulf issues forth its chilling blast one can say, "Here, Lord, I now give myself to thee," and then float away on the wings of eternal purity to mingle with the society of Christ and the holy angels, with good old Abraham and all the redeemed who had all their lifetime served the Master with reverence and godly fear, that they might "work out their own salvation with fear and trembling," is inharmonious with the revelations of God and incompatible, to my understanding at least, with the principle of justice.

To my mind. this life is but a school in which we may be educated for higher and grander developements; nor can we graduate until the lessons assigned us are learned; and if failing to learn the lessons here we cannot reap the reward of merit nor enter the higher grade until we do learn them in some other realm where, doubtless, the harvest of storms resulting from the follies and extravagances of our "sowing" in this life will be recompensed upon our heads, and where every wrong must be atoned for which is not settled and made right here; for "the secret things from the foundation of the world shall be proclaimed upon the housetops," and there is nothing hid that shall not be revealed, nor anything secret that shall not be made manifest. But as I had not intended when I began, to write on these thoughts, I will therefore forbear further delineation in this regard for the present at least.

I desire to say to the readers of the *Herald* that I am still in the faith and hopeful of its ultimate triumph. To me its general outlook is encouraging, and all along the line of march evidences are accumulating attesting its divinity; and doubtless ere many revolving seasons shall pass by the King in his beauty will be seen in the assemblages of his people, and the port for which we set sail be reached and enjoyed by all the faithful. O I pray that God will give me grace and strength to overcome the trials of life, that I may be among that happy throng whose anthems of praise shall ever reverberate throughout the halls of that beautiful home!

Since last spring conference I have been endeavoring to unfurl the gospel banner as best I could, and have been blessed of God in so doing; and though my efforts have not been without some severe trials, yet the knowledge of divine acceptance and the inspirational sunshine of peace have clustered around my soul, and thus the needed encouragement and aid have been given me. To him who doeth all things well do I desire to accord all praise!

I have been associated with Bro. S. W. L. Scott in the work during the greater part of the year, thus far; and to-day, perhaps more than ever before, I look upon the instruction to let the elders be sent out two and two as one of the wisest provisions of the church; and believe that wherever it can be carried out there is with each other much needed help in the hour of gloom and trial, as also a shield of protection against the tongue of the slanderer and the evil designs of wicked men. May the time soon come when all our elders may be thus sent.

I must also inform you, Bro. Joseph, that here in New Troy, where a few years ago they would not ring the Methodist bell on a funeral occasion because you were to preach the funeral sermon, we have a foothold, and are building a nice, snug little church, which will when finished be a credit to the town. The building is 24 x 50, and is about ready for the masons. Perhaps it would not be out of place for me to say that there are not a great many Saints here, and those here are poor, and after having done all they consistently can there is about $100 needed to complete and clear the church from debt that it may be dedicated to the Lord. If any brother, sister, or friend who reads these lines can feel in his heart to help us that the church may be completed this fall, if they will send their mites to Elder W. J. Smith, lock box 63, Galien, Michigan, we will be thankful for the donation and will receipt for all moneys thus received, through the *Herald*.

Trusting that God may ever direct us in his work, and cheer the despondent, encourage the faint-hearted, strengthen the weak, sustain the needy, brighten the path of the tempted and tried ones, and lift up the light of his countenance upon all his people, upholding them in every good word and work, and desiring to be prepared for that change which will conduct the children of God safely to the realms of peace and unfading grandeur beyond the margin of this mortal condition where life's affections will be developed in the perfection of beauty with all that is pure and grand, I am, as ever,

Sincerely, and truly yours,

WILLARD J. SMITH.

Original Articles.

SCOTT-DUNGAN DEBATE.

No. 2.

ELDER DUNGAN followed Elder Lamb's "Golden Bible" objection of the "*verbosity*" of some of the historical passages in the Book of Mormon. This we may to some extent admit; but it is not in reality an objection to the record, it is an additional evidence of its ancient origin through a Jewish channel; and for God to have changed it by or in translating would have been deceptive. A translator is not to be held responsible for what he translates any more than a transcriber. Verbosity is characteristic of ancient Jewish writings, not only in history but in prophecy. As an example of repetition take Psalms 136, or as a sample of prophecy take the first seven verses of Ezekiel 36, and count all the words except enough to retain the sense in full, and it will astonish you. Joseph Smith was only twenty-three years of age when the translation of the Book of Mormon was finished. He could not reasonably be said to have been scholarly enough, naturally, to have put so many marks into the book as is said wherein it *imitates* the Bible. And it has been impossible to the present time to connect any learned theologian with him in developing the book.

Hayden's history of the rise of the Disciples in the Western Reserve, together with other legal documents in the State of Ohio and vicinity, show to a demonstration that Sidney Rigdon, who is sometimes accused of having aided Joseph the Seer in manufacturing the Book of Mormon, never had the opportunity of knowing of Joseph's existence until the autumn of 1830, after the book was in print. On the other hand it is certainly and unquestionably shown that Sidney was a Baptist preacher from 1822 until 1827, and that when, at the latter date and year following, the Disciple Church was born, Sidney too seceded from the Baptist Church and was a member and an acknowledged minister in good standing, an honest man, an orator of much power, an associate, a senior, with Alexander Campbell, Walter Scott, Adamson Bentley, and other lights until the fall of 1830; and they would gladly have retained him still, but the more effulgent light of the latter-day glory, reflected from the

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gospel restored by angelic ministration, as foretold by the prophets, Christ, and his apostles, had shone upon Sidney's pathway, and he honestly walked therein; while his former associates chose the dim adumbrations of human interpretations of holy writ measured by human wisdom, which, so far as they relate to man's eternal salvation, are "foolishness with God." (Matt. 11:25–28; Rom. 11: 33, 34; 1 Cor. 1:18–31.)

An attack upon the character of individuals chosen of God to do his work is as old as the malice of man. It has always enlisted the sympathy of the popular tide; it has always obtained the consent of the world to condemn God's servants. It always *falsely* accuses, unjustly tries, and if possible drives the truth from the earth, as in the past. (See Matt. 27:11–14; Acts 6:13; 16:20.) So at the present, the chief priest, "Caiaphas," at such times, is counselor. But the time is not far hence when this personification—Caiaphas—will not wield the power behind the throne of the just Pilate. The time is near when "by their *fruits* ye shall know them;" when by the building the character and ability of the architect will be judged; not the building condemned because we have *heard* that the character of the architect was not good. Strange way of judging, this! Attacking character, is an argument used by the unbeliever, the infidel, one who is too prejudiced to investigate. I used no such argument or device as this; but this was one of the modes of attack by the opposition; therefore this charge against me comes with poor grace from Mr. Phillips. This cry of "Stop the thief, there he goes," is getting too old! The old *Solomon Spalding Romance* falsehood, charged to be the origin of the Book of Mormon, received a deadly stab by the truth while at its biggest and best, and was buried effectually; and now its eternal sleep in the bosom of oblivion is most incontestably confirmed by the requiem sad and plaintive, that its ghost, (if a lie can have a ghost,) the Manuscript itself, is moaning around its lonely, forsaken, sunken, frosty grave. This can be demonstrated by anybody sufficiently interested to send to the Herald Publishing House and procuring a copy of each of the veritable old Spalding Romance and the Book of Mormon, and comparing the two. The cost is but one dollar and twenty-five cents for both.

And now the last, husky, sneaky, inharmonious, half-audible, expiring groans of the pious little lie, that Sidney Rigdon helped Joseph Smith, the youthful Seer, "conjure up the book," are heard as they die away on the poisonous breath that gave it being; and the historical evidence together with the legal documents, before referred to, are now fastening the screws so effectually upon the lid of its rock vault, that eternity will throttle it and hold it under during its ceaseless cycles. But I will not too greatly anticipate the future now. Doubtless the evidence of this will be published at no distant day, and the friends of this falsehood, too, if eternity will lift its coffin lid, may view its putrid remains! But as the Book of Mormon bears intrinsic evidence of its divinity, and is really too ponderous a volume, morally, historically, doctrinally, and prophetically, for the "young man" Joseph to have originated; and since the history of ancient America, as it is extracted by scientists from American antiquities on the scene of the book's plot, is now confirming in an extraordinary manner the history of the book, the question naturally arises, What device will next be invented by the opposers of the Book of Mormon? That there will soon be one we venture to predict, because for Satan to fail here, and not have a lie ready for use in the world so long as God is at work, would be a miracle more astonishing, if possible, than for time to turn "backward in its flight," and *reverse* its past history and facts. But it will be forthcoming in due time; but as some lies die hard it may be a revival of some "survival of the fittest."

Elder Scott never at any time or at any place made the statement that "he was excommunicated" from "the Church of Christ,"—or Disciple, or Christian Church; never. I was a member of the old Mount Eden congregation of that order in Greenville township, Floyd county, Indiana, in my youthful days. Elders W. W. Blair and E. Banta, then of the State of Illinois, came to our community in the winter of 1865–6 and preached the gospel as taught in the New Testament. It was as we read it. The demonstration of the Holy Spirit and power attended it, and God's grace watered the seed sown. My father had taught similarly to a goodly degree for some time previous. A sincere, painstaking investigator he was, and was somewhat a preparer of the way for the introduction of the gospel. Brn. Blair and Banta returned to that locality in May, 1870, and some twenty or more from that congregation were baptized during that visit of the brethren, and a branch of the Church of Jesus Christ of Latter Day Saints was organized of them, and they continued to hold their services in that same Mount Eden church house, and do yet so far as I know. I continued the investigation of the gospel, comparing the teachings of the Saints with the Scriptures, meeting with them in their services very frequently, and taking note of their manner of life, its moral, upright correspondence with the gospel precepts. A gradual development of the promised gifts of the gospel, the gift of tongues, prophecy, and some notable cases of healing came under my notice; and finally becoming convinced that God was "no respecter of persons," and, that the promise of "the gift of the Holy Ghost" was to us if we received the gospel call (Acts 2: 37–39), I, in the opening days of January, 1871, requested baptism at the hands of Elder Thomas W. Smith, who, on a mission to the Southern States at the time, had stopped with us on his journey to his field of labor and held a number of meetings, preached a number of times, and baptized nine of us.

A holy, awe-inspiring feeling allures my mind backward to those blessed days and scenes of joy, and sadness, too, when we were first enlightened by the gospel of Christ, "not . . . in word only, but also in power [authority], and in the Holy Ghost, and in much assurance;" joy because God's grace had sought us out and brought us to the light of the great latter-day glory, the rising of Zion, and the great preparatory work for the coming of the Christ in glory; sadness because so many whom we respected and loved willfully closed their eyes to the evidences presented in favor of the cause and refused to even investigate, and some whom I had looked to as examples of Christian piety and teachers of the holy way spurned the increasing light, and in their prejudiced, blind antagonism, opposed and even mocked those who reviled them not again. Some of my former church associates seemed to divine in *some* way, (though at the time denying foreknowledge to man now,) that I was about to leave them and move on upward into the light of God now reflected so resplendently around, and sought to use flattery when other devices failed; and the form of expression yet appears at times on memory's tablet: "Why, Columbus, *you are surely not going to join* the Mormons; *you* have too much sense to do that!" Good souls they were in many respects. Whether or not they have erased my name from their church record I do not know, but the soul when bent on its search for light and peace and being drawn irresistibly onward by the love of him "whom the Father hath sent," stops not in its illumined pathway to heed the mocking of its opposers or the wily tongue of the flatterer. A foretaste of the sweets of gospel liberty, light, and peace once received, the ascent becomes easier and inevitable; and now, as the way seems more and more plain, *if* I can only continue, *if* only faithful till the realm growing more visible is fully attained! This personal relation can be confirmed by witnesses both in the church and out, and I give it to counteract as far as possible, the effect of the untrue state-

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ment published by the *Christian Evangelist*, that I said I was "excommunicated from the Christian Church." No charge of heresy or immorality was ever preferred against me; no church record can be produced to show it.

So far as *The Inspired Translation of the Holy Scriptures*, called by Elders Dungan and Phillips "his [Scott's] *tinkered* Bible," is concerned, it has been in print and before the public subject to criticism for more than twenty-five years. Joseph the Seer completed the work of translation, revision, and correction of the Holy Scriptures in the year 1832, and in the twenty-seventh year of his age. That work is one of the most invincible evidences of his inspirational endowment and seeric power. By it many of the twenty-two thousand errors confessed by the learned to characterize the King James' translation are to enlightened reason corrected; and many of the passages so obscure as to discourage, mislead, and beget doubt, are by it rendered intelligible and plain. In the limited comparison of the two, yes, four translations, made during the debate (for we had also Campbell's and the revised New Testaments) Elder Dungan failed to convict the Inspired Translation of error, and this Elder Phillips knows. Hence, the most they can do is to reproachfully refer to it as a "tinkered Bible." Well, the tinkering done far excels that done on the "Living Oracles," so-called, of Campbellism.

Elder Dungan tried the strength of Isaiah, chapter twenty-nine, claiming that there was a contradiction in the verses relating to the number of witnesses to testify to the sealed book there predicted to come forth. This he tried to do by leaving out a part of the account there given, and insisted continually on concluding his reading of the account with the words of verse eighteen, "And there is none other which shall view it," thus limiting the number of witnesses to the plates of the book to the three *special* witnesses, and thence arguing that it contradicted the history of the coming forth of the Book of Mormon in that eight additional men saw the plates, though not in the hand of the angel of God, as did the three. Verses seventeen and eighteen of the chapter read: "Wherefore, at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, *save it be a few* according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as it were from the dead."

Three of the witnesses to the Book of Mormon saw the plates from which it was translated, in the hands of the angel of God. He showed them the engravings thereon while a voice from heaven declared to them that they had been translated correctly, by the power of God. Of the testimony of the three witnesses, the Lord had revealed to Joseph Smith *before* it was given: "And in addition to your testimony, the testimony of three of my servants, whom I shall call and ordain, unto whom *I* will show these things, and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true; *for from heaven will I declare it unto them;* I will give them power that they may behold and view these things [the plates] as they are; and to none else will I grant this power, to receive *this same* testimony, among this generation."—D. C. 4:3 in a revelation given March, 1829. Two months later, in May, 1829, the plates were shown by the messenger of God to Oliver Cowdery, David Whitmer, and Martin Harris. "A few" others, eight men, saw the plates, handled them, examined the engravings thereon, but were not attended by angelic ministration or the voice from heaven as were the three *special* witnesses; but doubtless they afterward received the evidence of the truthfulness of the work, by the revelation of the Holy Spirit (Eph. 1:13–18), else would they have been unable to have endured the trials they subsequently passed through for the sake of their testimony and their hope in Christ without faltering. No contradictions appear in these statements as we now see. Are, therefore, such dealings "honesty of heart," etc., or are they tricky and dodging? Elder Dungan indulged in the silly charge that this chapter of Isaiah's book was "tinkered" or arranged as it is in the Inspired Translation especially to support the Book of Mormon, its history and divine origin; but such a charge as this is too weak for serious consideration when we note that the Book of Mormon was in print in the early part of 1830, while the Inspired Translation was not begun until after that date. And that chapter is nearly word for word as it stands in the Book of Mormon, second book of Nephi, chapter eleven, as quoted by that prophet from the brass plates containing the copy of the Scriptures brought by Lehi from Jerusalem to this continent. To charge that Joseph, at the age of twenty-two and three was the *author* of the chapter as it there stands, when all his circumstances are considered, his age, limited education, his life of manual labor of those days in the frontier portion of New York State, is altogether too unreasonable. In order to prove that it was not given by inspiration of God it will be necessary to demonstrate that Isaiah did not deliver the prophecy originally as it stands quoted by the ancient American prophet, Nephi. But quite a portion of this prophetic chapter is by its fulfillment resolved into history, and some of it is now in process of fulfillment, especially from the twenty-sixth verse and onward. This is exemplified by the religious world worshiping largely as directed by creeds and disciplines, "precepts of men;" by the fact that God's favor has been bestowed upon the land of Israel; Lebanon is already, since 1846, "turned into a fruitful field," and Israel is already beginning to reinhabit it, as there foretold.

I submitted a few citations from the Inspired Translation illustrating its superiority over the King James' version in some points, among them Deuteronomy 14: 21:—

"Ye shall not eat of anything that dieth of itself; thou shalt *not* give it unto the stranger that is in thy gates, that he may eat it; or thou mayest *not* sell it unto an alien; for thou art an holy people unto the Lord thy God." This passage that has done so much duty for infidelity and troubled believers, is here made to read consistently. I underscore the words that correct the sense of the text. To quote the passage is sufficient; comment is needless.

Again, in Matthew 4, the common translation represents the Devil as *taking* Christ into "a high mountain;" and "taketh him up into the holy city, and setteth him on a pinacle of the temple;" and "showeth him" *a vision* of "all the kingdoms of the world and the glory of them." (Verses 1–8.) If the Devil took Jesus, he did it in one of two ways, either by physical force or by moral suasion. Which? If by the former, the Devil was the stronger of the two; if by the latter, Jesus was obedient to, was a servant of the Devil!

But the Inspired Translation reads: "And the Spirit setteth him [Jesus] on a pinnacle of the temple. Then the devil came unto him and said," etc. And "the Spirit . . . taketh him up into an exceeding high mountain, and showed him all the kingdoms of the world and the glory of them. And the devil came unto him again, and said," etc. This rendering makes the sense of the text consistent and delivers us from that awful predicament the common version leaves us in by its rendering. Also the following from 1 Cor. 10:24, where Paul, by the King James' version, is made to instruct the Corinthian Saints, "Let no man seek his own, but every man another's wealth;" we turn to the

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"Living Oracles," Campbell's new translation, but are afforded no relief. But the Inspired Translation renders it easy and intelligible, thus: "Let no man seek therefore [because of the preceding statement—"all things are not lawful for me"] his own, but every man another's *good.*" This rendering of the text is followed by the learned Anglo-American Committee, in their famous revision of the Bible, begun in 1870, and finished later.

But again, in 1 Timothy 3: 15 Paul is represented by the common version as teaching that the church is "the pillar and ground of the truth," whereas just the opposite is the truth in the case. By or through, by means of the gospel of Christ, the church has being. Without God's law, the truth, we can have no church of God, hence the statement of Jesus, in Matthew 7: 24–28, where we learn that "the pillar and ground of the" church is God's sayings, his *word* which "is truth." In the Inspired Translation we read: "The pillar and ground of the truth is, (and without controversy, great is the mystery of godliness,) God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Unless it be a divine *truth* that God through Christ was manifest in the flesh, the church has no ground nor pillar in truth; but if the *revealment* of God, through Christ, be its "*ground*" or eternal "pillar," this revealment and the power by which this truth is confirmed to the believers (1 Cor. 1: 4, 6, 8; Eph. 1: 16–18; 1 Cor. 12: 3), the *sum* of both constitute the "rock" on which the church is founded. (See Matt. 16: 13–19.) The difference between the apostles, to whom the mystery of the Christ had been "*revealed,*" and "men" to whom this truth had not been revealed was, that they could say "thou art the Christ," while the latter only had an opinion. To them he may be John the Baptist, Elias, Jeremiah, "*or one of the prophets;*" they were not *certain,* and therefore without definite faith.

Once again, in 1 Timothy 6: 15, 16, King James' translation, Paul is made to say that *God* "*only* hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." This as it stands contains three contradictions of Bible statements made elsewhere. If it be urged that the term *God* used here means the Godhead, the statement denies the immortality of the angelic hosts in heaven, also of Enoch, Elijah, etc., and implies that the multitude of captives led to heaven by Christ at his resurrection (Eph. 4: 8–10), went there in a mortal state. The Bible teaches that Enoch and Elijah were translated (Heb. 11: 5; 2 Kings 2), all of which must be rejected if God "*only* hath immortality." If "no man hath seen God," as here stated, what of the testimony of Moses: "And they saw the God of Israel" (Ex. 24: 10)? Of Isaiah, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6: 1)? And likewise of the Prophet Ezekiel 1: 28, and of Stephen (Acts 7: 56), as well as other like statements? Or, if no man "can see" God in the future (and these statements are not limited to any definite time), and if God here means "Godhead," then the hope of Job, his comfort and stay in his day of deepest afflictions (Job 19: 23–27), has forever perished. The promise by Isaiah (33: 17), fails, and the beautiful beatitude, "Blessed are the pure in heart: for they shall see God," vanishes forever—never will be realized; the hope inspired by the promise, "And they shall see his [God's] face," (Rev. 22: 4,) is never to be enjoyed. What a strange statement that would be for Paul to make, studied in the light of the hypothesis that he was inspired; but perhaps this is as good a translation of the Scriptures as could consistently be expected, coming down to us from ages of great persecutions of the early church, its frequent copyings, transcribings, and the frequent changes in its texts by interested believers in special doctrines; also the many translations and revisions it has undergone at different hands. This is the apology offered for its imperfections by the learned of to-day. Granted all this, for history so bears record, it is beyond the reach of mortal man to restore its lost chapters and passages; nor is uninspired man able to correct its misstatements. Unless God, who gave it originally, interpose, and by revelation reinstate that which is lost, we must forever be baffled by its inconsistencies and left ever in the dark by its present lack of agreement and plainness; be always in the dark as to its true import, and liable to be irretrievably misled, being utterly unable to exercise an undeviating faith in some of its all-important subjects. This essential lack, man, with all his learned theology to aid, has been unable to reproduce. Now, if a diligent study of the Inspired Translation should disclose the fact that this has to a goodly degree been done, and it is found to be in fact far in *advance* of the best that the *learned* have been able to do for us in perfecting a version of the Scriptures, we have a strong evidence in this fact that God inspired the *unlearned* young man, Joseph Smith, to do the work he did.

With the foregoing suggestions before us, let us now quote the corrected text of the passage under consideration: "Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, to whom be honor and power everlasting; whom no man hath seen, nor can see, unto whom no man can approach, *only he who hath the hope of immortality dwelling in him.*" This is a plain, consistent rendering of the text, relieving it of all difficulty.

Hebrews 7: 1–4 is a difficult passage as rendered in the common version. The theologically learned have so far been unable to come to any satisfactory or reasonable conclusions regarding this passage. Melchisedec is represented as having been a "king" of some people or kingdom, a righteous kingdom evidently; for he was "king of righteousness," also "king of peace." Righteousness and peace are the most prominent elements of the kingdom of God (Rom. 14: 17), and the very essence of the gospel of Christ. (Rom. 1: 16, 17.) His kingdom must therefore have been a gospel kingdom, and the gospel its law, more especially as Melchisedec was a most eminent *type* of the Savior. (See verse 15.) Christ and he were priests, high priests of the same order. And he, like Christ, was "a priest of the most high God, made or constituted one "with an oath" like Christ, and *not* like the Aaronic order of priests, made priests "without an oath," "after the law of a carnal commandment;" but "after the power of an endless life." By all these considerations we are led to the conclusion that there was a people of God, the kingdom of God, there, and at that time. The practice of almsgiving or the offering of tithes by the people *for the work of God* was in practice: "And he [Abraham] gave him tithes of all."—Gen. 14: 20. "And of all that thou shalt give me," said Jacob in his prayer, "I will surely give the tenth unto thee."—Gen. 28: 22. The law of tithing, so well understood then by God's people, is but slightly understood, if at all, by the mass of professed Christians of the present age. What did God want with the tithes if not used for and by his people for their good?

Now, all this would appear reasonable enough, but the idea that Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life;" and yet we are to "consider how great this *man* was!" The more we *consider* it, the greater we are puzzled; Christ had God for his Father, and Mary was his mother; but this man had neither. Like God he is without beginning of days or end of life; superior, therefore, to Jesus, if Paul is here rightly translated! Verse six admits Melchisedec's "*descent,*" but it is not counted from Abraham. From whence, then, was it counted? But here is the solution of this problem, and it is so plain that reason will at once commend it. I ask patience while giving it as Joseph Smith found it at the age of

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twenty-three in the translation of the Book of Mormon:—

"Thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten Son, who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, *to teach his commandments unto the children of men*, that they also might enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world; or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity according to his foreknowledge of all things. Now they were ordained after this manner; being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning and end; thus they became high priests forever, after the order of the Son, the only begotten of the Father, who is without beginning of days, or end of years, who is full of grace, equity and truth. And thus it is. Amen."—Alma 9: 6.

This passage renders it plain that the priesthood of God is the official authority which he bestows upon righteous men, by which they act in his name among their fellow men in administering the affairs of his church and kingdom, reveals the endlessness of the priesthood, and states its purpose to "authorize men to teach" God's laws and "commandments unto the children of men."

"Now this Melchisedec was a king over the land of Salem; and his people had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; but Melchisedec having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentence unto his people. And behold, they did repent; and Melchisedec did establish peace in the land in his days; therefore he was called the prince of peace, for he was king of Salem; and he did reign under his father. Now there were many before him, and also there were many afterwards, but none were greater; therefore of him they have more particularly made mention."—Alma 10: 2.

The Inspired Translation renders it thus: "For this Melchisedec was ordained a priest after the order of the Son of God, *which order* was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually."

An agreement exists in all essential points between the two books in the rendering; and from what is given in the common version, though so unintelligibly translated or rendered, we are forced to the conclusion that the Apostle Paul had something on record like the foregoing from the Book of Mormon and New Translation as a basis for what is said on this topic in Hebrews 7. It cannot be charged that Joseph the Seer conjured up this profound rendering at the age of twenty-three. No books extant at that time, (1827–8) gave any such clews to the difficult text. Alma no doubt learned what he there says from the writings or Scriptures then in their possession ("Behold the Scriptures are before you."—Alma 10: 2) as brought by Lehi from Jerusalem. (See. 1 Nephi 1: 46.)

In 2 Peter 1: 19, he by the King James Translation is made to teach that some prophecies of God are "more sure" than others, a sentiment at variance with the whole tenor of the Bible relating to God's words. The implication of that statement is that some of God's words will *most surely* come to pass, while *some* being less sure may absolutely *fail!* Who is to inform us which of the words of God are "more sure" than others? "Heaven and earth shall pass away; but my words [without distinction as to some being "more sure" to come to pass than others] shall not pass away," was what the great God of the universe authorized his Son to declare to the world. (Luke 21: 33.) There are many words of prophecy in the Old Testament foretelling the second, glorious, majestic, personal coming of our Lord Jesus, his coming in clouds (Dan. 7: 13; Isa. 64: 1–4; 40: 3–5; Ps. 50: 1–6) to resurrect the dead and give immortality and rewards of glory to his waiting ones; and since Peter, James, and John had seen this grandest of events in a personal vision confirmatory of the "word of prophecy" on this subject (Matt. 71: 1–77; 2 Peter 1: 16–18), Peter could truthfully say, as is rendered in the New Translation: "We have therefore *also* a more sure knowledge of the word of prophecy," etc., all of which is plain and consistent as also harmonious.

Now all these texts were examined during the debate, with some others. To them Elder Dungan made no reply whatever. He had no means of showing these renderings from the Inspired Translation to be wrong. What reply could he make? We have in all this an unanswerable argument and evidence that Joseph, the young Seer, was inspired of God to correct and translate the Scriptures. We have written this in the interests of the truth, and so submit it.

C. SCOTT.

AFTON, Iowa, Nov. 6, 1893.

Conference Minutes.

TEXAS CENTRAL.

Conference convened with the Elmwood branch Friday, October 20, at eight p. m.; E. W. Nunley president, F. C. Gough secretary. All visiting brethren and sisters were invited to take part in the business. Branch reports: Elmwood 49; 1 baptized. Texas Central 53; 11 baptized, 1 died, 1 removed, 1 expelled. Cook's Point returned for correction. Ministry reporting: Elders W. W. Squires, L. L. Wight, S. R. Hay, B. F. Renfroe, and E. W. Nunley; Priests E. D. Thompson, C. A. Schuster, F. C. Gough; Teacher J. W. Frost. Report from Sunday school association was read and adopted. A Sunday school lecture was delivered by E. W. Nunley. Two children were blessed. A vote of thanks was tendered the Saints and friends of Elmwood branch for kindness during conference. Preaching by Elders L. L. Wight, E. Bates, and S. R. Hay. Adjourned to meet with the New Hope branch Saturday before the full moon in March, at ten a. m.

NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

Conference met with the Plano branch September 30 and October 1, 1893, at 10: 40 a. m.; F. G. Pitt in the chair, M. J. Danielson secretary. Branch reports: Sandwich 54, Cortland 24, East Delavan 58, Mission 104, Plano 218, Chicago 87, Braidwood 55, Streator 32, Unity 32, DeKalb 15: organized since last report. Ministry reporting: Elders F. G. Pitt, J. S. Kier, C. G. Lanphear, — Whittaker, G. Sheideker, — Brand, W. Vickery, H. Southwick, W. Strange, J. W. Hancock, A. J. Keck, W. R. Calhoon, C. D. Carter, T. Hougas; Priests H. J. Worby, J. B. Roush, M. J. Danielson. The general church authorities were sustained. Bishop's agent's report: On hand last report $326.67; received since $543.70; paid to Bishop $575; balance on hand $295.37. Committee on tent was continued to solicit means, and authorized to purchase tent early enough for the coming season. Preaching by Brn. J. B. Roush, W. W. Blair, and F. G. Pitt. F. G. Pitt was sustained president of district and M. J. Danielson secretary. Adjourned to meet at Chicago, February 24 and 25.

PITTSBURG AND KIRTLAND.

Conference convened at Kirtland, Ohio, October 14, 1893, at 2: 20 p. m.; Elder W. H. Kelley president, L. W. Powell assistant; D. H. Proper secretary. Branch reports: Fairview 46, Warren 9, Kirtland 73, Washingtonville 34, Pittsburg 160, Youngstown 28, Conneaut Township 26, Wheeling City 110, Blake's Mills 38, Lake view 13. Ministry reporting: Elders W. H. Garrett, L. W. Powell, L. D. Ullom, J. S. Parrish, M. H. Bond, J. Brown, W. H. Kelley, L. W. Torrence; Priests F. Steffe, D. H. Proper; Teacher F. Eberling. Bishop's agent's report: On hand last report $127.34; received since $1,023.84; received in full $1,151.18; expenditures in full to date $1,483.30; amount overpaid by agent $332.12. Resolved that the statistical part of the report be accepted, and that Bro. Criley, agent, be instructed that this conference resents the censure made upon the ministry. Communication from Youngstown branch referred back with the suggestion that it be referred to General Conference. On motion the 61st clause of rules and representation was repealed, also clause 7 was amended by substituting the word *may* for *shall*. A further motion prevailed repealing rules and representation as adopted by the Pittsburg and Kirtland district at Blake's Mills, Ohio, October 11, 1890. Resolved that all general church officials, General Conference appointees, and branch officers are *ex officio* members of district conference, also any member receiving a certifi-

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cate from the officers of the branch to authorize him or her to participate in business of the district conference. District officers, Bro. Criley, Bishop's agent, Brn. Parrish and Bond, missionaries in the district, and all general church authorities were sustained. Preaching by Elders William Garrett and W. H. Kelley. Adjourned to meet at Sharon, Pennsylvania, first Saturday and Sunday in March, 1894.

DECATUR.

Conference convened in Saints' chapel, Pleasanton, Iowa, October 21, 1893, at ten a. m.; William Anderson president, E. L. Page clerk. Branch reports: Pleasanton 118, gain 3; 36 absent. Leon 44; 1 baptized, 3 removed. Lone Rock 77; 4 baptized. Greenville 36; 1 removed. Lucas 159. Wirt 47; 1 baptized, 1 died. Centerville 27; 1 baptized. Davis City 74; 3 received, 16 absent. Lamoni 931; 17 baptized, 6 received, 3 removed, 2 died. Cainsville, a newly organized branch, with a membership of 22. The report was received and the branch put upon the record. Ministerial reports: Elders W. Anderson baptized 4, R. M. Elvin, G. Derry, J. Whitehead, W. Thompson, A. W. Moffet, J. S. Snively baptized 5, T. Wellington, J. M. Brown baptized 2, J. McDiffet, S. V. Bailey, E. J. Robinson, M. Haskins baptized 2, J D. Bennett, H. C. Smith, S. Ackerley, E. L. Page, O. J. Bailey, H. Bartlett; Priests J. A. Gunsolley, P. McPeek, N. Lovell; Teachers A. K. Anderson, W. T. Shakespeare. The report of Elder's court in the case of James W. Johnson was adopted and the court discharged. The appeal from the action of the Lamoni branch in the case of L. D. Hickey was laid on the table. William Anderson, as one of the committee on tent, reported no progress. Joseph S. Snively was added to the committee, and committee continued. A vote of thanks was tendered to those who had so kindly entertained the visiting Saints. Adjourned to Lamoni, the Friday of the full moon in February, 1894.

CHATHAM.

Conference met at Zone, Kent County, Ontario, October 14 to 16, 1893; Brn. J. H. Lake and G. Green presidents; J. H. Tyrrell and S. Brown clerks. Branch reports: Blenheim 49; Battlehill 28; Chatham 65; Lindsley 44, gain 4; Petrolea 42, loss 1; Ridgetown 33, loss 1; Tilbury Centre 42, loss 1. Longwood, Baddertown, Wabash, Puce River, and Wallaceburg not reported. Ministry reporting: Elders A. Leverton, G. Green, E. DeLong baptized 10, S. Brown baptized 12, G. Hampshire baptized 2, Benjamin St. John; Priests J. H. Tyrrell, J. Williamson. J. H. Tyrrell, Bishop's agent, reported: Total receipts $233.87; total expenses $202.50; on hand $31.37; audited and found correct. George Green sustained president of district, Arthur Leverton vice president, J. H. Tyrrell Bishop's agent, Henry Atkinson district treasurer, Samuel Brown clerk. Elder J. H. Lake chosen delegate to next General Conference. By resolution Bro. George Green was recommended to the High Priest's Quorum and General Conference for ordination to the office of high priest. Bro. B. Blackmore was granted his elder's license again. Resolved that we request the First Presidency to return Bro. J. H. Lake in charge of Canada mission for 1894. On separate resolutions votes of thanks were tendered to Saints and friends for their hospitality and kindness during conference; conference officers; the Union Sunday school, and Baptist congregation for giving up their appointments on Sunday in our favor. Preaching by Elders E. K. Evans and John Shields. Adjourned to meet at Wallaceburg, second Saturday and Sunday in June, 1894.

A year on Jupiter is equal to eleven years, ten months, and seventeen days on our globe.

Sunday School Associations.

TEXAS CENTRAL.

This association met with the Elmwood Sunday school on Friday, October 20, at two p. m.; E. W. Nunley, district superintendent, in the chair, C. A. Schuster secretary *pro tem.* School reports: Cook's Point for 3½ months ending October 8, 1893: Sessions 14; total enrollment 28; total attendance 286; average 20½; classes: Bible 1; officers 6; books in library 14; hour of meeting ten a. m. Texas Central for 3 months ending October 1: Sessions 12; total enrollment 35; total attendance 351; average 29; classes: Bible 1, intermediate 1, primary 2; total 4; officers 4; total collections 55 cents; total disbursements 5 cents; balance in treasury $1.90; hour of meeting ten a. m. E. W. Nunley, superintendent, and F. C. Gough, associate, reported their labors, also the condition of the Cook's Point and Texas Central branch Sunday schools, after which some interesting and instructive short speeches were made by others of the brethren. Bro. E. W. Nunley was requested to deliver a Sunday school lecture sometime during the conference. Adjourned to meet on Friday night, at seven p. m. before the convening of next district conference which is Saturday before the full moon in March.

The Spring River district Sunday school association will meet Friday, December 15, and conference Saturday following. Branch presidents and Sunday school superintendents will please remember that the delegate system has been adopted by the district, and that priests, teachers, and deacons are *ex officio* members of conference. All are requested to report in writing, and presidents of branches are requested to report spiritual condition of branches. I would like to know the whereabouts of the records of the following disorganized branches: Joplin, Galesburg, Pleasanton, Jacksonville, Newtonia, and Arcadia.

A. H. HERKE, clerk.

Miscellaneous Department.

NOTICES.

There will be a meeting of the local priesthood of the Decatur, Iowa, district on the first Thursday evening in December the 7th, 1893, at seven o'clock, at the Brick Church in Lamoni. All are invited to be present, and those who cannot come will please send reports of what they are doing and state what labors they are willing to do this winter, so that we can make arrangements for preaching wherever it is practicable. Don't wait until you think you can do some big thing before you go to work.

WILLIAM ANDERSON, Dist. Pres.

CONFERENCE NOTICES.

Conference of the Independence district will convene at Independence, Missouri, Saturday, December 9, and hold over Sunday. All concerned please take notice. We would like to have a full representation of the local ministry present. Please have your reports in writing. The election of officers will take place, therefore we hope all the branches will be well represented.

RODERICK MAY, Pres.

I herewith give notice that an "Elder's European Conference" will be held at Manchester, England, December 23, 24, and 25, 1893, commencing at 7:30 p. m., Saturday. Presidents of missions, districts, and branches who are not connected with any districts are requested to report the condition of the said districts and branches; also all the elders are required to send in a report seven days before conference to my address, 17 Dawson street, Manchester, England. It is desired that the elders make a special effort to be in attendance, as business of great importance to the church will be brought before the conference, and a spiritual time is anticipated. It should be borne in mind that only the elders will be provided for free of charge.

Yours in gospel bonds,
GOMER T. GRIFFITHS,
Pres. of the European Mission.

Conference of the Eastern Maine district will convene at Jonesport, December 16, 1893.

M. F. GOWELL, Pres.,
J. N. AMES, Clerk.

BORN.

MILLER.—In Smithfield, Fayette county, Iowa, May 23, 1893, to Benjamin F. and Jennie N. Miller, a daughter, and named Ruby; blessed November 11, 1893, by Elder John Shippy.

DAVIS.—At Carbon, Wyoming, August 25, 1891, to Bro. T. W. and Sr. M. J. Davis, a son, and named Thomas Nephi: blessed at Gibson, New Mexico, December 4, 1892, by Elders James Caffall and David F. Richards.

SMITH.—At Gallup, New Mexico, May 6, 1892, to Bro. James B. and Mary A. Smith, a daughter, and named Daisy; blessed at Gallup, New Mexico, March 19, 1893, by Elder D. F. Richards.

FARLEY.—At Gallup, New Mexico, August 18, 1893, to Bro. William and Sr. M. A. Farley, a son, and named William Alma; blessed at Gallup, New Mexico, October 8, 1893, by Elder D. F. Richards.

RICHARDS.—At Gallup, New Mexico, October 27, 1893, to Bro. D. F. and Sr. M. A. Richards, a daughter, and named Olive Gibbs; blessed at Gallup, New Mexico, November 19, 1893, by Elder D. F. Richards.

DIED.

MINK.—At Cedar Rapids, Iowa, November 9, 1893, Sr. Maggie J., wife of John Mink. She passed away in peace, aged 27 years, 7 months, and 6 days. She was baptized about six years ago, by Elder J. S. Roth. She lived a consistent Christian life, being much esteemed by all who knew her. She leaves a husband and two little sons, one an infant of only ten days old, with many friends, to mourn their loss. An article in the Cedar Rapids *Gazette* witnessed the esteem in which the deceased was held in the community. Many of the citizens attended the funeral and in other ways paid tribute to the worth of the deceased.

MCLAIN.—In New Buda township, Decatur county, Iowa, November 16, 1893, of rupture, Mr. William McLain, aged 56 years, 9 months, 4 days. He had lived in Decatur county for 38 years, and was widely respected as an honest man and a worthy citizen. He had expressed quite a degree of faith in the latter-day work, but had not yielded obedience to the gospel. He was taken ill while at work on his farm and lived but two days. By his request his funeral sermon was preached by Bro. H. A. Stebbins. There was a large gathering of friends and kindred, and he was laid to rest in the cemetery seven miles southeast of Lamoni. His wife and seven small children survive him.

GUNSOLLEY.—At Clarinda, Iowa, November 16, 1893, Sr. Sarah L. Gunsolley, daughter of Bro. and Sr. David Gamet. Deceased was born April 18, 1860; united with the church in 1877; was married February 29, 1880, to Jacob L. Gunsolley. She leaves three children, husband, father, mother, and a large circle of relatives and friends to mourn her early demise. The remains were taken to Mondamin, Iowa, where services were held in the Congregational church. Sermon by Elder A. M. Fyrando, November 19, to a large concourse of friends. Interment in the cemetery at Little Sioux. "Blessed are the dead who die in the Lord."

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ATKINS.—At Sandwich, Illinois, November 17, 1893, Sr. Elizabeth Atkins, aged 63 years, 6 months, and 7 days. Sr. Atkins joined the church in her native land, at Birmingham, England; came to America in 1860; united with the Reorganization at Salt Lake City, Utah, in 1866; from here she removed to Plano, Illinois, and later to Sandwich. She leaves a husband and three sons to mourn. She had been a great sufferer for years, and death came to her release as a welcome visitor. Funeral services were held at the Saints' chapel, Sandwich, November 19, at ten a. m., in charge of Elder J. B. Roush; sermon by Elder W. Vickery, to sympathizing friends and relatives.

ROCKWELL.—Near Gilroy, Utah, October 9, Horace Rockwell, aged 68 years, 5 months, and 9 days.

HYSELL.—At Watsonville, California, November 2, 1893, William A. Hysell. He was born January 21, 1814, at Salisbury, Meigs county, Ohio; baptized May 7, 1891, near Watsonville, California, by Elder J. H. Lawn, who also preached his funeral sermon, from 1 Corinthians 15:21–23. He leaves an aged companion, two sons, five daughters, thirty-nine grandchildren, and thirty-three great-grandchildren, besides other relatives and many friends to mourn his departure.

LEE.—At Missouri Valley, Iowa, November 5, 1893, Sr. Hannah E. Lee. She was born at Poynton, England, June 9, 1825, and united with the church at Council Bluffs, Iowa, October 18, 1871. She left home on Saturday apparently in good health, intent on visiting some friends in Missouri Valley. On reaching there she was taken violently sick and died the following day. Funeral from the Saints' church in Council Bluffs. Sermon by Elder T. W. Williams; subject, "As a man soweth so shall he reap." Quite a gathering of Saints and friends were present, attesting their confidence in her life and appreciation of her memory.

RICH.—At Farmington, New Hampshire, Sr. Mary E. Rich. She was born at Steuben, Maine, October 15, 1844; baptized November 15, 1874, by Andrew M. Caleb. Her life has been in all respects consistent with her faith, and she has left many dear friends who testify to her faithful, upright life. She bore a faithful testimony to the work, the fruits of which are visible. The Reverend Goodwin, pastor of the Congregationalist Church, was present at the funeral services, also his choir, which gave two beautiful selections of music suitable for the occasion. Her life has been one of sorrow, affliction, and much suffering. She now rests from her labors and her works will follow her. Funeral services by Elder Richard Bullard. Many friends were present.

DAVIS.—At Missouri Valley, Iowa, November 1, 1893, Amanza Leroy, son of Bro. Eleazer Davis, aged nearly 10 years. He had desired baptism at the last reunion, but circumstances prevented. Funeral services were held at the opera house, Missouri Valley, Sunday, November 19; sermon by Elder A. M. Fyrando.

BUTTERWORTH.—Floyd Eldon, son of Elder Charles E. and Sr. Ida M. Butterworth, was born June 24, 1893, blessed September 20 by Elders J. M. Baker and C. E. Butterworth, and died November 16. Little Floyd was a promising child, whom it pleased God to take to himself. Funeral services at Saints' church in Dow City, Iowa, November 18, by Elder C. J. Hunt.

BROWN.—Fannie Elizabeth Calhoun was born in Schoolcraft, Michigan, June 13, 1830; was married to Darius M. Brown in Pierce, Illinois, September 26, 1857; was baptized December 11, 1870, by Elder M. H. Forscutt, and died at her home in Cortland, Illinois, November 9, 1893, her companion having died in July, 1867. A son and daughter survive. Funeral services were held in the Saints' chapel November 11, W. Vickery delivering the sermon to a large and attentive audience. A large number of vehicles followed the remains to their resting place, and the bell on the Methodist chapel was tolled while the *cortege* was passing, all showing the respect in which deceased was held. She lived firm in the faith, and died in the hope of a part in the first resurrection.

TANSER.—Annie, infant daughter of Bro. Isaac and Sr. Susannah Tanser, died November 1, 1893, aged 13 days. A short service was held at the house November 3, W. Vickery in charge, and the remains were laid to rest in the Asbury cemetery. Such are alive in Christ from the foundation of the world, but are taken from the evil to come.

SMITH.—At Union, Utah, November 12, 1893, Bro. William P. Smith, aged 83 years, 9 months, and 21 days. He was born in Lancashire, England; came to America in 1842; passed through the trials at Nauvoo, and emigrated to Utah in 1852. He was baptized into the Reorganization May 15, 1870, by Thomas Leiz; ordained an elder June 19, 1870. He had lived at Union forty years, and was honored as a man of integrity in a wide circle of neighbors and friends. He presided over the Union branch for years, and made a home for the elders one and all, and often labored with them. He has gone to his rest. The funeral was in the ward house, Bishop Phillips presiding, the choir rendering excellent song service. Sermon by Elder R. Etzenhouser from Hebrews 9:27 and Revelation 14: 13, to a large and attentive audience. Bro. Smith leaves a sorrowing wife and many relatives and friends.

IN MEMORY

OF MY DEAR BROTHER, WHO DEPARTED THIS LIFE SEPTEMBER 24, 1893.

Dear brother, thou hast left us;
Our hearts do mourn thy loss;
Thy vacancy can ne'er be filled
In this cold world of ours.

But, darling, while our loss is great,
We would not call thee back;
Thou'rt rejoicing with the heavenly host
Where all is peace and joy.

Weep not, dear father, though you loved
Your precious treasure here
Lies cold beneath the silent grave.
Oh! think how great his gain.

Weep not, dear mother, at thy loss;
I know your loss is great.
Oh! Lord, apply that healing balm;
Let our dear souls partake.

Rejoice, rejoice, and do not weep;
It's sad and lonely here,
But in that resurrection morn,
Your treasure will come forth.

Arrayed in robes of purest white;
Let all prepare to meet
This angel whom we sadly miss,
Where parting is no more.

Then will your now sad hearts rejoice
That Jesus called him home.
Oh! may we live such righteous lives
That we'll be welcomed home.

MRS. ALLIE THORBURN.

HIGBEE, Missouri.

BEECHER ON HEREDITY.

It seems hard that when a man does wrong his children should be put under an almost irresistible inclination to do wrong, it seems hard that when a man drinks spirituous liquors his children and his children's children should find themselves urged by a burning thirst, which they can scarcely withstand, toward indulgence in intoxicating drinks; it seems hard that disease should be transmitted, and that because a man has violated the laws of health his children should be sickly and short-lived—these things seem hard so long as we look at them only on one side; but what a power of restraint this economy has when every man feels, "I stand not for myself alone, but for the whole line of my posterity to the third and fourth generation!"—Mr. Beecher's Unprinted Words" in December *Ladies' Home Journal*.

ITEMS OF INTEREST.

SAN FRANCISCO, Cal., Nov. 19. — The steamer Belgic brings Hongkong advices to October 26; Yokohama November 4. The morning of October 19, the Shanghai cotton cloth mills were destroyed by fire. The loss is estimated at $1,200,000. Four thousand people are thrown out of employment. Two thousand women and girls were at work in the building when the fire was discovered. There were 20,000 spindles in the main buildings.

The following details have been received of the storm and flood of October 14:—Saga; Houses destroyed, 4,830; other buildings destroyed over 5,000; killed or drowned 63: missing 128. Oita; Houses destroyed 460; other buildings 389; killed or drowned 115; missing 64. Okayama; 3,207 houses were washed away; 6,842 houses practically destroyed; 47,429 buildings part wrecked; 644 deaths from drowning; 444 wounded. Great distress still prevails.

An extensive fire at Sicawei Village Sunday morning destroyed 130 houses belonging to the French mission.

LONDON, Nov. 21.—A special dispatch to the *Times* from Meshed brings further details of the earthquake that occurred on Friday at Kuchan, in the northern part of the Province of Khorassan. The town was destroyed and the loss of life was immense. Great crevasses were opened in the earth, through which water flowed in torrents, causing the Atreck River to overflow its banks. The fertile region around the city was inundated, and the large gardens and extensive vineyards were swept out of existence. The town had a population of 20,000 to 25,000 persons, and it is thought at least 1,000 perished. It is feared many of the villages below Kuchan have been destroyed.

MADRID, Nov. 21.—Sultan Muley Hassan's brother has asked for an interview with Gen. Macias, Spanish commander at Melilla. Macias will grant the interview. It is regarded as probable this will lead to cessation of the fighting and the submission of the Riffians.

KINGSTON, Jamaica, Nov. 21.—The Hayti warship Dessalines has captured an armed rebel steamer off St. Thomas.

CAPE TOWN, Nov. 20.—Dispatches from Fort Victoria say Lobengula has sent a letter to Maj. Goold-Adams concerning the termination of the Matabele war. The King admits he is willing to discuss the terms of his surrender. His young Matabele warriors, however, are still anxious to fight and he feels he may not be able to restrain them. Maj. Goold-Adams expresses strong hopes that a settlement will be reached without further hostilities.

The shareholders of the British South Africa chartered company have agreed to increase the capital £1,000,000.

GLASGOW, Nov. 21.—The Scotch miners have taken heart of the success won by their English brethren against a reduction of wages, and at a meeting of miners' delegates in this city to-day it was decided the Scotch miners shall stop work to-morrow unless the mine owers agree to advance their wages one shilling a day.

ROME, Nov. 18.—The condition of Sicily resulting from the widespread lawlessness is daily growing worse. For the purpose of overawing the unruly socialistic bodies many soldiers have been withdrawn from the districts where brigandage prevails. The consequence is that burglaries, murders, and cases of kidnapping have greatly increased in the country districts. Some towns have also been visited by bandits.

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LA LIBERTAD, Salvador, Nov. 19—President Ezeta, desirous of avoiding war, has asked Honduras and Nicaragua each to send a Minister to meet Minister Lannion of Salvador. It is proposed that he will act as arbitrator under the treaty of May, 1892. Nicaragua has consented.

The great strike of English coal miners is ended. At the suggestion of Prime Minister Gladstone, representatives of the mine operators and miners met in conference with a representative of the government, Lord Roseberry, to consider their differences. A basis of adjustment was agreed upon and the strike ended. The strike is said to have involved a loss of $120,000,000 to English industries, causing much distress among all classes.

PRAGUE, Nov. 17.—The gendarmes at Gablonz, a Bohemian town on the river Neisse, have discovered in a house occupied by Joseph Predigar, four kilos of dynamite, a number of rifles, and a quantity of ammunition. The police believe he is connected with some secret society that is plotting to start a rebellion against the authorities.

MILAN, Nov. 17.—Thirty-five Anarchists were arrested here to-day, and many Anarchist pamphlets were seized.

MADRID, Nov. 18.—The Procurator Fiscal of the Supreme Court has issued a circular addressed to all judges in Spain directing them to deal severely with all teachers of anarchy, whether they conduct their propaganda in newspapers or elsewhere. Since the explosion in the Lyceum Theater at Barcelona 103 arrests of Anarchists have been made in that city. Seditious documents were found upon two of the prisoners.

PARIS, Nov. 18.—Acting upon the initiative of Spain the European governments have agreed to keep a close watch upon the Anarchists. The police of each country will arrest foreign Anarchists and send them back to their own countries. M. Dupuy, Prime Minister and Minister of the Interior, has ordered the enforcement of drastic regulations against Anarchists here and elsewhere in France. The police everywhere will make frequent visits to houses known or suspected to be occupied by Anarchists.

Admiral Mello, the Brazilian insurgent, is credited with the intention of restoring the monarchy in Brazil by placing Prince Pierra d' Alcantara a son of Count d' Eu, of Portugal, on the throne. It is reported that the Prince is on board Admiral Mello's ship in the Bay of Rio Janeiro. The representative of the Braziliau Government in France says such an attempt would result in the Prince meeting the same fate that ended Maximilian's career. A representative of Mello denies that the latter designs the restoration of the monarchical government.

The Hawaiian question still remains unsettled. The new American minister has arrived in Hawaii, and has found the Provisional Government much stronger than other reports indicated. His report and recommendations are awaited. Congress will likely be called upon to deal with the question.

The United States war cruiser Columbia, lately launched, has proved to be the fastest war cruiser afloat.

Much suffering and lawlessness prevails in the lately settled Cherokee strip at Oklahoma. Thousands of people who settled there without means of livlihood are enduring the rigors of winter in hovels and shanties and are destitute of fuel. The greater portion of the population of Perry, the capital, is said to consist of saloonkeepers, gamblers, thieves, and abandoned characters.

Two hundred destitute families of the village of Hurley, Wisconsin, are being relieved by supplies from Milwaukee.

LONDON, Nov. 19.—The storm which swept over the United Kingdom all of yesterday was still raging furiously at 12 o'clock to-day. Scores of vessels have gone down and hundreds of lives have been lost. Three hundred lives have been lost on the Normandy coast. The storm is the most disastrous that has occurred in fifty years.

The people of the Orkney Islands, off the north coast of Scotland, have suffered terribly. Many houses were unroofed yesterday, walls and barns were leveled, and haystacks were lifted from the field and blown out to sea. The packet Osprey was torn from its moorings and carried out to sea. It has not been seen since. The whole plantation of Dunbeth Castle, in Caithness, the most northerly county of Scotland, was swept to the ground.

The Yorkshire coast is strewn thick with wreckage. Near Whitby three vessels went ashore in the night and were going to pieces at noon. The crews were saved. The excursion steamers Tern and Swan, which were at anchor in Windermere Lake, County of Lancaster, when the storm began, were torn loose before daylight, and both went to the bottom. Off Winterton, County of Norfolk, a schooner foundered shortly before noon and five of the crew were drowned. Trawlers, fishing smacks, and small craft of other sorts have been reported by the score as missing from every important point on the coast The loss of life has been great, but no estimate of the number drowned is possible, as communication with many parts of the coast has been cut off.

At several points the thermometer has fallen rapidly and the high winds have piled up enormous snowdrifts. Two soldiers were found to-day frozen to death in a drift near Portsmouth.

The number of disasters was the greatest ever reported for one day.

AMSTERDAM, Nov. 20.—A heavy gale is prevailing here and elsewhere in Holland. The coast towns report heavy loss of life through the foundering of fishing smacks.

OSTEND, Belgium, Nov. 20.—The coast of Belgium is being swept by a gale almost phenomenal in its intensity. Many fishing boats have been lost and their crews drowned.

CHERBOURG, Nov. 20.—The storm has been increasing in violence all day, and the wind this evening is blowing a perfect hurricane. Seafaring men say they never saw such a storm. The German vessel Corrientes, bound for Lisbon, has been wrecked near Barfleur, fifteen miles east of this place. There were fourteen persons on board, eight of whom were saved.

PARIS, Nov. 20.—Telegraphic communication between Paris and other cities has been seriously interrupted by the storm that is raging over Central and Northern France. Dispatches from Biarritz, the noted watering place on the Bay of Biscay, say a hurricane set in there last night and the wind is blowing with terrific force. A fearful sea is running in the bay. The wind is said to be blowing at least ninety miles an hour.

CALAIS, Nov. 20.—Neither the Calais nor the Boulogne Channel steamers left port today. The jetty is almost destroyed by the sea. The entrance to the harbor has been so blocked up by the masses of rock swept from the jetty that it is impossible for vessels to get in or out.

KIEL, Nov. 20.—A great northeast storm is raging over the Baltic Sea and much damage afloat and ashore is being done. The streets in the harbor quarter are inundated. The imperial yacht Hohenzollern broke from its moorings in the bay and commenced to drift shoreward. Prompt action by the crew saved it.

ANTWERP, Nov. 20.—A vessel foundered to-day in the River Scheldt. The crew was drowned. Much other damage has been done.

MADRID, Nov. 20.—A dispatch from Valencia says great excitement has been caused at Torrente and Valencia by an attempt this morning to blow up the office of the Mayor of Torrente. There is no clew to the authors of the outrage. Two bombs exploded in the office, but the damage was slight. How the bombs got into the office is unknown, as, since the Barcelona and Marseilles outrages, a close watch has been kept on all strangers entering public buildings.

The police at Barcelona and elsewhere are still conducting an active search for Anarchists. Last night in making a house to house visit the police at Huerta, a short distance from Barcelona, came across a bomb manufactory. The occupants of the place had fled. Six bombs loaded with dynamite were found and also the shell of another containing no explosive.

MARSEILLES, Nov. 20.—The police visited sixty houses that were under suspicion of being occupied by Anarchists. They seized a large number of Anarchist documents, but made only three arrests. The three prisoners are foreigners. A bottle containing six kilos of gunpowder was found last evening beside one of the railways.

Mexican revolutionists in the State of Chihuahua have been dispersed.

An attempt was made to destroy the Nelson Monument at Montreal with dynamite on the 20th. A French resident is charged with the crime.

Secretary Carlisle has ordered the release of the Russian convicts arrested at San Francisco, as it was found that they were political prisoners.

Gen. J. M. Rusk, ex-member of Congress, ex-Governor of Wisconsin, and Secretary of Agriculture in the cabinet of President Harrison, died at Viroqua, Wisconsin, November 21.

Prince Alexander, of Battenberg, former ruler of Bulgaria, is dead.

MADRID, Nov. 22.—A petard inclosed in a copper cylinder was exploded in Valencia yesterday, doing considerable damage. The continuance of such outrages has caused dismay among the populace of Valencia. The government officials have ordered the arrest of all persons known to be Anarchists.

CAPE TOWN, Nov. 22.—Cecil Rhodes reports the Matabele accept the situation. He says news of the capture of Lobengula is likely to be received at any moment.

The cholera in Russia is less virulent. The official statistics show that from May to September, 1892, there were throughout the empire 433,543 cases of the disease and 215,157 deaths, and from January to November, 1893, 76,167 cases and 30,284 deaths.

A strike on the Lehigh Valley road has entirely stopped the transportation of freight and passenger traffic except on one or two short distance hauls on the line.

Lakes Superior and Michigan were storm-swept on the 22d, by the most severe gale known for years.

Cablegrams of the 23d report that the Italian ministry may be forced to resign, as an outcome of the Italian bank scandals, in connection with which the Prime Minister is criticised. A disgraceful riot occurred in the Italian Parliament during discussion of the scandal investigation.

Two hundred and thirty-seven lives were lost in the late storm on the coast of Great Britain.

QUEBEC, Nov. 22.—The greatest destitution prevails among the Indians all over Canada, and from Labrador to British Columbia come tales of suffering. Priests and missionaries are vainly endeavoring in a small way to relieve the misery and suffering, which has only commenced with the arrival of the cold weather, and the government will be appealed to. One of the Indian towns in the northern part of the province of Quebec has been wiped out by reason of the famine. It is known that more than 400 Indians have perished from hunger. It is expected thousands more must inevitably starve before the winter is over.

Manilla advices via Victoria, British Columbia, report 100 lives lost in the eruption of the volcano Mayo. Details are meager.

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ITEMS OF INTEREST.—Continued.

A Cleveland, Ohio, telegram reports the organization of a company that will construct an elevated electric railway between Chicago and New York. $100,000,000 will be required and is available to build the road. A speed of 100 miles an hour will be maintained, and the route will be covered in ten hours. Only passenger, express, and mail service will be rendered. Safety appliances and double tracks will prevent track jumping and collisions.

Neri, the Mexican Revolutionist is gaining strength. He is being reinforced by large numbers of Mexicans who declare that the Diaz government will be overthrown. The Yaqui Indians are reported to have joined the movement. Mexican troops are expected to reach the scene during the present week, when a battle is expected.

Admiral Mello has lost his monitor, the Javary. It is thought he will soon be captured or compelled to cease operations against the Brazilian Government.

A FIELD FOR YOUNG WOMEN.

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THE HOME FESTIVAL.

THANKSGIVING Day, established in New England by our Puritan fathers, has become preëminently a home festival day throughout the land. We do well thus to set apart one day for the celebration of the institution of the home; the characters of men and women depend so largely on the homes from which they come that too much pains cannot be taken to enrich home life and to see to it that it becomes a power making for the good and the great in the life of the individual.

What a change our worthy ancestors would discover in the external conditions of home life to-day—the average citizen living in what would seem palaces to them, and new forms of comfort, convenience, and luxury available even to the poor. But external conditions are the least trustworthy of all evidences of the prosperity or happiness of the home; the supreme test lies in the quality of the men an women it gives to the world; only if we can claim superiority here, shall we be able to boast that the modern home is superior to the old type.

Very charming are the pictures of these homes of the early day—such as Mrs. Stowe has given us in "Oldtown Folks," or Whittier in "Snow-Bound." Perhaps the most noticeable thing to us, looking backward to the homes from which came such men as Sumner, Channing, Emerson, and Whittier, is their formal respect and reverence, especially on the part of children towards parents. Channing writes of his father that he was a strict disciplinarian and, "according to the mistaken notion of his time, kept his children at too great a distance from him." Emerson's mother was one of the tenderest and most loving of women, but she felt great distrust of undue expression of her feelings. We are not to conclude that these parents were lacking in real and ardent affections; on the contrary, as a rule, their lives were one long devotion to duty and family interests. Without wishing to see this almost grim atmosphere restored, is it not questionable whether the reaction from it has not been carried too far? Emerson quotes the man who complained that he was born when children had no rights and had lived to the time when parents had none. The modern theory seems to be that in the child's development as much as possible must be left to nature and that the parent must forbear to control and restrict lest he should warp Such an entire departure from the canons of an earlier age is far from being wholly a gain. Undoubtedly a bright and happy childhood is one of the greatest of all life's blessings, but it is purchased at too heavy a price if at the expense of those lessons of self-control and self-denial which all must learn sooner or later, if the child has never learned the stern truth that there is a higher law for every one than the law of his own self-will. One misses the deferential and considerate manner that is appropriate and charming in youth. It is not uncommon to find in the younger members of a household a behavior far inferior to their elders in grace and politeness. The revolt from overtraining has proceeded too far when it substitutes no training; something more than a kind heart is necessary to the making of fine manners. One may learn Greek or the planetary laws late in life; but a fine manner, like the correct use of one's mother tongue, must begin with the cradle and be cultivated in the nursery. The modern home is unfaithful to its obligations just so far as it leaves the development of its children to haphazard, and the non-intervention of parents is a mistaken kindness.

Another striking thing in the backward glance at the Puritan home is the discovery that there was a time when fathers bore their full half, or perhaps somewhat more than half, of the parental responsibilities. The claims of business and professional life have withdrawn men more and more from active part in the family direction until mothers have become almost the sole authority. It is the mother who determines what school the child shall attend; what shall be its course of study; what shall be the style of living; in what society the family shall move.

What busy women those Puritan mothers were! "Housekeepers by the wrath of God," some of them irreverently have been called. But the old notion that a woman is "smart" because she does her own housework is practically extinct. It is now recognized that it is higher work for an intellectual woman to teach an ignorant woman how to cook than it is herself to cook, that it requires more ability to administer the government of a household than to do the work of a household, that a woman is quite as much in the line of home duties when she is making her home the object of cultivated thought as when she is darning stockings or making pies. If in the evolution of the modern home it has come to be (as it should not be) that its type is to be fixed almost entirely by the mother, then let her be faithful to the high calling. By planning for leisure and a fresh mind in the evening, by the allurements of the sitting-room or out-of-door pleasure, by music, games, and reading, by small gatherings of congenial friends, by all the possible things with which one can help to realize the ideal or idealize the real, let the house-mother seek to make home the dearest spot on earth. No better or wiser Thansgiving festival could be kept than for all, both men and women, to take into their hearts this suggestion of the possible sweetness and serenity of home as an ideal to be attained.—*Tribune.*

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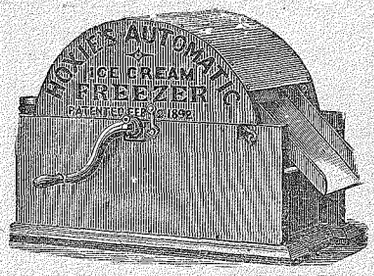

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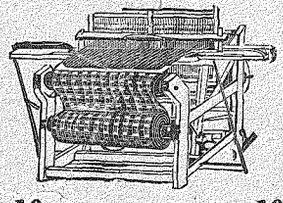

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St. Louis, Missouri, No. 2518 Elliott avenue, between Benton and Montgomery streets.

Boston, Massachusetts, Howard avenue, Roxbury.

San Francisco, California: Sachem Hall, Red Men's building, 320 Post street.

Denver, Colorado, Euclid Hall, Fourteenth street, opposite City Hall.

Nebraska City, Nebraska: Second Corso, between 6th and 7th streets.

St. Joseph, Missouri, Saints' Chapel, Seventeenth Street, near Faraon Street, 11 a.m. and 7:30 p.m. Sunday school 9:30 a.m. At Twelfth and Penn Street church, (formerly Baptist church,) preaching at 11 a.m. Sunday school at 2 p.m. North Tenth Street Mission, Sunday school at 2:30 p.m. Preaching every Tuesday evening at 8 p.m. At Florence addition, Sunday school at 10:30 a.m., followed by preaching service. At Walker's addition, preaching at 10:30 a.m., followed by Sunday school.

At Lincoln, Nebraska, Temple Hall, corner of Eleventh and M. Streets, every Sunday at 2 p.m.

Manchester, Saints' Meeting Room, 15 Dickinson Street, Albert square.

Burlington, Iowa, Saints' chapel, corner of Twelfth and Locust streets, Services every Sunday at 11 a.m.

Salford, District Mission Room, 97 Ellsmere Street, Regent Road.

Sheffield, Saints' Meeting Room, Langsett Road.

Leeds, Saints' Meeting Room, 125 St. Ann's Buildings, Albion Street.

Farnworth, Saints' Meeting Room, 38a Ellsmere Street.

Wigan, 1 Well Street, Birkett Bank.

London, England, meetings on Sundays at 11 and 6:30 p.m., and Thursdays at 8 p.m., at Samaritan Hall, No. 1 Arbour square, Commercial road, East.

Hanley, England, the Saints' Mission Hall, Bath street, off Market street.

West Oakland, California Montana Hall, Adeline Station, Seventh street.

Philadelphia, Pennsylvania, Room 2, Columbia Hall, No. 1325 Columbia avenue, near Broad street: preaching at 11 a.m. and 7 p.m., Sunday school at 10 a.m.

Omaha, Nebraska, Saints' Chapel, No. 1418 North Twenty-first street.

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Netawaka, Kansas, Saints' Chapel, Church street. Preaching services Sundays 11 a.m. and 7:30 p.m. Social services 2 p.m. Sundays and 7 p.m. Wednesdays.

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THE SAINTS' HERALD.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."—John 8: 31, 32.
"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, December 9, 1893. No. 49.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 9, 1893.

CONTENTS:

EDITORIAL:
Sensational Preaching....773
"Receive Him Not Into Your House".774
Questions and Answers....775
Parliament Arraigned....775
College and Home—Reply....775
The Canada Court *vs.* Dickout....776
MOTHERS' HOME COLUMN:
My Little Ones....776
Believe and Trust....777
Forethought....777
LETTER DEPARTMENT....778
ORIGINAL ARTICLES:
Is the Food Wholesome....782
Lineage of Jesus; Reply to *Deseret News*....783
"Who Will Respond"....784
Faith....784
Object of Christ's Baptism....785
SUNDAY SCHOOL ASSOCIATIONS:
Galland's Grove....785
Spring River....785
CONFERENCES:
Northeastern Missouri....786
Spring River....786
Alabama....786
MISCELLANEOUS:
To District Clerks....786
Conference Notices....786
Donations for Independence Church and Reserve Fund....787
Correction....787
Items of Interest....788

SENSATIONAL PREACHING.

BRO. JOHN S. PARRISH, laboring in Ohio and Western New York, has an eye to the general features of the religious work going on in the United States and the rest of the world. He lately sent us clipping of an editorial from the Cleveland, Ohio, *World*, for November 18, which we make the nucleus of a screed. Under the head, "Dr. Parkhurst is Wrong," the editor writes:—

Rev. Dr. Parkhurst, the New York minister who has made so much stir in the newspapers through his visits to the dens of iniquity in the metropolis and his preaching of sensational sermons, took a decidedly new departure on Sunday, when he preached a sermon evidently aimed at himself. At least, he delivered a charge to his own pulpit, and set up an ideal for the sincere and earnest preacher, which he will undoubtedly make strenuous efforts to attain. The duty of the preacher from his point of view covers a wide field, for there is no sphere of inquiry, no range of experience, that he ought not to make his own. According to Dr. Parkhurst, the true minister must be a thorough man of the world in the most comprehensive sense.

This certainly is very different from the conventional idea of a minister of the gospel, and it would seem to be taking a great deal upon the shoulders of the preacher.

For our own part we do not believe in this view of the function of the minister. It is neither necessary nor proper that the modern preacher should drag the filth of the dens of iniquity into the pulpit. It does not do any good. It fails to accomplish anything except to lower the pulpit.

Take the case of Dr. Parkhurst himself, who doubtless is a well-meaning man with a good purpose. What has he done by his so-called crusade against vice in New York? Has he wiped it out? Is there any less evil than when he began? Undoubtedly not.

But by dwelling upon these subjects and advertising he has probably increased the evil. On the other hand, think what a vast amount of good the same energy exerted in the work which legitimately belongs to the ministry could have done.

Ministers of the gospel should as far as possible imitate their Master. If they are not able to heal the sick they certainly can preach the gospel to the poor.

Jesus did not go about in disguise with a disciple or two paying out large fees to abandoned women to exhibit themselves in a nude state as a circus. He did not arrest or cause to be arrested people who were committing crime. He stated clearly that he came that men might have life, and have it more abundantly. The doctrine of Jesus is supposed to give life. Ministers who do not understand that doctrine sufficiently to present it in a life-giving way should desist and go into other business.

Many ministers who are now trying to preach could doubtless make a large success as detectives or police officers or lawyers or lecturers upon sociology. But these businesses are not a part of the gospel ministry.

It is greatly to be deplored that so many ministers in various portions of the world hold the same view that Dr. Parkhurst does. The trouble with them is they have lost faith in the simple gospel story to save the world and believe that they must go into the general reform business in order to make any headway.

Such men set themselves up to be greater than their Lord. The servant is not greater than his master.

"Let him that would be greatest be servant of all." Let him that would save the world follow in the footsteps of Jesus. What men in this day and generation need is not expositions of crime and depravity in the pulpit, but the exposition of truth and life. When this is given in the proper spirit, with living faith in the preacher, light will shine into the dark places that shall destroy evil and wretchedness, and life shall take the place of death.

That peculiar trend of the religious association of the present day that leads the men occupying anything like prominent pulpits to seek to advertise themselves, their congregations, and their religious wares in sensational ways, now and then sends a man off on queer spiritual tangents and into strange places.

Of course Dr. Parkhurst must be the dictator of his own course, and if he thinks it to be his duty to fill the pews of his church building, and insure the running expenses incurred for the worshiping membership, by that kind of tactics hinted at by the editor of the *World*, it is his privilege to do so. It must strike the average looker-on, however, that it is strange and quite out of character for a minister of the gospel, (or one who claims to be,) to be found among the low and vile in disguise, not for the direct purpose of attempting to reprove them for their evils and securing their reformation; but as a spy upon them with a view to holding them up to the public in their physical want and moral depravity, in a sensational endeavor to attract hearers to the shrine where the preacher holds forth.

It is quite in character for the Salvation Army captain, cadet, or soldier to be found among the haunts of vice in his red shirt with his "Salvation Army" badge printed across it, open to the view of all; for that is his profession of faith and works; but for men like Dr. Parkhurst to seek a quasi acquaintance with the haunts of want, vice, and crime, to which he carries neither sympathy, nor relief is out of character.

If the learned doctor would lay aside his clerical robes, put off his pride of social and mental standard, and in humbler garb and real intent to make the amelioration of the condition of the dwellers in the slums of New York his object, devoting his time, money, and talent to that end, then with propriety could he be found visiting those places where manhood and womanhood are degraded by poverty, and crime as a result.

The peculiar exclusiveness of the average church society in which the members shun contact with those supposed, or known to be, poor, indolent, and vicious, or have been such, has had much, very much to do with keeping certain classes from church influences; and there will not come any specific change in the condition of things which now prevent the reformation and possible redemption of the poverty and crime ridden masses, actual knowledge of whom and their surroundings Dr. Parkhurst sought by visiting them, until there is a better comprehension of Christ's gospel economy and a surer compliance with its demands.

Salvation is not with the high and haughty denizen of the fashionable and rich quarters of the cities, nor with the dwellers in the low and disreputable places; but will be found with the middle and work-a-day classes, whose normal condition is that of labor of brain and brawn; and whose life's pulses are neither heated by the intemperate and corrupting influences of gilded vice in high places, nor quickened by the immoral tainting

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of debasing evil and crime in the low.

The "common people" heard the Savior's message "gladly;" and by these were the ranks increased; while only now and then a Joseph of Arimathea, and a Lydia of Thyatira joined the holy march; and it is so now, the common people, the workers, the busy bees of society, the moving, stirring, healthy masses that form and shape and mould the material things and forces of the earthly realm are the chosen teachers and exemplars of saving grace, receiving the divine forces and reflecting them upon their own work and that of others. From these will be chosen from time to time the men whose duty it will be to spread abroad the new evangel, that will attract the sinner as well as the justified man, and the bearers of which can afford to go where vice lurks to invite the sin-laden and crime-tossed to hear the Lord of Life, who has pardon for all. Nor will it then be needful for preachers to the *elite*, the upper stratum of society, to leave their luxurious parlors to wander where vice makes its home, in order to know its face and features to portray them to indolent hearers sitting in luxurious pews; for the realities will be forced upon the attention of all, and from him that hath will be taken to furnish him that hath not, and life and immortality will be of more worth than fine palaces and excess of worldly wealth.

Dr. Parkhurst will have imitators, and other men, and women, too, will don disguises and venture in among the low and vicious, "just to see for themselves." Whether the effect of such a course of things will be conducive to a healthy morality among those who make the venture is to be determined, as one cannot "touch pitch, and not be defiled."

"RECEIVE HIM NOT INTO YOUR HOUSE."

WE have been asked if the above counsel given by the Apostle John should be acted upon when those "bringing not this doctrine" came to request our hospitality. Those asking the question seemed to believe that such action would be contrary to the spirit and word of Christ, who enjoined love for our enemies, and would be inconsistent with our profession of charity for all. They find in the New Testament a number of statements expressive of what appears to justify their conclusions in this matter, and they are therefore disposed to believe that the Apostle wrote under a human impulse rather than divine inspiration.

Our answer to this inquiry may not be in any degree satisfactory to those pressing it; but to us the tenor of all the apostle's writing gives warrant for it. Our object is not to fix a meaning upon his utterance that the mere letter of this single sentence allows, but to look through the entire document, into the writer's mind and find his intention. A few verses prior to the one in which the words above are to be found, he counsels love among the brethren, and defines love thus: "that we walk after his commandments." Surely no man knew better the character of Christ's commandments than this disciple "whom Jesus loved," and who had leaned on his breast. He was present when the sermon on the mount was delivered, wherein the command, "Give to him that asketh of thee and from him that would borrow of thee turn not thou away," was given. He also had heard at the same time these divine words:—

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the pubilcans the same?"

In his third epistle to the Saints this apostle commends the conduct of Gaius in the following words: "I have no greater joy than to hear that my children walk in the truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren *and to strangers;* which have borne witness of thy charity before the church." From this we learn that he was in accord with the Master whose counsel he had listened to some years before; hence we conclude that the words in question should not be held to convey a meaning inharmonious with the general sentiment of his writings. It was not to prevent or limit the hospitality of Saints that he thus wrote; but to warn and protect them against the pernicious effects of over confidence in those calling themselves teachers, who sought to divert their attention from "the doctrine of Christ" in which God and Christ were to be found. It was not to discourage their service of benevolence but to preserve them from the wiles of the "many deceivers" then abroad, that he thus wrote.

It is quite possible for us to "heap coals of fire" upon the heads of our enemies, by feeding them when hungry and giving them drink when thirsty, and at the same time refuse them admission to our homes as God's messengers. We are commanded to thus treat our enemies, and while acting in obedience to this command our hearts and homes may be barred against the false philosophies they advocate.

Quite recently we had occasion to emphasize this thought when addressing one who came to us with the announcement that God had sent him as the "Mighty and strong" one to redeem Zion. After hearing his message we declined to "receive" him, because he brought not "this doctrine," and we further told him that his threats of judgment did not in the least disturb us. Shortly he appeared at our home "an hungered," and we shared our portion with him, allowing him to deliver again his message, after which we notified him that as a hungry man he would ever be welcome to our table, but as a teacher he would not be respected. In so doing we acted in harmony with our understanding of the law and of the sentiment of the apostle's counsel, "Receive him not into your house, neither bid him God speed."

To attempt a stricly literal and rigid rendering of the words, as advised by some, would, if acted upon, not only exclude from our homes and tables those deceivers whom the apostle warned against, but would absolutely deny us the privilege of entertaining any man or woman, relative or friend under our rooftree, if they bring not "this doctrine." Our doors must be closed against all visitors who are not members of the church. Notwithstanding we send missionaries abroad and expect that homes will be found by them among those not of like faith with themselves in many instances; and notwithstanding we preach that men should do unto others as they would that others should do unto them, we must not welcome a stranger, a "Gentile," a friend, or foe, if we find him to be not in possession of the doctrine of Christ.

Of course such view is not entertained by even the most radical advocates of the literal reading referred to; but how it can be escaped by them we fail to see. Let us see: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." We do not believe that the apostle was moved by any purely human impulse to thus write, nor do we believe that inspiration was in conflict with itself when this was written. We do not believe that by its counsel we are obligated to hold visitors outside our home till we have interrogated them and found them to be possessed of "this doctrine;" but we do believe that the intention of the writer was that Saints should not dishonor Christ by sheltering doctrines that were not divine. He would have them sound in the faith and sanctified by the gospel; but he knew that the errors and heresies of false teachers if mingled with the truths already received would retard their growth, and make perfection

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impossible. It is one thing to receive a needy applicant for shelter into our houses, even though we know him to be a teacher of heresy, and quite another thing to welcome him as a servant of Christ. The one we are commanded to do in the charge to "do good unto all men," the other we are forbidden to do in the intention of the sentence under consideration.

By many, the "Elect Lady," to whom the apostle wrote this epistle, is supposed to be the church, and the word house in the sentence before us to imply midst or assembly in which case the view we have expressed would seem to be the only correct one, for the counsel would then be, "receive him not unto your midst or assembly," or in other words, "do not fellowship such a one." We are inclined to the belief that such was the writer's design, for it would be hard to conceive that admission to their meetings was to be denied all persons who did not possess the "doctrine" before entering. The object of public gatherings of Saints then, as now, was to preach to the uninformed as well as speak comfortingly to each other. We can readily comprehend how men, whether deceivers or honest seekers after knowledge, could be admitted into the house on such occasions without necessarily being fellowshiped, but we cannot concede that the doors were to be barred against all who had not first embraced "this doctrine." The one would indicate a disposition to instruct and warn all, while at the same time seeking to sacredly guard the estate of the church against unholy invasion, while the other would display the folly of preaching to convert the sinner and at the same time making it impossible for him to come within reach of their testimony.

The fact that some men labor to deceive and would abuse any hospitality extended them can scarcely be adduced as an argument to excuse or justify inhospitality in Saints; but it may be taken as warrant for refusal to minister the emblems of fellowship in the kingdom of Christ until we have been assured of worthiness in the applicant. Whether therefore as guardians of God's heritage in our homes or in the broader spheres of the church we are required to act, the jealousy of our interest is not made less apparent by making the discrimination referred to, for to us there is at least as much of Christ in sheltering and feeding even a destitute unbeliever, as in denouncing the heresy of an impostor.

We believe that the meaning of the apostle has been misunderstood by those inquiring of us and we submit the foregoing in evidence that we can be in harmony both with the apostle and with Christ, if we but understand them both.

QUESTIONS AND ANSWERS.

Ques.—When a member of the church who has not been identified with any branch for a dozen years is thought to be unworthy of fellowship, to what authority shall his conduct be reported that he may be tried, his present location being unknown?

Ans.—He should be reported to the branch nearest which he may reside: or if in an organized district, report him to the presiding elder of the district. If his whereabouts is unknown it may be well to wait until it is known. A good formula once given for cooking a rabbit, begins thus: "First, catch your rabbit."

PARLIAMENT ARRAIGNED.

THOMAS' *Produce Report*, of San Francisco, California, in its issue for October 6, has the following arraignment of the Parliament of Religions. However, we do not see that Chicago is in any way responsible for what the convention did. The Parliament of Religions ran its own affairs, and in its own way, of course:—

JUST LIKE CHICAGO.

It appears that there has been a convention of all the religions in the world held at this overgrown village and that the black, the brown, the yellow, the smoky, and the white races have taken part in it—all except one sect taking their chip in turn. The Voodoos, Salvation Army, Buddhists, followers of Confucius, Mohammedans, Fetich men, Sun Worshipers, men who eat pork, men who don't eat pork, men who won't smell pork if they can help it, Atheists, Spiritualists, Catholics, Protestants, and of course, the goody goody boy who was there abusing all the balance. Many of the religions represented were polygamous, one representative, at least, openly advocating that institution in his address to the convention.

Every sect and section were heard there, except the Mormons, and their man was refused a hearing. It was not neglect. It was a well understood plan that no representative of the Mormon Church was to be heard on that floor. He was insulted and treated as scurvily as the bosses of the convention knew how to treat him.

It was not a question of polygamy, for it was known that the Mormon would not touch on that question. And even were it so, why should he not be allowed to speak on that subject as some of the Orientals did?

The *Report* knows but little of the technical differences between the various sects. We presume that the ostensible object of all of them is to do good to the community, and so we are willing and have always advocated that they all have a chance, even to the Salvation Army with its discordant sounds and unearthly yells, in fact, everything and anything but the "meek and lowly."

But the Mormons, who are as peace-loving and law-abiding a community as there is in the United States, and of one other matter, viz., "strictly business," we can speak of them as the most satisfactory people outside the Pacific States that there are in the Union. Their record, as far as the writer is concerned, is—we have traded with them for twenty-six years from this street and we have yet to mark the first unsatisfactory trade or dispute, of any nature, with a single one of them. We have shipped large quantities of various articles to them and received many carloads from them. We have sold to them and consigned to them; we have bought of them and received consignments from them and never a kick and never lost a bill. We never heard of a Mormon merchant busting up, not disputing that there may have been some. They may be devils incarnate but the samples we have seen down here have not looked that way, in the least. All of them have been mild mannered and gentlemen whom we have always been glad to have call on us.

Now, why is it that a certain class of Americans seem to hate these people so? It is true we have never been to Mormondom and they may have treated everyone else different to the way they have treated us, but it is not likely. And whatever the merits of their faith may be, we can but think that because they are capturing more converts than other houses in that line are capturing, they have become objects of jealousy and their competitors hope to head them off by just such little, mean, narrow-minded, small-souled, Chicago-like tricks as the managers of that Religious Convention put upon their preacher who asked for a hearing there.

COLLEGE AND HOME—REPLY.

EDITORS HERALD:—Please answer in the *Herald:*—

1. If prior to the selecting of the present location for the Home, the privilege was given to other points to state what inducements would be to locate the Home there? If not, why not?
2. Is the Home intended for the widows and orphans, or for the old and feeble ones that now are depending on friends for their living?
3. Is the College to be built by a stock company, or by donations from all that wish to help?
4. Has the location for the College been selected? If so, was the privilege extended to other points to state what the inducements would be in case College was located there?

1. Notice of intention to found and locate a Saints' Home had been given at conference and in HERALD for some time back, and donations of lands and money solicited. No specific effort was made to secure offers of locations with inducements from any place. One offer of forty acres lying adjoining some lots already belonging to the church, and a small tract of seventeen or eighteen acres, which could be secured at a fair price, was made; and on consultation with some of the leading men of the church, the Bishop accepted that offer, and the location was fixed. An ample opportunity was given to any other point desiring the Home to make an offer of location; but no other offer was received.

2. The Home is intended for those aged and helpless, who are not able to care for themselves and have not friends and relatives able and willing to take care of them; and for the widowed and orphaned that may-hap to fall into the same conditions needing the help of a home.

3. The mode of procedure to be pursued in the building of a college has not yet been fully determined. The committee is ready to receive subscriptions to a capital stock and donations outright, to start with.

4. The site for college has been selected; a most eligible one having been tendered by three of the land owners near Lamoni, after a waiting by the committee for some time, due

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notice of the desire of the committee to receive offers from different points, where the location might be desired having been duly given at conference and in HERALD.

The committee was notified that from two at least of the most likely points, other than Lamoni, where it was thought probable the college would be desired, no offers would be made; not because there was no desire for it to be located there; but for the reason that the peculiar outcome to the booms in real estate these two places had been having, had left it practically out of the question for them to make an offer that would be at all suitable or feasible. Under such conditions the committee closed with the best of two offers from parties at Lamoni, which is considered a very desirable location.

THE CANADA COURT VS DICKHOUT.

SOME time ago Bro. Hiram Dickhout, a priest, living at Niagara Falls, the Canada side, performed a marriage ceremony for some persons at the Falls; and thereupon an information was filed against him in a justice's court for performing the marriage ceremony without authority and contrary to the statutes of the Province. The justice fined Bro. Dickhout upon the consideration that the Reorganized Church was not a "religious body within the meaning of the statute." Of course an appeal from such decision was taken to the higher court, and on November 27 the cause came up for trial at Toronto. The result is given below from the Toronto, Ontario, *Mail*, of November 28, 1893, one more triumph of the right over proscriptive wrong.

Bro. R. C. Evans has promised us some notes of the trial which we shall be pleased to put in the HERALD.

Reg. v. Dickhout.—J. R. Cartwright, Q. C., and Dymond, for the Crown. W. M. German (Welland) for the defendant. Case stated by the police magistrate for the town of Niagara Falls, before whom the defendant was charged for that he did on the 19th May, 1893, at that town unlawfully and without lawful authority, solemnize a marriage between Abraham H. Taylor and Alice E. Vance. The question raised by the case was whether the defendant as a priest of "The Reorganized Church of Jesus Christ of Latter Day Saints" was entitled as a minister of "a church or denomination" within the meaning of R.S.O., ch. 136, sec 1, to solemnize a marriage. Counsel for the crown contended that, as Christianity was part of the law of the province, the words of the statute must be read as meaning "Christian Church or denomination," and that the body in question was not a Christian body. At the conclusion of the argument the judgment of the court was delivered by Armour, C.J., as follows: We think it quite clear that this conviction cannot be maintained. The defendant was clearly a duly ordained minister of this religious body, and there is no doubt that it is a religious denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have something supplemental to the Bible, but that is the case with every church or denomination. The Church of England has its creeds, and the Presbyterian Church its confession. That does not make the church an anti-Christian one. The statute does not say "Christian," but "religious." If it said "Christian" it would exclude Jews. The fundamental law of the country makes no distinction between churches or denominations. Every person is at liberty to worship his Maker in the way he pleases. We have, or ought to have, in this country perfect freedom of speech and perfect freedom of worship. Conviction quashed.

EXTRACTS FROM LETTERS.

BRO. J. S. ROTH, Grinnell, Iowa, November 24:—

I have been under the hand of la grippe and sore throat for a week, so I had to give up the battle and come home. I have been terribly sick, but am able to be up to-day.

Bro. John Shields, Niagara Falls, Ontario, November 25:—

I have been here three weeks and have had the best interest and attendance of outsiders I have ever had here. I baptized two excellent young ladies on the 22d. Others are very near the kingdom.

Bro. W. W. Blair wrote November 2 from Sandwich, Illinois, as follows:—

Held two excellent meetings here yesterday and go to Plano for meeting to-night. Snowing nicely and sleighing is number one.

Bro. M. T. Short wrote of late from Oolitic, Indiana, in this strain:

Popular opinion, stirred up by sectism, beat me out of the Bedford courthouse; the sheriff crawfished.

Bro. John Kaler, Wallsend, Victoria, October 27:

We are well and doing what we can in the interests of the work.

EDITORIAL ITEMS.

WE learn by letter from his wife, Sr. Rosanna Smith, that Uncle William B. Smith, long the surviving brother of the Martyrs, had passed over to the great beyond, his departure occurring November 13 from his home at Osterdock, Iowa. He had attained to ripe years and went to his rest as veterans do, ready for the roll call on the other side. His life was a varied one, his experiences many, and of him it may be said: "He sleeps well after life's fitful fever."

Bro. E. Trimby, living at Hyde Park, near Scranton, Pennsylvania, wrote the office stating that the few Saints there would like to see an elder oftener than they do. They think the work could be built up again at Scranton and ask that those in charge give thought to the suggestion.

Bro. F. M. Oldham wishes some of the Texas missionaries to labor at Guion, Taylor county, that State, his home.

On Sunday evening, the 26th ult., Bro. H. H. Robinson closed a series of ten meetings at Savoy, Potter county, Pennsylvania. This, he writes, was the first effort ever made in the county by the Saints. One lady was baptized, and another desired to be but her husband would not give his consent. Bro. Robinson showed his good spirit by respecting the views of the husband as in giving sound instruction to all. His audiences showed their appreciation by taking a collection to aid him the last night, the same amounting to $5.33.

Sr. Ida Hunter, representing the Children's Home Society of Davenport, Iowa, addressed the Lamoni Saints on Sunday the 3d inst., briefly setting forth the objects of the society, which are to seek homeless, neglected, and destitute children and find them homes in well-to-do families. Contributions were made; a Local Board will be organized in Lamoni.

Mothers' Home Column.

EDITED BY "FRANCES."

"And there are hearts like springs, that bubbling burst
To follow dusty ways,
And run with offered cup to quench his thirst
When the tired traveler strays;
That never ask the meadows if they want
What is their joy to give;—
Unasked, their lives to other life they grant,
So self-bestowed they live!"

MY LITTLE ONES.

THIS evening as I sat rocking my little one year old to sleep, after the other two had become quiet in their little bed, my heart rejoiced at the goodness of God in giving me these dear children to comfort me; and I thought tenderly, almost reverently of the sweet child-spirits inhabiting those sleeping forms, as I recalled the oft-repeated "Good night, mamma!" from first one and then the other, both seeming anxious to get me to respond so they might hear some new form of mamma's loving reply, "Good night, mamma's dear little son," or "Good night, little boys," etc.

"Good night, mamma! I'll be your *good* boy, and mind you every day and day!"

How can a mother silence such sweet sayings as this with a cross, "Now I want you to hush and go right to sleep!"

"Good night! I'm going to be a good boy to-morrow, mamma, and every day and day! and mind you, and be good to Georgie, and play with baby sister, and take care of her, and do everything you tell me! And will the angels come and watch us if we go to sleep, mamma? And will God see me if I'm asleep, and send the angels to watch over us?" And I feel sure that the Father does indeed watch over these lambs of mine, and will bless any right sowing of the good seed in their tender hearts, in spite of the fact that I have not felt free to teach them as I believed.

While I thought of my own weakness, and prayed silently for wisdom to guide them aright, I heard the older one telling his little brother the story I had been telling him, about the voice within that tells us to do right, and which leads us to God; and the other voice that leads us to do evil. "But we mustn't listen to the one that tells us not to mind what mamma says, and we must do what the good voice tells us to," I hear him

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whispering. And as I softly sing to the child in my arms, I think how soon the seed takes root in a child's mind, and how scarcely worthy am I to sow on this hallowed ground. For do they not *belong* to God until the age of accountability? And how am I keeping this sacred trust? How am I improving this gracious privilege, and how preparing these unsullied souls to meet the perils and sinful surroundings of later years, when they shall have to learn right-doing by many sad mistakes as well as by recalling the lessons learned now in their early childhood from parents and teachers?

The saddest moments I have are the ones following the closing of those bright eyes in sleep, in the silence that takes the place of their childish prattle. Then, when the day is ended indeed, and my opportunities to have done them some lasting good or made some lasting impression for good are gone forever—another day passed into eternity, filled, perhaps, with a record of blunders in child-training—I feel sad. Nay more, humbled and conscience-smitten. O what sins of omission! and, yes, of commission. Real sins, many of them, instead of blunders, when I recall the hasty words, the impatience instead of the heavenly patience the Savior would have used to these selfsame boys,—unkindness, perhaps, which naturally will not have made them love me more or given them a better idea of the love of God than they had before. Oh! so much is there to *regret* in our management of our children, so much to repent of; and, may we hope, so much to change and do better to-morrow, asking the help of our merciful heavenly Father, pleading for forgiveness for these "offenses" against his "little ones."

These are so young! The older one only five, and the younger not quite three; and yet, my heart has often felt so burdened with a sense of the great responsibility I carry, that I have many times cried out for help and for wisdom from above to guide me in dealing with them. How will it be when they are grown to twelve and fourteen, or all along from ten to eighteen and twenty years of age? With the tobacco habit to guard them against forming, or, perhaps, to grieve over and try to cure them of, when it has got a hold upon them; and other habits to teach them the evils of and to prevent their forming—besides the good and useful things mothers ought to be busy training their children to love and do!

There can scarcely be a sin in mothers banding together to discuss best ways of reaching grand results in child-training when we can see in our grown-up selves so much that is weak, faulty, or undesirable, and which may be due to lack of understanding on our parent's parts. And we all know that any subject after lively discussion presents itself in new lights to the dullest no more than to the brightest of us.

When I think of all the weary road which a mother must travel, often with bleeding feet and crushed hopes, I feel that it is only by the grace of God that she can hope to reach the end of her journey with a calm, untroubled mind and good conscience. Only by striving to *do* the right thing each day as it goes by, to worthily *fulfill* her mission to her heaven-lent treasures-while they are in their tenderest years, that their later years can be righteously lived, and she comforted in them from day to day, and from year to year.

BELIEVE AND TRUST.

Through deep affliction's darkest hour
There comes to us with strength and power
These words, which bring us peace, sweet dower,
Believe and trust.

When weak are we and laden sore,
And tried, we wish the journey o'er,
Then comes the whisper heard before,
Believe and trust.

Though missed from its accustomed place
One slender form, one loving face,
And memory fills the vacant space,
Believe and trust.

O saddened heart, with sorrows worn,
O tired feet, with brambles torn,
O tear-brimmed eyes that loved ones mourn,
Believe and trust.

Look upward, O ye failing eyes,
Above, beyond, the dark'ning skies,
Read on the gates of Paradise,
Believe and trust.

Hark! listening ear as from afar
A soft voice, like a falling star,
Floats downward from the judgment bar,
Believe and trust.

Turn to thy God, ye fainting one,
As flowers to the shining sun,
Until thy earthly work is done,
Believe and trust.

MINA A. PERKINS.

LITTLE SIOUX, Iowa, Dec. 27, 1892.

FORETHOUGHT.

MAKE better and help lead to perfection the human family! Noble undertaking!

Unfortunately, for me, I am living in a place where I cannot meet with the Daughters of Zion, but I am much interested in the good work you are promulgating and I wish to do *my* part in this undertaking for the betterment of humanity. I have read every word that has been published in the church papers and magazine on this subject and also have a copy and am reading "Hints on Child-Training." I shall try to keep posted and in *sympathy* with you if I am one of the scattered Saints. If I can be of any assistance with my pen, God helping me, I will do that.

I believe the fundamental principle of, and the object for, which the Daughters of Zion are working and praying, is right and will have God's approval and support.

There is a proper place to begin any kind of work; a right time to speak, teach, or act, and it is none too soon to begin to train and form the character of the future generation *before* that generation is born.

Once I noticed a pure, clear stream mingling its waters with one that was muddy and dark. To be sure the latter was purified somewhat by the influence of the other, but to make the correction perfect it would be necessary to go farther up the stream to its fountain head. The same may be said of a human being. It is well for us to cheer and assist the children who are born, both by example and advice, and *all* with whom we come in contact and who are in need of help, no matter what the age; but the greatest blessing which can be bestowed upon any individual in the early life *is to be well born*. Parents cannot give their children a better legacy than a *proper* advent into this world.

In a letter from my mother a few days ago, she said: "Carrie is soon to give birth to another child; she feels very much annoyed and has been quite unreconciled over her prospects, for a number of months." How dreadful! I thought; yet how often is such the feeling toward the unborn child; how can we expect such a child to be otherwise than rebellious, unloving, and cross? Even such a mother as the one mentioned has a care and affection for her child after it is born, but what a saving of worry and trouble (which she is sure to have) might have been avoided, had she made *herself* a fit tabernacle for the child during its development.

In striking contrast, and altogether more pleasing, were the words of a good mother I heard only a few days ago. She said: "I am never happier than when I am carrying my children; if God sees fit to give me another child it will be welcome."

Not only is the disposition of a child formed by the mother's feelings, but the tastes, ambitions, and possibilities are largely originated and fostered before the child is born. How important that mothers should think and know all this *before* they are mothers. I believe it would be impossible for me to love and respect my mother, as I do, if I thought she first considered my existence as something unbidden and unwished for. I know that such was *not* the case, and for that reason, my duty and desire to try and repay the debt I owe my good mother, dates further back than February 20, 1861. Those were dark and warlike days in our country's history, but not so in *our* home, while anticipating the coming event.

Not wishing to occupy too much space in the Home Column I will bid you adieu, for this time, by adding the words of a poet with a slight change to suit the occasion:—

"No mother can be pure in her purpose
And strong in her strife,
And a life not be purer
And stronger thereby."

BENNIE DICK.

Dear Sisters:—Again I send you a few thoughts; and these were caused by a few chance words that I recently heard. In speaking of church work and duties, one sister said, "If I could speak like Sister A. I wouldn't mind it at all. She is always saying something to comfort and help some one. And I just can't talk."

All the morning, as I went about my work, these words kept coming to me again and again; and the thought back of them was, "I wonder how many of us are doing just the same, looking to Sister A. or Brother B." We see and perhaps admire the talent or gift God has given to them; and thus folding our hands, as it were, we wait, saying, "O, we can do nothing. We can't talk as somebody else does, or we have not the means to help as some other brother or sister does." And so because we cannot do the thing that some other does, we fancy that there is nothing for us to do.

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We forget who gave the ability to speak those helpful words, or who intrusted the means to the other to help financially, and so on all the way down the list of gifts and helps. "God set them in the church as it hath pleased him." Also, I believe, as he saw, in his infinite goodness, was best fitted for the development of each individual and the spiritual growth of the body in general. God requires of me to render an account of the talent or talents he has committed to my care, and he does not require me to answer for that given to Brother B. And no matter whether in my own eyes my work will compare favorably with his or not, I am still to do that work; do it with all of my God-given powers. And when I have done all that lies within my power, then I am to leave the results in the hands of One who knoweth all things. O, blessed thought! He knoweth. Knows every effort made by his children to serve him. He knows what it costs you, my brother or sister, to even rise and say a word in meeting. He also stands ready to help you; ready to point out to you what your duty is, and is more than willing to give you strength to do that duty. Remember, O remember, that "if the whole body were an eye, where were the hearing?" And when tempted to wish that we might do as some other does, let us think that God does not require that at our hands. But he does, nevertheless, require you to see to it and improve upon your *own* talent, and no matter how much Sister A's words or testimony may help you, it will never answer in God's sight for your own.

It would be, I fancy, a rather unprofitable prayer meeting, if none prayed but those who felt that they could offer beautifully worded, helpful prayers. Ah no! To us all when hearts are filled with the Spirit of God, words seem but feeble things at best, to convey to others, the thoughts that fill our breast. We feel our weakness and our inability to say the thing we wish. But let us prepare our hearts for the reception of all that is good, and come to meeting earnestly desiring to speak, sing, or pray as we may feel led by the Spirit to do. And then let us praise and thank him for all that is given, whether it be words that cheer us from one, or prayer from another, or if it be the help of that Spirit which enables some brother or sister who has hitherto kept silent to speak but a few words either in prayer or testimony, for thus a victory is gained and one of the crosses is taken up, to be borne bravely to the end, we trust. Not that I would lay down the rule that each one should speak and pray at every meeting. No, that is something each one must decide for himself. But we must remember, we who think we can do but little and that our words are feeble, that God never gives material faster than it is made use of, and did not give other talents until the first had been wisely used.

So let us see to it that we are filling the place he assigns us, with the best labor that we are capable of, and as angels can do no more we can then calmly wait the will of one from whom cometh all good and perfect gifts.

Hoping some one may find the comfort in these thoughts that I did, when they were given to me, I am, A SISTER.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains which reach,
The Majesty on high."

Thursday, Dec. 14.—Our families. Prayer for the members of our families by name, and for the families of each other and those of the ministry. For the youth of the church in general.

Memory Verses.—Matthew 15: 1–9.

Thursday, Dec. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 107: 41–44.

Thursday, Dec. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 2: 5; read also Isaiah 2: 1–5; John 8: 12; Ephesians 5: 8.

Letter Department.

MOOLAP, Victoria, Oct. 27.

Editors Herald:—We are pleased to note the progress that is being made in the various parts of the Lord's vineyard, and to hear of the outpouring of the H ly Spirit, that accompanies the efforts that are being put forth in all directions. It is really comforting to know that we have been "translated" into the true fold of Christ, and that we shall reap the results of our sowing in due time if we faint not. I must confess that my sowing this year has been very scanty, for my hands have been tied back about half the time on account of the financial troubles in this country. I think the Lord will justify anyone in putting his hand to the earthly plow when the garner is empty that those who are under his care may be provided for.

I would like to be able to say that the work in Victoria is onward, but for fear of exaggerating I will say the work is about as usual. However I think that as a rule, the Saints are beginning to understand that the Lord means just what he says, and that prospects in the work depend wholly upon our regard for the truth; not merely on saying, "Lord, Lord," but the placing ourselves upon record as being "free indeed." If things move as I expect I will soon be loose again.

In bonds,

C. A. BUTTERWORTH.

TUNCURRY, N. S. W., Oct. 25.

Editors Herald:—I arrived here yesterday, in company with Elder Wight. We will labor in this vicinity for two months—until the district conference. We baptized one more at Sydney before leaving. Encountered Romish opposition of a very questionable character, but Bro. Wight stood nobly, and we closed our meetings with increasing audiences and better feeling. The branch there now numbers twenty-five. Several others are ready for membership, but are hindered by family relation.

I would like to know if any of your readers can tell me whether a family by the name of Humphrey lives in or near Columbus, Ohio. Over forty years ago Miley Humphrey came from Ireland and settled in Toronto county, not far from Columbus. Any information relative to him or his children will be thankfully received by a friend in whose behalf I make these inquiries. If any of the ministry traveling there will inquire and report to me, it would assist. My present permanent address is Austral House, Catherine street, Forest Lodge, Glebe, Sydney, New South Wales, Australia.

GOMER WELLS.

DES MOINES, Io., Nov. 24.

Editors Herald:—I have been engaged in the work about sixteen months. I cannot find any fault with the work; I can with myself however. I have been in other denominations. They made me better morally but did not satisfy me. Since obeying the gospel I have been blessed in various ways. I have the assurance of things hoped for. I have no fear of my faith failing me; I fear my own weakness. I have been healed when other help failed; the Lord has blessed me and confirmed my faith. I trusted in him and the blessings came after I had exercised faith and patience. We will be blessed according to our works and faith; the Lord will do his part if we do ours.

We desire prayer in our behalf that we may continue steadfast and do our part. We try to speak to others of it and distribute the printed word.

Your brother,

G. W. JOHNSON.

CHARLEVOIX, Mich., Nov. 27.

Editors Herald:—I have been a Latter Day Saint since the 28th of last May. I was converted and baptized by R. C. Evans, and confirmed by him and Bro. Strange. Forty-four years ago last September I was baptized into the Baptist Church, but I never was satisfied; I was looking and reaching out for something I did not have. I longed for the true church of Christ. I fasted and prayed that if there was a true church of Christ upon the earth I might be led to it or it to me. I told the Lord that he answered Cornelius' prayer, and why not mine if there was a Peter upon the earth now that could lead me out from darkness into light and let me find what I had so long been looking for, I prayed him to send him to me.

In a strange way I was led to the Latter Day Saints' hall to hear Bro. R. C. Evans, it came to me plainly that he was sent to me in answer to my prayer. I think no other person could have convinced me and led me step by step as he did Thank God for answering prayer.

In a very short time I left Chicago for my home here in Charlevoix, a beautiful resort town of twenty-two hundred inhabitants, where I have lived since 1879. Upon my arrival home I signed for the *Herald* and *Ensign*, and they are welcome visitors at my home. For three weeks, when I took the *Herald* from the office I could not keep it long enough to bring it home. I said, What is the matter; I cannot keep the *Herald?* I

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would go back and get it. I would always leave it at the bakery. The last time I found out there was a God in it. Mrs. Brown, the sister-in-law to Elder Brown, said: "I took the liberty to see what kind of paper this was; how came you by the Saints' *Herald?*" I said, "I belong to the Latter Day Saints." I gave her the *Herald* and *Ensign* to read, and she is now ready to be baptized, and I feel that some of her children will be with her. I at once wrote to Bro. J. J. Cornish to know when he could come and baptize her and give us two or three sermons. None have ever been preached in this town. I have not heard from him. My letter has not been returned; it was on the 1st of this month, so I believe he must have received it. I feel hurt over it; I refer the matter to you. What can I do more? Will you please answer me?

MRS. DR. SWEETLAND.

(Bro. Cornish or the minister in charge of the territory that includes Charlevoix, will please take note of the above.—ED.)

GREENWOOD, W. Va., Nov. 27.

Editors Herald:—After a long time I feel to give you some account of my whereabouts and labors in the West Virginia district. The work is onward in the counties of Jackson, Calhoun, Doddridge, and in parts of Ritchie and Harrison. There is great trouble in one of the branches; some of them seem neither hot nor cold, but lukewarm. Would God they were either hot or cold.

I baptized two in Calhoun of whom I am proud, and I pray God they may be confirmed and endure the trials incident to this latter-day work. There are about four others there yet to be buried in the waters of regeneration. The work is in good condition in Calhoun county. The sheriff was heard to remark that "this church will yet sweep this county." The best and some of the most influential citizens are favorable, and some are coming in with us. In Doddridge I have now two names for baptism. These will be baptized sometime during my stay at this place. I am now at the residence of Bro. John Givens, in whose family there are already eight faithful members of the church, including the father and mother. There are three smaller ones yet to join. Bro. John is not a rich man in this world's goods, but a good liver because a good worker and an upright citizen. "God hath chosen the poor of this world, rich in faith and heirs of the kingdom."

There is much to worry one in the position your humble servant occupies in this district. It is not possible to please every one. Many there are who watch to worry and wrangle about little things, who forget their own work to watch and find fault with others. They find "a law," that when they would [or should] do good, evil is present with them, and then they are tested. They too often follow the evil and neglect the good. The law is a law of necessity; an opportunity to do good is presented, and it is then and there that our agency and accountability both appear. We can choose the evil or the good way. When Joseph was tried he saw the powers of darkness and evil pass before him. He saw the good and the evil, and he chose the good, and from that time the powers of darkness and evil were against him; but by faith he endured the mocking and the mobbing of the children of darkness until he fell a martyr to the cause of Christ. God grant us the power to endure.

Some Utah elders have been holding forth in the new church at Goose Creek. The brethren treat them with commendable charity. A "Campbellite" minister, named McVey, also preaches there. He hails from Ohio. One of their ministers by the name of Moore was holding forth near Bro. J. H. Huffman's in Ritchie county when I came through from Calhoun county recently, and wanted a debate. A party called on me to see if I would accommodate him, which I cheerfully consented to do. The same minister was heard to say, or perhaps one of his brethren, that he would "teach that man Shinn some sense," a thing which I confess is badly needed, and it is likely that the "Disciple," Moore, will receive a vote of thanks from the West Virginia conference at their next convention for supplying a long felt want. This same Moore, in company with an old shoe-bench preacher by the name of Roberts, held a "big meeting" for several weeks on Indian Creek, at the place above named, and the people came to hear the "Rev. Moore," he being a fresh one, and "hearing and seeing the miracles which were done," went their ways, "both men and women," all but one young girl, the daughter of one of the disciples; she was immersed in water. This operation they call baptism for the remission of sins, but they do not lay on hands for the gift of the Holy Ghost, that part of the gospel being "done away." The remission of sins is all that is "for us" in this age of the world. As Rev. Archibald said, "They receive the peculiar spirit of the institution," and he compared the church to a political party, saying, "Every political party had its peculiar spirit"—its enthusiasm. So it is with the "Campbellite" Church. Why should we dispute this? Is it not true? In this they are not much like the Saints, who were called Christians first at Antioch. And even Simon the sorcerer could see that the Holy Ghost came by "the laying on of the apostle's hands."

"But," say they, "we have no apostles to lay on hands for this purpose." How is it they have apostles to preach and baptize? Silence!! They made this important discovery in the start of their "institution," viz., "If we have authority to preach [?] we have authority to baptize also." Strange they did not think to bring in the laying on of hands in the same hypothetical manner. They took for granted the authority to preach; yes, of course, they had that authority; and this being the case, undoubtedly the right to administer baptism goes right along with it. Philip was an evangelist, who baptized and worked miracles, cast out unclean spirits, etc. All the "Disciples" are only as high up in the ministry as this Philip was.

They have not the right to lay on hands for the gift of the Holy Ghost, but they can baptize, and, like the eunuch, the people go on their way rejoicing. But where are the miracles and the casting out of unclean spirits, all ye Philips, of the disciples of Campbell? You are more like the sons of Sceva than Philip. You profess to be repreaching the gospel that Philip preached, but you fail to redo the works of Philip, for the Lord does not work with you confirming the word with the signs following, as he would do if you were sent to repreach the gospel; for he promised to be with those sent to preach it, "even unto the end of the world;" and the world has not yet come to an end. But I will let Kelley, and White, and Cornish take care of the Campbellites for the present.

Roberts debated with Miner, of the Utah side, at Littleton, West Virginia, and the Campbellite *Gospel Echo* of Palatine, West Virginia, gave us a report; that is, they gave their own side, getting in all that Roberts said about Joseph Smith, very adroitly skipping over all that Mr. Miner said in reply. Roberts, like the accusers of Stephen of old, "gnashed" on Miner with his teeth, and just went for him, comparing Joseph Smith with Brigham Young and "old Mahomet" too. I glean from the *Echo* of Roberts' rubbish that the Mormons had to "get up and make tracks" out of the State, but since I hear that Littleton has been made their headquarters, I have changed my opinion and come to the conclusion that it was only a "screech owl ahollerin'." I will send you a copy of the *Echo* when I get my specs on to see if I can find it again. It is a true reflection of Campbellism converting the world on a ten acre lot.

Yours for truth,

D. L. SHINN.

AMBOY, Ill., Nov. 20.

Editors Herald:—Since October 1, I have been devoting my time to preaching the word. At Shaw attendance and attention were encouraging, but I have learned that there may be excellent attention with little interest. There are some at Shaw. Some of the seed we have sown has "sprouted," but whether it reaches the "full corn in the ear," remains for the future to reveal, and depends upon the character of the soil and the cultivation.

At Amboy branch I have spoke a few times, the Saints here being willing but not anxious to hear preaching. Amboy branch has suffered from many things, among the chief of which is the removal of members to other parts, until now only a handful is left.

At Franklin Grove I sounded the trumpet announcing the restored gospel, for the first time. We have reason to hope for success there. But some thought we were from Utah, yet the Grove is only ten miles from where a branch of the Reorganized Church has existed for over thirty years. I cannot refrain from making here special mention of faith shown by his works of Bro. John Smucker. Bro. Smucker is the only Saint in Franklin Grove and subsists by his own labor, yet he hired for us a church and paid our board while there. But he says work never came in so fast (his business is repairing sewing machines, etc.) as while we were there, and he and I are simple enough to believe the Lord had something to do with that.

On Sunday I preached in a Union church

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twelve miles southwest of Amboy, and the latter part of this week I preach in the Union church at Walton. I find many discouraging features in this work, but feeling sure that "our Father is at the helm," I am content to toil on. Your brother,

ADAM J. KECK.

DAVIS CITY, Iowa, Nov. 23.

Editors Herald:— Bro. C. Scott and I are holding a short series of meetings at this place. We commenced one week ago and will probably continue over next Sunday; though, as we are advertised to begin at Leon next Sunday, one of us will have to leave here on Saturday.

Notwithstanding the facts that plastering is now going on the church; the weather has become quite cold; and some unfortunate things have transpired in the branch, in the past, we are having good meetings. We have enjoyed good liberty in preaching the word, and the Saints are feeling quite well, as a rule. Outside attendance is small, but we cannot wonder at this. Good is being accomplished, for which we feel thankful to God.

Have just learned by letter of Bro. D. W. Wight to Bro. William Anderson, that the people of Cainsville, Missouri (the town where the Scott and Padget debate was held), are desirous that Bro. Scott should come and preach for them. Also that there is an urgent demand for preaching in that region of country where Brethren Snively, Haskins, and others have occupied. If a suitable house can be secured in which to hold forth in Cainsville, we will try and give the people an opportunity to hear and obey the word.

I enjoyed the debate at Cainsville. It gave me another excellent opportunity of learning more about men and things. What a wonderful school this work is! Bro. Scott did well, and the cause was greatly benefited. In such labor as he did there is a hard physical and mental strain on the one who performs it. When he was through, he needed a few days' rest very badly; and when I afterwards learned that some of the Lamoni Saints (?) passed unfriendly and severe criticisms on him because of this brief and much needed rest, I was both surprised and pained. O why is it that Saints will sometimes talk about matters of which they know little or nothing, and at the same time refuse to go and consult with those who *do know*, and who, if the evils complained of actually exist, are the ones who should be informed of them, so that proper corrections may be made? When any of my brethren so far lose the spirit of the work, or are so destitute of proper discernment as to think that I am lying about home when I should be abroad in the field, I kindly and earnestly request them to come right to me and make known their grievances, and I will explain. Or if they cannot get satisfaction in this way, let them lay their complaints before the First Presidency and the Bishop. To these latter I am quite willing to answer for the use I make of my time.

I had the privilege of speaking twice to the people of Cainsville within the limits of the debate.

One day after the reunion convened, at Logan, Iowa, I started for the grounds, arriving on Sunday. I spoke twice. We had some good meetings. Dust and cold rendered it very unpleasant on the grounds much of the time.

On the evenings of October 17th and 18th I preached at Woodbine. I enjoyed the meetings very much, considering my poor health. I also made a short visit with J. W. Chambers and family who live in the country. Mr. Chambers is my wife's brother.

October 19, I took train for Council Bluffs, spending the night and most of the next day with Brn. T. W. Williams and D. K. Dodson and their families. We called on a number of other Saints.

I spent the 21st, 22d, and 23d, in Shenandoah. The conference convened on the 21st, Bro. D. Hougas presiding. As usual, Bro. T. A. Hougas was at his post to do all within his power in favor of the good Sunday school cause. And I am pleased to note that he found others, who are both able and worthy, who were willing to second his efforts.

The conference passed off with but one jar, so far as I was able to discern, and that was not at all serious. It was simply a frank expression of different opinions held, either side of which may have been wrong. Bro. Henry Kemp, our ever active and genial missionary, who is in charge of the Fremont and Nodaway districts, as a "field of labor," was present, watching and working for the interests of the good cause. Bro. J. B. Heide, another missionary in the same field, was also present. He made a good report, and spoke for us on Saturday evening. By request, the writer spoke twice on Sunday and once on Monday evening. I felt well and enjoyed good liberty. Some of the local force had labored well and faithfully, and all expressed a desire to help establish the Zion of God. May they have grace and strength to carry these good desires into effect. Two, I believe, were baptized.

I missed Bro. S. S. Wilcox very much. Thus "one by one" we quickly pass within the vail. However, I am pleased to note that the Shenandoah branch is making progress and is ably cared for by the successor of Bro. Wilcox, whose name I cannot now recall.

On the 24th I returned home, since which time I have been laboring to advance the cause in various ways to the extent of my ability. Have preached in Lamoni, once; Leon, twice; Davis City, six times. The more experience I have in this work, and the more I learn of it, the more I am led to wonder, to love, and to admire.

Your brother,

J. R. LAMBERT.

MILTON, Fla., Nov. 27.

Editors Herald:—I came here about a week ago and have been getting acquainted with the Saints and looking for employment. I find three live branches here in the vicinity of Milton, comprising a membership of about one hundred and fifty. Bro. E. Powell is the only local elder here who is at work, and he has more work than he can possibly do justice to. He has baptized a great many during the past few months; has organized two new branches, and has openings made in several new places. Brn. Turpen and Greer were here about a month ago and did good work. They baptized several and caused others to investigate. If more labor could be done here an amount of good might be accomplished, for prejudice is fast being removed and calls for preaching are coming from outsiders in several neighborhoods and so the good work goes on. The Lord will surely bless and prosper the labors of the Saints where they will live faithful to their covenants. Your brother,

C. I. CARPENTER.

WILLIAMSBURG, Colo., Nov. 23.

Editors Herald:—I came here on the 18th from Denver, on my way west to answer calls from Montrose and Mesa counties, and I wish to say to those who have made the calls that I shall be there as soon as possible; therefore be patient and get ready for meetings when I do come.

I held services here on Sunday morning, at the schoolhouse and at Coal Creek in the afternoon, then came back here in the evening, expecting to hear a Methodist minister speak, but he requested me to preach, for he wanted to hear me; so I occupied and he was well pleased with the subject, which was on faith. I gave out another appointment for Monday night, preaching at Coal Creek on Tuesday. I will continue here and at Coal Creek over Sunday the 26th, then move westward. In gospel bonds,

JAMES KEMP.

SAVOY, Pa., Nov. 24.

Editors Herald:—Since writing my last letter I have been laboring in Cecil and Hartford counties, Maryland, Augusta county, Virginia, and York, Elk, and Potter counties, Pennsylvania. I commenced preaching at Savoy last Saturday in a schoolhouse, preaching the first sermon of our faith ever delivered here. I will continue over next Sunday. I have given out tracts, and interest is increasing.

At St. Mary's, Pennsylvania, the Saints are alive in the work, doing all they can to establish the truth. It was through them that I became acquainted with the needs of preaching in Savoy. Bro. and Sr. Walwark, who were baptized when I was there, have been confirmed in the work by the healing of their little daughter of pneumonia after the doctor had no hopes of her. They have both commenced paying tithing as have the rest of the Saints there; they also help to send out the printed word, and are working for the advancement of the cause generally. I shall go back there when through here.

At New Park the work is prospering. I met Saints there in a good prayer meeting one week ago last Sunday. While there I stayed part of the time with a Methodist class leader who is interested in our work. He and his wife did all they could to make it pleasant for me. I visited Saints and friends at Baldwin and Nottingham; was kindly received and cared for by all, and I think some good was done. I blessed three of Sr. Fowler's children, administered to a Sr. Nelson with good results, and instructed the Sunday school, advising them to get *Hopes*, etc., for the children, which they did.

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I next went to Virginia, where my visit was not in vain, for I baptized Bro. Coffman's daughter and preached several times in his house; but few came out to hear, but it was not the fault of our people there, and they will be blessed. I preached quite a number of times in the church at Roman with good interest, also in a hall where several ministers came out to hear me. I sold a Voice of Warning to one of them and circulated tracts among others. The Saints here are always ready to help me from one place to another and to do what they can to make it pleasant for me. A Sr. Hunter was quite low with consumption and called on me a number of times to pray for her, but she said she was willing to go if the Lord so willed. She seemed prepared to meet her Savior. Some people have a religion that will do to live by, but are not willing to trust it in death; but, whatsoever we sow that shall we reap. I am hoping and laboring for the success of this great work. Yours in the faith,

H. H. ROBINSON.

INDEPENDENCE, Mo., Nov. 22.

Editors Herald:—We are still striving to advance the Master's cause the best we can, although we find it up hill business at times, and at other times find it smooth traveling. The work in this district is on the advance; there never were better opportunities for preaching than at present. There could be found labor enough for a score of elders in the mission field, but at present there is not one, and it seems strange to me that such an important field as this should be overlooked.

This district is composed of nine counties; six in Missouri, and three in Kansas, and those nine counties are very densely peopled. The local ministry of some of the branches are doing all they can. I visited the eastern part of this district last week and found an intense interest; had overflowing houses from Thursday until Sunday night. I was sorry that I could not stay longer. Am preaching wherever I can get an opening, besides preaching among the branches. I feel blessed with liberty in the Spirit of God.

Yours in gospel bonds,

R. MAY.

ARKANSAW, Wis., Nov. 19.

Editors Herald:—When I left Kansas to take the field appointed me, I came direct to Grant county, Wisconsin, arriving September 9. I labored some there alone and in company with Bro. J. W. Peterson. After the reunion and conference held at Bradtville in company with Bro. Pender I started for Monroe county. We stopped at Prairie Du Chien and there had the use of the courthouse for two nights and had attentive hearers. We left them quite interested. We would have stayed longer had we known the circumstances better. However, the sheriff said the courthouse would be open to our people whenever we came through there. I think we quite convinced him that we were better people than the world credits us as being. He wished us success, and extended a hearty hand of fellowship, although a Catholic in belief.

We arrived at Valley Junction, Monroe county, October 15, where we found a branch of the Saints, and there we found a welcome home with Bro. and Sr. Whiteaker. We were indeed glad to find in Sr. Whiteaker a true mother to the elders; one of these kind who wants to know how many stockings need washing, etc. In company with Bro. C. H. Burr, my fellow laborer, we preached at Water Mill and Oakdale, doing some effective work in the last-named place. Among some results of our labor there was the rescuing of a family from the teachings of the Utah Church; this we accomplished, thank God.

I labored in company with Brn. Pender, Sawley, and Whiteaker at Mather and Purdy Valley, and left Monroe county and arrived here in Pepin county November 15, where I expect to spend the winter with Bro. Burr. I preached last night to an overflowing house at Doughty schoolhouse. Upon taking a vote the people voted unanimously for me to stay all the week. I look for Bro. Burr on Wednesday. Calls come from Durand, Arkansaw, and Porcupine, and half a dozen school districts. Thank the Lord for the awakening.

Your brother in bonds,

H. P. CURTIS.

BROCKTON, Massachusetts.

Editors Herald:—Now that winter is coming on it seems to me that it would be a good plan if some one who is able would write an article or letter to be published in the *Herald* soon, in regard to the proper care of *beds* and *bedrooms* where the elders stay nights as they go from place to place.

I have heard of them being put in very bad places to sleep. One priest told me he staid at a place one winter night after preaching, where he did not sleep over an hour because he was so cold. The bed was damp, almost wet. When a man preaches and gets warm, he is tired and cold when he gets to his stopping place, and a *damp* bed and a cold room is no place for him to sleep.

I do not think the lady of the house would have it so if she thought of it, but all do not think of it. A damp bed is a bad thing to sleep in. I wish I was able to write an article; if I were I would.

May God bless the traveling elder, and all.

In love,

C. W. PHILLIPS.

GARFIELD, Mo., Nov. 22.

Editors Herald:—The debate between Elder Joseph Ward, of the Church of Latter Day Saints, and Mr. Walker, of the Church of Christ, as he called it, began in Douglas county on the 6th inst. It was the first debate ever held by Bro. Ward, while his opponent was an experienced debater. Each one of the disputants affirmed his church while the other denied. I can say without exaggeration that we gained much favor in the eyes of many, and I think that the final result of the debate will be for good. I will say, however, that I do not like to see the Saints in our or any other district seeking debates with ministers of other churches. Elder Ward did not seek a religious discussion, but as he could not well evade it, he went to work with his might, putting his trust in the Lord, and so was blessed in the work.

The new branch at Woodside is doing well, yet their persecutions are great. The priest and teacher are working with commendable zeal to keep the work moving onward and their lights shining. They are both young in the faith and will doubtless do more for the cause when they learn more of their duty. A spirit of indifference has been felt among the Saints in some parts of our district, causing a lack of attendance at prayer and preaching services. I sincerely hope that this evil may be overcome soon and that the Saints who are thus negligent will awaken to their duty, and buckle on the whole armor of God, remembering at the same time that he that thinketh he standeth should take heed lest he fall. I am anxious to see the time for more Sunday school work to be done in this district. In this eventful age even the elements seem to be rife with sin, and unless the Saints take especial care in training their children they will grow up in sin and rebellion against the cause of Christ.

Our district conference convenes on the 2d of December. The scattered Saints are looking forward with interest to that time. Pray that the blessings of God may rest upon us, that we may walk in wisdom's ways and never tire of welldoing.

In gospel bonds,

CHARLES J. SPURLOCK.

RUNNELLS, Io., Nov. 25.

Editors Herald:—I wish to state that Sr. Emma Chrisman wishes, if convenient, for an elder to call on her. She would like to have sacrament administered to her, also if there are any Saints living near to attend her wants and needs. She has been a great sufferer for over twenty years. She has been in the work but a few years and believing her life not long in this world, hopes this may reach the eyes of some of the Saints who may administer to her comfort, which she greatly needs. Her address is No. 600 Madison avenue, Cleveland, Ohio.

Your sister,

CORDA TEAKLE.

CONNEAUTVILLE, Pa., Nov. 27.

Editors Herald:—I have been preaching at this place in the Saints' chapel since the 18th, every evening and Sundays; audiences small at first, but have been increasing in size and interest.

The Methodist people were holding revival services near here when we came, but it was understood that they were to close week before last. However, our coming seemed to furnish them with a new inspiration and they concluded to keep up their meetings, which closed, however, last Tuesday evening with an audience of six.

The faith of the Latter Day Saints cannot properly be said to be popular here as yet, but there is a big change in public sentiment since Bro. Holman and his family first undertook to unfurl the gospel banner as against that amalgamation and conglomeration of religious and intellectual uncertainties called "Mystery Babylon;" and it is safe to say that we number among our friends many of the

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most reliable and best thinkers of the community; and while we are not baptizing many of these, yet the work of proselyting their judgment and best reason is going on all the time and will tell in our favor, in my opinion, in the Lord's due time.

Religious indifference, carelessness in regard to spiritual interests, however, is a result of the "lies, vanity, and things wherein there is no profit—the Gentiles' inheritance, and heritage of religious inconsistencies bequeathed them as the revelation, purpose, and will of the merciful and unchangeable God, by that organization so wonderfully and prophetically described by Nephi 3: 100–104, last edition of Book of Mormon, and by the Prophet Jeremiah in chapter 16 is seen and felt upon every hand.

The hell of Calvin and Edwards, as a religious factor, leverage, or force, no longer figuring in theology as an aid heavenward, men seem lulled into carnal security, or to have become insensitive to fear of any other lesser punishment or kind of loss.

The persistency, hatred, and blindness with which religious professors (and the more they profess the worse they seem), assail and oppose an open, candid, and rational examination of their own Scriptures, multiply the difficulty of attainment to fair understanding of the truth by many. With many, too, who are disenthralled from the creed, spiritualism has pointed the easy and noncross-bearing way out of theological mystery and absurdity, and our work is covered and our success thus handicapped in many instances. The foes are many and "the enemy is combined," and since the days when it was said to our Savior, "All this power will I give unto thee, and the glory of them [the kingdoms of this world]; for that is delivered unto me, and to whomsoever I will, I give them. If thou therefore, wilt worship me, all shall be thine," the Devil seems to have held his own, and the kingdoms of this world are as yet far from being the kingdom of our Lord and his Christ. Thus, when we look with our natural eye at the multitude of opposition and the complete equipment of the enemy for the prevention of the spread of this gospel of the kingdom of God and enlisting subjects therein, the shadows of discouragement at times oppress us; but when we remember the promises of God, how faithful he has been in the past to fulfill, how mighty to deliver when the time of his own appointment for deliverance draws nigh, our hope revives; and faith lifts us into the glory of the day that is beyond to-day, and we nerve ourselves for the struggle before us to "endure as seeing him who is invisible," that through grace divine and faith in God we may at last share in the glory and reward that naturally, justly, and logically attaches to such service.

How superlatively above the highest standard of ethics possessed by this world does the goal and ambition of Moses, the prophets, of Jesus, and the apostles appear in the light of the revealment of "the Spirit of truth!" May we not falter nor fail in its attainment, should be our constant prayer and our highest ambition. If God is for us, who shall ultimately prevail against us?

In the faith,

M. H. BOND.

Original Articles.

IS THE FOOD WHOLESOME?

EDITORS HERALD:—As your pages are always open to truth seekers I am constrained to write a few words upon a subject to which my mind has been most forcibly drawn of late, and especially so to-night as a class of boys I enjoy serving as teacher in the Sabbath school met with me to try and learn something from the Book of Mormon.

My attention is attracted to the large number of *selected* articles that appear in the columns of our church papers, especially in the *Hope*. If articles selected from sectarian church papers are good enough to place before our children for instruction in spiritual matters, why are not sectarian churches good enough to attend, to receive the same instruction? I wish to inquire, What is the object of the *Hope* if not to instruct the children of the Saints in the principles of the restored gospel in a manner to reach their understanding? If, as we teach and profess to believe as a people, there has been given to us the last dispensation of the true doctrine of Christ, does it not behoove us to consider well how we shall dispense it, and more especially to our children, to whom we expect and hope will be given the right continuation of these principles? Are there not in the church to-day those who are gifted to write and instruct the youth of the church in a manner that will leave no uncertainty in their minds as to the position we occupy and prepare them for the warfare that must be waged by all who have been commanded to "come out of Babylon"?

In reading the *Hope* the past few months I find but little that pertains to the doctrine we as a people are trying to take to all nations as a witness that the end may come. I think with mingled feelings of fear and anxiety as Sunday after Sunday I notice how many gray heads are numbered among our elders, Who will take up the work when they shall be called to the Father? When we can select from eight to twelve out of the fourteen or fifteen articles that are printed in the *Hope* from week to week from sectarian papers that are considered good enough for spiritual food for our children, how long before we may consider sectarian papers and ideas altogether good enough and borrow them entire? And then, why require the patrons of the church papers to pay from two to four times the price of a sectarian periodical simply because those borrowed articles are published under church titles? I am personally interested in this matter. I have a child who will soon begin to inquire into these things, and I desire and pray that his instruction shall be such as to leave no doubt in his mind in regard to this "marvelous work" of the latter days. I desire that the literature that comes in his way shall teach the unsullied principles of the gospel; that they shall convey to him no uncertain sound. I believe there may be such things written that shall tend to attract the attention of the children to the grand truths, the satisfying promises of the doctrine of Christ, and that too in a way that shall leave no feeling of distrust or doubt in their minds. I am willing to accept all that is likely to ennoble, in its proper place, but I insist that every article that receives the sanction of the church sufficiently for publication in the church papers should have an underlying principle of doctrine easily perceived and understood by all whom it is meant should peruse it.

If I read the books aright, we as a people have no excuses to offer to the world for our belief, no concessions to make; and as we are commanded to come out of Babylon, I do not remember that those books recommend that we bring much of it with us. I write these few lines because I, as one of those professing the "greater light" desire the best good for God's chosen people and those he has given into my care.

The foundation of these thoughts, and the first thing that attracted my attention to this matter, was a seemingly trifling circumstance but which startled me as I pondered it over. My little boy, a child of four years, is very much interested in his Sabbath school work; and the idea is formed in his mind that his paper is given in return for his penny. A few Sundays since he said to his mother: "Mamma, give me two pennies so I can get two *Hopes*." He is greatly interested in hearing his mother read the stories, and feels hurt if by any means he fails to get his paper, which was the case the Sabbath before last. He could scarcely control his feelings till I promised to get one for him after church. Some one may ask, What does this signify? I answer, just this: When I took up the paper, after returning home, the first thing to attract my attention was these words: "Feed my Lambs." I was startled with the thought, "Is the food wholesome?" I looked at the beautiful representation of the gospel ordinance, the blessing of little children, and then to the great ladder of our faith, and could but exclaim, Are the thoughts contained in these articles such as to lead up that ladder? Do they contain the proper food to nourish and sustain these lambs of the fold? And then I realized that impressions were being made each Sabbath, and by every paper, upon that little mind.

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I ask all who are interested in this great work of feeding the lambs, as I asked myself, Is it such food as to strengthen and keep him from the evil? I realized that his first education, his first knowledge of gospel themes, will be gotten from these sources. How necessary then that nothing shall be found there but plain truth. I trust and pray that my child may always look forward with holy delight for the church papers, as I have for more than twenty-two years. Eighteen of the twenty-two years I have been in the church. I have taken the *Herald*, and a large part of the time the *Hope*, and have rejoiced in them; but I feel that I never realized so fully before as I have during the past few months how surely our church organs should bear the impress of the Spirit of truth the doctrine that *saves*.

In writing these few lines, it is far from me to wish to cast reflection upon the efforts of the editor of the *Hope*, for there are none who can say but that I have ever been an earnest defender of her every effort, which I am fully convinced is born of a noble desire to do good and to bless; but, brethren and sisters in Christ, is it not necessary for us as parents and shepherds of the lambs to put to a careful test everything that is placed before our children as spiritual food? for this is no idle command: "Feed my lambs." Am I right then when I am startled with these thoughts? And why should they trouble me? I answer, because my child must read, he must mingle with his brethren. Their thoughts, whether written or spoken, must be in a great measure his thoughts. And then should I think, What ought this literature to contain to keep him within the fold? And, my interest is not for my child only.

In what way are we as a people a strange people? And if these doctrines committed to us are for the salvation of the world ultimately, is it necessary to perpetuate those principles? And if we expect our children to bear the gospel banner, when shall we begin to make them acquainted with the work? Is it not possible that too much of the burden of furnishing the youth of the church with proper food for thought and instruction in this great work has been laid upon the shoulders of a few willing workers? I believe it is so, so much so that the very nature of the case has compelled them to select, in the absence of time to write, and in the absence of contributions from others. Let us pray our Father in heaven to send forth laborers, not only to *talk*, but to write, that this great work may be carried on in every department, so that while our elders are wearing their lives away doing their part, our children may be preparing to follow them, and, if possible, be more wonderfully blessed in the final testimony. I have been impressed to write these words, and trust they may be received with the same spirit of earnest desire for the spread of truth, the whole truth, and that fearlessly.

In gospel bonds,

OSCAR L. FERGUSON.

LAMONI, Iowa, Nov. 15, 1893.

LINEAGE OF JESUS; REPLY TO DESERET NEWS.

EDITORS HERALD:—You published in the last number a clipping from the *Deseret News*, commenting upon a letter written that paper by me. Would it not have been fair to me, had the *News* let its readers see just what I did write? It states that I had discussed questions not discussed by it, in the article I took occasion to comment upon. This must have been an oversight, of the *News* man. Every question mentioned and examined in my letter had been affirmed by the *News* as "orthodox," fully established and accepted as of divine origin by that paper, in the article which called forth the criticisms of the man accepting "Josephite views." After carefully reading the clipping referred to I must confess it is quite ingeniously worded for those not Josephites; yet I still deny the statement, that it can be shown by any correct genealogy or by logical reasoning that Jesus was in direct line from David. The *News* will please not couple the latter with Abraham, as the partnership can be shown to be faulty. David's acts were voluntary, Abraham's yielding to his wife's wishes. That acknowledged authority, Smith's Bible Dictionary, and the *News* do not agree. On page 283, it says that "Mary" the mother of Jesus was in all "probability" the daughter of Jacob, but presents no ground to establish that "probability." The *News* says she was the daughter of Heli, but gives us no evidence for the statement; it is merely a statement of the *News* and nothing more. Smith differs from the *News* and says, same page, that Matthew's and Luke's genealogies are both the genealogy of "Joseph." Matthew records Joseph's genealogy in the legal succession to the throne of David, while Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, showing why he was heir to Solomon's throne. Corruption has never been shown on the line of the female in Israel, therefore God could select one of the pure daughters of Israel to be touched by his Spirit, producing life, which developed in the child Jesus.

Now the "kernel" of the matter is this; the *News* lauded David and Solomon as the greatest of men and most virtuous types of the race, claiming that Christ descended through that line and that God surely would not select a corrupt line through which his Son should come, thus indorsing David's and Solomon's "wicked practices" (Book of Mormon, Jacob 1: 4); their "grosser crimes" as the pinnacles of virtue (Jacob 2: 6); the breaking of the commandments of the Lord (verse 9); their "sins" (v. 10); their filthiness (v. 10); leaders causing the people to commit sin (Mosiah 7: 1); changing the affairs of the kingdom (v. 1); not right in the sight of the Lord (Ether 4: 5); indorsing the above and commending to the people as virtues what the prophets of old all condemned in the strongest language at their command.

I do not wish to compromise another man in the church by what I now say: Jesus was, through Mary, descended from the priesthood of Levi. She was cousin to Elizabeth. This woman was the wife of the high priest. The Levites were the most conservative regarding lineal descent of any of the tribes, therefore Mary was partially, at least, in touch with Levi, or the Aaronic priesthood, Jesus and John the Baptist being second cousins. If Jacob was possessed of the spirit of prophecy, Jesus was from the line of Rachel, the legal wife of Jacob through the loins of Joseph the real firstborn, who obtained the birthright of Jacob's posterity—the birthright was Joseph's. (1 Chron. 5: 2.)

Jacob in blessing Joseph said: "From thence is the shepherd, the stone of Israel."—Gen. 49: 24. None will dispute that Jesus was the shepherd whose sheep hear his voice, and "a stranger they will not follow." His church was the fold; he was the chief corner stone of the building. The law of adoption was that by which he became heir to David's throne, and was, when properly administered, as good as the real birth. (Rom. 8: 15–23; 9: 4; Gal. 3: 29; 4: 5; Eph. 1: 5.)

When Samaria was taken captive, many of the children of Ephraim fled to Judah for safety. As God preserved the law of lineage in latter days through the fathers of the Choice Seer and those his companions, revealing the fact to them, so in former days he would preserve the line and not allow his Son to come through a corrupt lineage.

Mention is made of Abraham, by the *News*. We did not claim that Abraham was not the progenitor of Christ, so the *News* set up this man of straw to battle against, because Abraham took a Hagar. "How?" A faithless wife prevailed upon him to take her, "overpersuaded him," and in his weakness he yielded to her importunities. God had nothing to do with it. No patriarchal western order of marriage there, but simply yielding to the pressure brought upon him by his faithless wife.

The law of the land permitted it. all the hand the Almighty took in the

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matter was the instruction to put away the bondwoman and her son. This was the imperative order of Jehovah.

When Jacob was imposed upon, "meanly and grossly" by Laban, he did not voluntarily commit an act "unholy;" therefore there is no comparison between Abraham and Jacob and David and Solomon. When God spoke in the former case it was to "put away the bondwoman;" in the latter case it was wickedness, idolatry, and abomination in his sight. The *News* will have to turn to other characters than David and Solomon to present to humanity the pink of mankind.

J. A. ROBINSON.

ARKANSAS CITY, Kan., Nov. 21, 1893.

"WHO WILL RESPOND?"

EDITORS HERALD.—Not long ago in company with Bro. John Rounds we visited Haun's Mills and viewed the old historic grounds made so by the shedding of blood in 1838, and as we gazed upon the spot where the old blacksmith shop stood, we tried to picture that awful day, and as with bowed heads we stood beside the "old well" wherein are eighteen bodies of our beloved brethren, with not a thing to mark the sacred spot, we felt to exclaim, O how desolate, how neglected and forgotten ye martyrs of our God! In the building up of the "waste places" shall we not pay some attention to you who sealed your testimony with your blood? In our heart we said we will try, and if God will open the way we will erect a shaft here with as many of the names chiseled thereon as we can obtain, as a monument of respect to them and to forever mark the spot where they lie.

Ascertaining that a Mr. White owned the land, we at last found him and finally prevailed upon him to allow us to so erect a suitable stone that would mark the spot. He agreed to assist us all he could in its erection, with the privilege of paling it in that the spot should be preserved and kept sacred in the future. Many of the citizens volunteered their services to assist us in the laudable undertaking and invited us to preach upon the spot and tell the old story of the cross. One man, a Baptist, living just across the road from the spot where the blacksmith shop stood, said his house was open for us; and as we related the sufferings of our people for the gospel of Christ and compared modern with ancient times, a spirit of sympathy seemed to pervade the hearers and they desire to hear more of our work.

It seems to me the time is opportune to mark the spot before it is entirely lost. For a small cost we can erect a shaft with the names of as many as we can obtain, engraved with an iron pen thereon, that the sacred restingplace of those who fell may be properly marked and preserved.

A small donation from those interested will secure the stone. I will take it upon myself to see that it is properly set, and fenced.

"Who will respond?" My address is Clarksdale, Missouri. Let me hear from you. All letters will be cheerfully answered. I ask the assistance of all interested.

Yours in bonds,

T. W. CHATBURN.
President of Far West district.

CLARKSDALE, Missouri, Nov. 18, 1893.

FAITH.

CAN faith alone save? or, more definitely, Can the mere exercise of the faculty that begets a belief that Jesus was the Christ, effect complete redemption? If so, does it not suggest the thought that as there are various organizations and divers surroundings, so will various ideas result as to spiritual life? And is it possible for a "unity of the faith" to ever accrue from such?

To answer these questions affirmatively would at once put one in touch with the popular belief; but the one striving to demonstrate truth, or what he conceives to be such, cares little for the praises of men only so far as they shall be in keeping with such conception and untinged with hypocrisy.

To Adam and Eve was given a law, and the result of its transgression was death. Emphasize the term "law" and you have the gist of the thought sought to be conveyed, for without it chaos exists, and by it all things are governed. Since the result of its transgression in the case cited was "death," and these disobedient ones did not die mortally, it follows that some other death must have ensued.

The dictionary at hand has this: *Spiritual death*, alienation of the soul from God, and subjection to the dominion of sin and Satan." This thought so fully covers the subsequent condition incident to partaking of the forbidden fruit, that it is accepted as being the kind of death they endured. A separation from God was effected, then, *by the breaking of law*. Let the emphasis be specially noted and the fact of its relationship remembered. Since they fell by the transgression of law, could a mere exercise of "belief" regain them the return to God? To answer the question affirmatively is to occupy an anomalous position because it is so illogical. If the objector should here interpose that God could save on any terms he chose, it would only be necessary to reply that did he save on anomalous terms, he would be an abnormal or irregular being, and the conditions resulting from such salvation could effect neither unity nor perfection. This the writer is not willing to concede, for, since God is perfect, he will save only through the operation of a "perfect law."

The answer of Paul and Silas to the jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," viewed in the light that they were accredited servants of the Master, having all the authority incident to their office, and examined but superficially, would seem to clearly infer that "faith alone" would save. But in the effort to arrive at truth, superficial examination will not suffice; and in the light of after events it is very awkward to assume that these men taught "faith only," for their recorded acts are not in keeping with so hasty a conclusion. For surely it was a superfluous act to take the jailor and household in the dead of night, and baptize them if the ordinance had nothing to do with their salvation.

"Believe on the Lord Jesus Christ, and thou shalt be saved." What an array of gifted eloquence has resounded in halls of worship in behalf of this, one of the noblest truths ever uttered by this gentile apostle. Yet —and here let the refrain of sadness enter your souls—how few have searched for the germ encased within the sentence! For a key with which to unlock the apostle's meaning one must turn to the Master's statement: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also."—John 14: 12. Logical deducements are but the sequence of true reasoning. The "works" done by Jesus were of a threefold nature, physical, mental, and spiritual; and the combination of the two former in complete unity could well be said to conduce to the development of the latter. As in all things it behooved him to become like unto his brethren, so by parity of reasoning would it become his brethren to in "all things" become like unto him. And since by his deeds he paved the way to a higher life, his adherents can reach the same height of God's approval only by following in his footsteps. To do this in the complete sense it must be effected mentally, physically, and spiritually; hence, we too must go to "a man sent from God" and demand to be baptized; for "thus it becometh *us* to fulfill all righteousness." He who thus set the example and received such divine favor could scarcely say as a test of our "belief" that he would "*do*" the "*works*" he had done, and mean thereby only the spiritual or mental, as the case might be, and have no reference to the physical, else had he more clearly indicated his meaning. No: "For as many of you as have been baptized into Christ have put on Christ."—Paul. If he (Christ) wished

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in the statement to limit his meaning then he failed to so convey; and the act of going down into the water inferred the necessity of a "work" performed.

Paul's statement to the Galatians relative to being "baptized into Christ," put negatively, would place the advocate of "belief" in a very dangerous position, and, biblically, be very unsafe to the occupant. Philip's reply to the eunuch, "If thou believest with all thine heart, thou mayest," beautifully agrees with Paul to the Romans, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Here were conditions prerequisite to baptism, and such a "confession" often resulted in persecution unto death in that time; and the one who was and is willing to believe "unto righteousness" with "all the heart" would be ready to do the "works" of Christ. Hence, "occupy till I come," enshrines the very germ of the whole matter, and will unfold a Christian character—the result of continuous occupancy in the domain of Christ's efforts. How can we "occupy" other than mental ground in the mere exercise of belief?

There is no more beautiful teaching in the record than "Occupy till I come;" for it unfolds the necessity of development, which can alone result from continued action, and points out neither place nor time for idling. To those who may feel secure in having obeyed "first principles," there is here a warning note. To talk of having done all that is requisite because of having obeyed said principles, is as absurd as to advocate no necessity for a physical growth because of having been born. As physical babes need exercise in order to develop, so do spiritual ones. Hence, "I will show you my faith by my works," covers every stage of spiritual development from earliest incipiency to the "full grown" and does not mean "first principles" only; but "to visit the fatherless and widows in their affliction, and to keep himself *unspotted from the vices of the world.*"—I. T. Such belief in the Lord Jesus would not only save the jailer, but every son and daughter of Adam's race.

"But," says one, "did not Paul say, 'By grace are ye saved'?" Yes, "*through* faith." Through the operation of an active, living faith the "grace" of God "saves." "But did he not say, 'Not of works, lest any man should boast'?" Yes, not of the "works" of the Mosaic law—fulfilled in Christ—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should *walk in them.*"

Reverting to the fact of our first parents having died for transgressing *law*, is it unreasonable to inquire if redemption could result without obedience to law? The fact of Christ having instituted the gospel law as a means to such an end, is strong presumption that the proposition is well based. Paul, well qualified to speak because of receiving his knowledge by the "revelation of Jesus Christ," affirms (Heb. 6: 1, 2) that faith is a "principle" of the doctrine of Christ, simply a part of the whole. Since but a part and as the *whole* was given for the redemption, it follows that *faith alone cannot save;* and as all the principles formulate a "perfect law of liberty," it further follows that perfection can be reached only by obedience to the whole, as but a part of a whole can never be perfection in itself, for "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God."—2 John 10. To reason otherwise is to impute to God a lack of knowledge; for if one principle of his law could save, then the others should not have been given.

But as, "to him that overcometh will I give to eat of the tree of life," so does it follow that the overcoming can result only from "work" or action, "For as the body without the spirit is dead, so faith without works is dead also."

"Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man."—Eccles. 12: 13. Therefore as through the "law of sin and death" Adam and Eve died spiritually, so through the "law of life" they were and we may "be made alive again," and not through a "principle" of it. As transgression of *law* effected death, so obedience to *law*, and *law only*, will bring back life.

J. W. WIGHT.

OBJECT OF CHRIST'S BAPTISM.

EDITORS HERALD:—I have seen considerable written in regard to Christ's baptism, some assigning one reason and some another; and in *Herald* for August 12, 1893, I notice a letter written by Bro. Bertelson, in which he makes the statement that a brother in Australia has been teaching that Christ was baptized for sins, a doctrine, in his estimation, the most false and misleading uttered by any man and which a sectarian minister would be ashamed of, that Amasa M. Lyman was cut off by the Brighamite Church for teaching similar doctrine; but the brother in Australia is still permitted to labor, etc. He then makes this statement: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Now I agree with the brother that we should be governed by the law and the testimony. Christ declared, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3: 5. Jesus was baptized of John to "fulfill all righteousness." (Matt. 3: 15.) From the above I am led to believe that it was necessary for Christ to be baptized.

Christ entered by the door into the sheepfold. (John 10: 2.) From the above it seems that Christ was outside the fold until he was baptized of John. As an evidence of that view we mention that the Father spoke with an audible voice and acknowledged him as his Son.

The testimony of Peter, first epistle 3: 18: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh," etc. Now death is the penalty of the law. Death reigned over all men from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. (Rom. 5: 14.) Christ took not on him the nature of angels, but he took on him the seed of Abraham. (Heb. 2: 16.) From the above scriptures I am constrained to believe that so far as as Christ took the seed of Abraham upon him, it was under sin and death through the transgression of Adam, hence the necessity of baptism for the remission of that sin.

Hoping to hear from others more able than your humble servant, I remain, Your brother in Christ,

CHARLES E. GRANT.

BAYPORT, Mich., Aug. 14, 1893.

Sunday School Associations.

GALLAND'S GROVE.

Convention met at Galland's Grove, November 18, 1893; associate superintendent, R. Wight, in the chair; Dora Young secretary. Sunday school reports: Harlan: Reported verbally by Bro. Brewster: Enrollment 20, number of classes 4. Galland's Grove: Sessions 21, enrollment 52, collections $8.71. Dow City: Sessions 24, enrollment 70, collections $11.21. North Coon: Sessions 18, enrollment 22, collections $7.29. Mason's Grove: Sessions 21, enrollment 32, collections $8.60. District treasurer reported $7.85 in treasury. The evening programme, consisting of music and recitations, was pleasing to all, arranged as follows: Song; invocation; song; paper, T. R. Schaffer; recitations, Edith Wight and Bessie Crandall; music, organ, Cora Young; recitations, Jennie Newcom, Florence Goff, Chloe Hawley; song, school; recitations, Katie Turner, Jessie Jenkins, Minnie Black; anthem, Galland's Grove choir; recitation, Rena Black; closing song, "Good night," choir.

CONVENTION NOTICE.

Convention of the Spring River district will convene at Webb City, Missouri, December 15, at two p. m. All interested in the Sabbath school work come and lend a helping hand. MIRTIE JONES, Sec.

TO SAVE THE EYES.

The *Eclectic Medical Journal* says that in the continued use of the eyes, in such work as sewing, typesetting, bookkeeping, reading, and studying, the saving point is looking up from the work at short intervals and looking around the room. This may be practiced every ten or fifteen minutes. This relieves the muscular tension, rests the eyes and makes the blood supply much better.

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Conference Minutes.

NORTHEASTERN MISSOURI.

Conference convened in Saints' church, Bevier, Missouri, November 11 and 12, at ten a. m. D. F. Winn president, J. A. Tanner clerk. Ministry reporting: Elders J. C. Foss, D. E. Tucker, D. F. Winn, F. A. Evans, J. T. Williams, R. R. Jones. W. Vincent, T. D. Williams, E. Rowland, C. Perry, M. A. Trotter; Priests W. Chapman, J. Waltenbaugh, J. A. Tanner; Teachers T. Broad, J. T. Richards; Deacon D. Edmonds. Branch reports: Bevier 147, Higbee 72, Carrollton 10, Missouri River 38, Hannibal 20. Bishop's agent's report: On hand last report $29.38; received since last report $112.70; paid out since last report $96.75; on hand $45.33. Report audited and found correct. Resolved that all priesthood reports be in writing. The district sustained the action of the tent committee in purchasing Chicago tent. Church authorities sustained. Preaching by Elders D. E. Tucker, D. F. Winn, and J. C. Foss. Adjourned to meet in Higbee, Missouri, the second Saturday and Sunday in March, 1894.

SPRING RIVER.

Conference convened with the Columbus branch, Sherwin Junction, Kansas, September 28, 1893; E. E. Bradley president, A. H. Herke clerk. Ministry reporting: Elders I. N. White. W. S. Macrae, R. M. Maloney, A. C. Hart, E. E. Bradley, O. P. Sutherland, W. F. Clark, G. W. Hobart, T. S. Hayton. A. H. Herke, J. M. Richards; Teacher W. Martin. Secretary reported that there were branches within the district not on the record. Bishop's agent, J. M. Richards, reported: On hand last report 79 cents; received since $49.60; expended $49; on hand $1.39. Court of inquiry appointed at Webb City conference, March 3, 1893, in case of Weir City branch, reported, recommending that D. S. Crawley's license be demanded till adjustment is had. Report adopted and committee discharged. The priests, teachers, and deacons, were declared *ex officio* members of district conferences. Statistical report of Weir City branch objected to. A franchise was granted to all members present. District treasurer reported $2.85 on hand. Resolved that we give the Friday afternoon of next conference to the Sunday school association. O. P. Sutherland, J. M. Richards, and A. H. Herke were appointed a committee of inquiry, to take charge of Weir City branch and adjust difficulties existing there, and report to next conference. Resolved that the recommendation for ordination from the Keighly branch be left to the judgment of the district president. Collection of $1.81 was taken up for district. The reunion committee reported no means to carry out the plans, and sickness prevented. Report received and committee discharged. Resolved that the branch and district records be open to the district and general church authorities for investigation. General church authorities sustained. Preaching by Elders I. N. White and R. M. Maloney. Vote of thanks was tendered Columbus branch for hospitality. Adjourned to meet at Webb City, Missouri, Saturday, December 16, 1893, at nine a. m.

ALABAMA.

Conference convened at Pleasant Hill branch, November 11 and 12, 1893, at ten a. m.; M. M. Turpen in the chair, L. G. Parker secretary. Branch reports: Pleasant Hill 125, gain 7; Lone Star 94, gain 19; Butler 32, no change. Ministers reporting: Elders M. K. Harp, J. G. Vickery, G. R. Scogin baptized 3, W. S. McPherson, A. D. Greer, and M. M. Turpen; Priest T. W. Vickery; Teacher G. O. Sellers; Deacon J. J. Hawkins. Bishop's agent reported: Received since last report $15.50; paid out $11; on hand $11.40. J. J. Hawkins was ordained a teacher. J. G. Vickery was elected president, L. G. Parker secretary. George O. Sellers, Bishop's agent, missionaries in the Southeastern mission, and general authorities of the church sustained. M. M. Turpen and A. D. Greer were chosen to represent the Alabama district at the next General Conference. Preaceing by M. K. Harp, M. M. Turpen, and G. R. Scogin. Congregations large. A good feeling prevailed throughout. Adjourned to meet at Pleasant Hill, Butler county, Alabama, May 12, 1894, at ten a. m.

Miscellaneous Department.

TO DISTRICT CLERKS.

Will you kindly hasten the sending to me of the branch reports that are in your hands, so that a copy of them may be placed upon the General Church records at an early day. No reports have reached me from the following districts since last winter, namely:—

Idaho (except Malta direct); Kewanee; Fremont; Massachusetts and Rhode Island; Northern Michigan; Montana; Far West, Missouri; Nevada; Kirtland and Pittsburg; Eastern Ohio; Philadelphia; Kentucky and Tennessee; Utah (except Provo and Ogden direct); West Virginia (except Clarksburg and Wayne direct); Western Wisconsin.

Therefore the following branches are not recorded this conference year upon the Records, as yet, namely:—

Malad, Elkhorn, Samaria, Malta, Oxford, and Dingle Dell, Idaho.

Kewanee, Millersburg, Buffalo Prairie, Henderson, Canton, and Rock Island, Illinois.

Plum Creek, Farm Creek, Elm Creek, Shenandoah, Hamburg, and Keystone, Iowa.

Boston, Fall River, Dennisport, Plainville, New Bedford, Douglas, North Plymouth, and Brockton, Massachusetts.

Providence, Cranston, and Little Crompton, Rhode Island.

Chase, Bay City, West Bay City, Whittemore, South Arm, Fork, Alpena, Sherman, Free Soil, Hersey, Iosco, and Richland, Michigan.

Gallatin, Willow, Deer Lodge, and Victor, Montana.

St. Joseph, Stewartsville, Pleasant Grove, German, DeKalb, Delano, Kingston, and Edgerton, Missouri.

Carson, Mottsville, Dayton, Franktown, Elko, and Ruby, Nevada.

Kirtland, Youngstown, Warren, Lake View, Washingtonville, Blake's Mills, Belmont, Lampsville, Syracuse, Liberty, Milton, Morgan, Vinton, Highland, Hocking Valley, Wilksville, Creola, Bierly, and Lagrange, Ohio.

Pittsburg, Mansfield, Conneaut, Beaver Falls, Sharon, New Park, and Philadelphia, Pennsylvania.

Eagle Creek, Haley's Creek, and Foundry, Tennessee.

Salt Lake, Union Fort, Lehi, Springville, Santa Quin, Ephraim, Wanship, Beaver, Heber, Richfield, Elsinore, Logan, Plain City, and Kaysville, Utah.

Union Grove, Cabin Run, New Hope, Fairview, Mount Zion, and Sugar Creek, Second Fairview, and Wheeling, West Virginia.

Rockwalnut, Virginia.

Gilman, Washington.

Freedom, Wheatville, Flora Fountain, and Evergreen, Wisconsin.

Some branches in other districts have not reported, but that is not the fault, probably, of district clerks. But if reports of the above branches are in the hands of anyone, they should be forwarded as soon as practicable, that the rush at the last of the conference year may be avoided. The February and March reports are enough to occupy time then, after all others are in.

Please send reports without cutting them, except where there have been no changes in a branch; in that case cut off and send me the fold that contains the statistics of how many members and officers. Instead of making them into a roll please send them flat, either in a large envelope or in other paper with twine around them.

Do not try to send reports at newspaper rates of postage. When seen by postal clerks such are thrown out and lost, usually. Put on two cents for each ounce.

All district clerks should keep a minute of totals that each branch reports to the quarterly conferences, and have this minute at hand to refer to at the next session, to see if reports begin at the numbers they closed with at previous conference. If they do not so begin, then inquiry should be made, and where there is a difference or a lack of names and items, they should be corrected there, or be returned to the branches for correction. It is not uncommon for reports to begin with quite a different number from that the previous report closed with.

Also each report should be examined to see if it agrees with itself. Some reports say that so many have been baptized, received, removed by letter, died, expelled, yet give no names or dates. Such reports should not be permitted to pass the conferences uncorrected.

Branch clerks would also profit by keeping such minute of statistics of each report, thereby preventing errors, as well as saving themselves uncertainty, trouble, and delay. Be careful to copy on reports all gains, losses, marriages, ordinations, not previously reported, with all dates, places, and the names of those officiating.

If district clerks will study the reports, as suggested, and see if any discrepancies exist, and then correspond with the branch clerks, it will help the making of a correct district record, as well as aid the General Recorder. Being acquainted with the branches and their officers, on the ground so to speak, district secretaries can attend to this easier, and at times with better success than can the chief recorder.

I thank many clerks, both of branches and districts, for prompt assistance and faithful work; but, on the other hand, it is surprising that even some competent ones are careless and inattentive. But the things of the kingdom of God need as careful attention as anything else, even in the matter of keeping correct records as much as in other departments. Therefore please remember these things, and act accordingly, so that the work may be done as commanded in the word.

I also take pleasure in mentioning that Elder D. M. Pohemiti, the native secretary of the South Sea Island Mission, is faithfully at work in perfecting the records of the Tahitian Islands, so Bro. L. R. Devore writes. There was much lacking when he took up the labor, and he will have much to do.

H. A. STEBBINS,
General Church Sec'y and Recorder.

LAMONI, Iowa, Dec. 1, 1893.

CONFERENCE NOTICES.

Conference of the Northeastern Kansas district will convene at Scranton, Kansas, December 23 and 24 at ten a. m., in the Saints' meetinghouse. We hope to have the best conference ever held here. It is about Christmas holidays, so we expect brothers and sisters from every branch in the district to come and meet with us in the house of the Lord. There is new business of importance to this district to come before this meeting. Dear Saints, come and meet with us and let us improve our talents that we may be worthy to receive more in due time.

HENRY GREEN, Pres.,
JAMES BAILLIE, Sec.

Conference of the West Virginia district will be held in the Saints' church at Goose Creek, Ritchie county, West Virginia, on the last Saturday and Sunday before the first full moon in February, 1894; on the 17th and 18th days of said month. The Ohio conference, we

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learn, will be on the first Saturday and Sunday *after* the full moon in February.

Respectfully,
D. L. SHINN, Dist. Pres.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report	$1,177 94
Sr. M. Wilson, Springfield, Neb.	$ 25
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R. R. Williams, Keb, Iowa.	25
D. T. Williams, " "	25
J. A. Richardson, " "	1 25
Sr. G. A. Blakeslee, per E. A. B., Galien, Mich	5 00
Sr. W. B. Smith, " Jackson, Mich.	1 00
Sr. V. Blair, " Lamoni, Iowa.	50
Sr. M. J. Wilkinson, Elk Garden, W. Va.	1 00
Edwin Tromby, Scranton, Pa.	1 00
Joseph Chester, University, Cal.	5 00
An Independenceite	5 00

CORRECTION.

A card in the *Herald* for November 18, signed "Thomas Andrews, Acting President," should be corrected, as Bro. Andrews is acting priest, and not president. I would also state that any of the ministry, traveling or local, who wish to assist us in building up the kingdom of God, are requested to come without fear, for they will receive a gospel welcome, whether their coming is heralded or not. If the brethren have time, however, they may address me at No. 463 Pleasant street, Fall River, Massachusetts, care of D. T. Shaw. GEORGE W. ROBLEY,
Pres. Fall River branch.

November 21, 1893.

MARRIED.

RESSEGUIE—LYONS.—At the home of "Sr. Frances," Lamoni, Iowa, Thursday, November 30, Thanksgiving Day, Brethren Henry A. Stebbins and Joseph Smith officiating, Bro. Rufus R. Resseguie, an auditor of the C. B. & Q. Railway system, formerly resident at Janesville, Wisconsin, now of Lamoni, and Sr. Lucy L. Lyons, long Lamoni's able and pleasantly efficient postmistress. A few intimate and related friends and associates witnessed the ceremony, and at its close wished the newly wedded, long life, contentment, and peace.

DIED.

SMITH.—Uncle William B. Smith, the surviving brother of Joseph and Hyrum Smith, died at Osterdock, Iowa, November 13th, aged 82 years and 8 months, after a lingering illness of but a few weeks. He was the sixth son of Joseph and Lucy Mack Smith, and was born at Royalton, Vermont, March 13, 1811. He moved to Kirtland, Ohio, and thence to Illinois, sharing the fortunes of the family and the church until the death of his brothers, Joseph and Hyrum. For a time after that he made efforts to rouse and rally the old stock, but each effort proved fruitless to a great extent. He moved in 1858 to Elkader, Iowa, where he remained until 1890, when he moved to Osterdock, where he remained until his demise.

Of him the local paper said in the obituary column:—

"Deceased leaves a wife and three children to mourn his loss as a husband and father—two sons, William and Edward, now residing in Minnesota, and a daughter, the wife of P. Bolsinger, living near Osterdock.

"He was a very devoted man and minister, and passed away quietly in the faith of his Redeemer. His remains were interred at Bethel cemetery November 15, 1893, under the auspices of the Reorganized Church of Latter Day Saints of Jesus Christ. Elder W. H. Kephart conducted the last sad rites. May he forever rest in peace and his reward for which he was an ever vigilant worker, be his acceptable crown on high."

STOKER.—Sr. Marguerite Judd Stoker was born in Wilkes county, North Carolina, May 29, 1822, and died in Harrison county, Iowa, November 20, 1893. The funeral took place from the residence of her son-in-law, Mr. Heileman, of Parner township, Pottawattamie county, Iowa, November 22, Elder D. K. Dodson preaching the sermon. A long line of carriages followed the remains to the Stoker cemetery. Deceased leaves three sons and four daughters, all married, and many relatives to mourn. Sr. Stoker was a woman of great hospitality, and in the early days of the Reorganization she entertained the traveling ministry with great cordiality, and in a short time after hearing the gospel in its purity she, with most of her family, united with the church

KENT.—At his home near Amboy, Illinois, November 13, 1893, Horatio Nelson Kent. He was born January 12, 1812, in Susquehanna county, Pennsylvania; moved when quite young to Bartholomew county, Indiana, and in 1865 he located in DeKalb county, Illinois, remaining there one year, since which time, with little exception, he has resided at the place of his death. He was married three times, and was the father of fifteen children, of whom four sons and five daughters, with his wife, formerly Martha J. Bragg, survive him. Bro. Kent became identified with the "Old Church" very early in its history, and united with the Reorganization in 1864. His faith in the gospel was very firm, and since age had weakened his frame, he often consoled himself with the hope of a glorious body in the resurrection. Content to live while the Master desired it, he looked forward to death with hopeful desire. Funeral services were conducted at the home by Elder A. J. Keck, who spoke from Revelation 14: 13.

NUCKLES.—Near Mammoth Springs, Missouri, October 25, 1893, William H. Nuckles, aged 46 years, 9 months, and 25 days. Deceased was baptized in Caldwell county, Missouri, in November, 1876, by W. T. Bozarth; ordained a priest July 6, 1879.

NUCKLES.—In Ray county, Missouri, August 13, 1887, Aaron H. Nuckles, aged 12 years, 4 months, and 13 days.

NUCKLES.—In Ray county, Missouri, August 6, 1887, Ida L. Nuckles, aged 14 years, 5 months, and 15 days. She was baptized July 10, 1886, by W. L. Booker.

NUCKLES.—In Ray county, Missouri, August 7, 1887, E. M. Nuckles, aged 9 years, 9 months, and 9 days.

STEELE.—At Addison, Maine, July 11, 1893, Bro. Josiah D. Steele. Deceased was born May 22, 1809; baptized April 7, 1872, and ordained an elder soon after. He labored as circumstances permitted, and was zealous and devoted to the latter-day work, his life being most exemplary and in harmony with his profession. He is remembered as a devoted husband and father, a faithful brother in the church, and a useful member of society. Funeral sermon by Elder Joseph Lakeman.

WHITE.—At Addison, Maine, August 1, 1893, Sr. Mary White. Sr. White was born at Steuben, Maine, September 22, 1822; baptized by Elder J. C. Foss at Addison, Maine, September 15, 1889, her husband being baptized at the same time at the age of seventy-seven. She was faithful until death. Prayer by Elder Hogue, Methodist minister.

KENDALL.—Martha C. Kendall was born in Canada West, July 13, 1821; died November 19, 1893. She believed in the latter-day work a great many years, first joining it in York State, and of which she was ever a firm supporter. Funeral from the Saints' church, at Rock Creek, Illinois, conducted by Elder W. T. Lambert. Interment in Powelton cemetery, November 21. She was the mother of seven children, only two remaining to mourn.

NICKOLS.—At her home in Colton, California, Sr. Cynthia Nickols. She was born in Pompey, Onondaga county, New York, January 11, 1816; baptized February, 1841. She died in the faith. Funeral services in the Saints' church, November 23, in charge of Elder William Gibson, assisted by Elder R. R. Dana.

ROBERTS.—At Lamoni, Iowa, October 8, 1893, of cancer in the face, Bro. John T. Roberts, aged 49 years, 2 months, and 12 days. He suffered for four years with this disease, and for nearly one year was confined to his bed. He had great patience in his afflictions, especially after having a dream in which the Lord told him that he should be abundantly rewarded for all that he patiently endured. He and his wife obeyed the gospel in Powesheik county, Iowa, in 1881. They afterwards lived in the Edenville branch until 1892. There he was branch clerk and presiding teacher for nearly nine years, and was faithful and devoted, as also upright in all his dealings. He was a man of even temper, not permitting himself to become angry, nor to hold ill will. At the time of his burial Bro. R. M. Elvin offered prayer at the house, and by request the funeral sermon was preached by Bro. H. A. Stebbins, on November 26.

ALLEN.—At her home in San Bernardino, California, November 25, Sister Elizabeth Allen. Deceased was born February 9, 1819, in Jackson county, Tennessee; baptized November 11, 1865, at San Bernardino, California, where she died strong in the faith. Funeral services were held in the Saints' church; sermon by Elder William Gibson, assisted by Elder R. R. Dana. A large number of friends and relatives were present.

SANDAGE.—Near Lamoni, Iowa, November 30, 1893, of kidney disease, Moses Victor, youngest child of Bro. Abram and Sr. Ennis A. Sandage, aged 1 year, 4 months, and 5 days; born in Franklin county, Nebraska. Funeral services by Bro. H. A. Stebbins.

THE ACTION OF THE EYE.

It can be taken as a fact, which the theory of the action of the eye implies, that for each external impression, that is, for each image produced on the retina, the ends of the visual nerves concerned in the conveyance of the impression to the mind must be under a peculiar stress or in a vibratory state. It now does not seem improbable that, when by the power of thought an image is evoked, a distant reflex action, no matter how weak, is exerted upon certain ends of the visual nerves, and, therefore, upon the retina. Will it ever be within human power to analyze the condition of the retina when disturbed by thought or reflex action, by the help of some optical or other means of such sensitiveness that a clear idea of its state might be gained at any time? If this were possible, then the problem of reading one's thoughts with precision, like the characters of an open book, might be much easier to solve than many problems belonging to the domain of positive physical science, in the solution of which many, if not the majority, of scientific men implicitly believe. Helmholtz has shown that the fundi of the eyes are themselves luminous, and he was able to *see*, in total darkness, the movement of his arm by the light of his own eyes. This is one of the most remarkable experiments recorded in the history of science, and probably only a few men could satisfactorily repeat it, for it is very likely that the luminosity of the eyes is associated with uncommon activity of the brain and great imaginative powers. It is fluorescence of brain-action, as it were.—*Nikola Tesla, in Scientific American, New York.*

DISEASE TRANSMITTED BY PENCILS.

The health commissioners of Minnesota have prohibited the exchange of lead pencils among the school children. They say that diphtheria and other diseases are often transmitted by putting the pencil in the mouth, which is a very common habit, not only with children, but adults.

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ITEMS OF INTEREST.

Gladstone's health is said to be declining.

It is said that the English Parish Councils bill will be so amended as to give women a vote in all municipal elections for school boards, parish councils, boards of guardians, and the entire machinery of local government. This opens up a prospect of another great reform bill in the near future, giving to married and single women the right of voting in Parliamentary elections, providing they are ratepayers with the same qualifications as the sterner sex.

Pope Leo is reported as in failing health.

PORT TOWNSEND, Wash., Nov. 26.—Mail advices from Alaska to-day, per steamer City of Topeka, are to the effect that la grippe is taking off a large number of natives residing upon Douglas Island and about Juneau. There have been over thirty deaths from this cause within the last month, and the epidemic has not yet subsided. The bodies of all the victims were cremated.

Influenza is epidemic in Rhine Hesse. Ten thousand cases have been reported officially.

LA LIBERTAD, Salvador, Nov. 25.—President Ezeta has accepted the second section of the Santa Ana railway. Minister Baker will return to Nicaragua to-morrow. There has been no abatement of the strained relations and unfriendly feelings between Nicaragua and Honduras.

An unsuccessful attempt was made to assassinate Chancellor Caprivi, of Germany, November 27, by means of an infernal machine.

The German Reichstag is discussing tax bills presented with a view to meet the expenses incurred by the passage of the army bill. Much opposition exists against the measures presented. Rumors are current that the present ministry will be compelled to resign.

ATHENS, Nov. 27.—In the Parliamentary debate on the speech from the throne Premier Tricoupis said yesterday that Greece was no longer in a position to fulfill its financial engagements with foreign powers. It was anxious to make an honorable compromise with its creditors and would offer such terms as the state of the country would permit.

MONTREAL, Que., Nov. 27.—At 11:47 o'clock this morning this city and the surrounding country felt the most severe shock of earthquake that has visited this part of the continent for several years. Buildings rocked and trembled as if about to be thrown down by the percussion of some heavy explosion. At first came a heaving sensation like that of a ship over a heavy dead swell, the buildings creaked as if every joint and fastening were being tested by some awful and invisible force, then followed a dull, muffled, deep-toned sound like that of a subterranean explosion. The shock was felt from foundation to turret of the most substantially built edifice in the city, and then came the settling back, and for an instant it felt as if everything was going down, as if the bottom had fallen out of things generally, and they were collapsing. There was a moment of suspense and the earthquake had passed.

In the country districts the same state of affairs prevailed.

The earthquake was most felt along the section of the St. Lawrence River, between Montreal and Quebec cities. In an earthquake which struck this province in 1663 the entire channel of the St. Lawrence was displaced, and it is feared that this may have occured again. In such a case Montreal will be closed to navigation till a new channel is dredged out. A surveying party will examine the channel at once. In the city of Montreal the principal damage was done by the cracking of walls, loosening of foundations, and breakage of household ware. A number of casualties have occurred in the country districts.

At the Philadelphia convention of the Knights of Labor the resignation of the Grand Master Powderly was accepted. J. R. Sovereign of Des Moines, Iowa, was appointed to fill the vacancy. It is believed that the order is going to pieces.

A national farmers' congress will be held at Savannah, Georgia, beginning its sessions December 12.

The Lehigh Valley Railroad strike is thought to have received its death-blow. Employees of other lines have refused to help the strikers.

BALTIMORE, Md., Nov. 28.—Bishop Paret of the Protestant Episcopal diocese of Maryland in a statement to-day strongly condemns the Catholics' appeal for a division of the State school fund. The Bishop says: "The argument made by Roman Catholics that they are paying a double tax is utterly fallacious. They pay but one educational tax, that to the State for the public schools. The other expense is a voluntary religious contribution."

SAN FRANCISCO, Cal., Nov. 28.—Princess Louise of Tahiti, who was abducted from her island home to this country, was brought down from New Westminister B. C., on the steamer City of Pueblo to-day and will be sent back to Tahiti on the brig Galilee in a few days.

PARIS, Nov. 28.—The police have discovered the presence of German Anarchists at Orleans, from which infernal machines were sent not only to Chancellor von Caprivi, but also to the Emperor William. Both of these machines bear a close resemblance to those found in May last by the Commissary of Police at Spandau, near Berlin. This affair has no political importance and will in no way alter the relations between France and Germany.

BARCELONA, Nov. 28.—The Governor of Barcelona states that fifteen Anarchists, eleven of whom are Spaniards, will be charged with complicity in the recent dynamite outrage at the Lyceum Theater here. One hundred and eighteen persons are detained on suspicion.

ST. PETERSBURG, Nov. 28.—The recent annual conscription added 252,592 men to the army. Of this number 70,948 are married. Only one fourth of the whole number of conscripts can read or write. The Jewish recruits equal one to sixteen of that population.

LONDON, Nov. 28.—A special dispatch from Melilla yesterday via Malaga states that the news of the coming of Gen. Martinez de Campos to assume command of the Spanish troops has produced the greatest enthusiasm among the soldiers. The army rejoices that operations against the Riffians will now not be further delayed.

The French, Italian, and Servian cabinets have resigned.

LONDON, Nov. 29.—Further advices regarding the awful disaster at Kuchan, the town in Northern Persia that was recently destroyed by an earthquake, when 12,000 persons lost their lives, show that 160 shocks were felt from November 17 until November 24. On that date heavy rain and snowstorms set in and added to the misery of the survivors. Most of those who escaped when the town was destroyed on the night of November 17 fled from the city to the adjacent mountains, but after a time they returned and encamped on the level ground near where the town had stood. Skin and other tents were set up and in these the survivors are living. Everything they possessed was destroyed, and had it not been for those living in the valley round about Kuchan many of them would have starved to death. The inhabitants of the towns and villages have supplied the Kuchanites with provisions and have done all in their power to alleviate the sufferings.

CIUDAD, Juarez, Mex., via Galveston, Tex., Nov. 29.—The Chihuahua revolt is assuming a most serious aspect and Diaz's followers are becoming greatly alarmed. Despite their claims that the trouble is not a revolution but the work of a few bandits out for plunder they show their apprehension. In addition to the patrol of the Rio Grande in this section, the United States Government will be urgently requested to place a large force in the field on the American side of the river.

The government is now anticipating uprisings further south in the Garza section. One of the phases which has created consternation in army circles is the fact that the regular troops are in some secret manner getting possession of seditious literature. The forced draft of men in this section has embraced several who are revolutionists and who belong to the secret order all the rebels are members of. The rebels have money in abundance, and are well supplied with war munitions. They cross the river when it suits their convenience, and they cannot be dislodged from their stronghold.

The revolutionists are not at present on the aggressive. They are gaining recruits and expect in the course of the next two or three weeks to come out of their present stronghold and operate southward. They believe that they are able to force from Diaz nearly all the concessions they are fighting for.

At the request of President Carnot, of France, M. Spuller has formed a cabinet. King Humbert of Italy still lacks a ministry.

Admiral Mello, the Brazilian Insurgent, is reported as meeting with partial success. President Peixoto awaits the arrival of new war-ships to begin aggressive operations.

Cablegrams of the 30th ult.:—M. Spuller has given up the task of forming a ministry for France. Casimir Perrier, after three refusals, has undertaken it. He is a candidate for the presidency of the Republic. President Carnot, it is said, desires reëlection.

The Credit Mobilier, a large financial concern in Rome with extensive branches throughout Italy, has failed. Its creditors, including depositors, number twenty thousand. Rumors of its instability caused the withdrawal of $6,250,000 since November 1. It is believed that had it not been for the present financial crisis the government would have assisted the concern. The effects of the failure will be felt throughout the kingdom.

The Italian cabinet crisis continues. Some progress is being made towards the formation of a ministry.

Constantinople advices report an average of fifty cases of cholera and fifteen deaths daily in Pera.

Portuguese government organs consider that a dissolution of the cabinet is imminent in order that it may be reconstructed under the present Prime Minister.

Disquieting news from Chile has caused Argentina to largely increase her armaments.

The Riffs are strengthening their position and are ready to make staunch resistance when the Spaniards advance. Spanish troops continue to arrive. Twenty-three generals are already at Melilla, December 1.

Earthquake shocks were felt at two points in Quebec to-day.

Admiral Mello has succeeded in forcing a passage past the forts guarding the entrance of the Bay of Rio Janerio. Desperate fighting attended the passage. The government forces suffered severely. It is conjectured that he intends to intercept the Nictheroy and America, the improvised warships now on their way from New York to reinforce President Peixoto.

BERLIN, Dec. 1.—In the Reichstag to-day a member of the Catholic party moved the revocation of the decree ordering the expulsion of Jesuits from Germany. Some members of the Conservative and National Liberal parties declared the parties to which they belonged would oppose revocation of the decree. Considerable difference of sentiment on the question prevailed. The motion was carried by a majority of 37.

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ITEMS OF INTEREST.—Continued.

BRUSSELS, Dec. 1.—The action of the German Reichstag in voting for the return of the Jesuits has excited the keenest interest among the Belgian Catholics. All the clerical journals have proclaimed the news far and wide in special evening editions. Flaring posters bearing the announcement of the vote have been distributed everywhere in the city.

The French cabinet approaches completion.

The crisis at Rome continues. The Credit Mobilier may pass into the hands of a new company and continue business under a legal extension on its obligations.

Nicaragua is preparing for war.

Trouble is brewing in the Russian cabinet.

The clergy, under Cardinal Vassary, Primate of Hungary, in accordance with the Pope's reply to the Hungarian bishops' vote regarding the civil marriage and other bills, have agreed to oppose the civil marriage measure.

Anarchists have been arrested in Spain and are being deported by the wholesale. A cordon of French and German police has been formed on the Belgian frontier to watch for Anarchists, 500 of whom are known to be in Belgium. Anarchists are openly defiant in London.

Admiral Mello's partisans captured Gen. Isadoro and 1,000 men, after killing over 400 of the Government forces, in Rio Grande do Sul, Brazil.

A severe blizzard prevailed throughout the West and Northwest, December 1. Much suffering prevails in Kansas because of scarcity of fuel.

SUPERIOR VITALITY OF INSECTS.

Baltimore *American:* The eggs of insects have greater power of vitality than any others. A case was published of an egg producing an insect eighty years after it must have been laid, and the scientist responsible for this statement thinks the power of vivification may endure in these eggs for an indefinite period. Many eggs of insects are exposed to the air without any covering, and many are sheltered too slightly to be secure from the frost. This, however, they are able to resist, remaining unfrozen, though exposed to the severest cold, or, still more surprising, are uninjured by its intensest action, recovering their vitality even after having been frozen into lumps of ice. On exposing several silk-worm eggs for five hours to a freezing mixture which made Fahrenheit's thermometer fall to 38° below zero Spollanzi found that they were not frozen nor their fertility in the slightest degree impaired. Others were exposed to a temperature of 56° below zero without being injured. The quality of the eggs of snails is, perhaps, even more marvelous. These eggs, if desiccated in a furnace until they are scarcely visible, will always regain their original bulk when damped, and the young will be brought forth as though the eggs had never been in any way interfered with. Neither heat nor cold seems to have any injurious effect upon their vitality, for they have been frozen into ice for any length of time and when the ice is melted will be found to be wholly uninjured.

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Vol. 40. Lamoni, Iowa, December 16, 1893. No. 50.

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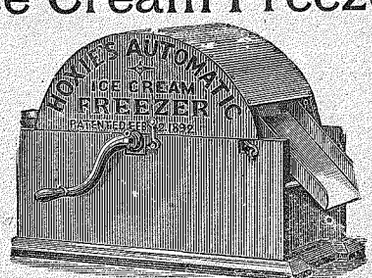

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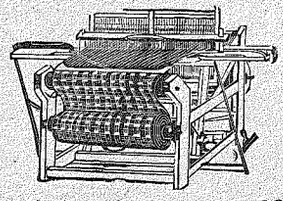

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It is infuriating to think of the torture and misery inflicted on children in my childhood—given outrageous nonsense to learn by heart in Latin and Greek grammars, and caned if they did not remember the nonsense accurately. Then comes number—what we generally call arithmetic, the beginning of mathematics. I hope you will all live to read in the original and enjoy the interesting praise of pure mathematics you will find in Plato's Republic, and the equally curious paragraphs about proportions in the Ethics of Aristotle. Then come modern languages, learned at first by the ear, and not by the eye. Hear what my friend Mr. Walter Besant, one of the best French scholars of the day, says in the early pages of his novel "All in a Garden Fair:" "The first thing you want with a language is the vocabulary; men who learn many languages begin after the manner of Adam—with the names, *not* after the manner of the schoolmaster—with the syntax. Those who do *not* want to learn a language begin with grammar and exercises; *this is the way of our schools.*"—*From "A Talk to Young Men on Education," by Walter Wrenn, in the December Review of Reviews.*

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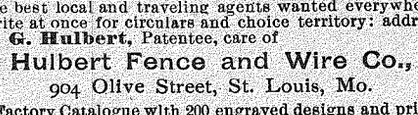

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, December 16, 1893. No. 50.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 16, 1893.

CONTENTS:

EDITORIAL:
Mormonism? Why Not.....789
A Straight Shot.....790
Revised Catalogue of Publications....790
Questions and Answers.....790
MOTHERS' HOME COLUMN:
To Local Organizations of Daughters of Zion.....791
LETTER DEPARTMENT.....792
ORIGINAL ARTICLES:
The Crucifixion of Christ a Necessity.796
The Sons of God.....796
Thoughts on Infidelity.....797
About Christian Science Healing.....798
The Doctrine of Diana.....799
Laying on of Hands.....800
SELECTED ARTICLES:
The Antiquity of Man According to Prehistoric Archæology.....801
CONFERENCES:
Little Sioux.....802
MISCELLANEOUS:
Pottawattamie, Iowa, District.....802
Items of Interest.....803

MORMONISM? WHY NOT?

KICKAPOO, Vernon Co., Wis.,
Nov. 28, 1893.

Editors Saints' Herald:—I do not contend for the adoption of the name "Mormon" as a badge or distinctive mark of membership, but for the sake of consistency, for as long as "Mormonism" serves as a badge to the whole body or church, the members thereof ought not to object to the name of "Mormon" any more than members of other organizations or systems, except when unsuitable, and then a change of names ought to be effected in place of the obnoxious ones.

But, question 1. If the name of Mormon is so objectionable, why the applying of that name to the Utah people as Utah Mormons, Utah elders, etc., instead of Latter Day Saints, their assumed proper name, and if not deserving the name of Saints, why the name of Mormon?

2. Who is a Mormon?

3. If neither the Book nor name of Mormon is responsible for the reproach resting upon "Mormonism," then why hold them guilty as such by prejudicing the minds of the people against them even to the ignoring of the name, and of course a disinclination to get acquainted with the Book will be the result.

4. Is not the acceptance of the fullness of the gospel the requisite for Baptism into the fold or body?

5. Can a disbeliever in the Book of Mormon obtain the same?

6. If Mormonism was not a bad term for the primitive faith from 1827 to 1844, why not so now?

I agree with Uncle W. B. Smith that the name Mormon is not a nickname; no, no more than "Mormonism" a delusion. Please answer through the *Herald*.

In gospel bonds,
CARL W. LANGE.

We have not said that the name Mormon, or Mormonism was "so objectional;" except in the manner before shown by us. It has been applied to the church in the valleys of Utah, and has had a sort of halfway acceptance; by the frequent use among them of the terms, "We Mormons," "The Mormon people;" but even there the name "Mormon" is not accepted as a distinctive appellation, by the people. The term is applied by those outside of Utah, the Reorganized Church included, for the reason that the general names of Mormons and Gentiles have been used to distinguish the two classes of people, the one belonging to the church, the ruling church in Utah, the other class not so belonging; and besides, the word has been used to mean polygamists, rather than Latter Day Saints, and thence the possibly chief reason why the term has become objectionable. The terms "Utah church," "Utah elders," "Utah Mormons," are used to define which class of believers in the latter-day work is meant; that is, the class having its headquarters in Utah; as contradistinguished from the class in the United States who are not believers in plural marriage, Utah as Zion, etc.

2. We know of no class of people whose rightful designation is Mormons; hence cannot state who is a Mormon. Nor do we think it necessary to compel anybody to bear the name, good, bad, or indifferent, as it may be thought to be.

3. The name and the book are inanimate things, and are not responsible for either praise or reproach; nor is the name, or book held to be guilty of anything. The closing portion of the question is an affirmation not warranted in the premise; nor in any sense necessarily true. The refusal to be called Mormons no more creates a disinclination to read the book, than a refusal to be called Bibleots would create a disinclination to read the Bible.

4. A proper reply to this question is found in the seventeenth section of Doctrine and Covenants; which reads thus:—

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.—D. C. 17: 7.

And from section forty-nine, closing portion of paragraph two:—

Wherefore I give unto you a commandment that ye go among this people and say unto them, like unto mine apostle of old, whose name was Peter: Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of this church.

And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.—Acts 8: 37, 38.

In this instance as it is related in the Bible the prerequisite to baptism was a belief that Jesus was the Christ; and this is what the commandment to the church direct justifies the elders in requiring; hence our former answer, now confirmed in this.

5. There is no meaning in this question, as nothing is stated as the object to be obtained.

6. We do not know. We are not aware that anybody calls it a bad name for the faith.

While we may with our questioner agree with Uncle William that the name of Mormon is not a nickname, no more than Mormonism, or delusion, we know that like other nicknames, such as "Jack," for John; "Dan," for Daniel; "Joe," for Joseph; "Bob," for Robert, they do not become fixed until accepted, or acquiesced in by those upon whom they are at first incorrectly applied; as "Campbellites," for Disciples; "Adventists," for Christians; "Mormons," for Saints; "Joe Smithites," for Latter Day Saints, etc.

ONE James Brighouse, a whilom officer in the church at Chicago, Illinois, and subsequently joined with one Lars Peterson, in attempting to organize the "kingdom of God," at Independence, Missouri, and later still joining another would-be reformer at Salt Lake City, Utah, has lately assumed another role, and sends us the following notice for insertion in HERALD. We comply with the request to insert, that the Saints who knew him may know where he is now, and that those who do not know him may see that there is one more "Lo here is Christ," in these peculiar days:—

The *restoration* of the church of God in the beginning of this great day of the Lord Almighty, being one thousand eight hundred and ninety-three years since the coming of our Lord and Savior Jesus Christ, and eight years since his second advent in the flesh to judge the world, James Brighouse, being chosen and ordained under the hand of God the eternal Father, received commandments

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and power to speak to the house of Israel; together with all nations, peoples, and languages; calling upon them to repent and to appear before the judgment seat of Christ; being brought about by the will and manifestation of the Spirit of light, and love, and truth; and in accordance with the laws of the land, on this sixth day of October, year one thousand eight hundred and ninety-three.

A STRAIGHT SHOT.

GILROY, Cal., Nov. 24.

Dear Herald:—I send for publication an item on temperance that ought to be read by all voters; and especially by those who advocate high license or low license. How many are crying out against the saloonkeeper as a bad man, causing much crime and misery, when it is a fact that he is only using the right he has purchased from the public. Then who is the real criminal? I am glad the doctrines of the church are right on this subject, and hope all the members are.

Yours for the right,
J. M. PUTNEY.

JEREMIAH'S LOGIC.

WAS TOO MUCH FOR THE GOOD DEACON.

The Christian Voter as Much a Criminal as the Saloon Keeper. The Same Blood that Dyes the Hands of the One Crimsons the Palm of the Other.

I closed my last by asking the reader, What is the difference between the saloon keeper and the saloon maker?

I will begin by quoting as near as I can, Jeremiah's logic. I do not remember what paper I found it in. I will give, if not the language, the substance:—

(Jeremiah thoughtfully). "Say, pa, if I tell Will Smith to tell Tom Hooker to tell Jack Moore that he can kill my little dog, would it be right for me to tell the perlice on Jack and get him in jail?"

Rev. Dr. Elijah Duncan said: "Jeremiah, I have always encouraged you to ask questions and thus gain knowledge, but I have never encouraged you to ask foolish ones, but, in order to show your responsibility, I will inform you, Jeremiah, that of the four concerned in killing the dog, you were the greatest criminal. Don't ask any more foolish questions."

Silence for ten minutes.

"Say, pa!"

"Yes, what now?"

"Kin Jack Jones, the saloon keeper, jine your church?"

"Most decidedly not."

"Why, pa?"

"Because he is engaged in the diabolical business of making drunkards. turning the homes of peace and comfort into a hell, taking the bread out of the mouths and the shoes from off the feet of mothers and children, filling the jails and poorhouses and asylums with its victims. No, Jeremiah, no saloon keeper could join my church; no. not for the world."

"Well, pa, why do people allow him to sell whisky then?"

"For the reason that he has a license to carry on his hellish business."

"Who gives the license, pa?"

"Judge Lee."

"Aint Judge Lee a member of your church, pa?"

"Yes, he is, and a good, Christian gentleman."

"Well, pa, if he is a good, Christian gentleman, how could he give Jack Jones a license to carry on his hellish business?"

"Because the law compels him to grant licenses."

"Well, pa, who made the law to compel him?"

"The Assembly and Senate; the Honorable Mr. Clayton is our senator "

"Well, did you vote for him, pa?"

"Yes, and I am proud of it."

"Well, pa, is Mr. Clayton a member of your church?"

"Yes."

"Well now, pa, if you voted for Mr. Clayton to make a law to compel Judge Lee to give Jack Jones a license to sell whisky, who is to blame for the hellish business?"

Bravo, Jeremiah, you will corner pa directly.

"Now, pa, why not let Jack Jones jine your church as well as Judge Lee and Honorable Mr. Clayton? That looks like me telling Will Smith to tell Tom Hooker to tell Jack Moore that he might kill my little dog, and you said I was the greatest criminal of all."

"Jeremiah, go straight to bed, ask no more questions, and you may thank your stars that I am not in reach of you, or I would give you a licking. (Exit Jeremiah.)

I cannot, for the life of me, understand why the creature, a miserably wicked thing, should be socially and religiously ostracised, while the creator and protector of the wicked thing should be toasted, for I maintain that the saloon keeper is the protected agent of the voter, doing business for the people under a permit, having paid in advance a bonus for the privilege of running the most destructive and damnable business to virtue, property, soul, and body, that earth is heir to.

REVISED CATALOGUE OF PUBLICATIONS.

WITH this issue of the HERALD each subscriber is furnished a revised, descriptive catalogue of publications issued from the Herald Office.

Our readers will find it to their interest to preserve this pamphlet. The list is complete to date, the descriptions accurate, and prices the latest made by the Board of Publication.

Those wishing to make selections of holiday or birthday gifts will find the list ample and the supply excellent.

QUESTIONS AND ANSWERS.

Ques.—Has a district conference the power to ordain a priest who is a General Conference appointee, to the office of an elder, provided he is actively engaged in the work, and the necessities of the district where he labors demand such ordination?

Ans.—We suppose so.

EXTRACTS FROM LETTERS.

BRO. L. A. HALL, writing to Bro. D. F. Lambert, from Stafford, Kansas, November 24:—

Will you please put a notice in your paper for me. as I have no way of finding a minister of the Latter Day faith to come into this part of Kansas to open a new field. I will send to the first one that will accept this offer, the amount for his fare and will provide for him as long as he will stay and preach the gospel, as it is greatly needed here.

This is a good chance for some local elder who can get away from home to labor for a few weeks.

Bro. W. Armstrong, of 47 Greenhill street, Greenheys, Manchester, England, writes October 28:—

The work here is doing well; just baptized twelve; more to follow.

Bro. William F. Frost wrote from Haverhill, Massachusetts, Dec. 3, in regard to the work in that place:—

Three years ago, come February, one Saint moved to this city. Since that time two more have moved in, and five have been added by baptism; one more all ready to come in, and several at the door almost ready to enter. Thus we feel encouraged to press onward. We have no regular preaching; but Brn. Bullard, Sheehy, and Robley take turns and give us encouragement by preaching the word. God has been very merciful to us; he has spoken several times and promised that a great work will be done here if we will live faithful.

Bro. J. J. Cornish is at work at Freesoil, Michigan, whence he wrote the 6th inst:—

I replied last night to a lecture delivered against us the night before. Big excitement here. Everything working for our good.

Bro. W. Vickery wrote this pleasing word from Plano, Illinois, the 4th inst.:—

Bro. Blair was at Plano and preached on the evenings of November 27 and 28. The Saints were pleased to see him and to hear such encouraging preaching. Bro. A. J. Keck preached twice for us on Sunday. I tell you it is encouraging to see such young men as Brn. Keck, and Roush, and others of whom I hear, and whom you are acquainted with, becoming men of God, telling the glad tidings of a risen Redeemer and a restored gospel. They do us good here. I thank the brethren for their visits and although I have not written of them I assure them they have been appreciated.

Bro. Fred A. Smith orders Sunday school supplies for Angus, Iowa, Saints, of whom he wrote December 7:—

They have just organized their school here. Bro. Johnson has fitted up one of the rooms in his house for the purpose, and they are very cozily fixed, The Salvation Army is raging here now.

Bro. T. W. Chatburn sends a good report from Clarksdale, Missouri, the 8th inst.:—

For the past six weeks Bro. Rounds and the writer have been preaching in the northern and eastern portions of Grundy county, Missouri, opening up nine new places, meeting obstinate opposition in many places; but never in our ministerial experience have we been so blessed in defending the work as of late, and in heated and obstinate debate with preacher and infidel. God wonderfully stood by us and by his help we were successful in routing every foe. We troubled the waters by baptizing four precious souls, heads of families, strangers hitherto, who will be of service in the future.

EDITORIAL ITEMS.

BRO. A. J. KENISON, of Harlan, Kansas, requests prayer that his eyesight may be restored or improved. He is unable to read the church publications, a denial that he feels sorely.

Bro. G. H. Hilliard, of the Bishopric, reports the discussion at Kibbie, Illinois, between Bro. Emsley Curtis and Elder Inman, of the Disciple Church, as terminating favorably for the cause of the Saints. Bro. Hilliard attends a discussion between Bro. Curtis and a minister of the Methodist faith at Xenia, Illinois, this week and then goes to labor in the Far West, Missouri, district for a short time, attend-

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ing the conference near Cameron on the 15th inst.

Tokology, an advertisement of which appears in our present issue, is a manual for woman in health and disease, by Dr. Alice B. Stockham, a competent woman physician of extensive experience and observation in the realm of which she writes. The work is based upon science, moral principle, and common sense. It is worthy of commendation as a guide for the physical life of woman.

Mr. Whitfield Bowers, of De Pauw University, Greencastle, Indiana, wrote the Herald Office as follows, under date of November 30: "I am engaged in a series of debates on Mormonism, showing the unity of revelation including the 'Book of Mormon,' and showing its right to recognition as a factor in religion and in civilization; in short, vindicating its claim as to facts. If you can give further information on any phase of the subject, I shall be glad to receive it. I have a copy of both Book of Mormon and Voice of Warning. Any favors you can show me in this line will be most gratefully received." So moves the work, various events combining to accelerate its progress.

Sr. Walker has sent out circulars to some offering special inducements to those securing new subscribers for *Autumn Leaves*. It is her intention to arrange to turn the *Leaves* over to the Board of Publication, by 1895 if possible, and thus make it a church publication entire. Those having an interest in the *Leaves*, its mission for good present and future, can take up the work of helping to increase its subscription list with the added incentive of aiding what is to become a regular church publication.

Two Mormon bishops are in the Indian Territory making extraordinary efforts to convert the Indians. A large number of converts will leave for the new Mormon settlement in Mexico early in January.

Bro. J. S. Snively, of the Decatur, Iowa, district is confined to his home because of inflammation of the eyes. We hope for his early recovery.

The priesthood meeting of the Decatur, Iowa, district was held at Lamoni on the evening of the 7th inst. An increased amount of local labor has been done since the inauguration of said meetings. Prospects were good for further extension of labor and continued improvement in system and efficiency.

Do you read the HERALD? If not you should begin the new year by subscribing for it. Keep up and move forward with the church.

Bro. I. N. Roberts was at Arthur, North Dakota, the 6th inst., after closing a series of meetings at Clifford. He has numerous openings, but cold weather reduces attendance. He is *en route* to Cormorant, Minnesota.

Mothers' Home Column.

EDITED BY FRANCES.

"The wise and active conquer difficulties
By daring to attempt them; sloth and folly
Shiver and shrink at sights of toil and hazard,
And make the impossibility they fear."

TO LOCAL ORGANIZATIONS OF DAUGHTERS OF ZION.

NOTICE. — Owing to a pressure of other matter and work at the Herald Office, leaflet No. 5, "Our Boys and the Public Schools," which should have been mailed with this issue of the HERALD and is on the programme for reading before local organizations this month, has been unavoidably delayed and will not be in time for use this month. We feel confident that this is the last delay of the kind which will happen, and trust that each local organization will provide suitable reading to take its place this month. This leaflet will be ready for use in January, with others to follow.

NOTICE.

WE wish to call the attention of mothers and all others interested, to the fact that the second volume of our Birth Offering Series, "The Happiest Christmas," by Srs. Callie B. Stebbins and Mary J. Garner, is now on sale at the Herald Office. Don't fail to order a copy for your little ones and so replenish the funds for others to follow immediately. Teachers having charge of primary classes will find this volume to be just the present they need for the children at Christmas time. Price 20 cents.

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains which reach,
The Majesty on high."

Thursday, Dec. 21.—Missions and Sunday school work, and the church publications. Also for the poor, the sick, and afflicted.

Memory Verses.—Psalms 107: 41-44.

Thursday, Dec. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

Memory Verse.—Isaiah 2: 5; read also Isaiah 2: 1-5; John 8: 12; Ephesians 5: 8.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A sister of Lamoni, Iowa, who is greatly troubled in mind and sick in body, asks your earnest faith and prayers in her behalf that God may help her and strengthen her to endure. She has been a member of the Union from the first and been blessed in it many times.

Sr. Caroline Spurgin, of Sacramento, California, asks your prayers, also the prayers of the church, in behalf of her son, George, that the Lord may be pleased to restore him to health.

Bro. James H. Lewis, of Deloit, Iowa, entreats your faith and prayers in behalf of his son, who had his eye injured so seriously that the doctors say it will have to be taken out. The boy is a member of the church and his faith is strong that God will restore his eye in answer to your prayers. His mother received great benefit last summer when she asked your prayers.

Dear Sisters:—There is no reading more interesting to me than "Advice to mothers," for such it is that I need. I have two little treasures to train for God's kingdom. O what a responsibility! I often think, How few parents feel or know or even think of the responsibility placed upon them when God gives them these little "charges" to care for through this world and fit them for Christ's coming. There have been several subjects written on for the Home Column, all of which I have enjoyed, and often wished I could write upon the subject of Confidence. But I do not feel competent to say what ought to be said. If we speak to our children in such a manner that they can readily see that we fully believe they will obey us, I believe they are much more apt to obey than if we speak to them in a doubtful manner. But there are many other things needed, such as patience, kindness, forbearance, and then sometimes punishment and wisdom to know when and how to use each of them. When we do our best with all these and if we could look far into the future methinks some of us might hear our children cry out to us, "It is your fault I did not know more of the perfect way. I might have done better if you had not indulged me so in my own ways," or, perhaps, "You have been too strict with me so I cared not to listen to you." O God, be patient with the mothers, for their responsibilities are many! "Bear ye one another's burdens." Whenever a sister reads this sentence, pray for all sisters, and especially mothers. I think it is one way we can help another. God be with you all. SISTER HATTIE.

BALMAIN, Aus., October 29.

Dear Sisters:—Bro. Wells and Bro. and Sr. Kaler arrived here in August. Bro. and Sr. Kaler did not stay long with us but went on to Wallsend. Brn. Wight and Wells have been doing a lot of street preaching here and also in a hall. There seems to be a good interest, but of course there is a great deal of opposition. Bro. Wells has baptized two since he has been here, one an old gentleman who had belonged to the Utah Church. We felt very sorry that Brn. Wells and Wight had to go away, but of course we must not be selfish, for this is a large field and there are not many to work it. I ask all the Saints everywhere to pray for the Saints here that they may be kept firm and faithful, and that the work may prosper, and that the Saints may not be afraid to do what little they can to forward the work. I feel there is a great work to be done in this place. I ask you to pray for me that I may not be afraid to speak for my Lord and Master, for if I am ashamed to own him now he will be ashamed to own me when he comes to claim his own.

Your sister,

MINNIE.

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SAN FRANCISCO, Cal., Nov. 22.

Dear Herald:—The sisters of San Francisco Prayer Union have held the fort of assembling thhmselves together now four years the 27th day of last June. O how the good Lord has heard our petitions and answered us! The second Thursday of last July we held our first meeting of Daughters of Zion in harmony with what had been told us to do, with chairman and secretary. After prayers are offered for our families by all who feel led, and for all special requests that come by *Herald*, papers, or letters, or asked of us, we sing a hymn, the chairman then reads a chapter from H. Clay Trumbull's Hints on Child-Training, taking up other matters as we feel led by the Spirit, and talk on such subjects as we feel would be of interest to parents. The young people of Oakland have organized a Zion's Religio-Literary Society, holding them every Sunday evening. They have but about thirty-three members as yet, and are meeting with great success. God continue to bless our every effort to do his will, is my prayer. A SISTER.

INDEPENDENCE, Mo., Aug. 13.

Dear Sisters:—We believe in unity there is strength. This blessed Sabbath day when the first opportunity for a moment's rest comes, I take up the *Herald* for August 12 to get an encouraging idea, when my attention is attracted to a lengthy extract from the pen of a Sr. Lou Berry, of Marshalltown, Iowa. I cannot find words to express my gratitude to the Giver of all good for such moral instruction. As soon as I heard of the organization of "Daughters of Zion" I was desirous to find out its object, and after a brief explanation there came a desire to unite myself with it. I am not a member of any organization but the Reorganized Church of Jesus Christ, formerly believing this covered all the ground upon which to accomplish good. The ideas of this sister previously mentioned are ideas I have always believed in, and have openly advocated, especially in my family. As a result I have this testimony to bear. I am now seeing the fruits of such instruction in the moral worth of my oldest child, a boy a little less than sixteen years. I never see him manifest any taste for the unwholesome, degrading, popular customs now so prevalent with the masses, and I thank God in my heart that I felt it as much of a duty to make my boys understand sin is sin, as to teach my girls the same, for the idea that a certain kind of sin was all right for a boy, while it blackened a girl's character for life, was an erroneous idea to me. I always believed in God as a just God. A being who would be just as much displeased with the sin of a male as a female. I never expect to indorse any conduct either in husband or son that my better judgment and God as well tells me is wrong for me. To me it seems there is a strong influence prevailing among the masses in the form of modesty which only opens the channel to draw our sons and daughters down to impurity of thought and immorality of conduct. To explain, I come in contact with some fallen creature, but he, or she (as the case may be) is extremely polite, has all the appearance of a very refined gentleman or lady. The individual extends his courtesies to me, and the lookers on would think me very impolite, rude, and vulgar if I did not return them. It seems to me to be a kind of hidden force, or power of influence, to compel or intimidate you and yours to be what me and mine are, without any consideration of principles. I believe in teaching our children to avoid all the tendencies to evil, and then show them the awfulness of being a fallen man or woman. I read in a good book, "Knowledge is safety." I believe very strong impulses can be kept in bounds and properly restrained if the head is properly informed. Yes, dear mothers, our duties are great and our responsibilities far reaching. None but God can make us able to properly discharge them. Ever praying for the success and final triumph of every good undertaking, I am, your sister, MRS. C. H. DERRY.

[THERE is one very nice point raised in Sr. Derry's letter, upon the final settlement of which depends much of the usefulness we may, as individuals and as a society, hope to exert. This point will be more fully discussed in the future. Charity very properly begins at home, but ah, it has a wider field than home! Let it be the prayerful aim and effort of Zion's Daughters to so instruct, counsel, and train their own sons and daughters, that they may not only be strong to resist temptation themselves, but to lend a helping hand to others, and if ever we do this—if ever we follow the example of Christ—while we *hate*, abhor, and condemn *sin*, we must go with the pure love of God in our hearts for the *sinner*. If we study the life of Christ we will find an unerring guide in the way we should go.—ED]

BURNHAM, Mo., Nov. 26.

Dear Sisters:—I feel satisfied in doing my duty in trying to raise my three little children in the true fear of God. But O how I feel my weakness and my constant need of divine help. There are more trials in being an elder's wife than I had at first supposed, but there are also more blessings. God has many ways in blessing and comforting us in our lonely hours. What a trial must it be for those sisters whose husbands are gone for months and even years! May God bless them in their absence. This is God's work and he well is able to sustain his own.

A great number of times God has blessed us in healing, and still I have an affliction at present which is a great trial. I have a large running sore on the ankle bone. It is now six weeks since I dare put my weight upon it. I have tried many things, also been administered to, but it still continues the same. I now ask the sisters of the Prayer Union to remember me. My husband has been at home building us a small house and he has done the work mostly for me, but now he will have to go again and then I need other help, and I prefer my heavenly Father's. We have some very kind and good Saints here who have helped us in building and other ways to get our home. I believe we have good material for a Daughters of Zion's organization, but I lack information. Will some of the sisters write us a letter of instruction how to commence? We have bought ten acres of land from Bro. Milks, one half mile from the Saints' church, so I can go to meeting with my children and enjoy the society of those I love.

Go on, sisters, in your good work. Many write discouragingly of your work, as if they were afraid the sisters would take the men's places. Never fear, what is right God will bless, and not otherwise. May God bless you all, is my prayer.

Your sister in Christ,
SARAH SPARLING.

Letter Department.

OLATHE, Kan., Dec. 5.

Editors Herald:—I am at Olathe, Kansas. The gospel banner is afloat in earnest; am occupying a spacious hall, and commenced to attract the attention of the people. Town billed daily and a large blackboard about 3x5 feet on the street which is causing considerable comment. It has on it for to-day: "The Old Gospel free to all at Grange Hall every night this week. 'These signs shall follow them that believe.'—Jesus (Mark 16:17.) Is this for our day? Bring your preacher and your Bible to-night." Some of the pious divines are getting uneasy, and I may be called upon to explain. *I did not make the Bible*, nor is it me that makes the promise. I am here to "*preach the word;*" and if any apologies are needed, some one else must make them.

I. N. WHITE.

KIBBIE, Ill., Nov. 27.

Editors Herald:—The debate at this place between Bro. Emsley Curtis and Elder Inman, of the Christian Church, is over. All the effort Inman made was to try to show that the books contradicted each other, that we had too many officers in the church, and that there were no presidents in the apostolic church; then of the one hundred and thirteenth section of Doctrine and Covenants, which says it cost the best blood of this generation to bring forth the Book of Mormon and Book of Covenants for the salvation of a ruined world; he tried hard to make a point on this. He acknowledged that the Book of Mormon and the Doctrine and Covenants taught as high a standard of morality as the Bible. He offered no argument against the doctrine of the church, but by wit and ridicule tried to make the people laugh. Prejudice was very high against the church, and some of course took wit and sarcasm for argument, and say Curtis lost his proposition; but the better minds say Inman never made a point.

Inman on his own proposition failed entirely. He refused to answer and tell whether he believed in baptism of the Spirit, and several other questions on the doctrine, or when his church was organized.

Curtis showed when his church was organized, and by whom, and that God did not command nor direct it, and that it was destitute of divine authority, and not identical in faith, organization, or practice with the apostolic church.

Inman seems to have but little regard for his word, and garbled statements in the Bible,

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Book of Mormon, and Doctrine and Covenants, changing the meaning thereby to try to make a point against us. We believe good will result from the discussion.

Inman claims to have debated with Brn. E. A. Davis and A. J. Cato, and is very well posted in the books. Bro. Curtis and Inman are to hold another debate at Oblong, six miles from here sometime in the near future. I do not think Inman can do the work much harm, as long as Bro. Curtis looks after him and takes care of our side of it. I leave here to-day. Praying for the success of the truth, I am,

In the faith,

G. H. HILLIARD.

PRESCOTT, Ariz , Nov. 27.

Editors Herald: —I inclose two dollars. One is from Mr. John Bricker and wife who desire to take the *Saints' Herald* for six months. They are an old English couple near seventy years of age. The wife was baptized forty-two years ago in England, and came out to Utah from England some fifteen years ago, but being disgusted with the church as conducted in Salt Lake City by Brigham Young's work they left. They believe in the Reorganized Church. Would you please send Mr. John Bricker a tract on the principles of the gospel. He is not yet baptized but is a firm believer in the Reorganized Church. His address is Prescott, Arizona. It was through Mr. and Mrs. Bricker I saw the Book of Mormon. For the other dollar send me the *Herald* for six months. My address is Jerome, Arizona.

I am satisfied with the principles of the Reorganized Church of Jesus Christ of Latter Day Saints and I intend to join.

Humbly and respectfully,

GEORGE A. SMITH.

SELIGMAN, Mo., Nov. 3.

Editors Herald:—Since last writing I have been laboring in Indian Territory and Texas. I held a debate with J. W. Chism, of the Campbellite order, at Pilot Point, Texas. The result Bro. A. M. Whitlow has already reported. The debate confirmed me in that I believe to be true.

Returning home to Standley, I concluded to rest up by taking a hunt in the mountains, but Bro. Short says I am a better preacher than hunter. I was out some three or four days and returned home feeling refreshed and ready for the field. I baptized two and left on Monday for Seligman. Bro. Short and the Saints here solicited me to come and hold a meeting for the Saints. We have six members at this place and about that many more believing the doctrine; but I have preached about twelve sermons up to the present time and no one has yet obeyed. I will continue a short time and leave for Rogers, Arkansas. The laborers in this mission ought not to neglect this place and let the Saints perish, as we have some noble people here. But they failed to get I. N. White or Joseph Luff, so I had to leave my Southwestern Mission and come to their service.

The Campbellites have quite a membership in this town. One of their preachers was here when I first came, and tried to interfere with my meetings, but the trustees of the Union church served a notice on him by the constable not to bother us any more. We proposed to measure swords with him, hence a proposition was shaped and the people began to think they would have a debate, but in the meantime he claimed to get a letter from his wife that his children were very sick, consequently he pulled out and left everything for us. But the funny par' was that he "done up" the town for about thirty dollars, and it was mostly his own brethren.

The town of Seligman has a Union church for everybody to preach in and our people, or Bro. Ellis Short, donated one hundred and fifty dollars toward building it. The Campbellites have been trying to take possession, though they have not one dollar in the house, but the people showed them better; so when our elders come here to preach they need not ask the Campbellites for the house or thank them for it, for they have nothing to do with it. Seligman is blessed with a great deal of preaching, as they have a free pulpit; and while they have false they also have the true doctrine of Christ. Will Bro. I. N. White please notice this and make them a visit once in a while? In bonds,

J. D. ERWIN.

LONDON, Ont., Nov. 29.

Editors Herald:—I am feeling well in the gospel, desirous of doing all I can in presenting the truth to the world. A few months ago Elder S. Brown opened up at Kilworth, a new place seven miles from here, baptizing eight. When he left I tried to preach to keep up the interest, and on my third visit there I was conducted to a church that had been fitted up for us by Saints and outsiders and quite a congregation assmbled to hear our claims. The number kept increasing from twenty up to about one hundred, and the best of order prevailed.

Rev. Mr. George, Methodist, began to fear some of his flock were attending our meetings instead of his, so he warned them not to read any tracts or books; but they kept on reading and believing and I baptized two. One had been a member of his flock, and the reverend gentleman said he could prove that Joseph Smith taught and practiced polygamy and was the founder of Salt Lake Mormonism. I went to his meeting and announced that we were willing to meet him or any minister in any public hall and discuss the question; but he refused and said if he learned that I was distributing any more tracts in the homes he would expose Mormonism. The tracts kept moving along and on the last two Sundays he has tried to do us all the harm he could from his pulpit; but yesterday one of his officers came into the shop and told me that all Mr. George had said had not changed his mind towards our doctrine or made him think less of us, but that he did not think so much of his own minister. He invited me to go down and see them when I could. The gentleman and I had a set-to for four hours when I first went there and at the end, when he was beaten on every hand, he came to me like a child and shook hands and said, "Brother, we won't quarrel on religion any more. When you come here to preach put your horse in my stable and stop at my place." I have preached in his house, and he is very friendly towards us.

The church we used was owned by a member of the English Church and he gave it to us free of rent up till a few weeks ago, when he wanted to use it and we withdrew. There is no preaching there now, and as I have to look after the interests of the branch here I will try and get some of the missionary force to look after that part. I think we can have the town hall in Deleware to reply to Rev. Mr. George, which some of us will do. I offered to get the city hall in this city free of expense on Mr. George's part if he would meet us there, but he would not.

Your brother,

W. CORBETT.

WILBER, Neb., Nov. 27.

Editors Herald:—Bro. F. J. Chatburn and I concluded a week's meetings at Syracuse on Sunday, November 19. These meetings were well attended and a good interest was shown throughout and we left there feeling that we had at least aroused a spirit of inquiry and dispelled much prejudice. We were well treated while there and earnestly requested to return as soon as convenient, which we gladly promised to do. Bro. and Sr. Bray and their grandson, Bro. Charlie Woods, spared no effort to make the meetings a success.

From Syracuse we came to Wilber and commenced a series of meetings here on the 22d ult. which are still being continued with increasing interest. From the first we have been favored with a good attendance of outsiders, as also of the Saints.

I cannot say of the district as did Bro. Armstrong in the *Herald* of last week, "It appears to be drooping and dragging along, almost spiritually dead," for I do not so view it. Bro. Chatburn and I are receiving more calls for labor than we can possibly respond to, and we find the interest is good, and the demands for laborers is urgent. Our difference of view may be accounted for from the fact that Bro. Armstrong is not personally acquainted with the work except in the extreme eastern portion of the district. I know of no good reason, however, why the work there should be "drooping and dragging along almost spiritually dead," for that part has been favored with the labors of some able elders including Brn. J. W. Waldsmith, W. E. Peak, R. M. Elvin, and W. W. Blair. There is some encouragement, however, in the brother's report that he has "baptized seven since the April Conference;" and hopes to "baptize seven more before conference convenes again."

In the reports of the branches sent to the last district conference I find a total gain in membership of twenty over all losses. I consider this a good showing, especially as a good many members have been lost to us by removals to other districts. Six years ago Southern Nebraska had but one church building. To-day we have five. Our membership is constantly and steadily increasing, although many have left us and have sought homes in other states. I find an open door for the preaching of the word almost every-

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where. I also find in the Bishop's agent's report from this district for last year to the April conference that he had received moneys in tithes and offerings amounting to upwards of seventeen hundred dollars. In the last few years branches have been established in the district from Brownville on the east to Haigler on the west, and although some of the older branches in the eastern part of the district have been disorganized, it has not been from neglect, at least of late occurrence, for the first missionary work I was requested to do was to visit and labor in the three branches that subsequently became disorganized; and I can truly say of them as Bro. Armstrong has said of the district, they seemed to be "drooping and dragging along, almost spiritually dead," and finally as branches they became disorganized, yet in them I found spiritually minded members whom it has been a pleasure for me to know and to associate with in church work. Brethren, do not let us become too pessimistic, but let us hope, labor, and pray for the spread of truth and the establishment of Zion. There are many things we wish were different. We believe this is true not of Southern Nebraska alone, but of every other district. Where there is an increase in membership, an increase in financial offerings, and a broader field of usefulness continually opening before us, I do not feel that we have cause for discouragement.

I am glad to learn that our brethren at Nebraska City are doing well spiritually. I am quite pleased to be able to report that although we have lost from the Blue River branch, in a little more than a year, many of our members, including a priest, a teacher, a deacon, a financial clerk, two organists, and some of our best choristers, we not only survive but we have good meetings; and so far as I know the feeling between the members is of the best. We are blessed in many ways, and feel that God is good and wise in his dealings with us. We are now holding this series of meetings hoping that we may be strengthened and more firmly established, and so far we feel that our efforts have been blessed, and we trust that God will abundantly bless us, not only at Wilber, but throughout the entire district.

Pray for us, brethren, that we may be successful in every lawful endeavor.

Your brother in Christ,

CHARLES H. PORTER.

LATAH, Wash., Dec. 1.

Editors Herald:—I wish to let the *Herald* readers know how we are getting along here. Our number has not increased as yet. Brn. John Davis and T. M. Parr were here this fall. Bro. Davis preached five times to a good turnout, which we were very much pleased to see. From here the brethren went to Palouse, and from there to Pullman, and from there back to Latah, and preached Sunday afternoon. On Sunday night we had meeting, and Monday three times, and I think most everybody turned out, so we had a good time. It showed the people the truth. I have been trying for years to get them out to hear.

I would like for an elder to come early next spring; I think we might pick up a few stragglers. I will help all I can, both temporally and spiritually.

I have been in the church four years next February. I have not used tobacco since then, but before that I used it forty years. I despise it now. There are some in the church who would spend five dollars in tobacco and give an elder or the church five cents. If this cap fits any of the Saints, if they have fifty cents to save, give it to the church instead of sending it away in smoke.

Dear Saints, let us learn to build up Zion's cause; it looks as if the time has come to do this. I know the times are hard; they are very hard here, and it rains so that the people said Elder Davis brought the rain here this fall, so they will have to send for him to take it away, for it has been raining almost ever since. Some are not done with harvesting yet. May the Lord bless all the faithful Saints. Yours in bonds,

LUKE STOREY.

GLENWOOD, Iowa, Dec. 1.

Editors Herald:—I have been laboring in the Nodaway district during the last few weeks. I preached at the Fairview schoolhouse, where Bro. D. M. Rudd had opened up the work. If all the elders would only preach and act as he has prejudice would soon be dispelled. They hold him in very high esteem.

Several good openings have been made by Bro. M. P. Madison. There are more calls for preaching than can be filled. I shall return if all is satisfactory.

J. B. HEIDE.

BUENA VISTA, Col., Dec. 3.

Editors Herald:—As there are many articles in the *Herald* that are contrary to my views, it sometimes makes me feel that I would like to write; but as I am not accustomed to write to any paper, I feel incompetent to write to such a paper as the *Herald*, for which there are so many intelligent correspondents. But there was one article in the *Herald* of November 4, headed "One Hundred Years Hence," that I wish to notice. I also read the same article in some of the Utah papers when I was in Utah eighteen years ago, and I investigated at the time to see if I could find who the author of "vision" was. Some would tell me it was written by Sidney Rigdon and Parley P. Pratt, others said it was P. P. Pratt and Orson Hyde, but I have failed to find anyone who could tell me positively who the parties were. But I am satisfied in my own mind that it was P. P. Pratt, although I have no proof for saying so; but I am judging from his own writings, for I think I have read every book written by P. P. Pratt.

If P. P. Pratt had this "vison," or who ever had it, I don't think it is worth the paper it is written on. First; why would the Lord have a feast day for Joseph and Hyrum Smith any more than for the thousands who were put to death for the testimony of Jesus? Second; I don't believe there will be any post carriers in the days of the millennium. Third; the time is past that the world was to be turned upside down. Fourth; he only saw the handful of people who persecuted the Saints in 1838 turned into hell. Fifth; if they do publish papers in those days there will be no guesswork about it; they will know whether it is going to rain or not. Sixth; the four rivers are a conundrum. How can they take the water over the earth when the earth is perfectly level? Seventh; it took only three days to destroy more than seventy-five millions of dollars worth of property; and as for the great wickedness they saw, the wickedness of the Mormon church seven years from the date of the vision was enough to sicken all the angels in heaven.

This vision is like many more of the revelations and visions taught by that people. I was taught from infancy that if I lived to the year 1891 that Jesus would be in Utah Zion, ruling in Salt Lake City.

Yours in the gospel of Christ,

W. R. STEELE.

GARDEN GROVE, Iowa, Dec. 4.

Editors Herald:—Elder Columbus Scott has been holding a series of meetings in Leon. He commenced on Sunday, the 26th ult., and closed December 3. We do not know whether any good will be accomplished so far as our friends are concerned, but believe that the Saints are strengthened and built up in their faith. In gospel bonds,

W. N. RAY.

NEW CANTON, Ill., Dec. 5.

Editors Herald:—Since reading Bro. Tubb's letter in a late *Herald* I am more fully convinced than ever that "every tub stands on its own bottom." I will propound these questions for some of the wise ones to answer: Why is it that the elders can preach lengthy discourses, have them published in the *Herald* and *Ensign*, and no one seems to find fault with what is said; but just so soon as one writes an article for publication, having the advantage of plenty of time to consider, with all the books before him, the article when published scarcely reaches its destination before some one is ready with a reply, and a severe criticism? Does it suggest that sermons better be preached, and that the writing of articles for publication better be let alone?

The Lord says to the ministry, "If ye have not the Spirit, ye shall not teach." Does this apply to public discourses only, or does it apply to written articles as well? Or are written articles only supposed to contain the *opinion* of the writer, without much aid of the Spirit, and thus the conflict?

Well, my object in writing is to let the *Herald* readers know that I am not "twice dead and plucked up by the roots," but the above thoughts seem to have crowded themselves into my mind.

Am holding meetings in this place nightly, in the Union church, to fair-sized and seemingly interested audiences. Will continue for a short season. Have seen nothing since my last letter that was especially flattering or discouraging. I try to meet events as they come, and if they do not come fast enough I hunt them up, never allowing myself to get too highly elated over a seeming good prospect ahead, nor to get too much discouraged over that which seems at the time to be discouraging.

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The good Lord has not as yet failed to stand by me, especially when comparatively alone, so far as church membership is concerned. There are but few Saints in this locality, not enough for a branch organization, and some of those few are too far advanced in years to attend night meetings. Others seem willing to acknowledge that the work is of God but are not yet willing to take hold and try to advance its interests. They perhaps need some "good elders" to preach in this as well as in other localities. Have been and am now blessed with good health, both in body and mind. May the Lord be praised and his work prospered is that for which I desire and labor. In hope,

J. C. CRABB.

OMAHA, Neb., Dec. 6.

Editors Herald:—After the reunion at Logan I went to Blair, Nebraska, and held the fort there about three weeks. I baptized one, a Mr. Belford. From there I went on to Burt county, where I baptized one, a Mr. Jackson. I came home November 30 and took a short promenade with la grippe, from the effects of which I am not fully recovered, but hope to be in a day or two.

G. M. L. WHITMAN.

BLAINE, Iowa, Dec. 1.

Editors Herald:—Some of the Schaller folks are very indignant over the Phillips letter. Some of the smartest men in Schaller say it is a base lie. I wish we could have it published in pamphlet form with Bro. Scott's reply. We took it to the Schaller *Herald* last Wednesday and tried to get the editor to publish it, but he declined to print one or the other, as he was afraid it would make hard feelings. That was a poor excuse. Then his paper was small, besides he couldn't do it this week, so we gave it up; but when we asked him we were pretty confident he wouldn't dare print it, so we did not feel so badly. We all like Bro. Scott's reply; hope to get the *Herald* with its continuation to-morrow.

I believe Phillips' untruthful, scandalous letter will do good in the end. Elder Scott has lots of friends in this neighborhood and we think he would have a warm welcome in Schaller. We know he would in this house.

Yours for truth,

E. B. EDSON.

OMAHA, Neb., Nov. 29.

Editors Herald:—We are trying to accomplish some good in church work in this city, but as yet do not make very great progress. We hope by persistent, careful effort to make some stir among the ranks of the enemy and perhaps gain some from their ranks. I feel at any rate that we ought to try and save as many as possible of those we have gathered in.

We have some members of this branch who are scattered we know not where, and we mean to make an effort to find them, at least some of them. I also find some here (and doubtless there are many more from other places) who come here and, perhaps for various reasons, for a long time do not make themselves known, all of whom ought to be identified with us. Only last Sunday I found one family that has been here about two years and yet has not become identified with us. If I could find more such here I would visit and try to get them interested again in the good work. For this purpose I am going to request the *Herald* to aid me in the work of hunting up the stray ones.

If those interested who see this will correspond with me I will try and hunt up their friends in this vicinity who are in the church, or those who may be favorable to the work, and try to get them interested again. Those who write will please give names in full, with residence, if possible. Since I have been here I have hunted up quite a number who are now with us in church privileges. Hoping I may do more than in the past,

Yours in the faith,

W. F. SEWARD.

BENAN, Carroll Co., Io., Nov. 24.

Editors Herald—In the *Herald* of the 25th inst. I notice a communication written by S. J. Phillips of Schaller, Iowa, and a reply by Bro. C. Scott, which is to be continued; and while I concede that Bro. Scott is abundantly able to defend himself and the cause he represents, it seems that a few words from me might not be out of place at this time.

While at Schaller a year ago last August, holding services in our gospel tent for something like two weeks, and after we had announced for several days in succession the time when we should close our services at that place in order to go to Marathon, at noon of the last day that we were to be in town we received a letter and card both stating this, in substance: "You have now been here for about two weeks preaching mostly what we all believe. Why don't you come out of the brush and show your true colors? What about the Book of Mormon and Jo Smith?" one being signed, if my memory serves me correctly, "By order of Committee," and the other, "A Citizen."

It was my turn to speak that evening, Bro. Hunt opening the services and reading the communications we had that day received. Feeling sure that the parties responsible for the communications were present, I stated that I had been preaching for a week from my gospel chart and if any present felt able to point out where I had been in the brush I would like them to stand up and show themselves. But of course no one stood up and I continued by preaching a discourse on the divine authenticity of the Book of Mormon, closing with the statement that while our people did not court discussion, they were always willing to defend what they believed to be the truth; that we were willing to meet the representatives of any religious body in Europe or America on a fairly and correctly worded proposition. So far as I know this was the first challenge put out at Schaller by our people, and the writer is alone responsible for it.

I was at Schaller and acted as one of the moderators in the debate from the 8th to the 18th of August, and Mr. S. J. Phillips was chosen, and I believe acted for two evenings as the other, when it was reported that he was sick, and another man was chosen to take his place. To my knowledge Mr. Phillips was absent during four evenings of the discussion and, therefore, could only judge of that part of the discussion by hearsay.

On Sunday, August 13, Elder J. F. McDowell was to preach in the tent in the evening, and he said to me, "It will be difficult to preach without touching on subjects that come under the range of this discussion. What shall I do?" To which I replied: "Avoid it if possible, as we do not wish anyone to think that we are fearful of our cause, for we are not." As Elder Dungan was to preach in the Christian church at the same hour, I made it my business to go and hear what the gentleman had to say, and to my mind the elder showed signs of weakness by the course pursued in his sermon. His whole effort, as I understood it, was to prepare the minds of his auditors to reject any and every argument that Bro. Scott might adduce. It is true he did not mention Bro. Scott's name or directly speak of the Book of Mormon, but he spoke of his reasons for rejecting certain things and arguments in such a way that anyone might understand that he referred to both. He spoke of persons undertaking to explain the Scriptures who could no more tell the meaning of Greek and Hebrew characters or letters than they could read quail tracks in the sand, saying it was not safe to trust to their judgment in such matters. He also spoke of the bungling composition of certain books which were so weak and foolish that he was justified in rejecting their claims. To me his whole sermon, under the then existing circumstances, seemed unjust and designed only to secure for himself and the Christian Church an advantage in the discussion.

I should never have made this statement had it not been for the untruthful statements of Mr. S. J. Phillips contained in the article referred to above. I have the greater part of Mr. Dungan's sermon delivered the evening of August 13 in my possession, as taken down by the writer in shorthand.

Yours for the truth,

C. E. BUTTERWORTH.

BIRCH TREE, Mo., Dec. 5.

Editors Herald:—I write you this morning asking for help. I am in this town where there are about one thousand people, and your humble sister is the only Latter Day Saint within twenty-eight miles. I have great opposition, as there are nine men claiming to be called of God to preach the gospel. I ask them why they don't preach the gospel. If God called them he surely told them what to preach; but they say he did not intend for us to understand all of the Scriptures, so they teach according to their understanding. The people here think me a curiosity, and I guess I am to them, for I will plead earnestly for the faith once delivered to the Saints. I have got them stirred up and want to keep them so.

There are three families deeply interested and want to know more about the doctrine, so I ask for tracts to distribute among the people. I am not able to buy them but will send postage, for your humble sister is a poor widow depending upon the Lord and the dear children he gave me. I rejoice in this glorious latter-day work and thank my heavenly

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Father for his mercy in revealing the precious truth to me in my old age, that my last days may be spent in his service. Pray for me that I may be able to overcome, and receive the promised blessing. Pray that God will send laborers into this part of his vineyard; ask all the Saints to pray for me that I may receive favor with this people, that he will bring out the honest in heart. May God bless all with an understanding.

In gospel bonds,

M. J. TAYLOR.

ELMWOOD, W. Va., Dec. 4.

Editors Herald:—I came here last Saturday night where I had the promise of the schoolhouse and had an appointment for night, but when I reached the house I found it locked, and when I called on the trustees they said that Latter Day Saints were not recognized by the law of the land, therefore they were under no obligation to open for me; but Mr. E. C. Davis of the Disciple Church offered to take care of me and let me preach in his house. I have held two meetings there so far, and to-night will occupy a vacant house of his.

There is much opposition here. I came into this State November 17, and have preached at Long Hollow, Marshall, and the above-named place. I feel firm in the faith.

H. E. MOLER.

Original Articles.

THE CRUCIFIXION OF CHRIST A NECESSITY.

WAS the crucifixion of Christ a necessity and so designed? or was it merely accidental?

There are those who publicly argue that Christ's crucifixion was purely accidental, and that we would have been benefited just as much if he had died of old age, or in any other way. I reply that his death and the manner thereof were ordained of the Father, and that he well knew beforehand that he was to be crucified.

1. He was as a "Lamb slain from the foundation of the world."

2. Prophets foretold the manner of his death.

3. He came into the world to be crucified.

4. He need not have so died had he not so chosen. (See 1 Peter 1:20; Luke 24:25-27, 46; 1 Tim. 1:15; Phil. 2:8).

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world."—D. C. 76:4.

This one statement, given as the word of Jesus Christ, ought to put to rest forever the fact that Christ came into the world, or was born of flesh, or took on him flesh and blood, to be *crucified;* therefore he was not to die a natural death, or to be hung, shot, speared, or stoned to death, or to die of disease or old age.

He foretold that he would be crucified. (John 2:32, 33.)

He became obedient to the death of the cross. (Phil. 2:8.) No one could kill him only as he willed. (John 10:18.)

He could have escaped death at that time, but as he "came into the world . . to be crucified," he became obedient unto death, even the death of the cross, and shed his blood for the remission of sins.

In fact, the shedding of his blood was for remission of sins. (Heb. 9:22; Eph. 1:7; Gal. 1:4; 1 Cor. 15:3, etc.)

Nothing can be clearer than that Christ came into the world and assumed a body of "flesh and blood" in order to shed his blood as an atonement or sacrifice for the sins of the world. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

To some the preaching of the cross of Christ is "foolishness" as it was in the days of Paul; but let us as did Paul, "glory in the cross of Christ." "Christ and him crucified" was to Paul as it should be to us, the chief thing. He was determined to not know anything else.

As the Lord said to Joseph, "The Lord Jesus came into the world to be crucified for the sins of the world;" and coming for that purpose, he met death in that form. To say that it mattered not how he died is a falsehood and should not be tolerated in any representative of the church. "Christ and him crucified" is inscribed on our banner. Yes, Jesus came into the world to be crucified for the sins of the world. Therefore, he could not die a natural death nor be killed in any other way. He chose to be crucified as the most shameful, or ignominious death that he could die, and he "died for our sins according to the Scriptures."

When Paul wrote that truth to the Corinthians in A. D. 56, he referred to the prophets who wrote of his death hundreds of years before the event occurred. And Jesus himself from the same scriptures showed how that, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke 24: 46. And this was years before any account of his death was written in the New Testament.

No, he died "for our sins," or on account of our sins, or made an "atonement," by giving his life as a ransom. Yes, through his *blood* we have remission of sins. But the divine assertion that he came into the world, "to be crucified for the world," meets and forever answers all such foolish statements as that it mattered not how Christ died so that he did die. It was decreed from before the foundation of the world that he was to be "*slain,*" and "he became obedient unto death, even the death of the cross;" hence, his death was not accidental, but was in accordance with the "determinate counsel and foreknowledge of God." He came into the world to do the will of the Father, which was that he should die for the sins of the world.

Much more might be said on this point from the Bible, Book of Mormon, and Doctrine and Covenants. He that represents differently does not present the faith of the church.

T. W. SMITH.

THE SONS OF GOD.

EDITORS HERALD:—I notice a few thoughts from Bro. Holdsworth under the head of original articles. A question arises, Was Job one of those sons of God that shouted for joy? I read in Luke 3:38 that Adam was the son of God; but was he the son of God before or after the fall? I would answer that Adam was the son of God before the fall else he could not have fallen, and the son of God after, also, or he could not be saved, for he had to obey the gospel and by that means come back into the presence of God again; because he was in the presence of God before he came here on probation. Christ himself also came on probation, but the difference was that he did not fall, and he came to be the sacrifice for the fall, as a brother, for the generations of the earth.

I find in Doctrine and Covenants 104 that Adam had the priesthood, and that it comes down from father to son; then the thought is that it came from God to Adam. So, then, if Adam was and is a son of God belonging to the generations of the earth, of course Job and all must also have been sons of God and shouted for joy when the conflict was won in heaven and the accuser cast out. Of this I have no doubt, but believe that we helped Michael and with him contended manfully. And now we are here on probation. The accuser is among us, and we have to help each other fight the conflict over again; we are to win again, and the accuser is to be cast out of the earth.

I will give a few more texts of Scripture for consideration. In Numbers 16:22 we find that God is God of the spirits of all flesh. Where were those spirits before they had flesh? God created the generations of the heavens and of the earth, and yet there was not a man on the earth. (Gen. 2:4, 5.) Where were the generations of the earth or the spirits? "I have manifested thy name unto the men which thou gavest me out of the world: thine they were," etc.—John 17: 6. When were they his? A hint from the disciples of Christ when they asked, "Master, who did sin, this man, or his parents, that he was born

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blind?" Here is a thought: The disciples knew that that blind man had existence before he was born into the world and became subject to sin. From Hebrews 2: 16, 17 I see that Christ took upon him the seed of Abraham, and it behooved him to be made like unto his brethren. He had brethren, then, before he came here. "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."—Jer. 1: 4, 5. Did he not know us as well? The accuser weakened the nations in heaven before he was cast out. (Isa. 14: 12.)

You must read the texts for yourself, for they would take too much space in this paper. My thought is, then, that the church is the same in heaven and on earth, and that it existed in heaven before there was a man on the earth. I love to learn, therefore let us hear from others who are perhaps better posted and have more knowledge than I.

Let me ask the *Herald* a question concerning Doctrine and Covenants 6: 2: "And I will make thee to minister for him [John] and thy brother James." Is James tarrying on the earth the same as John? and who is he (James) to minister to?

Now as concerning our spirits, the brother thought that if they did not come to earth and take bodies and learn to bring them under subjection to the will of God, they would never be any higher in the kingdom of our God, but be as angels without bodies throughout eternity. My thought is, that the generations of the earth have to come here, and that there is no making up their mind about it, else how could God call them the generations of the earth? So, then, I think it is like an army marching out of one country into another, or like going away from home enlisting and putting on another suit of clothes, and as all cannot march out at once, neither can march into the other country at once, especially if there is only one way, there must be some first and some last. My thought is, that the generations of the heavens are created for the heavens and are not to come here, that is, to take bodies, but are to be ministering spirits, in other words, guardians over us; and as there are many heavens there must be many different kinds of generations. Now, Scripture tells us that the heavens will be rolled up as a scroll and the elements melt with fervent heat and the corruptible things of this earth will be burned up. Ah! but the earth or the footstool remaineth sanctified; then the heavens must remain too, for they cannot go out of existence.

As to the thought that the heavens are countries, I do not believe that God is nothing, or that nothing made the heavens and earth and everything that therein is out of nothing. So, then, the heavens must also remain sanctified for the generations that belong to them, and the earth for the generations that belong to it. Why I have the thought that the heavens are countries is, because God fed the children of Israel with angel's food sent down from one of the heavens, and that angels are such as have bodies, eat, drink, and wash their feet. Therefore they must eat in that heaven where their abode is. Jesus Christ ate fish and honeycomb after his resurrection, and I do not think he refrains from eating all these years until he comes again. Nevertheless those who eat and belong to the generations of this earth are to come here to stay even forever and ever.

Another thought; if, according to Scripture, we shall know as we are known, we shall come to such a realization, in other words, the Holy Spirit showing us the past, even the past before we came here, that we shall know all that happened to us and all that we were acquainted with. This would be possible even now, it seems to me, if we come to that perfection that Christ reached, for he knew the glory that he had with the Father when he was in the flesh.

JOSEPH CHESTER.

SANTA MONICA, Cal., Feb. 22, 1893.

THOUGHTS ON INFIDELITY.

No. 1.

BY FANNIE JONES.

WE propose in these articles to center the mind on that great book, the Bible, and with the help of God convince you that that book brings you closer to God when you peruse it, and guides your mind to higher and better levels of thought than any other book. Bishop B. B. Usher says:—

"The first thought that strikes one as to the words of God doing good, is the contrast between the condition of those nations who only have the words of men. The name of Confucius is well known. His works are to the Chinese as our Bible is to us. For thousands of years he has been studied and his precepts taught. The people he had to influence had the civilization of ages behind them. Surely they must be better than the younger nations without such privileges, but are they? Their men are brutish in their tastes, their women enslaved, their government tyrannical, their punishments cruel and uncivilized, their religion gross and superstitious, their highest education productive of pride and laziness."

Now, my infidel friends, do you want to transfer the Bible to that heathen land, and take the books of Confucius for your guide? If you are wise you will say: If the influence of Confucius has produced that kind of civilization, I don't want any of it.

Perhaps the Buddhists' faith will suit you better; then take the Vedas for your guide for a short time. Go with me to the Hindoo land where its precepts are taught and where men and women in gross superstition fling themselves into the Ganges to die, and mothers deliberately drown their infants to float them on its bosom into paradise.

That may be the truth, but what fault can you find with the Koran; it is certainly a most excellent book, says the infidel. Yes, as one writer says, "And the civilization of Turkey is the outcome, a low, brutish, sensual existence, spent in the hope of a paradise of still greater sensual indulgence. It is a land where the Bosphorus is bedded with the sacked bodies of murdered victims, drowned by jealousy, at the will of lust."

What now has Christianity done? It has tamed the beastliness and ferocity of men, made a place where age is reverenced, infancy respected, womanhood honored; and yet infidelity is seeking to rob the Christian of his hope, and humanity of its faith in that Savior who has given to man that hope of eternal life which makes life tolerable, and robs death of its terrors and the grave of its gloom.

I must believe in the divine existence of God before I will listen to any of the teachings of the Bible, cries out Infidelity! Very well! we think Valentine in his Natural Philosophy has proven that point, for he says:—

"The first evidence we have is the universality of the idea of God in the human mind. Historical and ethnological researches, carried on in late years with great earnestness and care, fully justify the statement that this idea is connatural to man. Wherever the human mind has had its normal and healthy unfolding the idea has appeared. We are safe in saying that there has been found no well-authenticated case of a nation or race utterly without some conception of a deity or conviction of the existence of a Supreme Being. Even among the lowest tribes, are found objects of worship to which divine powers are supposed to belong.

O, no, says Infidelity, that is false, for Buddhism is utterly atheistic.

Your assertion cannot be substantiated, for eminent students of its literature say it is not atheistic. (See Maurice's Religion of the World, pp. 93-98. Crocker's Christianity and Greek Philosophy, p. 90.)

"Buddhism, undoubtedly, rose on the basis of the Brahmanic philosophy and this was fundamentally monotheistic and held to the existence of an absolute and supreme Being as the

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source of all that exists." "Brahm was pure intelligence, sole and self-existent," the Creator. Buddha means the same, "absolute light," perfect wisdom. In denying the existence of the "devas" or gods with which a polytheistic corruption has overlaid Brahmanism, Buddhism did not necessarily deny this supreme intelligence. Max Muller therefore may be right in saying: "They threw away the old names but they did not throw away their belief in that which they tried to name." That Buddhism has its temples and worship and prayers does not point toward an utter atheism, even should it deny the real existence of any God than the "aggregate intelligence and order of the world."

We will now look at atheism in Christian lands. It has not a normal or spontaneous growth there, but is the result of perverted moral inclination or speculative theories.

O nonsense, cries Infidelity. You cannot prove that, for our teachings are of the highest order, for our rule is to do unto others as we wish them to do unto us. This cannot come from perverted moral inclination.

Well, my friend, when we look around, we see that the necessities of thought and the demands of the forces of life continually throw men back on some religious positions, even when they have supposed themselves freed from them. When they have pushed God out from their hearts they immediately allow a God of some kind to enter. They have speculated and contended concerning "the essence of primal existence" and the first cause of the universe, but even those who have most positively rejected belief in God as the Personal Author of nature, have straightway proceeded to make "a god of Force or of Atom, or of Law, transferring to it both creatorship and sovereignty."

Thus the so-called atheist of our day has usually only shifted the position and changed the form of the idea, and often falls back into a deification of the powers or attributes of nature and some worship of an "idealized humanity or of the universe." This feeling is normal and spontaneous, and the teachings of infidelity are not.

You Christians appear so wise, so please inform me how you know God exists, for knowledge comes to us through the senses; belief from evidence presented to the mind; opinions are the results of our reasonings."

If it is true that knowledge comes through the senses alone, how can I know you exist? I have never seen, heard, touched, or tasted you. If we are to be guided by our senses how am I to know you exist? If there is no other means of finding out this fact than through the senses I cannot testify to your existence; because you have never come within reach of those senses. Rev. Lambert explains this question nicely. He says: "I have read a book by Ingersoll, but which of my five senses tells me that the book ever had an author? My senses tells me that a certain book exists, but none of them tell me that it ever had an author or that an author was necessary. I have the knowledge that a book must have an author. As this knowledge could not come through the senses, which testify only to the book's existence, it must have come to me through some other source, and therefore knowledge does not come to us through the senses.

"What then is the mental process by which I came to that intellectual state in which I can affirm you exist? My reason enlightened by the idea of being in general tells me that a book could not come into being without a cause or author. My senses tell me that a book is in being. My reason then says, therefore its author also exists, and this affirmation of reason to itself constitutes what we call knowledge. It follows that my knowledge comes from reason and not through the senses. It is the result of a judgment of reason.

"What is the process of the mind in acquiring knowledge? The senses supply the mind with certain data called sensations. The mind having intuitively or innately the idea of being, and comparing it to the idea of particular sensations, forms a judgment to the effect that the sensation is caused by a being and that therefore a particular being exists. The particular being in the present case is a book. The mind still enlightened by the idea of being, also affirms that the book cannot come into being without a cause or author and that therefore the book has an author. It then says: Therefore the author exists—therefore Mr. Ingersoll exists. And this is the way I come to know that Mr. Ingersoll is. This knowledge it will be observed comes not from the senses, but from a conjunction of the senses with reason or intellect."

The question to decide now is, How can we know that God is? Ingersoll wrote a book and we read it and thereby knew that such a person as Ingersoll lived; and now when we look around we see another book called the Book of Nature which is a magnificent book showing on its pages the princely fingers of its author. It is full of instruction, pleasure, and amusement. This book never grows old, and its leaves are always fresh. So, my friend, does not this book prove the existence of its author in just the same way as Ingersoll's book proves his existence?

"I know you are by your work; I know God is by his work. If you deny the validity of this reasoning you destroy in me the possibility of knowing that you exist; if you admit it, you admit that there is a way of knowing that God exists. I leave you to seek a fence over which to escape from this dilemma."

Your proof is not strong enough to convince me of my error, but I am willing to listen to all you have to say, cries Infidelity.

(To be continued.)

ABOUT CHRISTIAN SCIENCE HEALING.

It will probably be considered great assurance on my part to answer an editorial of the *Herald*, but one on "Christian Science" in the *Herald* for March 5, 1892, struck me so forcibly that I could not refrain from giving a few cases and my own experience with these so-called healers of the sick. The comparison made by the writer on the manner of healing as practiced by the Saints and Christian Science followers, was brought to my notice by several people outside of our church who had read the article.

The editorial condemns the newspapers for their severity towards these people. I cannot help thinking that if the writer was familiar with their processes, or had experience with what they call their "perfect life," he would think the press quite fair in its treatment of them.

We are all familiar with the teachings of the church on "healing the sick," but few understand the misery and mischief caused by these people who claim that they perfect themselves in all things before beginning the business of healing the sick. Why they must first become *perfect* before going into a money-making scheme, I have yet to learn.

The scripture as given by "Flintlock" will not apply in any way to Christian Scientists. They do not pray, they do not "send for the elders of the church," neither do they "anoint with oil" nor "confess their faults," for they claim to have none at all, that they are perfect and cannot sin.

In place of prayer they use the old and well-known art of mesmerism, the "power of mind over matter." To be more explicit, it is simply a new phase of spiritualism.

It was founded by a spiritualist who had exhausted all the old plans of making money out of her religion; and as "necessity is the mother of invention," she was compelled to try another scheme for filling her empty pockets. It was very successful; it not only filled her own pockets, but those of her pupils as well, which she took care to empty in return for teaching them the art of healing the sick or making a pretense of it. She had many pupils, as the inducement held out to every investigator is the immense profits to be made out of the investment

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The editorial leads us to fear that because the law has been brought to bear against the Christian Science advocates, our church is in the same danger. My idea is to show from the closest investigation and the most untiring inquiry from the people themselves how impossible it is. To show that no likeness whatever exists between the two churches. I can do this better, perhaps, by giving some of the cases that have come under my personal notice and the knowledge coming from a close investigation," "By their fruits ye shall know them" being the only way we can judge. If you depend upon these people in making statements as to their success in healing the sick, if you believe their wonderful stories, you will find yourself far from the truth. But trace their stories as I have done and you will soon learn that a more false and corrupt people does not exist.

I heard an old man bragging of the amount of money his daughter was making in healing the sick. Having just begun looking into their belief, I asked him if she could really do any good. He laughed and said, "It is paying her well to make them think she can."

The wife of this old man had been a Latter Day Saint in her younger days, but afterward denied the faith. At sixty years of age she became a convert to Christian Science. I asked her by what power they claim to heal the sick. She grew very angry and said, "It makes no difference to me what power. You believe that God will answer prayer and heal the sick; I have never seen it done once. But if Christian Science comes from the Devil, he must keep his promises better than He whom you worship." "But," I said, "you would not willingly and knowingly accept help of the evil one?" "I certainly would," she said, "if he gave me what I wanted."

A daughter of these old people came near going blind, caused from a cinder in her eye. She went to Omaha and stayed some weeks, returning with her eye quite well. She told me she had been treated by one of their healers. I ask her if she had no other treatment. "None at all," she said. I then wondered if I had been hasty in forming an opinion of them. She told the story everywhere as she was treating all persons she could induce to trust themselves to her. I was making a close study of the doctrine, and being in Omaha I was telling a mutual acquaintance of the healing of the eye. "Nonsense," said she, "that does very well to tell to draw trade, but she sent for Dr. C. while at my house and had the cinder removed." I was convinced; but, that there might be no room for doubt I made still further inquiry, and every statement was confirmed.

The editor condemns the press for calling it murder when a patient dies under their treatment. A woman in Omaha became a convert to their doctrine, but her husband strongly objected to it, so strongly in fact that she let him go to his work without telling him she was ill. She then sent for one of the woman healers. A child was born, but the woman sat and gave what they call "Silent treatment," refusing to touch her or allow her neighbors to do so. No physician was called and mother and child died while this inhuman creature sat beside her. Was it too harsh to call this murder?

Another case was that of a young man ill with typhoid fever. The healer refused to allow a particle of nursing, not even bathing or a wet cloth on his throbbing temples. After he had lain for two weeks unconscious, his old mother came. She was heartbroken on account of the condition of her son. The young wife was a believer and had called one of them; but as she saw her husband growing worse and her small supply of money growing less every day, she begged to be allowed to call a good doctor, she begged to nurse him. This pretender saw her fee slipping from her grasp and refused the young wife's cry. When the old mother came, it was too late.

Where is the comparison to our church? Can the papers condemn the practice of these people too severely? During my investigation I learned of a number who became insane through following their advice. One case, especially sad, comes to my mind: A woman, the wife of a banker, who had made money her god, was practicing wherever she could find a victim, beginning on the young wife of a lawyer. Her husband objected strongly and would not allow her to come to his house. The wife was so much under her control that she allowed her to come when her husband was away. She "treated" her, always taking her fee first. When the baby was three days old she went to her, taking another practicing woman with her. She was the daughter of the postmaster, and had a number of victims; they told her she was not sick, it was only her imagination; to get up and go out. It was raining, but she obeyed, having no will of her own left. The result was serious sickness, terminating in insanity which lasted two years. It does not seem strange that these women were ordered to leave town.

One more instance of their mode of work and I close: This same banker's wife spread the report that his sister, who was dying of heart disease and had been taken west, had been cured by Christian Science. Following my plan of investigation, I found that this report, like all the others, was false.

I fail to see how it could be possible for trouble to come to our elders who follow strictly the commands laid down for us in the book. Should our elders refuse to administer to the sick until they had been paid, should they throw all medicines away before praying for us, should they refuse to allow us to nurse our sick, there might be danger of our neighbors rising in their wrath and demanding a law to protect our poor, deluded victims from the misery of our falsehoods. But to think we might be in danger of the law because the Christian Scientists are, is too much like an honest man fearing the law because a horsethief has been condemned and hung by it. SISTER FLORENCE.

THE DOCTRINE OF DIANA.

PROMINENT among the delusions of the latter days is the revived doctrine of Diana, goddess of the Ephesians. This is a system of so-called chastity and continence, claiming obedience to the laws of purity as its life power, but is in reality one of the closest counterfeits of the laws of purity, and is a delusion and a snare.

My acquaintance with the high priestess of Dianism led me to an investigation of its secret teachings and practices, and the horrifying cases of physical and mental ruin which I encountered defy all description. This doctrine is held up as the way of life and salvation, and claims to present to the world the only pure laws of chastity and continence. Its leader is known to the world as a teacher of scientific morality, an authority in sexual science, and a guide to the laws of purity; and thousands seek her for advice and instruction and are drawn into a terrible pit of destruction from which there is no escape. It is a decoy to entrap and ensnare the innocent, and it substitutes for the laws governing life and generation the most soul-destroying practices that were ever conceived in the mind of a fiend, and calls it a system of purity.

Eager to penetrate its teachings, I followed its slimy trail until my very soul turned sick and cold at the ruin and devastation wrought by this doctrine of hell. In the practices of Dianism may be found the "mystery of iniquity" which Paul encountered, and so well does it imitate the principles of truth that thousands of honest souls are drawn into its terrible vortex. A horrifying practice recently discovered among the children of the public schools is preparing thousands more for the iniquities and pitfalls of Dianism.

Parents, wake up! This nation is rotten to the core and is covered over with a covering of sham virtue and

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purity which even now is ready to burst and belch forth its mass of corruption and slime. Be warned! Let not the wickedness of man reveal these things unto you "in a voice louder than that which shall shake the earth."

In cities and towns all over this land Dianists and other revived pagan ists and isms meet in circles where practices of the most licentious nature are indulged which vie with the Saturnalian of the Greeks and Romans. These practices are known to the public authorities, who are silenced by hush money, and who dare not interfere because their own souls are stained with crime and perfidy.

AMY A. CHACE.

LAYING ON OF HANDS.

"THEY shall lay hands on the sick, and they shall recover."—Mark 16:18. It does not read *may* recover, but "*shall* recover." My mind has been called to this subject several times. Very recently it has forced itself upon me again. I wish to express my views, and, of course, my belief regarding the "signs;" but more especially on the power to heal.

We as a people preach openly, publicly, and privately that these signs follow them that believe. The writer has witnessed many of the signs, and in some instances, sorry to say it, failures; that is, in administering to the sick. "Why is it that failures occur?" some one may say while reading this, "O, it was the Lord's will that so and so should die!" "Is that so, and the Lord did not tell it?" When pushed for an answer to some questions propounded by our enemies, we reply, quoting Amos, "Surely the Lord God will do *nothing*, but he revealeth his secrets to his servants the prophets." Now, if he does not reveal to his servants having the highest priesthood in his church when they visit the sick whether the afflicted shall be raised or not, there is something wrong somewhere. We cannot say that God is in fault; the fault lies elsewhere.

When I started to write this article I said it would be my view and of course my belief; as I believe so I teach and preach. Then I will see what James says in his epistle: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Whether he confess them or not? No; he has no choice but to confess. I do not believe that a brother or sister can cover a sin and receive release from disease. It must be that James had confession of sins in view when he penned the article.

One matter of importance comes to mind just now in the case of Achan and his plunder hid in his tent; how God punished the entire camp of Israel till the sin of Achan was found out and he punished. Other things I might mention, but not wishing to be tedious I hasten.

In our preaching we always set Christ as our pattern. If so he is in all things that pertain to life and godliness. He never made a failure, not one; while his disciples did, and the reason assigned was unbelief. Although the Savior never failed, he never required a great amount of words to heal the worst cases, nor his apostles after Pentecost. The Syro-Phœnician woman caused more words to come from Christ than some if not all others, for the trial of her faith no doubt, which was so strong she received her desire forthwith. I will not in this enumerate all the cases of healing. I could not without being tedious to the reader, but will simply say there cannot be found in the Savior's healings during his stay in the flesh, twenty words over a case of healing of the worst kind.

I know he would ask some questions as in the case of the child whose father had taken him to the disciples. who failed to perfect the cure. But when the cure was made, few words indeed were needed. It was the same with Peter and John at the Beautiful Gate of the temple, and other instances that could be given, show that when faith is not lacking, a great display of words is unnecessary, which only shows to my mind a certain amount of doubt.

Let no brother be angry at this, for I can speak now and could a number of times before, of things coming under my own observation of failures in the healing of the sick.

I do not write this to cast reflections on anyone, but to say this, that if Christ is our example also the disciples immediately following him, let them be our guides in full, not in part. If called to administer to sick ones, let them be our pattern in that as well as in other Christian graces, favors, and duties.

I will now explain myself; for instance, when Jesus healed the sick, gave sight to the blind, cleansed the lepers, or raised the dead, he made use of very few words. So also did his disciples. Peter said to the lame man, "Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." What did he have? He had the Spirit of God and faith sufficient for the blessing on the lame man. If the name coupled with faith will not bring the blessing with few words, ten thousand words without faith will never bring it. I have been present when long prayers have been offered (no objections to prayer); after prayer anointing, many words accompanying the anointing, then the laying on of hands with very long prayer and repetition of words over and over, and the blessed name of Jesus called over far too often to please God I fear. We cannot deny that we are doing our share towards filling the graveyards. Every *Herald* announces the death of some. Is it possible the Lord wills the death of these? I always thought the Devil had the power of death, and that God was the dispenser of life, and that Christ came to destroy him that had the power of death and relieve them who through fear of death were all their lifetime subject to bondage, and for that reason gave his servants power over disease of every kind through faith in his name; so that Satan could not laugh at the failures of his servants to heal and then gloat over his conquests.

Some one says, "Well, the saints of old died." Yes, they did, even those who received health and cure from the immediate power of Christ. Certainly Lazarus is dead, the widow's son, too, also Jairus' daughter; all dead so far as the body is concerned. But after all Satan received a great many setbacks through the works of Jesus of Nazareth and his apostles, and the same occurred in the church in an early day, and to a great extent in the Reorganized Church of Jesus Christ of Latter Day Saints.

I have written this with good feeling towards all; but as I said before, it is my belief that few words and more faith will bring the blessings promised by the adorable and ever blessed Jesus of Nazareth.

Your brother,

T. F. STAFFORD.

Sept. 14, 1892.

ITS RESULTS WILL ABIDE WITH US.

The close of this too brief display of the glories and wonders of the world happily does not mark the close of its intellectual and moral influence and effect. It has proved its value not only in teaching us what man has done, but in the way of suggestion, of industrial stimulation, of commercial quickening for the future. The graceful and beautiful architecture of the glittering city by the Western lake may fade away like a mirage, but the grand and earnest spirit of human and national achievement which it represented will continue to abide with us, and will find even more slendid embodiments and more imperishable forms in the years that are to come.—*Baltimore Sun.*

"Surveys are being made for the extension of lines," is very frequently met with in railroad papers. Perhaps not for ten years has there been so much preparation made for railroad extension as at this time. The building of long lines is over, but the construction of short ones is beginning. All of the great western systems are being extended; California projects are numerous.

The Baltimore and Ohio Railroad company is having one hundred locomotives made at the Baldwin works, Philadelphia.

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Selected Articles.

THE ANTIQUITY OF MAN ACCORDING TO PREHISTORIC ARCHÆOLOGY.

THE REVEREND JOHN A. ZAHM, C.S.C.
The American Catholic Quarterly Review, Philadelphia, October.

ARCHÆOLOGISTS divide the first period of human history into three ages, called in the order of succession, the Stone Age, the Bronze Age, and the Iron Age.

If the evolution theory of the origin of man and the development of civilization be true, we should expect to find the archæological division universally true and applicable equally to all peoples in all parts of the world. There does not seem to be any doubt that in certain parts of Europe, perhaps throughout the greater portion of it, the Stone Age preceded the Ages of Bronze and Iron. It would be a mistake, however, to imagine that the Stone Age marks a fixed period in human history, and that it prevailed at the same time in all lands and among all peoples. Nothing could be farther from the truth. While one nation, or one tribe, was living in the Age of Stone, its next neighbors may have been enjoying the advantages of the Age of Bronze or of Iron.

If there is no fixed period in time for the Stone Age, neither is there a hard-and-fast line of demarcation between the Age of Stone and that of Bronze, or between the Age of Bronze and that of Iron. They frequently overlap one another, and are, in many instances, quite synchronous.

Again, it would be equally wide of the truth to assert that all peoples passed through the three phases of civilization indicated by the Ages of Stone, Bronze, and Iron. This is so far from being the case, that numerous instances are citable when there were but two Ages, and sometimes only one. Some of the more barbarous tribes of the earth are still in the Stone Age, and have never known any other. There are others, in Europe, that have never known a Bronze Age, but who passed directly from the Stone to the Iron Age. From the fact that stone, bronze, and iron implements are found together in the most ancient Chaldean tombs and Assyrian ruins, archæologists have inferred that neither Chaldea nor Assyria ever knew the Ages of Bronze and Iron as distinct from that of Stone. More remarkable still, we find that, in the case of the majority of the tribes of Africa, excluding the Egyptians, the only age that has ever existed is the Age of Iron. Stone has been used, but from the most remote period that archæology has been able to reach, iron has been in common use, while bronze has been entirely unknown.

Yet more. According to the researches of Dr. Schliemann, there was neither a Stone Age nor a Metal Age in Greece and Asia Minor. In the finds at Troy, especially, there is the most striking evidence of devolution. Here, as well as at Mycenæ, the ornaments and implements discovered, even in the lowest strata, far from indicating a state of savagery and degradation, betoken one of high civilization. In the light of Schliemann's discoveries, not to speak of others pointing in the same direction, made in Egypt, and among the ruins of Assyria and Babylonia, bearing on the condition of primitive man in the Orient, the conclusion seems to be inevitable that the modern evolution-school is wrong—that the history of our race is not one of development, but one of degeneration. Thus the story of the Fall, as recorded in Holy Writ, is corroborated by the declarations of the newest of sciences—prehistoric archæology.

The Age of Iron, even according to those who claim a great antiquity for our race, was posterior to the alleged Age of Bronze. But when, in European countries, was the Age of Bronze ushered in, and when did it close? The bronze used in Europe, in prehistoric times, and even in historic times was brought by the Phœnicians. The period of commercial prosperity for Phœnicia, it is thought, extended approximately from the twelfth to the fifth century before the Christian Era. And this is the epoch, according to the latest and most reliable researches, during which the many objects of bronze, mostly of Phœnician design and manufacture, were distributed over Western, Central, and Northern Europe. This would place the so-called Bronze Age in the neighborhood of 1,000 years B. C. But this, probably, is assigning it a maximum antiquity.

As to the Iron Age in Scandinavia, it belonged, if we are to credit the ablest authorities on the subject, to the fourth and sixth centuries after Christ. The Age of Iron in Gaul dates back, probably, to the fourth century before our era. Judging from the finds in the necropolis of Hallstatt, the Iron Age began in Austria one or two centuries earlier. The Stone Age terminated in Denmark about 500 or 600 B. C.

But the fact is, it is utterly impossible to arrive at anything even approximating exact dates for any of the three ages. They are different for different peoples. For this reason, therefore, to construct a system of chronology based on the implements of stone, bronze, and iron that have been used by man in the prehistoric past, is, at least in the present state of science, clearly impracticable.

What has been said of the futility of all attempts to arrive at a system of chronology based on the various objects of human industry, obviously applies with equal force to the skulls and other bones of primitive man that have attracted so much attention during the past few decades. They can, no more than the implements of stone, and bronze, and iron so far discovered, be accepted as evidence of the great antiquity of the human race.

We heartily endorse the words of Mr. W. H. Holmes, of the Smithsonian Institution, when he says: "The whole discussion of early man has been so surcharged with misconception of facts, and errors of interpretation, that all is vitiated, as a stream with impurities about its source. Until an exhaustive scientific study of the origin, form, genesis, and meaning of all the handiwork of man, made use of in the discussion, is completed, the discussion of man and culture is worse than useless, and speculation can lead but to embarrassment and disaster."

When examining some of the evidence presented by geologists in favor of the antiquity of man, one cannot help saying with Goethe, "The thing the most terrible to hear, is the constantly reiterated assurance that geologists agree on a given point." In 1857, the famous Neanderthal skull was discovered near Düsseldorf. Professor Schaaffhausen adjudged it to be "the most ancient memorial of the early inhabitants of Europe." Professor Fuhbrott wrote a book on it, in which he declared the age of the relic to be from 200,000 to 300,000 years, but Dr. Mayer, of Bonn, after a critical examination of the "fossil," and the locality in which it was found, came to the conclusion that it was the skull of a Cossack killed in 1814!—*Condensed in Literary Digest.*

THE MEN ON THE LOCOMOTIVE.

The exactions that modern railroad speed make on the physical stamina of railroad men is demonstrated in the fact that seven engineers are required to take the Chicago flier out and seven back. The running time between New York and Chicago is twenty hours and the average speed is forty-eight miles an hour. Each engineer and engine runs three hours. Machine and man return with a slow train to their starting-point to relieve the strain on both. Then the engineer is given forty hours rest before he goes on the flier again. This rest is absolute, no work of any kind being required of the engineer. Though the average speed is forty miles an hour, the locomotive must at some points be driven at sixty or more. The physical strain on the men in the cab at these bursts of speed is something terrible. The engineer has fifty things to look out for, and is being shaken and swayed all the time. The fireman is constantly feeding the insatiate furnace. On the run of the Empire State express three tons of coal are shoveled from the tender into the furnace between New York and Albany. It is not wonderful that the engineers of this train are given alternate days for rest and recuperation. Fast travel not only wears out rails and machines but human creatures' lives.—*Boston Transcript.*

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Conference Minutes.

LITTLE SIOUX.

Met at Persia, Iowa, December 2, 1893; D. Chambers presiding, Jos. Seddon and Heman C. Smith assistants; A. M. Fyrando secretary, J. F. Mintun assistant. Branches reporting: Little Sioux, Union Center, Logan, Woodbine, Magnolia, Spring Creek, and Missouri Valley. Missouri Valley branch was organized November 5, 1893, by D. Chambers and A. M. Fyrando; it was received by the district. Ministry reporting: Elders D. Chambers, P. Cadwell, J. F. Mintun, G. Montague, D. A. Hutchings, W. C. Cadwell, A. M. Fyrando, J. Seddon, A. Baker, H. Parker, T. Chapman, W. R. Davison, T. Thomas, W. Chambers, F. Hansen; Priests M. Jensen, H. Case, F. E. Cohrt, W. D. Bullard; Teachers W. Smith, C. Kennedy, W. Chapman. Bishop's agent, D. Chambers, reported: On hand September 1, 1893, $38.07; received from all sources $131.85; total $169.92; expended $197.-31; balance due agent $27.39; auditing committee reported same correct. Petition of Missouri Valley requesting A. M. Fyrando to labor there was granted. A petition of Logan branch requesting a committee of investigation to be appointed to investigate and adjust difficulties existing in that branch was granted, and A. M. Fyrando, G. M. Scott, and J. A. Donaldson were appointed. On motion all of the local ministry were placed subject to the direction of district presidency. Resolution was presented relative to delegate representation in our district conferences. Moved to adopt, and on motion, action was deferred until next session. By additional action of conference the committee on investigation of Logan branch difficulties was authorized to suggest to said branch the remedy, it to acquiesce. Preaching by Elders C. E. Butterworth, A. M. Fyrando, J. F. Mintun, and Heman C. Smith. Adjourned to meet at Magnolia, Iowa, first Saturday and Sunday in March, 1894.

Miscellaneous Department.

TO DISTRICT CLERKS.

Will you kindly hasten the sending to me of the branch reports that are in your hands, so that a copy of them may be placed upon the General Church records at an early day. No reports have reached me from the following districts since last winter, namely:—

Idaho (except Malta direct); Kewanee; Fremont; Massachusetts and Rhode Island; Northern Michigan; Montana; Far West, Missouri; Nevada; Kirtland and Pittsburg; Eastern Ohio; Philadelphia; Kentucky and Tennessee; Utah (except Provo and Ogden direct); West Virginia (except Clarksburg and Wayne direct); Western Wisconsin.

Therefore the following branches are not recorded this conference year upon the Records, as yet, namely:—

Malad, Elkhorn, Samaria, Malta, Oxford, and Dingle Dell, Idaho.

Kewanee, Millersburg, Buffalo Prairie, Henderson, Canton, and Rock Island, Illinois.

Plum Creek. Farm Creek, Elm Creek, Shenandoah, Hamburg, and Keystone, Iowa.

Boston, Fall River, Dennisport, Plainville, New Bedford, Douglas, North Plymouth, and Brockton, Massachusetts.

Providence, Cranston, and Little Crompton, Rhode Island.

Chase, Bay City, West Bay City, Whittemore, South Arm, Fork, Alpena, Sherman, Free Soil, Hersey, Iosco, and Richland, Michigan.

Gallatin, Willow, Deer Lodge, and Victor, Montana.

St. Joseph, Stewartsville, Pleasant Grove, German, DeKalb, Delano, Kingston, and Edgerton, Missouri.

Carson, Mottsville, Dayton, Franktown, Elko, and Ruby, Nevada.

Kirtland, Youngstown, Warren, Lake View, Washingtonville, Blake's Mills, Belmont, Lampsville, Syracuse, Liberty, Milton, Morgan, Vinton, Highland, Hocking Valley, Wilksville, Creola, Bierly, and Lagrange, Ohio.

Pittsburg, Mansfield, Conneaut, Beaver Falls, Sharon, New Park, and Philadelphia, Pennsylvania.

Eagle Creek, Haley's Creek, and Foundry, Tennessee.

Salt Lake, Union Fort, Lehi, Springville, Santa Quin, Ephraim, Wanship, Beaver, Heber, Richfield, Elsinore, Logan, Plain City, and Kaysville, Utah.

Union Grove, Cabin Run, New Hope, Fairview, Mount Zion, and Sugar Creek, Second Fairview, and Wheeling, West Virginia.

Rockwalnut, Virginia.

Gilman, Washington.

Freedom, Wheatville, Flora Fountain, and Evergreen, Wisconsin.

Some branches in other districts have not reported, but that is not the fault, probably, of district clerks. But if reports of the above branches are in the hands of anyone, they should be forwarded as soon as practicable, that the rush at the last of the conference year may be avoided. The February and March reports are enough to occupy time then, after all others are in.

Please send reports without cutting them, except where there have been no changes in a branch; in that case cut off and send me the fold that contains the statistics of how many members and officers. Instead of making them into a roll please send them flat, either in a large envelope or in other paper with twine around them.

Do not try to send reports at newspaper rates of postage. When seen by postal clerks such are thrown out and lost, usually. Put on two cents for each ounce.

All district clerks should keep a minute of totals that each branch reports to the quarterly conferences, and have this minute at hand to refer to at the next session, to see if reports begin at the numbers they closed with at previous conference. If they do not so begin, then inquiry should be made, and where there is a difference or a lack of names and items, they should be corrected there, or be returned to the branches for correction. It is not uncommon for reports to begin with quite a different number from that the previous report closed with.

Also each report should be examined to see if it agrees with itself. Some reports say that so many have been baptized, received, removed by letter, died, expelled, yet give no names or dates. Such reports should not be permitted to pass the conferences uncorrected.

Branch clerks would also profit by keeping such minute of statistics of each report, thereby preventing errors, as well as saving themselves uncertainty, trouble, and delay. Be careful to copy on reports all gains, losses, marriages, ordinations, not previously reported, with all dates, places, and the names of those officiating.

If district clerks will study the reports, as suggested, and see if any discrepancies exist, and then correspond with the branch clerks, it will help the making of a correct district record, as well as aid the General Recorder. Being acquainted with the branches and their officers, on the ground so to speak, district secretaries can attend to this easier, and at times with better success than can the chief recorder.

I thank many clerks, both of branches and districts, for prompt assistance and faithful work; but, on the other hand, it is surprising that even some competent ones are careless and inattentive. But the things of the kingdom of God need as careful attention as anything else, even in the matter of keeping correct records as much as in other departments. Therefore please remember these things, and act accordingly, so that the work may be done as commanded in the word.

I also take pleasure in mentioning that Elder D. M. Pohemiti, the native secretary of the South Sea Island Mission, is faithfully at work in perfecting the records of the Tahitian Islands, so Bro. L. R. Devore writes. There was much lacking when he took up the labor, and he will have much to do.

H. A. STEBBINS,
General Church Sec'y and Recorder.

LAMONI, Iowa, Dec. 1, 1893.

POTTAWATTAMIE, IOWA, DISTRICT.

RESIGNATION AND APPOINTMENT OF BISHOP'S AGENT.

The Saints of the Pottawattamie, Iowa, district will please bear in mind that the former Bishop's agent of the district, Bro. A. Hall, of Council Bluffs, has resigned the office of agent, infirmity of age precluding his further acting; and upon the recommendation of the district conference and Bro. C. Derry, missionary in charge and district president, Bro. J. P. Carlile, of Underwood, Pottawattamie county, has been duly appointed and authorized to act as Bishop's agent for said district.

We trust that the new agent will be as heartily sustained and encouraged in his work as has been the former.

In taking leave of Bro. A. Hall in connection with the close business relations he has sustained to the Bishopric for nineteen years the 6th of February, 1893, we desire to state that his work has always been found to be accurate, wise, and satisfactory. He has handled thousands of dollars for the church without remuneration and without the loss of a cent and faithfully discharged the duties imposed by the office. The Lord reward and comfort him. In the hope of the gospel I am very respectfully yours,

E. L. KELLEY.

LAMONI, Iowa, Dec. 9, 1893.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report	$1,199 44
Sr. Mary J. Ryerson, Silver City, Io.	3 00
Sisters' Mite Society, Lamoni, by Mrs. Nicholson, Treas.	5 00
Sr. C. A. Minor, Heppner, Oreg.	1 00
Sr. Wm. Rush, " "	1 00
Sr. D. M. Holmes, Ronald, Wash.	1 00
Sr. Barbara Filter, " "	1 00
John and Mary Holmes, " "	2 00

BORN.

SHORES.—To Bro. M. and Sr. D. Shores, St. Joseph, Missouri, August 23, 1893, a son. To him was given the name of John Floyd, by which name he was blessed at the Saints' church, in said city, December 3, by Elders J. M. Terry and R. A. Marchant.

HOUSINGTON.—To Bro. G. A. and Sr. R. E. Housington, Blair, Nebraska, October 1, 1893, a child, and named Glen; blessed Octobr 22, 1893, by G. M. L. Whitman.

MINTON.—In New Canton, Illinois, Alva Ellis Minton, July 22, 1886: Minnie Lola Minton, February 16, 1889; Itha Lora Minton, June 20, 1893. Blessed December 4, 1893, by J. C. Crabb.

MARRIED.

NEILSON — MOWERY. — At Prairie City, Iowa, November 29, 1893, by Elder J. S. Roth, Mr. William Neilson and Sr. Inis Mowery, in the presence of a large number of friends.

KECK—WHITE.—At the residence of the bride's father, S. R. White, Plano, Illinois, Thanksgiving Eve, at eight o'clock, Bro. Adam J. Keck and Sr. Agnes E. White, Elder W. Vickery officiating. May the blessing of him who said it is not good that man should be alone be with them through life's journey. They are a young and worthy couple. Only a few invited guests were present.

DIED.

CHAMBERLAIN. — At the home of his daughter, 2401 Eighth street, Council Bluffs, Iowa, Bro. Nathan Chamberlain, aged 83

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years, 4 months, and 12 days. Deceased joined the church in Nauvoo, but all through the experiences the church has undergone he remained loyal to the faith. He died November 27, 1893. Three children and a large number of relatives are left to mourn their loss. Funeral from the home of his daughter. Sermon by T. W Williams, assisted by C. A. Beebe.

JENSEN.—Jens Peter Jensen, aged 49 years, 5 months, and 6 days. He was born in Denmark, but has been a resident of Council Bluffs for many years. For eleven years he has been employed by the gas company of this city. On Saturday, November 25, he left his home in the full vigor of manhood and before night he was a corpse. He was in search of a leak in one of the principal gas mains of the city, but seemingly when he discovered it the gas overcame him, became ignited, and when discovered shortly afterward he was dead. Two sons are left to mourn their loss. Funeral held in the undertaker's rooms, Council Bluffs. Sermon by T. W. Williams; theme, "Evidences of Immortality."

BEAL.—John H., eldest son of Bro. Willard W. and Sr. Anna Beal, of Waterloo, Iowa, was born October 5, 1874, in Franklin township, Bremer county, Iowa; was murdered November 17, 1893, near Cherokee, Iowa, by parties unknown. His face was terribly cut and bruised and his left temple was crushed in by a fifteen pound stone found near his body. The murderers took what money he had, some forty or fifty dollars, and fled. His body was found by section men near the railroad track the next morning. A message to Bro. Beal brought him to the spot, and he returned with the body to Waterloo. Elder J. R. Sutton preached the funeral sermon November 21, at the family residence on Independence avenue, East Waterloo, from 2 Corinthians 5:1–10. Johnnie was a graduate of Waterloo Commercial College, and a young man highly esteemed. Bro. Beal and family have the sympathies of all the people. Reverend Purmost, of the Presbyterian Church, assisted by furnishing choir, etc. The body was laid to rest in Harlington cemetery at Waverly, there to await the resurrection.

KECK.—At Davenport, Iowa, November 2, 1893, Sr. Minnie, wife of Jesse M. Keck, aged 37 years, 11 months, and 21 days. Sr. Keck was born in Blackford county, Indiana; married May 29, 1875; baptized by Elder D. S. Holmes September 12, 1886. She leaves a husband and two children, one an infant a few hours old. The remains were removed to Joy, Mercer county, Illinois, her former home, where the funeral sermon was preached in the M. E. church November 4, by Elder D. S. Holmes, assisted by J. W. Terry, from 1 Corinthians 15:26: "The last enemy, death, shall be destroyed." She was a kind wife and loving mother. The church was filled with sorrowing relatives and friends who met to pay their last tribute of respect to the departed one.

WHITINGER.—At Galland's Grove, Iowa, November 19, 1893, Sarah, wife of Jacob Whitinger. Deceased was born October 13, 1815; baptized in 1859. She was very zealous and faithful until her mind was taken from her, having been stricken with paralysis December 5, 1892. Her aged companion hopes, ere long, to join her on the other side.

HARRIS.—In Sac county, Iowa, near Schaller, Joseph B. Harris, Sr. He was born in Birmingham, England, May 2, 1813, and died November 8, 1893. He left England in 1841, and settled in Lexington, Kentucky, where he resided eleven years, and whence he removed to Mercer county, Illinois; twenty years after he settled in Sac county, Iowa, where he lived till his demise. He was married to Kate V. Prickett, October 27, 1845, at St. Louis, Missouri. She survives him after a married life together of 48 years and 13 days. He leaves two sons, James and Joseph B., residents of Schaller, Iowa. He was buried from his residence, Rev. Macquarrie, of the Presbyterian Church, officiating.—*Schaller, Iowa, Herald.*

Bro. Harris was quite well known at Millersburg, Viola, and Joy, Illinois, among the Saints there. The items above given were handed us by Bro. C. J. Hunt, of Dow City.

PROTHERO.—At Santa Ana, California, August 13, 1893, Bro. William Prothero, aged 58 years, 2 months, and 18 days. His death resulted from heart failure and paralysis. He had been reading the *Herald*, but laid it down and went out for a walk, and was never seen alive again by his friends. He was a firm believer in the latter-day work.

ALLEN.—At her home in San Bernardino, California, November 24, 1893, Sr. Elizabeth, wife of Richard Allen, Sen. Sr. Allen was born in Tennessee, February 9, 1819; baptized by Elder H. H. Morgan early in 1865, at San Bernardino, and was a consistent and worthy member. For many years prior to the death of her husband their liberality to the traveling ministry was phenomenal, identifying themselves as disciples by feeding, clothing, and giving them money. Her husband preceded her to the silent land by two years and four months, since which time her life has been very unhappy, and she longed to join him in the spirit world. Funeral services conducted by William Gibson, assisted by R. R. Dana.

OWENS.—At Golden Spring, Nebraska, November 16, 1893, Frank E., son of Bro. and Sr. Mount Owens, aged 26 years, 3 months, and 3 days. Though not a member of the church, he declared his belief in the doctrine, and said should time be granted him he would at once obey the voice of the Good Shepherd. Funeral services held at the Golden Spring Baptist church, conducted by Bro. E. J. Butts; sermon by G. M. L. Whitman.

MCFARLAND.—At St. Louis, Missouri, November 17, 1893, Sr. Mary Ann McFarland. She was born in 1827, in England, where she joined the church. She lived a faithful member, loved the work, and was always ready to aid in its advancement. She was married to Bro. McFarland, to whom she was a faithful wife, and whom she leaves, together with many friends, to mourn. Funeral at the church, November 19; sermon by W. T. Bozarth.

DODSWORTH.—At St. Louis, Missouri, November 8, 1893, Bro. Robert Dodsworth. Deceased was born August 9, 1818, in England, where he joined the Old Church. He came to America in 1855 and settled in St. Louis, where he resided until his death. A noble man, loved by all who knew him. He remained true to his convictions of the gospel. Funeral sermon at the residence by W. T. Bozarth.

ITEMS OF INTEREST.

Great destitution prevails in the Gogebic iron mining district in the upper peninsula of Wisconsin and Michigan, where thousands of miners are out of work owing to the prevailing depression of the iron industries. The climate is severe, the thermometer ranging for weeks at a time from 15° to 20° below zero. Systematic relief operations have been inaugurated in the leading cities of the States of Wisconsin and Michigan. Supplies of food, fuel, and clothing are being distributed among the suffering people.

La grippe has become epidemic in Pittsburg, Pennsylvania. Baltimore and other American cities have numbers of cases. A new and severe form of it now prevails in many portions of Europe.

A call for relief has been issued by the District of Columbia Auxiliary Red Cross Association, in behalf of the sufferers on the Sea Islands along the South Carolina coast. Contributions of money, food, or clothing are desired, and may be sent to Sarah A. Spencer, secretary, Washington; money alone to Riggs' Bank Sea Island Relief Fund.

DETROIT, Mich., Dec. 2.—The destitution in the City of Detroit quadruples anything before known in her history. The poor commission estimates that there are 12,500 families that will have to be supported by charity during the winter. This is not a wild guess, but is the result of investigation and means that the number of idle men without means is 37,000, with many people in addition dependent upon them. Poor Commissioner Martin estimates that it will take more than $500,000 to take care of these people this winter and not more than $100,000 can possibly be raise by the commission, including poor funds on hand and the usual contributions from wealthy men. The Common Council will at once be asked for assistance.

The Spanish Bank of Cuba is crippled. Relief is expected when the sugar crop is marketed.

A mob of unemployed and Anarchists made riotous demonstrations in Trafalgar Square, London, December 3. The Anarchists industriously distributed their literature.

The Swiss Government will not expel Anarchists so long as they remain inactive.

Buenos Ayres telegrams of the 2d contain a statement from Admiral Mello in effect that he is fighting to establish a constitutional government which, he claims, has been destroyed by President Peixoto. Washington advices of the 3d report immense territorial gains by the Revolutionists.

BUFFALO, N. Y., Dec. 3.—Frank A. Hawley, vice president of the Cataract General Electric company of New York, said last night that electric power from Niagara Falls would be ready for transmission early in the spring and the officers of the company believe they will be able to transmit the power as far as Albany at a profit.

The German Parliamentary Commission has decided in favor of a commercial treaty between Germany and Spain. Treaties with Servia and Roumania will probably be concluded.

Socialists are very active in the Empire. The Prussian Minister President has issued a circular against them. It is criticized as vague and devoid of practical recommendations for combating socialistic influences.

The Strassburg edict requiring the Germanization of family names to official documents drawn in the Reichsland provokes general irritation throughout Alsace-Loraine.

Dr. F. A. Cook, of Brooklyn, New York, ethnologist of the Peary expedition of 1891–2, is getting up a party to explore the Antarctic regions next fall.

Russia is still active against the Jews. Governors of the provinces have now been ordered to forbid Jewish students with specal permits to go to the university towns.

Congress opened at Washington, December 4.

Madrid advices of the 4th inst. indicate that the Sultan of Morocco has succeeded in quieting the Riff tribes in the vicinity of Melilla and that the Spanish troops will probably return without a general engagement. A large money indemnity will likely be demanded from Morocco.

BRUSSELS, Dec. 4.—The *Independence Belge* publishes an article, with a map, explaining the formation of the German permanent camp near Malmedy, in Rhenish Prussia, near the Belgian frontier. The paper states that probably Germany has no intention to use the position to violate Belgian neutrality. If such a violation did occur the Belgians could not effectively resist German forces traversing the Luxemburg, Belgium, and the united forces coming from Metz.

LONDON, Dec. 4.—The Odessa correspondent of the *Daily News* says in consequence of the recent famine the peasants of forty-seven governments in Russia owe the Imperial

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Government 183,619,723 rubles and the provincial officials 16,000,000 quarters of grain. The peasants are still in a deplorable condition. Arrears of taxes continue to accumulate.

Prof. John Tyndall, the eminent English scientist, died at his home.

The Lake regions of the United States and Canada were visited by severe and disastrous storms on December 4. Travel by rail and water was seriously impeded. Numbers of lake vessels were lost.

The cities of Mexico and Nuevo Laredo are constructing canals and laterals that will irrigate 25,000 acres of cotton lands above the junction of the San Juan and Rio Grande Rivers.

LIMA, Peru, Dec. 5.—A crowd of more than three thousand persons made a popular demonstration against Ecuador in the principal square of the city last night. The President from a window of the palace thanked the assemblage for its manifestations of patriotism and promised that the government would defend the honor and interests of Peru, and if diplomacy proved insufficient to that end he, as chief of state and a soldier, would call upon the nation to do its duty on the field of battle by his side.

BERLIN, Dec. 5.—There is increasing agitation against the Russian and other commercial treaties and against Chancellor von Caprivi personally. This angers the Emperor. Should the chancellor be influenced to resign his office the Emperor will not accept the resignation, preferring rather to dissolve the Prussian Landtag, which he considers to be a hotbed of intrigue.

At the meeting of the Commercial Treaties committee to-day Dr. Lieber, leader of the Center, declared that the majority of the Centrists considered it unadvisable to abandon the commercial policy inaugurated in the Austro-Italian treaties, and would therefore vote for the Roumanian treaty. Owing to this declaration the government will expedite the commercial treaty negotiations with Russia, relying for help upon the vote of the Center party.

VIENNA, Dec. 5.—The Socialists have decided to attempt to inaugurate a universal strike as a protest against the army bill now before the Reichstrath. This bill increases the financial burdens borne by the people. Judging from the present temper of the Socialists it is pretty safe to say that they will create disorder shortly.

GLASGOW, Dec. 5.—The delegates of the Scotch miners held a meeting here this afternoon and decided unanimously to call out immediately 17,000 miners whose employers have conceded to them the one shilling per day demanded by all union men. It was also decided to send a communication to Mr. Gladstone asking the government to intervene in the Scotch miners' strike as he did in the strike of the English miners.

BARCELONA, Dec. 5.—Five foreign Anarchists were arrested in the city yesterday. One of the prisoners is the owner of a beer shop in which Anarchists held meetings.

The Lehigh Valley railroad strike terminated by mutual concessions of operators and operatives, the road receiving them as individuals and not as a labor union. The loss to the road is estimated at $1,000,000.

President Cleveland has submitted the Hawaiian question to Congress.

ROME, Dec. 6.—Unexpected complications arose to-day in the Cabinet which Zanardelli finally completed yesterday. The Premier, after vain efforts to restore harmony, went to King Humbert this afternoon with his resignation. He had found it impossible, he said, form a Cabinet to which would work harmoniously and successfully. The King summoned Sig. Farini, President of the Senate, this evening and had a long conference with him.

BRUSSELS, Dec. 6.—The correspondent at Rome of the *Independence Belge* reports to that paper under reserve that King Humbert in view of the unpopularity of Italy's connection with the triple alliance, for which he accepts the responsibility, thinks of abdicating.

Other cablegrams state that a revolution is feared in Italy. Sig. Zanardelli accepted the premiership on condition that the military be reduced and other armament expenses decreased. The long existing financial scandals have so shaken public confidence in public men and so affected the business and political interests of the country that a revolution is feared.

BELGRADE, Dec. 6.—M. Gruichs has succeeded in forming a cabinet.

ST. PETERSBURG, Dec. 6.—The newspapers here are warmly discussing the treaty entered into by England and Afghanistan. The *Grashdannin* says that affairs in the East seem fraught with danger, as they will compel Russia to abandon its passive attitude.

BERNE, Dec. 6.—The Federal Council of Switzerland has decided to issue a loan of $4,000,000. The money thus raised will be chiefly used to strengthen and extend the defenses of the country.

According to Oriental newspapers a heavy gale in Shimane Prefecture, Japan, did great damage to lives and property. On one steam vessel twenty-nine persons were lost.

ATLANTA, Ga., Dec. 6.—The Georgia House of Representatives has passed a bill providing for the establishment of a system of State banks and the issuance of currency by the same in anticipation of the repeal of the 10 per cent State bank tax by Congress. As the Senate has passed an earnest resolution petitioning Congress to repeal the 10 per cent tax there appears to be do doubt it will concur in the House bill.

PEKIN, Dec. 6.—Advices from Yun-Nan, capital of the province of that name in Southwest China, show that Peng and Yen, the Chinese officials who were sent to India to discuss the Burmah-Chinese frontier question, have returned to that city after a fruitless mission. The envoys did not see Lord Lansdowne, Governor General of India. The Bhamo officials have addressed a note to China in which they say they doubt the good faith of the envoys and accuse Peng of inciting the Chin tribes not to pay tribute to the British. Two thousand Chinese soldiers were distributed along the frontier.

MELILLA, Dec. 6.—The Spanish Generals here are in favor of compelling Morocco to agree to the establishment of a neutral zone. It is expected that if such a proposition shall be made to the Sultan the Riffians will resist it. The peaceful attitude of the Riffians is due to their belief that the Spaniards will be content to finish the construction of Fort Sidi Guariach and will refrain from additional military operations.

LONDON, Dec. 6.—Statistics of the great strike of the English coal miners, which ended a few days ago, show that during the sixteen weeks of the strike the normal output of 63,000,000 tons dropped to 39,000,000. Ordinarily 11,000,000 tons are exported and 49,000,000 tons are consumed in England in the period, but during the strike only 8,750,000 tons were exported and 27,250,000 tons consumed. The estimated loss to mineowners, ironmasters, and railways is £13,255,615. Consumers paid in increased prices £1,767,000. Miners and other artisans lost £18,208,000. The total general loss is placed at £33,231,215. The workers rendered idle numbered 1,003,250, which meant 3,511,425 persons in a destitute condition.

Influenza is increasing in this city. Seventy-four deaths during the last week have been attributed to that disease. The deaths from all causes have been 300 above the weekly average.

Mr. Gladstone has stated to the House of Commons that if Russia obtains from Turkey free passage for her fleet through the Dardanelles, other powers must have the same privilege.

The English Admiralty is strengthening its navy by no fewer than thirty-six more vessels now in construction.

The new French ministry has assumed the reins of government with prospects of being submitted to a crucial test by political opponents. France has had thirty-two ministers since 1870.

President Cleveland has renominated Lawyer Hornblower, of New York, for Associate Justice of the Supreme Court.

The ship canal connecting Manchester and Liverpool, England, by water, was informally opened December 7.

General Campos of the Spanish forces was to hold a conference with a brother of the Sultan of Morocco at Melilla that was expected to settle the difficulty with the Riff tribes.

MADRID, Dec. 7.—The newspaper *The Spanish Mail* publishes a letter from the secretary of Don Carlos, the Spanish pretender, stating that the antagonism of Spain against France is daily becoming greater. The Cortes will assemble again January 8.

WARSAW, Dec. 7.—The banking firm of B. and S. Finklestein of this city has suspended. The assets are 500,000 rubles less than the liabilities. The firm has a branch at Bialystock, Poland.

CITY OF MEXICO, Dec. 7.—The Neri revolution, which has been greatly exaggerated ever since that officer attempted to overthrow the State government in Guerrero, has absolutely terminated by the surrender of Neri, who is now in custody of the military authorities here. The department deprecates the ridiculous cables manufactured on the frontier regarding the revolution in Chihuahua, which was nothing more than a petty raid by brigands.

The steamer American of the Brazilian Government's fleet, was disabled by a traitor among her crew while *en route* from New York to Rio Janeiro. It will be delayed some weeks for repairs. The incident is favorable to Admiral Mello's operations.

BERLIN, Dec. 7.—It is announced here that Minister von Moser of Wurtemberg at Berlin has resigned on account of the fact that he opposes the project credited to the Emperor of replacing the Minister of War of Wurtemberg by a military cabinet. The relations between Wurtemberg and the empire have been strained since last summer, when the Kingdom of Wurtemberg abandoned military maneuvers owing to scarcity of fodder.

The General Assembly Committee of the Presbyterian Church has about agreed upon a plan of action for prevention of a separation of theological seminaries from the church in case of disagreement in belief between theological professors and the church.

WASHINGTON, D. C., Dec. 7.—Transcripts were filed in the Supreme Court to-day of the records in several cases concerning the possession of certain real estate which formerly belonged to the Mormon Church. Under the act of 1887 Attorney-General Miller, in 1889, began suits in the district courts of Utah for possession of real estate the title of which was then held by trustees appointed under the act. The property in dispute was described as the Gardo house and yard, the Historian's Home, the Church Farm, the coal lands, and the Tithing yard and office. The Supreme Court of Utah decided that all this property escheated to the United States, except the Historian's Home. Certain individual members of the church intervened with a petition to have the court declare the parcels in controversy the property of the church members, but this was denied. Both sides appealed.

If contributions of $1,500,000, the amount necessary to relieve distress among the iron workers of the Michigan peninsula are not forthcoming, the Governor will convene the legislature to make necessary appropriations.

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ITEMS OF INTEREST.—Continued.

LONDON, December 8.—The announcement through press dispatches from Vienna that the Russian Government has declared it imperative that the Killa arm of the Danube shall be made navigable has served to attract renewed attention to the serious situation of affairs in Europe. The *Globe* says Russia's demand that the Killa mouth of the Danube be made navigable is the most alarming of the ugly portents of trouble so numerous of late. Reference is also made to the hostile attitude of Russia toward India.

King Humbert of Italy has called Sig Crispi to form a ministry.

The French Government is said to be contemplating military action in Madagascar.

Spain has made such demands on the Riffians of late that a renewal of the war with them on a larger scale is imminent.

Barcelona police have arrested prominent Anarchists and discovered an extensive conspiracy of their leading spirits.

The Torrey bankruptcy bill was rejected by the House of Representatives by a vote of 142 to 111.

Kaiser William of Germany has decorated Judge Heinroth of Hanover in recognition of his skill in conducting the trial of the Hanover army gamblers.

Chicago is making extensive preparations to relieve her army of poor and suffering. Relief measures have thus far been inadequate to meet the many pressing demands.

LOTS $150 each, in my addition to Lamoni. Shade trees, lawn, and sidewalks; ten minutes' walk from L D S. church. Terms one fourth cash, and balance yearly. Write for maps, to

D. F. NICHOLSON,
Care Lamoni State Bank.

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BOSTON'S GREAT REVIEW.

A BACKWARD AND FORWARD GLANCE. · THE ARENA PUBLISHING CO.

The November Arena, which lies before us, is strong, able, and invigorating. It closes the eighth volume of this review, whose career has been so remarkable, and whose influence has grown to be a potent force in our country. The superb courage, the catholicity of spirit and the cordiality with which it has received the advance guard among the world's thinkers finds no parallel in the history of magazine literature. While employing talent fully as learned and scholarly as that represented in any other great review, it has as a rule avoided discussions of problems not vital in character, while its influence has always been thrown against class privileges, entrenched injustice and outgrown ideas. A glance over the index for the past year reveals a coterie of contributors which it would be difficult to surpass in any review published in the English-speaking tongue.

Among those who have written for its pages during the past 12 months are such leaders of thought and eminent scholars as Rev. M. J. Savage, Rabbi Solomon Schindler, Sir Edwin Arnold, Bishop J. L. Spaulding, Rev. Lyman Abbott, Prof. W. J. Rolfe, Helen Campbell, Alfred Russell Wallace, D. C. L., Dr. J. F. Furnivall, Prof. David Swing, Hamlin Garland, Rev. George C. Lorimer, W. D. McCracken, A. M., the Marquis of Lorne, Prof. J. R. Buchanan, Rev. John W. Chadwick, O. B. Frothingham, Henry George, President J. M. Coulter of Indiana University, Rev. Marion D. Shutter, D. D., United States Senator W. M. Stewart, Prof. N. S. Shaler, Edmund Gosse, Prof. Orello Cone, D. D., Louise Chandler Moulton, Gerald Massey, Ignatius Donnelly, Prof. A. E. Dolbear, Edmund C. Stedman, the late Richard Proctor, Henry Irving, Henry Wood, Napoleon Ney, Louise Frechette, etc., etc.

The announcements for next year are even more inviting, if possible, than those made before. Among the great features of the *Arena* for 1894 will be a series of six papers on the "Ascent of Life" by Stinson Jarvis. They will take up the evolution theory where Darwin dropped it, and proceed in a search for the soul of man in a strictly scientific manner. The editor of the *Arena* predicts that this work will create a pronounced sensation, and will be a contribution of great value to the modern critical literature. Another brilliant feature of the *Arena* for 1894 will be a series of papers setting forth the "Aims and Objects of the Higher Criticism" by leading orthodox scholars of Europe and America who stand with Prof. Briggs. The opening paper will appear in the December *Arena*.

It is written by the great Oxford professor, Dr. William Sandy, LL. D., D. D., A. M., who is recognized as one of the most profound students of sacred literature in England. Dr. Sandy will be followed by R. F. Horton, A. M., the eminent author and lecturer, who was called from London to deliver a course of lectures at Yale College the past winter on the "Higher Criticism." A third paper has been prepared for this series by Rev. Washington Gladden, D. D., and others will follow by scholars equally eminent. A third feature will be a series of papers on "Indian Occultism," by Heinrich Hensoldt, Ph. D., a German scientist who has spent ten years in Ceylon, India, Thibet, and Burmah. The opening paper of this series will appear in the December *Arena;* it is entitled "The Wonders of Hindoo Magic."

Vital political, economic, and social problems will appear in the following series embracing discussions by the most able and live thinkers of the age. 1. Short talks on the Land Question, embracing twelve short papers on this great problem by leading specialists. 2. Ideal Republican Measures, embracing a series of papers on the Initiative, Referendum, and Proportional Representation. 3. The Nervous and Arterial Systems of the State, a series of papers by Rabbi Solomon Schindler and other leading thinkers on governmental control of railways. 4. The present aspect of the Money Question, the light of European and American history, a number of brilliant papers by students of finance. 5. The Slums of Our Great Cities and how to abolish them.

Another series of papers will deal with the Civilization of To-morrow, in which hereditary and prenatal influences and early environment will be ably discussed. Popular papers on Emergency Surgery, by a leading Massachusetts physician and surgeon. Psychic Science and Progress in the realm of Physical Science will receive attention from experts. Among other attractions are a series of short papers by Rev. M. J. Savage on Our Latter Day Poets, Short stories, brief biographies, portraits of leading thinkers and critical reviews of leading books of the day will be the features of the *Arena* for 1894.

In a critical editorial which appeared in the Toronto Sunday World for October 1, 1893, the writer observes: "Boston is the head and center of American literature, and the *Arena* is known as the leader of Boston's thought." The writer might have broadened his limit, for in fact the *Arena* leads the advance column of American thought in the realm of vital present day problems. The publishers announce a magnificent premium album, containing the portraits of sixteen eminent thinkers, which will be given to every subscriber whose subscription is received after October 1, 1893. The announcements made indicate that the *Arena* for next year will be indispensable to those who wish to be in touch with the world's best thought.

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The reading public will be deeply interested in the forthcoming announcement of new publications to be issued from the Arena press in the near future as well as the many beautiful books already published.—*From Boston Daily Traveller Saturday, November 4, 1893.*

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FOR

1894.

THIS number closes the sixth volume of AUTUMN LEAVES. We issue our January, or holiday, number about the 20th of December and our patrons will save us both time, trouble, and expense by renewing before their names are dropped from our mailing list. Your name will be retained up to January 1, 1894, but no magazine will be sent until it is paid for, or until you have written us asking us to send it and promising payment. To the friends of the magazine we say, This plan is the better one, and even if it was not, we have been forced to adopt it or to discontinue the magazine.

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THE SAINTS' HERALD.

Vol. 40. Lamoni, Iowa, December 23, 1893. No. 51.

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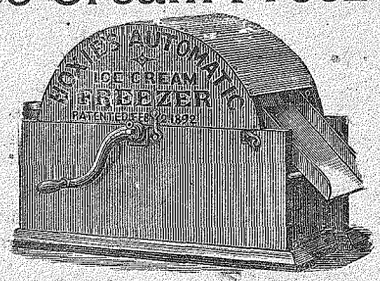

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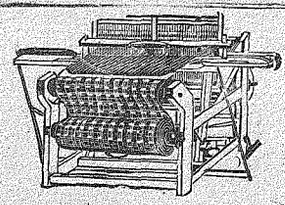

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Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, December 23, 1893. No. 51.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 23, 1893.

CONTENTS:

EDITORIAL:
What Ought I to do.....805
"All Things to Them That Wait"....805
Reorganized Church in Canadian Courts.....806
The Pope on a Phase of the Labor Question.....807
MOTHERS' HOME COLUMN!.....808
LETTER DEPARTMENT.....810
ORIGINAL ARTICLES:
A Letter and Reply.....815
An Appeal for Unity.....816
"Object of Christ's Baptism".....817
SUNDAY SCHOOL ASSOCIATIONS:
Little Sioux.....818
Southern California.....818
CONFERENCES:
Northwestern Kansas.....818
Northern Minnesota.....818
Independence.....818
Galland's Grove.....818
MISCELLANEOUS:
Conference Notices.....819
Notice—Samuel Lando.....819
Items of Interest.....819

WHAT OUGHT I TO DO?

THIS question was asked us recently by one to whom we had for several hours been explaining the gospel plan and before whom we had, as plainly as seemed possible to us, presented the scriptural demand contained in Peter's answer to a similar question on Pentecost day. Why was it asked?

To us the inquirer seemed to represent a class, unfortunately quite numerous, upon whom popular religion had left its impress. Regardless of the unequivocal statements in the Bible as to what is required of man, they seem to expect the minister to make exceptional or special provision for their case. So long have they been occustomed to manmade formulas, intended as a convenient or makeshift representation of Bible ceremonies in order to base thereon a claim for divine clemency, that in their eagerness to secure the coveted benefits of "this gospel," when they hear it, they overlook the importance of "observing all things" enjoined. So long has the preacher and the creed stood between them and the Bible and with processes for softening down and modifying, tried to accommodate the exactions of the divine law to individual inclination, that they have unconsciously imbibed the idea that whatever the preacher ordains heaven must indorse, and that the gospel is a flexible commodity.

We are not surprised that such persons behave and talk unseemly upon first introduction to Christ through the Bible itself. "Repent and be baptized," as an authoritative and arbitrary demand, is like a blow from the iconoclast's hammer, that strikes into shivers their hoary conceptions. Creeds, preachers, colleges, and the whole retinue of theological educators of their past days are instantly declared at a discount, and they find themselves face to face with a decree that is inflexible—a requirement that cannot be dodged. Somehow a faint hope seems to arise within them that the elder who has helped them to make this discovery can relieve the situation by utilizing some of the ceremonies they have observed in the past and thus making the transition from creedism to Christ less humiliating to the flesh; but nowhere is the contrast between Christianity proper and human theological invention more marked than in the attitude of their separate ministry. The latter may feel safe in catering to human appetite, by varying church obligations to suit the individual, and revising creeds to suit the age—theirs is a purely human creation; but the former, as custodians of a divine treasure, must take no such liberty—neither rank nor person nor estate must influence the case. Passing years cannot extend nor diminish a single obligation. The word of God ends all controversy with them and they are pledged to its proclamation.

The "churchianity" of the age may expend its strength in an effort to bring God down to man; but Christ's ministry must labor to bring man up to God. Christ is not here in person to be again illtreated and condemned and crucified in the flesh; but the crucifixion to which he is subjected now is in the treatment his word receives. An abuse or perversion of that word is an abuse of its author. It was the teachings of Christ that displeased his murderers eighteen hundred years ago, for while they were willing to eat the loaves and fishes they would not obey his counsel and abide in his truth. As it was then, so now, his crucifixion—his wounding—occurs in "the house of his friends"—those who claim to be his admirers, but who make light of his word—"teaching for doctrine the commandments of men."

It is a mortifying discovery to make, that all the past years of our life spent in propagating some popular religious system, have been consecrated to a service unauthorized of God. How the proud spirit seeks to repel the thought. How unpleasant a task to impart such information to another. How sad to witness the effect of such discovery in one who has determined to close his eyes to unpleasant truth for the sake of this world. Yet such is the work and such are the scenes before us. Shall we crucify self or Christ? is the paramount question at such a time. The only way in which we can there extol the latter is by seeking to magnify his word. It may cost us much of the friendship we have valued heretofore; but if heaven commends the service, we have gained Christ, which is more desirable. There is only one correct answer to the question asked at the beginning of this writing and that was given once for all by the apostle on Pentecost when moved upon by the Holy Ghost which had been sent by the Father and the Son. This answer comes by the highest authority we have ever recognized, the Father, Son, and Holy Ghost. It may be found in Acts 2: 38.

"ALL THINGS TO THEM THAT WAIT."

ABOUT NAUVOO.

THIS is the title of an editorial in the Quincy, Illinois, *Journal*, which we give below.

Last week we stated that it was a sad mistake the people of Hancock county made when they drove the Mormons out of Nauvoo, and the Quincy *Journal* comments thus:—

"This is the first time that the writer has ever heard or known of a Nauvooite saying straight out that the people of Hancock county made a great mistake when they drove the Mormons out, but we have long inclined to the belief that they did indeed make a mistake a 'sad, sad mistake' when by their acts they drove Salt Lake City out of Hancock county, Illinois, into far-off Utah. It is plain to us that the beautiful Salt Lake City itself is not to-day the equal of the city that Nauvoo would have been had the early Mormons not been made the scape-goat of every offense that was committed in this section of the country and driven from the State. It is a sad mistake from a material standpoint and also from a moral and social standpoint. Polygamy would long since have been prohibited and abandoned had the Mormons remained in populous Illinois. In far-off Utah the iniquity of polygamy endured for long years mainly because of the scarcity of anti-polygamists, of an anti-Mormon population. Here in Illinois polygamy would have been weeded out years and years ago. The site of Nauvoo, as the location for a great city is certainly the best we know of anywhere along the Mississippi, between St. Louis and St. Paul. The Mormons were and are to-day a thrifty, an enterprising, and a progressive people, looked at from a material standpoint. Salt Lake City is their boast and pride, as Nauvoo would have been had they been allowed to re-

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main there. Nauvoo is far enough away from St Louis to have grown up into a metropolis, a metropolis, which, like the Salt Lake City of to-day would have been the pleasant home of thousands of non-Mormons. Salt Lake City is not a bad place to live! Far from it. The Mormons of that city made excellent neighbors and fellow citizens. It would have been the same 'only more so' if the founders of Salt Lake City had been permitted to remain at Nauvoo, Hancock county, Illinois."

We saw the article in the *Rustler*, which the *Journal* referred to, and wondered when we read it, as to what sort of comment the press of the adjoining country would make on such an expression of there having been a mistake in driving "the Mormons" out of Nauvoo and the State.

Those who were the actual sufferers in that driving from the State, and experienced the wretchedness and the misery of it knew for a fact that a mistake was being made; and the leading minds, the thinking men, knew by both precept and fact that such a mistake was being made.

It is a matter of some interest to us, compelled as we were to leave the "Beautiful City" in the fall of 1845, to go where not known, only anywhere to get away from insult and possible injury, to now see that some have the courage to notice the nature of the movement that sent so many thousands of industrious citizens out of a thriving State to found a new empire elsewhere, and strike a blow at one of the fairest sections of the Prairie State, from which it has never recovered. We join with the *Rustler* and *Journal* that it was a "sad, sad mistake."

As the *Journal* states, there would have been no polygamy had the Mormons been left to remain in Illinois. The laws of the State, the conditions of social sentiment, the genius of the commonwealth would have prevented the inception of it, or crushed the plant before it could have borne dangerous fruitage. Indeed, from our standing point of view and knowledge of the facts provable, we feel no hesitancy in stating that had Joseph and Hyrum Smith been permitted to live, and the people settling at Nauvoo been left unannoyed and undisturbed by persecution, the laws of the State being enforced both for and against them, in cases of infringement upon personal and property rights, the dogma of polygamy, with its cordon of vexing concomitants would never have had birth and existence in the so-called, "Mormon" philosophy.

It is quite encouraging to find after the lapse of so many years, after such ardent striving for improvement and progress as Nauvoo has passed through, after repeated effort to secure railway connection with the outside world of business and traffic has met with repeated failure, after the citizens who once expelled have through hardihood and patient industry built a flourishing State elsewhere under most perilous and unpromising conditions, after the moral sense of the people has had time to react from the tension of religious hate and political bigotry, and assume a healthier tone; after all these, it is indeed encouraging to find the people who were the indirect and more remote sufferers from the enforced exodus from the State, acknowledging the mistake; and at the same time picturing the good results that would have come to the city and State had such mistake not been made. So may it ever be, that wrong shall not flourish unrebuked, and retribution not transpire without recognition.

We have often felt the gloom of sadness settle round us when walking the streets of Nauvoo; and looking out upon the vacated squares, where we knew busy life once teemed among thousands of earnest-hearted toilers, wondered if those who were occupying would ever see and recognize when the "golden moment of opportunity" for Nauvoo, was lost. And now after fifty years of waiting it is realized. May the good Lord give the fruition of repentance and lift the line of hindering causes and let the beautiful and beloved city flourish again.

REORGANIZED CHURCH IN CANADIAN COURTS.

WE briefly noted in a late issue the decision of the court in Ontario in the case in which Bro. Hiram Dickhout was fined by a local magistrate at Niagara Falls, for marrying a couple, and stated that Bro. R. C. Evans had promised us some notes; these notes we give in his own letter to us; which we take pleasure in giving to the readers of the HERALD.

ST. MARY'S, Ontario, Dec. 4, 1893.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, FINDS JUSTICE IN THE HIGH COURTS OF CANADA.

While at the Proton conference, last June, Elder John H. Lake and the writer were called to Niagara Falls, by telegram, letters following stating that Priest Hiram Dickhout was to be tried before Judge Hill, one week from date, charged with solemnizing a marriage without lawful authority, and requesting us to be present to protect the interest of the church.

We received instructions from Bishop Kelley to procure counsel and fight the case. We did all we could to get justice before the court; but from an hour's private chat with the judge, I concluded that he would decide against the church.

The cry had gone forth, "Thou art no friend to the priests of Rome, or the parsons of her daughters, if thou decide in favor of the Latter Day Saints."

The Niagara of popular hate was hard to breast, and I was satisfied from what I heard that "his worship" Pilate-like, would glide down the rapids. Time proved the suspicion correct; for after deferring decision for some weeks he decided that Bro. Dickhout was guilty, and fined him ten dollars. When I went to pay the fine he would not take it, but said, "If the appeal is decided against you, you can then forward me the ten dollars and costs." To some it seemed as if Pilate was trying to wash his hands.

Our counsel prepared the appeal, and Monday, November 27, the case was tried before the Queen's Bench Divisional Court, in the city of Toronto, before Chief Justice Armour, Judges Street and Falconbridge; J. C. Cartwright, Q. C., and Mr. Dymond, for the Crown, both of whom did their best to misrepresent the church.

I tried to take notes and will give you a few points as I caught them:—

"These people (the Saints) are a few men who have run over here from the States. They are not a Christian denomination. They have the Book of Mormon as their Bible. The teachings of this book, and the revelations of Joe Smith are not fit to be read by respectable people.

"They worship a God that has a body, parts, and passions. They believe that God will reveal himself to-day and speak to the people, as in Bible times."

All this and more of the same kind of talk was given by these learned men.

In reply to the above and the rest that these wise lawyers said, Chief Justice Armour, and other Judges concurring, said:—

"I have read the evidence over, and find nothing contrary to the doctrine of Christ in the teaching of the Reorganized Church of Jesus Christ of Latter Day Saints." "The great trouble is, the Latter Day Saints' doctrine is Christian in the highest sense, and the rest of the religious world is opposed to them because they (the Saints) cling so closely to the Bible." "It seems as though it is jealousy, not justice, that moves the action in this case." "These people teach that one man should have one wife only, and they stand by that." "The doctrine of this church is surely according to the Bible." "God has a body." "Yes, they teach that God has body, parts, and passions. I think that doctrine very elementary. Don't you believe that God has a body? Does not the Bible say that God made man in his own image? Now, I am a man; I have a body. This point appears to be in their favor." "I am surprised to see this trial, it seems as if some of the Christians are wanting to go back to the dark ages; they would have us try heresy here." "This is not prosecution but persecution."

Referring to the R. S. O. Ch. 131, Sec. 1, which says, "The ministers or clergymen of every church, or religious denomination, and resident in Ontario, duly ordained or appointed, may solemnize the ceremony of marriage;" etc., the learned Chief Justice said:—

"This clause of the statute is very plain, and was not written for the benefit of any one denomination, but for the protection of all."

After hearing the argument for the Crown he said that it was not necessary to hear the counsel for the defense, as the case was clear to the court, that defendant in this case had the right to solemnize marriage.

With joy we make the statement that the prayers of God's people were heard, and justice gained a splendid victory over sectarian hatred, malice, and spite. This decision speaks louder than thunder in favor of the church, and will have a lasting effect for good in the country.

With pleasure we record the fact that after the Judges had read our Epitome of faith and doctrine; the memorial to Congress; the Kirtland Temple suit, and parts of the Book of Mormon, and Doctrine and Covenants, they were able and willing to say the Reorganized Church of Jesus Christ of Latter Day Saints was worshiping the God of the Bible, and its doctrine is according to the Bible.

The expenses of the trial will reach to about one hundred dollars; now let all who have prayed for justice be willing to send a a little extra money at once to the Bishop, or his agents, to defray this extra expense which has brought to the church prestige, honor, and power.

Herewith I send you the brief report of the last trial, as reported in the Toronto *Globe*, *Mail*, and a number of other Canada papers.

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In justice to Mr. German, our attorney, let me say, he took all necessary pains to prepare himself for an able defense, but God and the Judges did the work and at the Toronto trial Mr. German did not speak.

I have been slow to report the above, but, since going to Toronto I have been busy. Lectured for the people on temperance in one of Toronto's largest halls. At close of trial I was called here to reply to a Presbyterian minister, on baptism, mode, from the Bible, encyclopedia, lexicon standpoint, infant baptism, circumcision, is baptism essential to salvation, etc. He defied the world; but now refuses to meet *even me*. I have preached three sermons on the subject and am to continue every night this week, on baptism. Town excited. Pray for me.

Your brother,

R. C. EVANS.

We print Bro. Evans' letter in full, including closing note as to his whereabouts and what he is doing, and add the newspaper report of the case as published in the Toronto *Globe*, *Mail*, and other Canadian papers; notwithstanding we inserted it in our former notice of the case; it is a good thing for an elder to have handy in case of need for reference.

THE DECISION.

Reg. v. Dickhout.—J. C. Cartwright, Q. C., and Dymond for the Crown. W. M. German (Welland) for the defendant. Case stated by the Police Magistrate for the Town of Niagara Falls, before whom the defendant was charged for that he did on the 19th May, 1893, at that town, unlawfully and without lawful authority, solemnize a marriage between Abraham H. Taylor and Alice E. Vance. The question raised by the case was whether the defendant as a priest of "The Reorganized Church of Jesus Christ of Latter Day Saints" was entitled as a minister of "a church or denomination" within the meaning of R.S.O., ch. 131, sec. 1, to solemnize a marriage. Counsel for the Crown contended, as Christianity was part of the law of the Province, the words of the statute must be read as meaning "Christian church or denomination," and that the body in question was not a Christian body. At the conclusion of the argument the judgment of the court was delivered by Armour, C. J., as follows: We think it quite clear that this conviction cannot be maintained. The defendant was clearly a duly ordained minister of this religious body, and there is no doubt that it is a religious denomination within the words of the statute. Assuming that Christianity is the law of the land in a sense, there is nothing contrary to Christianity in the tenets of this body. It is true they have something supplemental to the Bible, but that is the case with every church or denomination. The Church of England has its creeds and the Presbyterian Church its confession. That does not make the church an anti-Christian one. The statue does not say "Christian," but "religious." If it said "Christian" it would exclude Jews. The fundamental law of the country makes no distinction between churches or denominations. Every person is at liberty to worship his Maker in the way he pleases. We have, or ought to have, in this country perfect freedom of speech and perfect freedom of worship. Conviction quashed.

In this case as in every other where the church has met prosecution upon questions arising from the proper exercise of the powers conferred by the angel's message, and the restoration of the gospel, and the matters in issue have been brought before the higher courts, the decision has been in the favor of the church. Such was evidently the intention and design of the Master Builder when he gave that portion of instruction found in the forty-fourth section, second paragraph, Doctrine and Covenants:—

And it shall come to pass that they [the elders—ED.] shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, insomuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

The statute referred to by the chief justice was enacted in 1857, and was framed probably to cover some specific classes of worshiping bodies then existing in Canada; but the framers of it "building perhaps better than they knew," or possibly intended, so framed it that not only those for whose especial benefit the question was raised in the Provincial Parliament, but all other religious denominations might find shelter under it from the persecution of bigotry and denominational zeal and hate.

Let us give credit to the judges of Canadian Courts; but render thanks to God who can "make even the wrath of man to praise him."

THE POPE ON A PHASE OF THE LABOR QUESTION.

FOR the first time in twenty years, according to newspaper history, the Pope has granted a personal interview to a private individual, and that man an untitled American, a Protestant, and a layman, though distinguished among his fellow Americans as a man of ability and worthy of political distinction, Chauncey M. Depew, of New York.

It does not matter what were the causes for seeking the interview on Mr. Depew's part; but, he states that before he went in to see the Pope, he asked the Monsignor who was to present him, what ceremonials were to be observed. The reply was, "Your case is such an exceptional one, you being a Protestant and having a private audience, that I really do not know what will be expected."

At Mr. Depew's request the Monsignor went and made inquiry, returning with the flattering statement: "It is the Pope's pleasure that you act upon this occasion precisely as you would if you were being received by the President of the United States." This Mr. Depew declared to be "very graceful and pleasant."

Of a part of this interview Mr. Depew reports, according to the telegrams for December 8, and published in the press.

After his pleasant remarks of welcome I thanked him and referred to the fact that in America I was at the head of a company employing many thousands of men, of whom a very large proportion professed the Catholic faith. He replied quickly that he knew that and that he had heard many pleasant reports of the kindness and fairness which had marked the dealings of my company with its employees. I told him that about two years ago I had delivered a lecture before a body of Catholic students upon the subject of the papal encyclical, then recently issued, treating of the relations of capital and labor, taking that encyclical for the text of my speech. When the encyclical was mentioned he straightened up with all the vigor of a man of fifty. His eyes flashed, he grasped the arms of his chair and leaned forward as though intensly interested, and then for five minutes he poured forth a clear, succinct, earnest, and eloquent statement of the position of the church upon that question. I wish I could repeat it or translate even approximately into our language the beauty and intensity of his remarks. But I cannot undertake to give more than the substance of what he said:—

"That encyclical," he declared, "was no new thing in the Catholic Church. It laid down no new doctrine. It simply reaffirmed and enforced what had always been the doctrine and the policy of the church as to the relations of the rich and the poor, the employer and the employee; the right of property, the right of a man to retain and enjoy that which he had earned by the sweat of his brow or by genius and good fortune has never been questioned by the church and never would be. Upon all matters affecting property and property interest the position of the church was most conservative. But the rights and privileges of the laborers, the workman and the class called the poor were not less important nor entitled to less consideration from the church. There was a duty higher than all other earthly duties that was owed by those who enjoyed the material beneficence of God to those less favorably situated in this world.

"The duty of the employee to the employer was unquestioned and so was the duty of the employer to the employed. There must always exist between these two classes reciprocal relations and duties. Time and circumstances might change the nature of these relations, but in one form or another they must always exist. They are sacred obligations and must be observed as such. Without their maintenance the world would go to pieces so far as its industrial and governmental affairs are concerned.

"The church," he declared, impressively, "was founded and rooted upon the doctrine of the fatherhood of God and the brotherhood of man, and only in the complete and unequivocal recognition of the force of that doctrine by all classes of men could there be true prosperity for mankind and permanent advancement for the human race."—*Chicago Tribune.*

EX-SENATOR DOOLITTLE interprets Daniel's interpretation of Nebuchadnezzar's dream after this fashion. We present it for the brethren to think about:—

Ex-Senator James R. Doolittle delivered a lecture yesterday afternoon at the People's Institute, Van Buren street and Oakley avenue, Chicago, on the subject: "The United States of America in the Light of Philosophy as Well as History." The Rev. William G. Clarke, pastor of the Campbell Presbyterian Church, presided and Bishop Fallows, together with a number of ministers, were on the platform. One thousand people listened to the lecture. Mr. Doolittle's remarks particularly referred to the prophecy found in the book of Daniel, beginning, "Thou, O, King, sawest and behold a great image," etc. His interpretation was that the fifth, or kingdom of stone, mentioned in the prophecy was America and not Christ's kingdom, as read by Sir Isaac Newton and Bishop Newton.

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Two little children,—aged three and two years,—locked in their home in a western city while the mother went elsewhere, played with fire and were so badly burned that one or both will die, on the 8th inst. This is a statement of but one of many accounts of such accidents that have been published of late, of children burned to death or maimed by fire, by lamps being overturned or exploding, or by other causes, while left alone. When will some parents learn to not expose little children to such terrible dangers, to not take such cruel risks? It is worse than criminal to leave little ones exposed to fire and similar perils. One would think parental love would include such prudence as to guard against neglect of unsuspecting helpless little children, rather than rashly permit them to be endangered by risk of life, members, or health. When children are left, as they must be at times, they ought to be faithfully cared for. Permission to play with forks, pointed scissors, the hatchet, or other tools dangerous in the hands of little people has also been a fruitful cause of accident to eye and limb that care would have prevented. Everybody ought to know this, of course, but we feel like saying it just the same. We don't like to see children neglected - not even to "go to meeting." There is no need of it.

A NUMBER of mediums have come to grief of late. Here is an account of another exposé:—

QUINCY, Ill., Dec. 2.—Mrs. W. T. Thompson, a spirit medium of Keokuk, Iowa, who came to Quincy highly indorsed by believers in spiritualism, was exposed here last night. She gave a seance at the residence of Mr. W. G. Woillard, at which were present several well-known local spiritualists and two or three who were not believers. Not knowing that a trap had been set for her she readily consented to call from the spirit world the departed friend of one of the unbelievers. While the spirit was slowly moving about the darkened room a hidden electric light was suddenly turned on. The flood of light revealed the spirit to be Mrs. Thompson, the medium, dressed in white, and with her face heavily chalked. The medium was crestfallen by the discovery of the fraud, and took the next train for home.

PROFESSOR FREDERICK STARR, of the University of Chicago in answer to the question, "What do you think of the comparative development of the Chinese?" made the following reported reply, which is worthy of consideration by us confident Anglo-Saxons and other Caucasians:—

Prof. Starr said that it was a mistake to imagine Chinese development slow, that the Chinese had not been stagnant for centuries but at rest, and that its inhabitants by reason of this fact were to-day in a physical condition unequaled by any nation on the face of the globe. The Anglo-Saxon race, on the other hand, he represented as being physically wellnigh exhausted. He said: "The time will come at no distant day when the Anglo-Saxon race will be numbered with the things that are past. It will be supplanted by the Mongolian. Extinction, absolute extinction, lies before the entire white race. For my part I care not how soon the white race makes way for a better."

EXTRACTS FROM LETTERS.

BRO. R. M. MALONEY wrote from Webb City, Missouri, December 8:—

Myself and Bro. W. S. Macrae have been laboring at Phelps, Missouri, and at Shaffer schoolhouse, where we were last summer. The interest is good, and many are very favorable; one was baptized. We hope to return in March, when we look for quite a number to accept the faith. Prejudice is a great obstacle in the way of the progress of our faith, but much of that has been removed in Lawrence county. We are now at Webb City till over conference, which convenes on the 16th.

Bro. John Smith wrote December 7:—

I preached eleven times in eight days at Deloit, and felt well, never felt better in my life. Am on my way to Green and Guthrie counties to labor till spring, by direction of district president. Have enjoyed the Spirit to a great extent lately.

Bro. John Pett wrote from Dow City, Iowa, December 12, as follows:—

We had a peaceful and profitable time at our late conference. The prayer and testimony meeting on Sunday morning was a most spiritual one, the assurance was given through the gift of tongues that the effort made for the prosperity of the work was pleasing and acceptable to God, and a promise of future blessing and reward if faithful to the end.

EDITORIAL ITEMS.

ERRATUM.—In HERALD for December 16, bottom of first and top of second column the word "objectional," should read "objectionable."

Bro. A. C. Hart was at Vinita, Indian Territory, December 7, trying to get the people to hear the word. Stormy weather, dark nights, and prejudice caused small gatherings. He is on his way to the Webb City, Missouri, conference.

Send us dates of death in obituary notices; also exact ages in years, months, and days, or dates of birth. Sex, dates of birth, names of children and parents, by whom and when blessed, should be included in birth notices. Such notices should be reasonably brief.

Sr. M. J. Bevilhymer, of Glendora, Michigan, writes earnestly of her love for the work. She enjoys association with the Saints of New Troy and Buchanan, points near her home.

Sr. E. W. Waller, of Mooreland, Muskegon county, Michigan, thinks much good could be done by an elder laboring in that region of country.

Bro. I. N. Roberts was at Cormorant, Minnesota, the 12th inst. Bro. S. Swenson is laboring among the Swedish people of Otter Tail county, some of whom are said to be believing. Some opposition was resulting in good to the cause. This we learn through letter from Bro. W. W. McLeod, of Cormorant.

Mothers' Home Column.

EDITED BY FRANCES.

[THIS letter was sent to the office soon after its receipt but was overlooked. We publish it, even so late, as it is too good to be lost. —ED.]

NORTH PLATTE, Nebraska.

Dear Sisters:—Knowing that you would like to hear from us again I will write. I sent to Bro. Dancer for the *Gospel Quarterlies* and they came in due time. I did my best to introduce them into the Sunday school that was organized at our schoolhouse, but some felt afraid of our doctrine and made a pretense of attending for the first quarter and then decided it was too cold to hold Sunday school during the winter. They thought to freeze me out in a kind of genteel way, but they did not know it all. Sunday after Sunday as I carried those *Quarterlies* to that house I received a manifestation from God like sandals upon my feet, and I said I would continue the school at my own house, and any who desired to meet with us we would be pleased to see. We continued and missed but two Sundays. One of these we accepted a pressing invitation to a neighbor's house to instruct them in the gospel of the Son of God, and the other Sunday I was sick.

Sometimes others met with us and sometimes we were alone. I loaned the Voice of Warning and *Autumn Leaves* to quite a few, and good has been the result. I did not know just what God required of me, only to work, and as fast as I know my duty I think I am willing to do it. At the time the angel came to instruct me, I had to work so hard to get ready for Sunday school. The three children were to be got ready, with the baby only about nine months old, and I was not well at the time. I thought, "If I am not excusable who is?" I believe if any intend to work for the Master now is the appointed time. I wrote to Bro. Joseph at the conference and asked him to tell Bro. R. J. Anthony if he came there, that we wanted him to stop and preach for us, and he was kind enough to come, and preached a good many times. Some of the people were very glad to hear him, and many acknowledged him as a servant of God. He baptized three. a Baptist preacher well educated, but meek and humble, whose greatest desire seems to be for the salvation of souls, a lady formerly believing with the Holiness people, and my little daughter, Jessie.

The people were disturbed about Mormonism before Bro. Anthony came, and wanted this Baptist brother to expose Mormonism in a personal attack on me; but he refused to say or do anything unchristianlike, and when Bro. Anthony began to preach he came every night but two to hear him, walking eight miles after working all day (for he is poor in this world's goods). At first he was not willing to accept our claims and attacked Bro. Anthony in writing, thinking his blood would be required at his hands if he failed to show him our wrong doctrine. But, from the fact of his being buried in the watery grave by that servant of God, he acknowledged who had wrong ideas.

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We were made glad indeed by those prophecies delivered at conference and have a testimony here that they were from God. The sister I spoke of having been baptized, heard of our church years ago and a sister told her if she would be obedient to the ordinance she would be healed. She said if she was never healed till she came into that church she would be sick all her life, and she testifies she has been so. But two years ago she heard some of the words of life and believed. She read a Voice of Warning and the *Autumn Leaves*, and after hearing our brother she accepted the fullness of the gospel with her whole heart. We had to ride thirty-four miles and she about forty-four to the water and back. That night going home from our house she was hurt riding over the rough ground, and the people were having fun about it making her sick to be baptized. They asked my Jessie, "If it made them all sick but her to be baptized?"

On Sunday after preaching we went to see the sister. I told her she ought to be administered to for her afflictions. Then she told me what they were and how long she had doctored. I knew she was afflicted very badly.

She said, "I feel like it would be presumption to ask God to heal me after what I have said."

After speaking to her of the mercy of God to us she answered, "I will if Brother Anthony will administer to me." Then we went to her mother's house, a short distance from hers, and while there she was administered to, kneeling to receive the ordinance, and tears flowed from her eyes while the blessing of God was asked by our brother. Another one who was present spoke to her and said:—

"You shall be restored to-night at twelve o'clock," and then spoke to her again telling her to tell me. She said something like a wave came over her and she received witness of the Spirit. Afterwards we spoke together a short time and she testified to the above.

I have seen her since and she said the next morning she was free from what she thought before was a tumor, which had troubled her greatly for a long time, and she added, "I feel a new life invigorating my whole body." She has decreased in size one third, and her breath comes naturally, while before it was always unnatural ever since I knew her. We rejoice that this is true.

"The Spirit and power of God shall be with you. His angels shall accompany you in your administrations," has been verified. To God be all honor, glory, and praise.

It was said of Bro. Anthony by those who hate our church, and who spoke of egging him, "He is the best preacher we ever heard." The son of a Holiness man said, "He knows and can quote more Scripture than all your preachers put together." A Presbyterian lady said, "I tell you he left a warm spot in everybody's heart except the B—s." They refused to let us have a schoolhouse (for the building site of which mother gave an acre of land), saying to Brother Anthony and I, "No Mormon or Catholic can have the house, but all other denominations can have it." It was told on them and they say they didn't say Catholic. They are threatening to mob the next one of our preachers who comes here. The Catholics will stand by us. We hope Bro. Caffall will put in an appearance soon so they will not be disappointed. All kinds of stories are circulated about Mormonism. By these, two have been hindered who were just ready to be baptized. The man said to me, "I am ready to be baptized and my wife also. I will not hesitate a minute," but opposition was too much for them.

We will continue in the good work and hope to be visited by men of God passing along the U. P. railroad from East or West. We will meet any at the depot and care for them the best we can. Our Sunday school is increasing and we will show our faith by our works yet. May heaven's choicest blessings be with you all. L. M. RICHARDS.

HENDERSON, Iowa.

Dear Sisters:—We ought all to have a sense of duty and feel the responsibility of the work which we ourselves must do; but how many of us are still dreaming of what we would do had we the time, or were we freed from household cares; or, how many are wondering what we could do had we the time, and wishing there was something we could do, waiting patiently for something to knock at our very door, and maybe then we would not recognize it as what we are looking for. How many are waiting until we are older, and stronger, and wiser, before we put on the helmet and breastplate to battle for the Lord, or even become an armor-bearer? Should we follow the wayward mariner out in the sea of sin never apprising him of danger beyond until we see him sink beneath the waves of crime, and then out with the life line, or should we begin with him as he begins to play with the rippling waves at the water's edge? Is it not better to teach him to keep his boat right side up, and be able when the surges of life come upon him to ride abreast the breakers and glide safely into port? This is a work within the reach of every sister in Zion. Don't wait for an elder to come with the life line, but prepare the way for him.

"Do noble things," says Kingsley, "not dream them all day long, and make life and death and that vast forever one grand, sweet song." No one realizes the truthfulness of the quotation or the soul-inspiring pleasure of doing, making life as it were one grand sweet song until they have given themselves to trying to do good. Every effort brings a soul-satisfying pleasure even though followed by a seeming failure in the attempt. Men grudge success, says Samuel Smiles, but it is only the last term of what looked like a series of failures. What if we do not succeed at first; have we not the promise that if we "knock it shall be opened unto us and if we seek we shall find," but we must seek righteously. We should not seek to attain what is beyond our power. "Show these qualities then," says Antoninus, "which are altogether in thy power, sincerity, gravity, endurance of labor, aversion to pleasure, contentment with thy portion, and with few things, benevolence, frankness, magnanimity."

Another writer says, "Ponder righteousness and practice virtue, the latter of which is gravity, generosity of soul, earnestness, and kindness.

But we sisters of this latter day need not seek heathen lands for arduous labor. It is in our midst; namely, the Sabbath school work. I should very much like to express my thankfulness and gratitude for the same but words fail to express the feelings of the heart, therefore I will not make the attempt. In this work if nowhere else the sisters have a place which no one else can fill so well, but the lack of efficient force to carry it on. In every school there is a cry for teachers and we all feel we are not prepared for the task; but right here comes the exercise of the qualities within our power and with the assistance divine promised the faithful all will succeed in a degree. I am truly grateful for the *Gospel Quarterlies*, and their value to the feeble teacher who is doing her best to serve her Master and train the little ones in the way they should go can only be experienced, not expressed. I have a class in my charge consisting of seven bright young girls, only two of whom are in the fold, but I am hopeful of the rest, as I am quite certain they all believe the doctrine, but as their parents are not of the kingdom they are slow to obey. If I can only succeed in bringing the sweet blossoms of maidenhood into the fold of God I shall indeed be satisfied and many times repaid for all time and trouble taken with them.

We frequently hear Saints express their willingness to do all in their power for the upbuilding of the church. I sometimes wonder if we fully realize what is meant by "all in our power." One afternoon as I was reading the *Herald* and feeling I had been doing all I could for the Master, amid other things that crossed my mind was a strong desire, a wish that I had time to do more for the cause, and time to read the church works more, to prepare myself to take an active part in the Sunday school movement, when something whispered a thought to me like this: "When you knock for admittance at heaven's pearly gates what will be the first question to greet your ears? Will it be, How often do you clean house? Are your floors clean and polished, the windows spotless, no dust or cobwebs anywhere, closets fragrant with the perfumes of morning's gentle zephyr? or will it be, What of the life I have given you? What have you done for the world and weak, failing, fainting humanity? What of the temple I have given you? Are the windows opaque, made so by dust and smoke that arise from the sulphureous burning within an evil and unrighteous heart, or are they lustrous and transparent, admitting truth and light, reflecting the holy rays of an indwelling spirit of righteousness? Are the halls leading to the garden of the heart cultivated to enjoy obscenity, slang, gossip, fault-finding, and backbiting, or are they open to admit only such as the gospel truths, the blessings poured out upon the children of the kingdom, the laudable praise of some fellow-creature.

In this garden of the heart are there found blooming such tares as envy, hate, malice, jealousy, and strife, or is it fragrant with the odors of kindness, meekness, humility, patience, temperance, pity, love, charity, purity,

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holiness, and godliness? Are these flowers there, be sure to scatter them abroad so that every man, woman, or child that comes in contact with you will feel their soothing influence and be made better thereby. "Freely ye have received, freely give." Let us be valiant in the cause of truth and right.

A noted writer says, "He who best serves his fellow-creatures, who elevates them, who saves them, is most valiant. A faithful man shall abound with blessings." May we all be faithful that we may lean on the Lord of Hosts that our burdens may be light. "Let him that would live well, attain to truth, and then and not 'till then shall sorrow cease."

May we all live well and fit ourselves to better enjoy "moral laws, family ties, domestic affections, home government, and guidance," the laws of God and eternal life which is to come is the prayer of

Your sister in Christ Jesus,

E. G. H.

SAN LUCAS, Cal., Nov. 28.

Dear Home Column:—I wish to express my feelings and desires concerning the work of the Daughters of Zion, for I look upon the raising of my family right, as being at least the foundation of my life work. And while I desire and labor to bring up my girls to be all, yes all, that God intended woman to be toward him, herself, her family, and her neighbors. I have just as strong a desire to train my boys to be all that God and earthly relationship requires of them. I sometimes wonder how long before some one will be led by the Spirit of inspiration to devise ways and means that the boys may be instructed concerning all that God requires of them, for if we instruct our girl until she becomes very conscientious and enters the married life desiring to live a true woman, and she happens to marry a man who has never been informed of what such a relationship demands of him, how can they be equally yoked together?

I sometimes think that this is one great cause that leads to the temptation of abortion. A young couple get married without even a home and start out in life. Inside of the first year they have a little one and both are very proud of it and desire to bend all their energies for its good, but yet have no home. The mother's hands are tied and the father cannot get away to work and leave them, so they both feel the sting of poverty. Perhaps in a few months she finds that she must make preparations for another, probably without means to make such preparation, and it may be the husband is very close and demands of her to be very economical, and at such a time the tempter comes with all his cunning suggestions and she is overcome.

It may be said, "Well, we expect parents to instruct their boys and have them prepared with the necessary means for the support of a family before entering the marriage relation." But we must remember that it is a fact that there are many young men in the world whose parents are not living to give them this instruction; and again, some parents are not inclined to give their boys this instruction, saying, "No; I started out empty-handed and I expect my boys to do the same."

This reminds us of the argument, "My poor old mother lived and died a Methodist, and that is good enough for me." But I live in hopes of seeing not only the daughters, but also the sons of Zion come up higher and live to every righteous demand. So may it be.

In bonds, hopefully,

A DAUGHTER OF ZION.

[DEAR SISTER:—Your letter awakens many suggestive thoughts and we trust it may call forth responses from those who have thought much upon these subjects and whose minds being enlightened by the Spirit are capable of dealing with them. If there be a responsible relation in this world, one which demands that the parties entering upon it should be intelligently informed in regard to its duties and responsibilities, that relation is the one into which two enter when before God they covenant to love, cherish, and cleave to each other until death part them. Yet we have but to look around in order to discover that as a rule not one in the whole world is so recklessly, so ignorantly assumed. Not one for which so little preparation is esteemed necessary, and we are constrained to admit that the fault lies at the door of the parents. God has for some time been moving upon the minds of many of the young as well as older ones in the church, in reference to this matter. Not long since we received a letter from a young sister in which she said that she and two of her young friends had consulted together and resolved that laying all false modesty aside they would talk with their intended husbands and learn their views upon the subject of the sacredness of the relation into which they were about to enter and the principles which should govern this relation. They did this with the result that the young men honored them all the more, informed themselves, and so were prepared to enter wedlock intelligently and not under the false suppostion that because the law had pronounced them one, they were at liberty to indulge in such lust as ought to bring the blush of shame to everyone assuming the sacred name of husband. We think the time is near when our young men will be taught. When not only parents will be their teachers, but when the ministry will realize that a responsibility of this nature rests upon them. We know that it will not be long before provision will be made for the giving of lectures to the young of both sexes, teaching them the laws of life.

In the meantime what is needed? We need the faith and prayers of every one who loves God and desires the establishment of truth. We need that every mother should inform herself to the very limit of her opportunities, and above all—remember it sisters—we need to be doers of the word, and not hearers only.—ED.]

PRAYER UNION SUBJECTS.

MEMORY TEXTS FOR DECEMBER.

"Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains which reach,
The Majesty on high."

Thursday, Dec. 28.—Zion, our country, its welfare and prosperity, and its speedy purification by the reception of truth. That the scattered remnants may be gathered in, and the kingdom of Christ be established.

MemoryVerse.—Isaiah 2:5; read also Isaiah 2:1-5; John 8:12; Ephesians 5:8.

Letter Department.

NIAU, Oceanica, Sept. 26.

Editors Herald:—Although Bro. Devore and myself are on a lonely island of the Pacific, far from the busy and wealthy marts of America, which are flush with the almost boundless products of that blest land, we nevertheless enjoy what we term very desirable domiciliary surroundings and comforts. Our abode is a large, frame house tastefully painted, papered, and carpeted; our studio a large, airy room with center table and several commodious, easy chairs. Gracefully swinging above the table is a beautiful chandelier. When gazing through the windows our eyesight is screened by lace curtains gracefully designed. The building has on either side a veranda the entire length of it, nicely finished with scroll work. Did I expect this before I came? No; I was agreeably surprised. We are trying in our weak way to be thankful for such privileges, and to make use of the time while we have such congenial surroundings. The native brethren are very good and kind to us, and supply us with every necessity. May the good Father bless them for their care for our welfare.

We came to this island on the 15th of August and our work since then has principally been the study of the language. I have preached but twice, because of the scarcity of interpreters. I baptized the first native in salt water on the 10th inst. We are trying hard to learn the language, so we can preach to these people in their own tongue. We *must* learn it, or we can do nothing. By the help of God we hope it may be soon. Bro. Devore has been teaching in the Sunday school for some time, and I am happy to report that he preached his first sermon in the Tahitian tongue last Sunday afternoon, which elicited the "maururus" (which is, being interpreted, "I am well pleased") from all quarters. He preached thirty-two minutes, after which we had a splendid testimony meeting, myself being in charge. I opened the meeting, and spoke in Tahitian for the first time. If Bro. and Sr. Devore had had some one to teach them as patiently and kindly as they have taught us since we came, they would have been speaking this language long ago. Their kind help has been very beneficial to me in making a start. Both can now talk the language and are becoming very useful in this mission, and, I believe, both are desirous of staying and helping all they can if their health improves so as to permit. Since they can speak Tahitian, it would be very unwise to call them away so long as they can stay, for this mission needs many more laborers than it now has, and as many sharp sickles. This field is ripe and in good condition for a well-directed corps of workers. This was shown me in a night vision on board the vessel as we were coming down, and has been duly confirmed to my mind since I came.

Is it worth the while to keep this mission

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up? Most assuredly. If any in America have entertained any such thought as suggested in the query let them forever banish it. These people are, most of them, intensely eager to learn, both in doctrine and otherwise. Of course I have not traveled extensively as yet, but have been on three islands, and everywhere I find an intense eagerness on their part to learn. Nearly all can read and write; besides, they have many good qualities and traits of character that would be good for Americans to assimilate. Let all remember that they have received the greater part of their understanding of this doctrine through interpreters, and that it can only be crude at best. It seems that much of the force and power of the Spirit is lost in preaching through interpreters. When the gospel can be preached directly to them in their own tongue and not through an interpreter, I believe there will be a new impetus among those already in, and those outside will come in almost *en masse*. Even now on some islands almost the entire population belongs to the church.

Since Bro. Devore has learned to talk to them in Tahitian, it is wonderful to see them flock around to have him explain the Scriptures to them. Is it any wonder that they want to ask questions, when they have only had an inkling of the beauties and wonders of the gospel? And is it a thing to be wondered at when they have received what they have in such broken, piecemeal, fragmentary bits, as they can only receive through interpreters, if they come and ask questions again on the same subject? Does not a necessity exist with all of reading and rereading any very important matter before we can get it straight in our minds? Look first among people who have had school privileges and behold this prevalent necessity, then come here and be astonished at seeing the major portion of these people read fluently and write readily, who have never had school privileges. Consider that for centuries past they have had no opportunity of improving themselves to any great extent.

Phrenology also speaks in their favor. They have good heads for learning; the perceptive faculties are large in most all, and in many the reasoning and reflective faculties are excellent; while in some, taste and causality are not so prominent. Conscientiousness and veneration appear in most all to a marked degree. Summing up the many reasons shows that this is an important field, and that it should by no means be neglected. Now is the time to push the work here. Seed sown here generally falls on good ground and yields a plenteous harvest, whereas in some places in other countries one may preach long and loud and not reap many sheaves.

There is a great deal of work that needs doing here. The Inspired Translation of the Bible, the Book of Mormon, and the Doctrine and Covenants should be translated into Tahitian as soon as possible.

Many of the church publications and other good books should be translated into their own tongue. They need text books, history, etc. A small paper should be published in Tahitian in which the principles of the faith should be taught, also church government and practice, articles of a moral character, etc. This should all be done in time, and as soon as can be without extra or outside labor; and would go a great way in bringing them up higher, and keeping the language from drifting and changing into so many dialects. The Tahitian is the foundation of all the dialects and if books and periodicals can be furnished them I believe it would soon do away with the dialects.

The way to reach these people with the most good is through their own tongue, and not by teaching them another language and thereby delaying their progress for at least a generation. To teach them English would be a long and irksome task. It would be less trouble to qualify teachers to teach them in their own tongue than any other way, and would give the quickest returns for good. The older ones would never learn another language.

Young workers should be sent to this mission when any are sent, for they can learn the language much easier and quicker than older persons. I reiterate what Bro. Devore has plainly said, and pertinently too, that they should be young, married men with their wives, and without families of children. There are several good reasons for this; first, a woman is as important a worker here as a man, and there is work she can do that he cannot very well; viz., in teaching the native sisters: second, a single man, if he has any manhood about him (and no other kind has any business here), greatly appreciates mingling in young society: and to be isolated on these islands where there are no youngsters of his own kind is next to crucifying the social department of his nature. There is more truth than fun in this. Let those who understand the science of human nature attest. In Papeete it is more like home; but one cannot be there all the time and work these numerous islands. The expense of a wife is nothing to be troubled about here, for the brethren are good to support their missionaries; so do not let that trouble you, brethren, in making future appointments to this mission.

The Gospel Boat is greatly needed. That, with preaching and teaching in the Tahitian tongue, will make this mission a success. This morning Bro. Devore preached again in Tahitian, after which one of the brethren came into our studio and remarked exultingly that he thought that when they could hear the gospel in their own tongue there would be a glorious harvest; and I believe it. They are greatly delighted with the hope of having Tahitian speaking missionaries.

If the church in America had known how badly the Gospel Boat is needed here, I believe it would have been sailing long before this. We hope at least that it will be ready for use in the near future. Plenty of good men are ready and waiting to take charge of and man the vessel. A sailing vessel is what is needed, for there is plenty of wind here nearly all the time, and it would be scarcely any expense; whereas a steam vessel would be very expensive, as coal is high. We simply have no use for a steam vessel. On the 30th inst., a boat will be here for us to go to Tikahau to the division conference. We expect Bro. Forscutt, Sr. Devore, and others from Papeete, to be there.

Since coming to this country I have fallen completely in love with the climate, which I believe is the most delightful in the known world. One would not ask for any better; it is warm all the time, yet not as hot as the summers in America. The air is kept pure all the time by the constant sea breezes. The fruit products indigenous to this climate and country are delicious. The bananas and oranges are far superior to any that can be had in America, unless it be in California. The cocoanut in the last stage before complete maturity is delicious and wholesome; I have learned to like it so well that I can hardly make a meal without it. I like the water of the cocoanut better than any other. The wonderful breadfruit is often in our "bill of fare." In fact, if it were not for my dear friends I don't know as I would ever want to go back to America.

A word to the sisters. I have said that I did not believe that "ignorance is bliss;" but since coming here I have found at least one instance where "ignorance *is* bliss;" it is in the fact that the native sisters here are ignorant of the silly and excruciating fashions and practices peculiar to society in other countries. It is more than bliss to them, for they are free from the cruel results of tight lacing, and are all stout, robust, healthy, hearty, live as long and work as hard as the men, enjoy health, and fulfill the maternal function with the greatest facility. They wear long, loose robes swung from the shoulders, and which are easy, cool, and comfortable. Girls and women, take pattern, fling those infernal corsets to the four winds and let your diaphragms assume their normal posititon. Take a good breath and let the blood course freely through your veins; take a new lease on life, live to a good old age, and do not squeeze yourselves into premature graves. You will then live longer and easier, have better health, look natural and better, and be more handsome, for the simple reason that nature can have her perfect work, giving color to the cheeks, luster to the eyes, and vigor and stamina to the entire organism. You will then possess by nature, and manifold more, what you think to obtain by artificial means; viz., a greater power of fascination for the opposite sex. Those who try it will so far outstrip those other pinched, squeezed, and aching creatures in the matrimonial field that they will also soon fall in line, and the future generation will heap laurels upon your sacred memories.

You want to fascinate man. That is right, but you take the wrong means. God knew best what would please men and therefore in the beginning created woman in that way, shape, and manner that would have the desired effect. Women have followed fashion-crazed Paris long enough. Throw off her shackles and with freedom breathe the pure air of American atmosphere. The corset must go as did the bustle, and Latter Day Saints should be in the lead. It may seem a little odd to the men at first after being so long accustomed to the deformity. When Paris said, "Lay off the bustles," the writer

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thought the girls did not look just right for awhile, but as soon as accustomed to the change for the better, all was well, and he would not see them return for the world. So in this reform, men would soon fall into line by sanctioning: would be happier, woman more content, and the rising generation receive a far better, stronger, more vigorous mental and physical endowment. I have not the power to bring about this reform, but I want to be on record as desiring it.

The study of man in all the ramifications of his nature is *the study for* man. Let us learn therefore what we are, what we are for, what we are to be: our interrelations, duties, privileges, and possibilities, and the inexorable laws that govern every department of our nature. To this end I desire to ever be found laboring, preaching, writing, and praying, as a true servant of Him who presides over the immense blue and the myriad worlds. At least at present I am,

Your brother in the bonds of his covenant,

WILMER GILBERT.

GLENWOOD, Ia., Dec. 7.

Editors Herald:—We are still trying to keep pace with the great work, preaching the word with good liberty. The people are anxious to hear our doctrine in most places, but in others they have enough to do to attend to their own churches, while others are careless and indifferent. The little faithful band of Saints in this place are coming to the front, letting their light shine by renting a hall, in which the word of life is dispensed from time to time by Bro. Heide, missionary, Bro. D. Hougas, president of the district, and Bro. T. A. Hougas; and a Sunday school has been organized by our active worker in this worthy cause, Bro. T. A. Hougas.

I preached twice here this week; Bro. Heide will continue. We earnestly pray that wisdom may be imparted to this little branch, and that unity may prevail to the end that many of the faithful ones may be added to their numbers, such as shall be eternally saved.

Yours for truth and right,

HENRY KEMP.

BIRDSEYE, Ind., Dec. 11.

Editors Herald:—I have just returned from Perry and Spencer counties where I spent three weeks dispensing the word. An effectual opening has been made at Lamar in the last-named county. I have met with some opposition of a cowardly character, mostly from the Christians or Disciples. It has been of such an undermining nature that I am sometimes filled with resentment and righteous indignation. I have resolved to "beard the lion in his den" providing I can find him. He seems to have several in cases of emergency. When a controversy arises we are threatened with H. Scott and J. E. Terry, the giant defenders of the Christian (?) faith in this part.

I have been very busy recently having spoken thirty-three times since November 9. I go to-morrow to West Fork, where Bro. I. P. Baggerley is sick.

In bonds,

A. C. BARMORE.

CLIFFORD, N. D., Dec. 9.

Editors Herald:—Bro. I. N. Roberts has spent two weeks with us. A severe snowstorm set in on the third day, interrupting us for two nights, and together with the unusually low temperature, seriously impeded the work since. Elder Roberts presented the doctrine and practice of the church in a clear, earnest, and forcible manner, so that, as it appears to the writer, no truly honest soul could take exception.

There are but two families of Saints, my own and Bro. N. C. Anderson's, and having suffered somewhat from ostracism and general misunderstanding we are rejoiced to see that through the efforts of Brn. Swenson and Roberts this feeling is gradually giving way, and we live in hopes of seeing a branch established here. To this end we pray that our heavenly Father may give us grace that our lives may be a constant recommendation of the work to others.

Yours in love of the truth,

WILLIAM SPARLING.

RAWLINS, Wyo., Dec. 5.

Editors Herald:—When last heard from I was located in Omaha, as I thought and sincerely hoped, after my long residence there, permanently; but through the mysterious manipulations of time, with the assistance of the depression in the business world, I will not get back there before spring.

Although I have been sorely afflicted both in a financial and social way, knowing as I do that He who brought me into existence has the right to modify my conditions as it pleases him, I am submissive to his will; for "all things work together for good to them that love God." I am very thankful that he has given me health and strength, and am contented with my present circumstances, which I shall endeavor to turn to good account by spreading the glad tidings of great joy. I have already met some who seem quite concerned about the salvation of their souls and who have no particular objection to being saved in the way presented by me. May God bless them with his Spirit unto repentance and give them courage to accept the gospel in its fullness.

This is a place of about twenty-five hundred inhabitants, and there ought to be at least a probability of some good being done. However, there are many difficulties to contend with, the most important of which is the class of people, the town being composed mainly of railroad men, who are usually of the lower sort; saloon keepers, gamblers, and fallen characters, all of whom are not much inclined to churchgoing, judging from the fact that there are three churches here,—Methodist, Episcopal, and Catholic,—only one of which—the Methodist—can afford a pastor; and I have heard several express pity for him, saying they did not see how he subsisted upon the meager collections made. One suggested that he might be on friendly terms with some raven.

I have been unable, as yet, to learn of any Saints in this vicinity, but if there are any I would be very glad to have them make themselves known. If those in charge of this territory, or any laboring in this vicinity, have or desire to make an opportunity of coming here they will find a hearty welcome, a morsel of bread to sustain the physique, a bed to rest weary limbs, and if depressed in spirit we will endeavor to cheer, and if having afflictions to share them. If any will advise me of address I may be able to arrange to assist some in the field.

I feel it a great loss not to be able to meet with the Saints and enjoy their association, but shall console myself with the anticipation of some future day, when I will again have that blessed privilege. My love goes out to all who are earnestly engaged in this glorious work, and especially those with whom I am acquainted in Omaha and elsewhere. May the time be hastened when we shall all be gathered and with one accord worship our Redeemer and our King.

In gospel bonds,

FRANK RUDD.

FULTON, Io., Dec. 11.

Editors Herald:—This branch has had many changes this last summer and fall; four of our members have passed over the silent river of death. Once their voices rang with songs and praise to God, but now they are hushed in death. But God added three others to our number by baptism during the summer, although we again lost two by removal to Lamoni. I still hope and pray that the Lord will fill these vacancies by other noble souls being added to us.

There has been some preaching done by the local brethren, we also had a pretty good conference the last of August. The word was presented clearly and loudly, and the people have no cloak for their sin; they cannot say, We have never heard the word preached. We also try to let our light shine; we loan and give away papers, supplements to *Heralds*, and tracts.

This fall Bro. O. B. Thomas was with us and preached once, but not many were out, because the Saints that could come thought he would stay longer, for it had rained much and was bad getting about. Come again, Bro. Thomas, and we will try and get more out to hear you dispense the word of life.

O may we all do our duty while the day lasts! I would like to see more interest taken in the financial law in this district. I cannot get around much, and others think there is no hurry or need. Please remember that the Lord has servants in the field. Shall they not be clothed and their families kept? Let us put forth an effort to do our duty, and God will bless us.

JOHN HEIDE.

SACRAMENTO, Cal., Dec. 8.

Editors Herald:—Our worthy brother, Gordon E. Deuel, has been with us of late. We have been edified and blessed by his teachings, as he is full of faith and love for the work, and being spiritual minded, is able also to feed the sheep.

While in Butte county last November, he baptized four, confirmed ten, and blessed five children. He thinks there are prospects for good in this city. May God bless his efforts and gather in the honest hearted.

Yours in the faith,

CHRISTINA W. BLAIR.

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LOS ANGELES, Cal., Dec. 9.

Editors Herald:—The work in this mission is moving on very smoothly and prosperously. The ministry are all actively engaged and God is blessing their labors. This year's record will show quite a large increase in membership, the elders all over the mission reporting quite a number of baptisms and also that God is blessing them with increased liberty in presenting the word of life. And while the elders are receiving such blessings and with renewed vigor are prosecuting their part of the work assigned to all, the brethren and sisters who are engaged in the affairs and business of workaday life are also renewing their diligence, that there may be no lack upon their part of necessary means to carry on this, the most noble and glorious work ever required of the race of man.

There was such a great degree of the spirit of unity, kindness, love, and charity bestowed upon us all at our late district conference that the Saints carried it home with them, and the branches are reviving under its benign influence.

An excellent meeting was lately held in the Newport branch on Wednesday afternoon, in which Brn. Albert Carmichael and Charles Baly were ordained to the eldership, Bro. H. W. Patterson priest, and F. W. Burton a teacher. Bro. P. M. Betts, who for thirteen years has served the branch in different capacities, and feeling quite unwell, plead to be released from service for awhile. He has been a very faithful, earnest, honest worker, always at his post, and through trial or sunshine continually on the watch for the best interests of his brethren and the church; jealous of the reputation of the church, he grieved over the wrongs and errors wrought by the evil one, and rejoiced when his brethren rejoiced.

The branch with its new line of officers, one elder, four priests, three teachers, two deacons, two janitors, one organist, one chorister, one clerk, and numbering one hundred and sixty-four members, are well equipped for the coming year's conflict. May the good Lord bless them with wisdom and prudence and every other needed gift.

Three persons were baptized at Downey on Wednesday. They were from Los Angeles, and after baptizing them I drove on to Garden Grove to meet with the Saints there in the branch business meeting.

I have just received an excellent letter from Elder H. L. Holt who is laboring among the snow-clad hills of Nevada. He reports six baptisms, and more ready, and good liberty in presenting the word. May God's blessings abide with him and all the workers.

Bro. D. L. Harris, appointed president of this district at the conference, who is also a General Conference appointee, is briskly at work, and by diligence and faithfulness is proving the wisdom of the choice of the conferences, and God is blessing him. If faithful he will still grow in usefulness and ability. Bro. Pickering, hampered somewhat by temporalities, yet strives against his trials to lift the banner aloft and has been much blessed in his work — and is still battling on; and San Bernardino would indeed be deserted if Bro. Gibson were not there to work and toil in the Master's cause. Bro. Davis, who is nearest the North Pole of any of our missionaries, is telling the Washingtonians of "that better land" and how to obtain an inheritance there, and God is with him. I have not heard from Bro. Daily for quite awhile, but he is too valiant a soldier to allow his armor to rust, and doubtless he will have a good report to make. Bro. Haws at last report was at Windsor contending for the faith twice delivered to the Saints. He has toiled hard this year and God has blessed him. Bro. R. R. Dana is about to give his time to the work from now on, and he will be blessed and will bless others.

The local brethren are also active and are doing much good work. Bro. Parkin visits and preaches at Santa Rosa, Irvington, Sacramento, and other places. The Brethren Lawn are doing good work also in Santa Cruz. I expect to be with them the first part of next month. The Laguna branch is also doing well, holding regular services and Sunday school in their little chapel every Sunday and an excellent spirit exists among them in unity and peace: and so in fact are the branches generally, and God is helping and blessing his Saints and the work and there is a general spirit of activity among all hands of us in the mission. I have work laid out for myself for the rest of the conference year and hope I will be able to accomplish it. I leave here for Tulare and North on Wednesday the 13th. My address is No. 2910 Sixteenth street, San Francisco.

In bonds,

J. F. BURTON.

ST. LOUIS, Mo., Dec. 9.

Editors Herald:—We are having quite a time here; Brn. Luff, Bozarth, and Jones are holding forth in a series of meetings. The people turn out fairly well and the Saints are being well grounded in the truth and are rejoicing in the God of Israel. There are quite a number sick, but the Lord has been and is good to his people, for their hearts are rejoicing in the restored gospel with its ordinances. The work of the Lord is onward in this part. We have quite a noble lot of young men and they are becoming well posted in the latter-day gospel, and will ere long become able defenders of the truth.

Your brother,

NOAH N. COOKE.

CHARLES CITY, Io., Dec. 13.

Editors Herald:—It was about seven years ago last October that my wife and I started to serve the Master; we were baptized into the Brethren Church in Black Hawk county, Iowa; and three years after we moved to Floyd county, Iowa, and united with the Methodist Church there. But last spring Bro. I. N. Roberts came here and spoke to us a few times and it led me to see that I was in the wrong. I prayed the Lord to show me the right way, and I thank him that he did so. I was baptized into the Reorganized Church last April at Lamoni, and I know that the work is true.

There are but seven Saints here. We have prayer meetings every other Sunday. Others are ready to obey as soon as an elder comes. We hope Bro. J. S. Roth will see this and come and preach to us again, or any other elder that may come this way. My prayer is that all honest in heart will be led to see that this work is true.

Yours in bonds,

FRANK H. HORN.

LONDON, Eng., Nov. 30.

Editors Herald: — Some one has said "Friendship is the reciprocation of affection, and he who has none to bestow has no right to expect any in return;" and upon the same principle, I am persuaded that if a man has no sense of appreciation, he has no right to expect considerations. I have been the recipient of a very great blessing, and I think it is only right that I should manifest my appreciation by testifying to the fact.

For two or three years I was a martyr to a headache, and so much was my suffering that I could scarcely ever read a book with a view to study. I had been taught to believe that there was nothing like a good, strong cup of tea for a headache, and the consequence was that I became such a confirmed tea drinker that unless the decoction was black by reason of its strength I could never appreciate it. I knew some of the brethren had quitted the use of tea and coffee, but I had fully made up my mind that the religion of the brethren who had given up this luxury had taken the form of a mild fanaticism.

I had given up the use of tobacco years before, and although this was quite a task, I thought I could never quit the tea, for I argued that it was such a help to me in my suffering. However, one day when attending with Elder Gomer T. Griffiths in the Library of the British Museum, when engaged upon his "*Instructor*," he advised me as an experiment to give up the use of tea and coffee just for a fortnight or so, as he felt confident that instead of helping my headache, it only tended to aggravate it. I decided to act upon his suggestion, and the result of the experiment was so eminently satisfactory that although nearly twelve months have gone by since the advice was given me, I have not touched a drop of tea or coffee since, and this because, thank the Lord, I have been a stranger to headache ever since. I have benefited by this act of self-denial (?) so much that even if the Word of Wisdom was repealed to-morrow, it would not make the slightest difference to me, as I shall never touch tea or coffee again as a beverage. Perhaps the fact of this testimony will help others similarly afflicted, and if so I shall be glad. I trust it will, but be that as it may, I feel it is my duty to bear witness to the fact that the promises contained in the Word of Wisdom are true in every particular.

On the 5th of November my beloved grandmother—pure as virgin snow, tender as an angel—passed away. Many of the readers of the *Herald* both in America and this country will remember her as Sr. Williams, of Felinfoel. I was very closely associated with her for many years and I can truly say that Christ indeed controlled her life. Her memory is sacred to me, and I have reason to call her blessed. When I lived with her as a boy her godly life had such an influence upon me that I shall never, never forget, and I

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often think that had it not been for her holy example I should perhaps never have become associated with the latter-day work. O if all the sisters of the church who enjoy the holy privilege of motherhood but realized the power they have for molding the character of the child, what a future there would be for the church! Tact is the education of the faculties, and this she possessed in a large degree, and when I meditate upon the way she dealt with me in my tender years her memory becomes very, very sacred indeed to me. Her last words to me were, "My boy, be firm in the work of the Lord, and although I am going to leave you we shall meet again in the resurrection of the just." I pray God I may live and die as she did, and then I feel I shall meet my beloved in that holy assembly never more to be parted.

Bro. Gomer T. Griffiths' efforts in this land have been very much appreciated. His wise counsel has been beneficial in every sense, and I—speaking for the London branch in particular—regret very, very much that he is about to leave this mission. May God's blessing rest upon him wherever he may labor, and also strengthen his beloved ones at home to withstand the trial of so long a separation as is necessitated by a sojourn to such a distant mission as England.

I had the pleasure of making the acquaintance of Elder John R. Evans whilst on a visit to Wales this year, and am thankful that the church has such men as Bro. Evans at its disposal. The Welsh mission, I suppose, is as hard a mission as one can very well conceive of, and the Lord's servants who labor there require all the faith they can muster to keep in line, and should have the prayers of the church to support them. The Welsh brethren assisted by Elders Gomer T. Griffiths and John Evans have been making quite a big effort in Llanelly, and their hall there, which had got into a very dilapidated condition, now presents quite a smart appearance, having been thoroughly renovated both inside and out. As far as the Llanelly branch is concerned, I am quite an outsider, but having regard to the poor circumstances of the brethren there I feel like commending their needs to the more wealthy brethren of the church, and to say that financial sympathy could never be more appreciated than with them. The prejudice against the work in Wales is very bitter indeed, and as the building at Llanelly is the only one in the whole of Wales, it is a pity if the poor brethren there receive no helping hand in their brave efforts to keep the work alive. The name and address of the president of the branch is David Williams, North Terrace, Dafen N. Llanelly, South Wales. I make this appeal on their behalf, as I am confident no mission was ever more deserving of sympathy.

The work in London I am pleased to say continues to go ahead. The work is exceedingly difficult here. Where men are not open atheists we find they are gospel hardened, having lost all interest in religious work in the midst of such a Babylon of conflicting ideas. It is indeed "lo here, and lo there." With its five millions of inhabitants London constitutes a mission in itself, and the London brethren will not be sorry when the claims of this mighty Sodom will force themselves upon the attention of the conference and call for an appointment of one or more able ministers to labor solely in its interests. There is enough to do for a dozen, but unfortunately we know the laborers are few, and moreover that the exchequer is very low. The London brethren are in no way covetous, but I will confess we should like to have a millionaire or two become members of our branch, especially if they had good hearts. As it is, although we all do our best, our best unfortunately is of such a character that we cannot even build a little hall for the needs of the work. We are confined to a sort of back street place of meeting, and people *will not* come to hear the word of the Lord in a place which presents an uninviting appearance, and when we think of the millions who are wandering about in darkness it is a pity that the light is so handicapped for want of means. However, we are hoping to adopt some means in the near future to enable us to get over our difficulty, and we ask the prayers and practical sympathy of our American brethren in the meantime.

Without making any direct appeal I may say that a letter addressed to me at No. 26 Vincent Road, Noel Park, London N., England, will always find me.

In bonds,

J. D. HOWELL.

HAVERHILL, Mass., Dec. 11.

Editors Herald:—When I wrote you last I was in Philadelphia, Pennsylvania. Bidding the Saints and friends good-by I hastened by rail to Brooklyn, New York, where I found a resting place at Bro. Squires'. I did not have a chance to get acquainted with many of the Saints, but should say a good work could be done, especially among the younger part of the branch.

On Sunday morning I went to hear the "great" preacher, Rev. T. De Witt Talmage. I had heard of him, read his sermons, listened to those who thought he was good, bad, and indifferent, and now I said, "I will hear for myself." It will probably make no difference to Mr. Talmage whether my impressions were favorable to him or not, but such as they are I give them. The tabernacle itself is quite a structure; the impression left on my mind at this writing is that of its massiveness and solidity. The stage or platform is a large one, at least for a church, but none too large for the preacher, who takes flying trips across it when you are least expecting anything of the kind. He has a wonderful memory and knows how to adapt himself to the people, as the numbers that come to hear him testify. The thoughts advanced the day I heard him were good and his manner of presenting them interesting, being novel and original. While the American people, as Barnum says, "like to be humbugged," they are not so foolish as to continue paying thousands of dollars every year to hear a man talk unless there is something in that talk worth listening to.

I enjoyed a meeting with the Saints in the afternoon, and preached for them in the evening. Next day I took a stroll in Central Park and saw some of the wonders of the animal kingdom. A night on the "Sound" and I am at Providence again, the cleanliest city in New England, if not in the United States, that is to say, as far as streets are concerned; the character of the people I will not attempt to decide upon. Since then I have been laboring in the Massachusetts district with varying success. Our conference, as already reported, was a decided success, all seeming to enjoy it.

I received word about November 13, that our chapel in Fall River was burned, and on arriving there found the Saints rather perplexed and sorrowful. Bro. A. H. Smith arrived a few minutes after the writer, so with an apostle handy the lines of care began to be smoothed out, and by the end of the week they were changed to lines of a different kind, as Bro. Alexander can testify. Well our loss was covered by insurance, so we set about building up again or repairing that part burned. The people were kind to us, two churches being opened for us on the next Sunday, where Bro. Alexander preached to full houses. Bro. John Smith came from New Bedford the day of the fire to preach, but when there was no preaching to do he rolled up his sleeves and turned fireman, directing those who were willing to help save the furniture. Last Thursday evening Sr. A. T. Linney gave a musical and vocal entertainment of the highest order, assisted by professional friends, Sr. Ashton being one of the number. St. Mark's Church kindly opened its doors for this entertainment, the proceeds of which are to go to the church. Thank God for willing hearts and energe'ic minds!

December 8 found me in Boston where I stopped over night with Bro. and Sr. Bowers. There is always a welcome there for the weary traveler. The next day I came to Haverhill where I found the Saints and friends had not forgotten me because of a years' absence. Brn. Sheehy, Bond, and Bullard have labored here during the year, Bro. Bullard baptizing some. Yesterday I preached in the morning and afternoon. After the morning service we went to the river and in its cold, icy embrace buried whatever sins may have been committed by one who represents the third generation of Latter Day Saints, a daughter of Sr. Henwood. Others are near the door; interest is good. Meetings will be held all this week and probably over next Sunday. I would say, also, that the work in Providence is moving along nicely. One was to be baptized there yesterday.

Yours in hope,

GEO. W. ROBLEY.

SALT LAKE CITY, Utah, Dec. 9.

Editors Herald:—Being credited in correspondence received, with "calling the laborers in the vineyard from their legitimate work," "to engage in an individual scheme," I wish to say that I did not think, nor do I now, that we had one man in the field who would neglect "his field work" for anything else.

My intention was, that so far as they could render aid without it interfering with that work, that they do so. I am also asked if I am prepared to meet the issue involved at General Conference. Most heartily, Yes. I

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think all should be prepared for anything a General Conference may afford.

I wish also to state, that the work I have in hand is not intended to interfere with that assigned a committee by the conference.

I may add in conclusion that gnats still choke people as of yore, but, as then, the poor camels do not go free though some have two ugly humps on their back.

It will be a blessed day when the eldership at least can ascribe to each other right motives. Till then may patience abide.

R. ETZENHOUSER.

P. S.—I am still willing to receive aid according to expressed intention. My address is, Box 1123, Salt Lake City, Utah.

ADAMS, Neb., Dec. 11.

Editors Herald:—I closed a series of eight meetings in the Hooker schoolhouse, five miles south of Adams, last night. In some respects they were the best I have held in this district. The way does not open for missionary work as well as I would like to see, but as we are getting an understanding of the field, we have hopes of better success in the future. I have had good health and splendid liberty of late.

There are prospects of a general advancement all along the line in this district, as far as we have labored. We hope to prove faithful to our trust. WARREN E. PEAK.

Original Articles.

A LETTER AND REPLY.

EDITORS HERALD:—In collecting the evidences from the Bible to prove the divinity of the Book of Mormon, in the Inspired Translation why is so much *added* or brought out in such fullness in Isaiah chapter 29, especially the seventeenth and eighteenth verses to say 'save it be by three witnesses.' We know that the book was testified to by three witnesses, and verse eighteen states that there should be others, I believe eight. Now this statement does not agree with the American or King James' Translation; so this is certainly adding unto the word.

And persons reading this say that it was done on purpose to prove the book true; and further, that the Inspired Bible is changed in other places to suit the latter-day doctrine. I have found no place except this twenty-ninth chapter of Isaiah.

I hope you will correctly inform me why this chapter is so changed. I cannot think that so much of a whole chapter would be incorrect and also in such an important position as the twenty-ninth is. You have undoubtedly the most systematic and most reasonable doctrine, and in other words the *doctrine* of the *Bible*, the most complete of any church on earth so far as my understanding and judgment can reach. But I do not understand it in its fullness by any means. Please make this matter plain.

LAMONI, Iowa, Dec. 4, 1893.

Yours of Nov. 27 to the Editors of the *Saints' Herald* has been referred to me for reply. I am always happy to be put in communication with honest souls who are seeking the truth.

Before answering your inquiries allow me to make a few remarks in regard to what is known among us as the latter-day work. Its great object is to bring men and women to God. One of its leading principles is that the Lord is a God of revelation. To those who have faith in him, approaching him in meekness and humility, he will reveal himself as he did to men of the olden time. Indeed, the beginning of the latter-day work was a practical acceptance of the injunction: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1:5. That is the way the work began, and that is the proper way to enter upon an investigation of it now.

It is the only way that will lead to ultimate success. A mere half-hearted, intellectual curiosity will not do. It must be a seeking after truth for the love of it, and with a determination to put in practice the light that is given—and that to the glory of God.

The Holy Spirit is the means by which the Father bears testimony of his truth to men. The privilege of the Spirit's witness to and in confirmation of the truth is obtained on the terms of the gospel. Those terms are expressed by Peter thus: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38. This apostle, in common with others, observed the "laying on of hands" in the giving of the Holy Ghost (Acts 8:14-19; 19:1-6). Jesus taught that the Holy Spirit would teach the disciples all things (John 14:26), would testify of him (John 15:26), would guide them into all truth and show them things to come (John 16:13). "He shall take of mine, and shall shew it unto you."—John 16:15.

As your letter indicates that you are somewhat acquainted with the doctrine taught by Latter Day Saints of the Reorganized Church, it is needless to enter into an elaborate exposition of it. If I get a correct understanding of your meaning you regard the doctrine of the Saints as being biblical; that is, it is in harmony and agreement with the Bible to a much greater degree than any other you have met with. As the Bible contains the word of the Lord, the truth, and as all truth is harmonious and in agreement, it follows, that if the doctrine of the Saints be the *truth*, the word of the Lord, all other truth will be in agreement with it. Hence we take the word of the Lord as the leading standard of evidence, and what does not conflict with or contradict it we take to be in harmony with it and to be truth. It is a principle clearly laid down in the "word," "that in the mouth of two or three witnesses every word may be established."—Matt. 18:16. In line with this rule the Savior at the outset of his ministry chose witnesses who were to bear testimony to the world of what they had seen and heard. Of these witnesses three—Peter, James, and John—were especially favored, or rather qualified, on account of having seen the raising of the daughter of Jairus (Mark 5:37), the transfiguration on the mount (Matt. 17:1, 2), and the last sore conflict in Gethsemane (Matt. 26:36-46; Mark 14:32-42). Thus, while all the apostles were qualified to act as witnesses, these three were especially prepared to testify of Christ. It is, therefore, in harmony with God's manner of procedure in the past that he should prepare and employ special and general witnesses to testify of his work. Accordingly, three witnesses were given special qualification to testify concerning the coming forth of the Book of Mormon, and the testimony of these three was confirmed by that of eight others just as the testimony of Peter, James, and John was confirmed by the rest of the apostles. Let me here remark, however, that the knowledge that Jesus was the Christ did not come to the apostles because of having witnessed the wonderful displays of his power, but because the Father had revealed it to them from heaven: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17. So in regard to the Book of Mormon, it was not what they had seen with the natural eye that alone gave them knowledge of God's work, but it was the inspiration of God through the Holy Spirit confirming what they had seen and heard that enabled them in the face of the most bitter persecution to faithfully testify that they knew the Book of Mormon was a divine record, and that it was brought forth by the power of God.

I do not understand on what ground you make the assertion that the statements concerning the "three witnesses" and the "few" others of Isaiah 29:17, 18, of the Inspired version, do not agree with King James' Translation. Were it stated anywhere in King James' version that the eyes of none at all should behold it, in other words, that there should be no witnesses whatever, or if it had said that six witnesses should behold it by the power of God instead of three, or that a great many "others" should view it instead of a few, then I could see some

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reason for saying there was a disagreement, but as it is I can see none.

You then say, "So this is certainly adding to the word." In order to make the statement good it will be necessary for you to show "in the mouth of two or three witnesses" that the words concerning the witnesses were not in the original prophecy as delivered by Isaiah. There seems no good reason why the prophecy of Isaiah should not have been subject to the same contingencies, exigencies, and chances as other portions of the record. By the ignorance, mistakes, carelessness, etc., of copyists, transcribers, translators, and others, words, phrases, and sentences have been added, omitted, transposed, or misrepresented in many cases.

A case of loss or omission in some way may be gathered from 2 Timothy 3:8: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." In the King James' Translation we have no account whatever of an occurrence such as is here mentioned. Evidently the account has been lost or omitted. At any rate we have not got it in the common version of the Bible. Again in the Epistle of Jude reference is made to two things concerning which King James' Translation is silent. One is the dispute between Michael and the Devil about the body of Moses, and the other is the prophecy of Enoch quoted in the fourth and following verses. Wherever in the Bible Jude obtained his information, it is evidently not in the King James' Bible as we have it.

In the Inspired Translation the prophecy of Enoch is restored, as you will find by consulting the sixth and seventh chapters of Genesis. Are we to take the ground that the word of the Lord has been added to because we find in the Inspired Translation the words of Enoch which are lacking in the King James' version? Surely, such ground is untenable! I think your good sense will enable you to see that it is unnecessary to discuss that point any further, although many other illustrations might be cited in which deficiencies of the King James' Translation are supplied and made good in the Inspired version.

Now let me give you a good reason why the 29th of Isaiah is in the deficient condition that we find it in King James' version. If the coming forth of the Book of Mormon is a work of as much importance to the salvation of the race as it purports to be, the adversary of all righteousness, the prince of darkness, would be interested in weakening its effect as much as possible, and would make every effort to suppress and invalidate everything that would tend to give it force and credence. Therefore when, during the dark ages, the church had wandered off into apostasy, and a corrupt priesthood had gained the ascendancy, and the man of sin had usurped the place that rightfully belonged to the Lord Jesus Christ, it was an easy matter during the confusion of the times for ignorance, superstition, and indifference to allow and facilitate the changes that have occurred to the end that, if possible, God's work in the restoration of the gospel might be thwarted. As Christ is the light of the world, so Satan is the power of darkness; and anything that would confuse the minds of men and produce darkness would be right in line with his work; and the work of confusion and darkness is striking in the portion under consideration; that is, it seems plain that we have only a partial account of the transaction in King James' Translation. I think everybody except those interested in suppressing the truth must acknowledge that, on its face without judging motives the Inspired Translation is much the more satisfactory. The last verse of Isaiah 29: "They also that erred in Spirit shall come to understanding, and they that murmured shall learn doctrine," has surely been fulfilled in the coming forth of the Book of Mormon, and also the Inspired Translation on account of the greater plainness in which the truth is rendered, and presented. The Book of Mormon was already published and having wonderful success before the Inspired Translation was made, so that it had no need of the support of the Bible so far as that was concerned, for there is abundance in the King James' version, mutilated as it is, to show the coming forth and manner of it of the latter-day work.

The statements made by some that the Inspired Bible is changed to suit the latter-day doctrine is in keeping with the positions assumed by Celsus, Porphyry, and other skeptics in regard to many of the predictions of the Bible that have been clearly fulfilled. They said that the prophecies of Daniel in regard to the successive rise and fall of the governments of Babylon, Media, and Persia, Macedonia, and Rome must have been written after those events occurred; so strikingly was actual history anticipated. "He (Celsus) charges Christians with having willfully altered their sacred writings." — Chamber's Ency. vol. 2, p. 710.

The great mutilation to which the 29th chapter of Isaiah was subjected in its transmission through the hands of incompetent, uninspired translators and transcribers rendered necessary equally great changes in order to restore it to its original fullness and clearness. As skeptics of the olden times charged the Christians with altering the Scriptures to suit their doctrines, so do skeptics of to-day charge the Saints with altering Scripture to suit their doctrine, and with no better show of reason. The ones, who at the present day, in practice, alter the Scriptures, are not the Saints; but those who, though professed believers, are too skeptical to take God at his word, and hence take the ground that the Scriptures do not mean what they say. The charge of altering Scripture to order comes with very poor grace from such parties.

The Inspired Translation of the Bible by Joseph Smith bears upon its face the impress of divinity. To the honest hearted, God bears witness of it by his Spirit, and a comparison with the King James' shows the immense superiority of the Inspired Translation, as you will readily see by an examination of the texts cited, in the inclosed leaflet.

We will be pleased to hear from you at any time, and to give you such aid as is in our power to help you in gaining an understanding of our doctrine and claims.

Very truly yours,

DUNCAN CAMPBELL.

AN APPEAL FOR UNITY.

EDITORS HERALD:—The Tropic Bird will sail on the 4th instead of 8th, as heretofore, I am told, so that although just arisen from a two weeks' sickness I am physically unfit for it, I must essay its performance, for I feel irresistibly impelled to assume the task of writing, even though it be to a journal in which I perceive that far better writers are assailed, criticized, called to account, and, by imputation, charged with heretical views. I tremblingly take the sword's conqueror in hand, for fear that, in some good brother's opinion, I should wield it so as to injure rather than promote the cause I love.

I greatly and sincerely regret that the organ of the church, a magazine which I would like to loan to intelligent inquirers, has for so long been made the bearer of controversies between brethren of like precious faith. I am disposed to take neither side in any controversy which the General Conference has decided upon, and for the following reasons. If I indorsed and was a party to the action of the conference, I will not be justified by my better judgment should I use the *Herald* as the herald of my triumph. If I voted with the minority, I will not seek, or seem to seek, to undo, by personal effort or influence, what I failed to do by honorable argument before the august body that decided adversely to my views. How I voted on any question is of far less importance to the church than how the question was decided; and when it was decided, I submitted. If I deem the decision really, intrinsically wrong, and yet believe that God is at the head of this work, I can afford to wait in the full assurance of faith that in

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his own good time, he will correct, or cause the correction I perceive to be necessary, if my judgment be not at fault; and if it is, it is well that I be silent, for then silence is indeed golden. So far, therefore, as I am concerned, I shall hail with joy the day, if I be permitted to see it, when our official organ shall give, officially, those of the doctrines, and policy, and polity of the church and embryotic kingdom on which all agree, and shall leave all other issues to be settled by the proper tribunals of the church, where they belong; and when it shall only contain official notice of appeal to higher tribunal, if that be possible, when the first decision is thought to be unjust or unwise. May the day hasten its dawn upon our spiritual horizon which shall give certain promise of the church being so thoroughly ONE that the test Jesus gave, "By this shall all men know that ye are my disciples, if ye have love one to another," shall only be applied to each member of the church in affirmation of our claim to mankind.

Brethren, I have neither authority nor disposition to counsel or advise; but as a *fellow laborer* for Christ,—as one who with you has the *welfare of the church* at heart,—as one who with you is laboring to convert the world from error and wrong,—as one on whom is laid a portion of the responsibility you bear to "seek the erring souls of men,"—as one who would stand *shoulder to shoulder* with you either in the front rank or in the rear rank of God's great army, as the great General may appoint,—as one who fears that *our seeming disunion* may prevent others whom we would save from uniting with us,—as one who, while you and he with joy unfeigned, and with fondest hope of effective aid in our chosen and exalted calling, perceives that the sisterhood are uniting with earnestness, to raise the standard of righteousness on to a higher level, would not be behind them, but would seek with them, and for them and us the *greater unity* of the Spirit in the bonds of peace,—as one who would delight in handing to unbelievers the articles that you could write who now debate with such skill, and with such convincing power as you would have if you would but use your great talents wholly in winning souls, instead of answering each other,—as one who loves you and the work you love, I *conjure* you, I *beg* and *entreat* you, let disputations stop; let the work of the conferences rest, or be appealed to other conferences, or to a General Assembly, and either occupy them to convert, save, and establish souls, or leave the pages of our official paper vacant for the doctrines that shall teach, for the news that shall enlighten, and for the experiences that shall confirm in the faith both those that read and those that hear.

Nay, permit me to go a step farther, and urge that you who wield so pungent a pen in argument against each other's positions, convert or more wholly employ your great talents to an advocacy of the gospel covenant by the pen with the same convincing power and skillful argument that you do by voice. My very soul has burned within me in listening to your voices; let it burn with the holy fire of your devotion, as it shall flow from your pens also. Our time is *too short*, and your calling is *too holy*, brethren, and your talents *too great and sacred* to be used *against each other*, while the enemy of truth is arrayed against the cause, and while he is the legitimate object of assault. If you must war, brethren, you may do so legitimately against the very principalities and powers of darkness. Let us no longer war against each other, nor against each other's positions, and callings, and views; but as warriors in a holy cause, let us grasp the sword of the Spirit with holy hands, and go forth as *good soldiers* of the cross, as *trusting* and *loving comrades* in this holy war, holding up each other's hands, and presenting such an unbroken front to the common foe that he may be made to feel the combined force of the Lord's army, should he dare assail even the least of the Lord's chosen ones. I have been grieved for years at what I have here urged we cease to do, and only name it now and thus as

Your brother in the love of the Lord Jesus,
MAREKO.

PAPEETE, Tahiti, Oceanica, Nov. 2, 1893.

"OBJECT OF CHRIST'S BAPTISM."

EDITORS HERALD:—Bro. Charles E. Grant, of Bayport, Michigan, in recent issue offers some suggestions upon this threadbare subject; and while I disclaim more ability, I am not afraid to venture some suggestions likewise. I have the greater opportunity for speculation, a thing which most persons are very fond of, as having the popular sore throat from (supposed) grippe, I am temporarily unable to preach.

In the first place, let me premise that it would be well if we could lay down some fixed rules for interpreting the Holy Scriptures. I recognize the difficulty of doing this with any satisfaction, otherwise than merely to say that it is only proper to interpret by the same light had in writing it; namely, the possession of the Holy Spirit. I do not claim that in such degree as to be above error or misconception of the true meaning; but a rule has occurred to me which I want to submit, with all deference.

It is this: You remember in Hebrews 9:15 mention is made of "the New Testament;" viz.: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Now, of course, the New Testament Scriptures is not that "testament," but a record of it; yet that is the same thing.

When a man writes down what he wants done with his belongings after he is dead, his written will cannot be altered as to its meaning appearing in the writing itself; unless good evidence is produced to show the will is not in fact the true will of the deceased, or that it was not written and signed with the formalities required in the particular State.

Now, I take it from John 14:26 that Matthew's Gospel was written under the direct and positive influence and guidance of "the Comforter, which is the Holy Ghost;" and that there is no doubt at all that it was properly written and is the true will of the testator—Christ. I know the rule I have stated is of human laws, but the "eternal fitness of things" testifies it to be equally applicable to the Bible.

Having determined that the testament (New Testament) is not only in force, but so written and executed in the first instance as to be irrevocable, it appears to me, with due respect to the opinions of all, that we have only to look at the written document itself to ascertain its meaning. Taking Matthew 3: 15: "And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness." (The words in italics added by Bible translators.)

Now I am puzzled to know how anyone understanding the simplest English could understand this other than that the reason he did it was to do right; that is, what he had been commanded of the Father *to do*.

Notice these passages:—

"My meat is to do the will of him that sent me."—John 4: 34.

"For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6: 38.

"I have finished the work which thou gavest me to do."—John 17: 4.

"For the works which the Father hath given me to finish, the same works that I do," etc.—John 5: 36.

With these, and perhaps others, agree this one: "And to bring in everlasting righteousness."—Dan. 9: 24.

That is, right doing. For Jesus was obedient to the righteousness or

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right doing given him above, of the Father.

He has thus, it appears to me, readily and easily determined *the* reason for his baptism, which is most apparent and praiseworthy.

I have thought that the greatest reason the ministers we call sectarian (but who ought to be spoken more kindly about than some of us are in the habit of doing) make so many errors in interpreting the Bible is that they seek for hidden (not apparent) meanings, and are ever ready to admit extraneous evidence in explanation of texts.

I am willing to teach that the reason and purpose of Jesus being baptized was because it "becometh us [it is pleasing and appropriate to the Father] to fulfill [do] all righteousness [right doing]."

I hope to hear from others. Discuss this kindly, without sharp personalities, or unkind inferences, and benefit may ensue.

Respectfully submitted,
JOHN S. PARRISH.

SHARON, Pa., Dec. 8, 1893.

Sunday School Associations.

LITTLE SIOUX.

From September 1, 1893, to December 1, 1893: Convened at Persia, Iowa, December 1, 1893; J. F. Mintun superintendent, Nannie Seddon secretary. Number of schools reporting 8; number of schools represented 5; number of delegates present 9; number of schools in district last report 9; number of schools discontinued since last report 1; present number 8: total membership of district last report 554; present membership 447; loss in membership 107; amount on hand last report $1.37; amount received since last report $4; amount expended since last report $5.08; amount on hand 29 cents. Work far in advance of what it was one year ago.

SOUTHERN CALIFORNIA.

Annual meeting convened at San Bernardino, October 21, 1893, but for reasons adjourned to meet at the East Garden Grove Chapel, November 18, 1893. Before adjournment a committee was appointed to amend the reading of section 2, article 5, of Constitution and By-laws for Districts, and properly present the same for action by the next General Association. Met at East Garden Grove, November 18, 1893; Superintendent A. Carmichael presiding, Sr. V. H. Goff secretary. School reports: Los Angeles: sessions 36, average attendance 13 11-18; classes 3, officers 8, collections $26.66, disbursements $23.40, in treasury $3.26, *Hopes* taken 12, books in library 50. San Bernardino: Sessions 32, average attendance 36, classes 4, officers 7, collections $20.90, disbursements $20.55, in treasury $3.50, *Hopes* taken 35. East Garden Grove: Sessions 37, average attendance 39, classes 6, officers 7, collections $27.90, disbursements $19.49, in treasury $8.41, *Hopes* taken 20, books in library 30. Association treasurer reported on hand 69 cents; no disbursements. Officers for the ensuing year are, Albert Carmichael superintendent Frank Burton assistant superintendent, Vina H. Goff secretary and treasurer. Bro. J. F. Burton was elected delegate to the General Association, and $20.00 voted towards sending him there. Resolutions were adopted to be forwarded to the First Presidency, and others to be presented by our delegate to the General Association. The superintendent was instructed to ask for one hour a day for Sunday School work at the next reunion, and the association adjourned to meet at Los Angeles for business at ten o'clock on the last day preceding our next district conference. Four sessions were held, with a good attendance, lively meetings, and many helpful suggestions given and received at the "experience" and "training" meetings.

Conference Minutes.

NORTHWESTERN KANSAS.

Conference convened with the Elmira branch, November 18 and 19, 1893, at ten a. m.; R. W. Davis chairman, William Cairns secretary *pro tem.* Branch reports: Elmira, no change. No reports from any of the other branches. Officials reporting: Elders J. T. Davis, R. W. Davis, and A. Sears; Priests S. C. Andes, W. Cairns, and J. Jamison; Deacon J. Andes. A report from J. T. Davis and G. W. Shute, committee on Cuba branch troubles, was read, accepted, and committee discharged. On motion, Missionary J. T. Davis was again requested to try and settle the trouble. R. W. Davis and S. C. Andes were appointed a committee to visit the Twin Creek branch. Officers elected: J. T. Davis president, R. W. Davis vice president, H. Resch secretary, A. Smith Bishop's agent. Preaching by J. T. Davis. Adjourned to meet with the Blue Rapids branch, February 17 and 18, 1894.

NORTHERN MINNESOTA.

Conference convened at Silver Lake, Minnesota, November 11, 1893, at eleven a m.; E. C. Briggs was chosen president, Alonzo Whiting assistant; G. L. Jones clerk. Ministry reporting: Elders S. Swenson, I. N. Roberts, H. Way, A. Whiting, T. J. Martin, W. Barnhard, G. Gould, F. E. Anderson, and W. Sparling; Priests W. W. McLeod and F. E. Anderson; Teachers A. Whiting, F. B. Sharman, and J. Taplin. Branch reports: Oak Lake 84; 12 baptized, 1 expelled. Union 66; 3 baptized. Central 17; 3 baptized. By its request, Minneapolis branch, with 27 members, was attached to this district. The request of Sr. Jerusha A. Kidder, to be admitted to membership in the Reorganization on her original baptism, administered by Elder Ira Patten, July 6, 1844, was granted. It was voted to sustain Brn. Way, McLeod, Barnhard, Martin, and Whiting in missions, each to work in the cause as circumstances permit. Preaching by Elders I. N. Roberts and E. C. Briggs. Adjourned to Friberg, Otter Tail county, Minnesota, June 2 and 3, 1894.

INDEPENDENCE.

Conference convened at Independence, Missouri, at 10:20 a. m., December 9; R. May president, A. H. Mills secretary. Conference was addressed by Pres. May on the "Work in the District." Reports from Independence, Knobnoster, Holden, Lee's Summit, First Kansas City, and Armstrong branches read. Bishop's agent then reported, report audited, and found correct. Ministry reports were received from R. May, J. A. Robinson, A. Allen, J. H. Wells, J. Johnson, B. J. Scott, G. Hicklin, R. Parker, C. G. Gould, J. W. Brackenbury, J. Curtis, E. Harrington, J. Emmet, T. J. Franklin, Bro. Norton, W. Closson, H. Hattie, L. Johnson, G. E. Harrington, and C. DePuy. Bro. May reported for committee appointed to secure hall in Kansas City, that on account of the financial condition of the church, the committee had done nothing. Hoped to do something in the future as circumstances permitted. Resolved that we do hereby make it a rule of this district that the district secretary shall in future record the reports of the ministry as follows: The report of the district president be recorded in full as presented. The reports of the other ministry be recorded statistically as presented. And we do hereby request the ministry to submit written reports. R. May was chosen district president and A. H. Mills secretary and treasurer. Bro. May appointed J. H. Wells vice president, and same was confirmed by body. Preaching by Elders S. J. Madden, R. May, and E. Curtis. A collection was taken for expenses, netting $4.61. Adjourned to Independence, Missouri, the second Saturday and Sunday in March.

GALLAND'S GROVE.

The above conference convened at Galland's Grove, Iowa, November 17, 18, and 19; J. T. Turner president *pro tem.*, J. Pett and A. Z. Rudd secretaries. Branch reports: Galland's Grove 262, Union 67, Coalville 38, Boyer Valley 106, Union No. 2 28, North Coon 51, Camp Creek 37, Salem 77. Ministerial reports: Elders J. M. Baker, W. W. Whiting, H. M. Daniel baptized 1, J. T. Turner baptized 2, W. A. Carroll, J. F. McDowell baptized 2, J. Smith, G. Hawley, J. Pett, J. B. Swain, J. A. McIntosh, A. Jackson baptized 1, O. E. Holcomb, C. E. Butterworth baptized 1, C. J. Hunt baptized 7; Priests J. H. Young, D. Brewster, R. Wight, C. Williamson; Teacher C. Holcomb. Purchasing committee on tent reported cost to be with two torches $97.50. Soliciting committee reported $54.75 subscribed. Report accepted and committee continued. Bishop's agent's report: Balance due agent last report $7.05; received since $441.85; paid out $391.05; balance on hand $50.80. John Pett, agent. It was on motion adopted that the priests, teachers, and deacons labor in the ministry in their respective neighborhoods during the winter under the direction of branch authority; the elders under the direction of district authority. Preaching during conference by Elders C. J. Hunt, J. T. Turner, and C. E. Butterworth. Adjourned to meet at Dow City, Iowa, at the call of the president of the district.

Miscellaneous Department.

BORN.

PARISH.—To Mr. Alfred and Sr. Gerty Parish, at Newton, Iowa, September 23, 1893, a daughter, and named Enola Dell. Blessed November 1 by E. L. Kelley.

MARRIED.

RODE—DUNSDON.—At Glenwood, Iowa, December 6, 1893, by Elder Henry Kemp, Mr. J. D. Rode to Sr. Maggie Dunsdon. May their life be long, prosperous, and happy.

DIED.

MINK.—At Cedar Rapids, Iowa, November 28, 1893, infant son of Bro. John Mink, aged 3 weeks. Buried in the same grave with its mother, who died November 9.

SEICHRIST.—At the home of her grandson, Bro. W. H. Garrett, Meadville, Pennsylvania, November 13th, 1893, of old age, Sr. Elizabeth Brenneman Seichrist, aged 86 years. She was baptized at Pittsburg, Pennsylvania, in 1832 by Elder Samuel Small and united with the Reorganization in 1866 at Pittsburg under the ministry of Elder Josiah Ells. She was a faithful and consistent Saint and passed peacefully to her rest awaiting the resurrection of the just. Short services were conducted at the house by Rev. Ken. C. Hayes, of the Presbyterian Church, in which denomination she was confirmed a member when fifteen years old, at the conclusion of these services the remains were taken to Jeffersonville, Illinois, in accordance with her request, for interment beside her companion, Elder Christian Seichrist, who died in July, 1890. The funeral sermon was preached by Elder G. H. Hilliard on Friday, November 17, in the Oak Grove Baptist church, which was kindly opened for the occasion. Three sons

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and two daughters, numerous grandchildren and great-grandchildren are left to cherish her memory.

TULLAR.—At Shenandoah, Iowa, December 2, 1893, Sr. Abigail Tullar. Sr. Tullar was born February 11, 1809, at Avon, Livingston county, New York; baptized by Elder W. W. Blair March 16, 1863. She was truly a living epistle of Christ read and known of all, and was beloved by all the Saints among whom she lived for thirty years. She leaves a son, four daughters, and a large circle of friends and acquaintances to mourn. Funeral services were held in the Saints' church, Shenandoah, Elder H. Kemp delivering the sermon from Revelation 14:13: "Blessed are the dead which die in the Lord."

MCNEIL.—At Lamoni, Iowa, December 13, 1893, Sr. Elizabeth McNeil, aged 66 years, 7 months, and 13 days. She was born at Clarksburg, West Virginia; was baptized November 2, 1890, at Lamoni, Iowa. Funeral services were held at Saints' chapel, by Elders H. A. Stebbins and Asa S. Cochran.

FALLON.—Sr. Amelia Fallon, beloved companion of Bro. Wm. T. Fallon, of Magnolia, was born January 19, 1843, at Cuyahoga, Ohio; united in marriage with W. T. Fallon, January 28, 1866; baptized May 7, 1876, at Magnolia, Harrison county, Iowa; died November 28, 1893, after an illness of ten months, during which time her sufferings were such that it seemed almost impossible for human nature to endure. She died with firm confidence in God and with the blissful hope of a glorious resurrection, thereby proving the power of the gospel of Christ to sustain and comfort in affliction and even in the hour of death. The sermon was preached in the Saints' church by Elder A. M. Fyrando, November 30, 1893. Our sister was a loving and faithful wife, a wise companion, and a kind and devoted mother; and ever strove to be a consistent Saint. She was honored and esteemed by all who knew her. She sought relief from her pains by the means ordained of God for the healing of the sick. It was deemed prudent to consult the medical faculty, and several physicians were called in, but they could not stop the ravages of the disease. Her faith in God was strong, hence she frequently called for the elders, who gladly responded to her call as was their duty, and through prayer and faith she frequently received temporary relief; but God had marked her as one who, having passed through the ordeal of affliction, was called to come up higher, and nearer to the celestial throne. On the afternoon just previous to her death she requested Elder A. M. Fyrando and the writer to administer to her once more. They responded, and the writer felt assured that they were anointing her to her burial, and they fervently committed her into the hands of her Maker and Redeemer. Our sister was conscious of this fact, and felt that God's Spirit was present. Yet she hoped to live a little longer to comfort her husband and children, who prized her companionship so dearly; and here let me observe, that never could suffering mortal be tended by more willing hands and anxious hearts than those of her husband and children, who strove to give her comfort and relief both night and day. Words cannot express the deep sorrow they feel. May God comfort them and help them to live so as to secure a blessed reunion with that loved and loving wife and mother, when Christ shall come again.

All is well with dearest mother, sweet and blissful is her rest;
Pains nor griefs no more distress her, God has called her with the blest.
On redemption's blissful morning, her now lifeless form will rise,
Immortal bloom that form adorning, radiant with eternal joys.
Husband; children! would you meet her? would you that loved form mbrace?
Steadfast stand for God and duty, seek him love him, trust his grace.

CHARLES DERRY.

The Methodist Episcopal Church South had an increase of nearly 40,000 members in 1892.

CONFERENCE NOTICES.

In the notice given of the convening of the West Virginia district conference, the writer failed to make the statement that all persons coming by railway will be met at depot with conveyence, if they will send card to B. Beall, or J. B. Russell, at Goose Creek. And all so coming will please get to Cornwallis on Friday evening, February 16, as Cornwallis is the station to get off at.

J. B. RUSSELL, District Clerk

Conference of the Western Maine district will convene at Little Deer Isle, January 20 and 21, 1894. A full report from all the branches is desired.

WILLIAM G. PERT, Pres.

NOTICES.

To Samuel Lando:—You are hereby notified to appear at Lamoni, Iowa, on the 30th day of December, 1893, to answer to charges preferred of unchristianlike conduct.

By order of Court of Elders,

V. WHITE, Sec.

LAMONI, Iowa, December 14, 1893.

ITEMS OF INTEREST.

The weekly summary of the condition of foreign affairs, as reported by correspondents under date of December 9, is as follows:—

The Provisional Government becomes more strongly entrenched in Hawaii. Excitement runs high in Honolulu because of a proposed plan to restore the monarchy. Queen Liliuokalani has asked the Provisional Government for protection.

A dynamite bomb was thrown into the French Chamber of Deputies from its gallery during its session December 9, wounding 42 persons, most of them slightly. The bomb exploded before reaching the floor. It caused a panic in the chamber for a time, but the session was soon resumed. The explosive was intended for Premier Dupuy, who escaped injury. He manifested remarkable coolness throughout the panic that ensued. The affair has strengthened the ministry. It is regarded as Anarchy's most insolent blow and has caused much excitement and a profound sensation throughout Europe.

The Barcelona police continue to arrest native and foreign Anarchists. London police are also taking steps to repress activity of Anarchists. The Berlin Reichstag is to be protected from possible assaults of bomb throwers and explosives.

Admiral Mello, of Brazil, has received a cargo of ammunition.

Farmers in the Penrhyn district of South Wales are resisting the collection of church tithes.

The English House of Lords has so amended the employers' liability bill, a leading Liberal measure, that the House of Commons will not accept its action. It is rumored that the Lords will defer radical opposition to Liberal measures during the lifetime of Mr. Gladstone. The Liberals will push the parish councils bill.

England will reinforce her Mediterranean fleet.

Rumors of the proposed abdication of King Humbert of Italy continue.

BERNE, Dec. 9.—The loan of $4,000,000 that the Federal Council has decided to issue will be divided into three parts. $1,000,000 will be devoted to improving the defenses of the country, $1,000,000 will be used for the construction of new telegraph lines and to improve existing lines, and $2,000,000 will be held in reserve in order to balance the loss that will result if the Latin Union agrees to a revised monetary convention.

GLASGOW, Dec. 9.—The Rt.-Hon. Sir George Trevelyan, Secretary for Scotland, has written a letter to Glasgow saying that the miners have informed himself and his colleagues as to the situation and expressing the earnest hope that the difficulty will terminate on terms satisfactory to all. The strike is over. The miners will resume work Monday at the old rates.

SOFIA, Dec. 9.—The *Svoboda*, referring to the recently discovered plot to assassinate Prince Ferdinand, says it believes that while Bulgaria has an autonomous government Russia will plot against it. The paper urges that steps be taken to stop the eagerness to commit murder and demands that all plotters be punished with extreme severity.

Panama advices of December 10 report that war between Ecuador and Peru over the boundary line dispute is "absolutely certain" and will probably be declared during the week. Ecuador has for a long time been preparing for war. Extensive war supplies have been purchased from Chile, the old enemy of Peru, who will probably aid Ecuador in the struggle.

Washington advices state that President Cleveland favors completion of the Nicaragua canal and will probably recommend that Congress legislate to preserve the interests of the United States in it and give the coöperation of the government to its completion.

Leprosy is said to have gained such foothold in the United States that prominent medical men urge the establishment of leper stations for the isolation of its victims.

Train robbers were foiled in Illinois and Florida on the 9th inst.

France will pass drastic legislation against Anarchists.

Montevideo advices of December 10 state that Admiral Mello's forces made an unsuccessful attack on the town of Bage, but would renew the assault. Rio Janeiro advices report the repulse of Peixoto's forces while attacking Fort Villegaignon.

Berlin advices of the 10th predict that the bill permitting the return of Jesuits will not become a law in the German Empire, but will fail, either at its third reading in the Reichstag, or be rejected in the Bundesrath. It is also stated that reported differences between the Kaiser and the king of Wurtemburg will not affect German unity.

Gold has been discovered twenty miles east of Gladwin, Michigan. The precious metal lies six feet below the surface and is separated by washing. Old California miners pronounce the field a good one.

William T. Stead, the English editor, has been holding conferences with the ministers of Chicago, and others, urging that practical measures be adopted for relieving the poor, purifying politics, suppressing gambling, the social evil, etc. He urged the organization of Christians into a businesslike society that would do for religion and morality what Tammany Hall does for politics. As a result of his efforts the clergymen of the city will meet for the purpose of forming a central union religious body for aggressive work in municipal affairs. The city will be divided into districts and an effort made to bring about enforcement of the laws for the suppression of gambling, the liquor traffic, and other municipal evils.

Train robbers held up a Texas and Pacific train near Austin, Texas, December 10, and secured a large amount of money and valuables from the express company and passengers. Two of the robbers were captured on the 12th inst., and some of the stolen property recovered.

Four negroes were shot by a mob near Selma, Alabama, December 11. The charge against them was attempted robbery of a woman in her husband's absence.

Governor Rich, of Michigan, has issued a proclamation for aid for starving miners in the upper peninsula of the State. The amount needed is $20,000 per month.

Leading citizens of Chicago have organized a practical organization for the relief of

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the poor. A central committee has been appointed to obtain means and supplies. All classes are being united in a systematic movement in the interests of the poor and unemployed. Large buildings and churches are being opened in which to feed and lodge the homeless. The citizens are aroused and the movement seems to be a general one. The unfortunate will first be provided for, when work will be secured for them if possible.

Jules Guesde, a French Advanced Socialist, declares that the victory of his party in France is near at hand.

The French Chamber has passed a law affecting the press which provides one to five years' imprisonment and a heavy fine for any who shall incite or justify crimes of violence, or who shall attempt to turn soldiers from their duty. The seizure and destruction of offending journals is provided for. The Senate unanimously adopted the measure.

The search of the police in the northern section of Paris will probably result in the expulsion from France of thirty foreigners who are believed to be relatives of Anarchists.

A semi-official estimate of the dangerous Anarchists in Paris and its suburbs places the number at 600.

A thaw has set in at St. Petersburg and with it there is a reappearance of Cholera.

LONDON, Dec. 12.—Thousands of the unemployed workingmen of London m t at Tower Hill to-day and listened to addresses made by James Keir Hardie, a Socialist member of Parliament, Frank Smith, and others.

A storm is prevailing on the south coast of England and the English channel. The channel steamer service to and from French and Belgian ports has been badly interrupted. The telegraph lines have suffered ext nsively. Many minor marine casualties have been reported.

At the Trades Union Congress this morning it was decided to issue a manifesto condemning the House of Lords for not passing the employers' liability bill as it left the House of Commons. It was also decided to send circulars to all the trades unions, calling upon them to organize meetings in favor of the bill.

The St. James *Gazette* says the Cabinet, yielding to public opinion, has decided to strengthen the navy. The details have not yet been settled. It is believed, however, about £8,000 000 will be expended in the construction of new ships. The government's programme, it is said, includes the building of six or seven battleships, some of which will be of the largest type, probably of an improved Royal Sovereign pattern.

The total value of all soil products of the State of Iowa for 1893 in round numbers is $200,000,000.

Washington telegrams of the 13th inst. state that further responsibility in the Hawaian question will be placed with Congress. San Francisco advices say there is no hope of restoring the deposed monarchy. The Provisional Government is said to have one thousand men under arms and is well prepared to resist its opponents.

Deming, New Mexico, advices of the 13th report a battle in the state of Chihuahua between Mexican troops and Revolutionists, in which the Federal troops lost 300. The rebel forces were badly depleted by the engagement and were unable to follow up the advantage.

WASHINGTON, D. C., Dec. 13.—The big battle expected to take place in the harbor of Rio Janeiro has begun. Copas Islands and Enchadas are in the possession of Admiral De Gama; the insurgent commander. The former is well fortified and is continually firing upon the custom house and naval arsenal with small arms. Martial law has been declared in Pernambuco, but all is quiet there.

Berlin cablegrams say that the German government will interdict the manufacture of nitro-glycerine in all its forms; that the Emperor holds the Socialists responsible for dynamite outrages because they have systematically excited the masses until unable to control them.

LONDON, Dec. 13.—The Right-Hon. George Shaw-Lefevre, First Commissioner of Works, will be asked by the House of Commons to erect a wire network in front of the strangers' gallery of the House in order to prevent anyone from throwing bombs into the body of the House.

Another of the almost daily meetings of the unemployed workmen of London was held at Tower Hill to-day. John Jewers, an obscure person, made an address in which he said that a secret society was being formed. He warned the authorities that unless the demands of the unemployed were satisfied before Christmas there would be a reign of terror in London the like of which has never been heard of in the annals of history. Deeds would be done which would have greater effect and cause a greater sacrifice of life than the recent deeds in the French Chamber of Deputies and the Lyceum Theater at Barcelona. A socialist named Williams announced that there would be another march of the unemployed to Hyde Park Friday.

VIENNA, Dec. 13.—Dr. Edouard Gregr, member of the Raudnitz District of Bohemia and leader of the young Czechs, made a remarkable speech in the Reichsrath against continuing the petty state of siege in Prague. The proposal to continue the exceptional measures instituted several months ago in Prague was brought up for the second reading. Half a dozen speeches, all but one by young Czechs, were made. Dr. Gregr then ascended the tribune and for hours he held the unwavering attention of the house, as he vehemently and eloquently denounced the treatment accorded to Bohemia by the Imperial Government. The Czechs of Bohemia, he said, must acknowledge that their affection for the Austrian dynasty was waning under the oppressive regulations with which the Imperial Government had seen fit to load them. Bohemia had become Austria's Ireland. The Czechs felt that self-government was their right and they demanded it as Ireland had demanded home rule.

The total length of track existing in the United States at the close of 1892 was 175,223 miles.

EL PASO, Tex., Dec. 13.—Gen. Vincente Vilada of the Mexican Federal Army, was recently captured by the insurgents and hung. He was formerly a Judge of the Supreme Court and was among the most prominent Generals in the army. This information was received here to-day in a letter from a man now in the State of Guerrero, who is engaged in the disturbances headed by Gen. Ganuto Neri. He says Gen. Neri has not surrendered and his troops have not been deserting him.

Paris United Press dispatches dated the 13th inst., say, that the revulsion of feeling against Socialism is so intense and widespread that it is likely to become a permanent check to the party. The newspapers abound in articles tracing the intimacy of relations between Socialists and Anarchists. The Guesdists, it is said, while repudiating fraternity with the Anarchists, are in fact in close sympathy with them. The government has decided upon rigorous enforcement of the new law against the Anarchists. New special police will be set to work in all large towns searching domiciles, watching railway stations, and frequenting the meetings of the malcontents.

MOSCOW, Dec. 13.—A midwinter series of military evolutions on a large scale will be carried out in places where the snow lies deep. The troops will use the new felt tents.

The bill for the admission of Utah Territory as a State was passed, with an amendment forbidding polygamy, by the House of Representatives, December 13. It is not known what action the Senate will take on the bill. A Salt Lake City telegram states that there is great joy throughout Utah over the passage of the bill.

BALTIMORE, Md., Dec. 13.—The Catholic clergy of this diocese met Monday at the residence of the Vicar General and considered the circular with reference to the school question. Cardinal Gibbons presided. While they were formally inclined to the introduction of a bill at the next session of the Legislature providing for an equal distribution of school funds, it was deemed wise not to press the question at this time, and it was decided to abandon all claims and let the matter rest.

INDIANAPOLIS, Ind., Dec. 14.—Alarming reports are being received here to-night of a series of earthquake shocks felt at Mount Vernon, Princeton, and Evansville, this State, to-day, as well as at Southern Illinois points. The first shock occurred about noon in Indiana, but is reported to have been felt at intervals for two hours previous to that time in Illinois.

This part of the country for years has been subject to such disturbances, shocks of more or less violence being reported twice within the last eight months. Geologists believe the crust beneath the Ohio River in this section is thin, and that immense caves yet undiscovered and extending for leagues will some day be found there.

LONDON, Dec. 14.—A dispatch from Kyoto, Japan, says November 21 three men were arrested there on suspicion of inciting to rebellion against the government. Four hundred dynamite bombs and forty rifles were seized at the prisoners' homes.

Counsel for August Vaillant, the French dynamiter, has resigned his defence. Vaillant is preparing for death.

CONSTANTINOPLE, Dec. 14.—The famine at Erzeroum, Armenia, and in the vicinity of that city is becoming more serious. Bread is now selling at twelve times its usual value. The grain is in the hands of speculators, many of whom are Ottoman officials. Piteous but fruitless appeals have been made to the Sublime Porte for assistance. Hundreds of the poor are threatened with starvation.

BERLIN, Dec. 14. — The Reichstag has adopted the commercial treaty with Spain by a large majority. Only the Conservatives, Imperialists, and part of the anti-Semites voted against its adoption.

Four cases of cholera have been reported at Odessa and nine cases at Yalta on the Sea of Azov.

The Italian cabinet is now completed. Changes in the list are possible however.

LEIPSIC, Dec. 14.—The trial of the two French spies arrested at Kiel while attempting to pass themselves off as yachtsmen began here to-day. One of the prisoners, Demony, alias Dubois, deposed that he was a lieutenant of the first class in the French navy. He was attached to the general staff. He had been charged to make inquiries into the defenses of foreign coasts and foreign navies. The development of the German navy had filled France with the greatest fears, and hence he had been sent personally to establish the facts. He left Paris August 11, and made the observations as was stated in the charge sheet. In 1890 he was in Germany and attempted to attend the combined land and sea maneuvers. Malavas, alias Daguet, the other prisoner, deposed that he was a French lieutenant of the second class, and was attached to the general staff under Lieutenant Demony. He confirmed the evidence of the latter. Lieutenant Malavas added that he was in Germany in 1892, and that he had learned the German language. After the midday luncheon the case proceeded in camera, the government not desiring that the experts' opinions of the plans and photographs found in possession of the prisoners be publicly heard.

The German Reichstag has adopted the Roumanian commercial treaty.

Destructive floods prevail in the State of Washington.

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ITEMS OF INTEREST.—Continued.

MADRID, Dec. 14.—The government has received from Gen. Campos a report of his interview with Muley Araaf yesterday. Muley Araaf declared that neither he nor the Sultan realized the import of the events at Melilla. He therefore was not fully empowered to treat with Spain. He would undertake to guarantee the suspension of hostilities. He expected that the Sultan's troops would come soon to chastise the rebels.

Lisbon and Montevideo advices dated December 14 report substantial gains for the Insurgents. Admiral Mello has blockaded the harbor of Rio Janeiro. It is believed that the end of the struggle is near. President Peixoto is meeting with additional difficulties. A revolt of the government troops against him is anticipated.

Mormon settlers have been pressed into service to resist Indian depredations in Mexico.

Scarcity of pasture is causing the loss of hundreds of head of cattle and sheep in Texas.

Twenty or thirty men were killed and about the same number injured by the collapse of the central span of a bridge in process of construction between Louisville, Kentucky, and Jeffersonville, Indiana. The disaster was caused by a windstorm.

January Autumn Leaves.

The January number of AUTUMN LEAVES contains the following table of contents:—

Frontispiece, Christmas Bells. Magi. Christmas Eve at the Corner Grocery. September 22, 1868–1893. Raffling at Bazaars. Faith. "Do Noble Things, not Dream Them." An Evening Hymn. Must I go, and Empty Handed. A Sea Sermon. Thoughts for the Weary. Incidents of the Christmastide. Beatrice Witherspoon. When School is Dismissed. The Picture. His Ideal Christmas Tree. Zion's Religio-Literary. Sunday School Workers. Editor's Corner. Daughters of Zion.

It is mailed this week to those only who have prepaid their subscriptions or notified the office that they desire it continued. The old list of names will be retained for the present. Those wishing to keep complete volumes of the LEAVES should signify their desire for renewal before the January edition is exhausted.

HOLIDAY EXCURSIONS.

Christmas and New Year Holiday excursion rate *via* Burlington Route. Tickets will be sold December 23, 24, 25, 30, 31, 1893, and January 1, 1894; good to return on January 3, at one and one third fare to any station within two hundred miles of Lamoni.

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Vol. 40. Lamoni, Iowa, December 30, 1893. No. 52.

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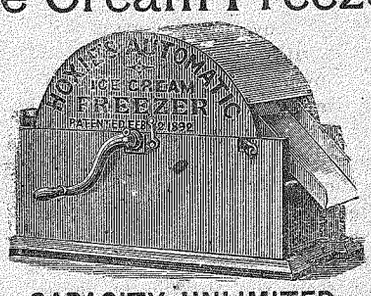

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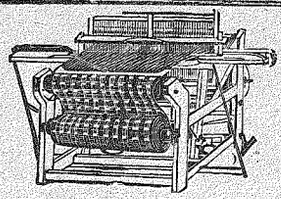

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"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."
Book of Mormon, page 116.

Vol. 40. Lamoni, Iowa, December 30, 1893. No. 52.

The Saints' Herald.

JOSEPH SMITH - - EDITOR.
JOSEPH LUFF CORRESPONDING EDITOR.
R. S. SALYARDS - ASSISTANT EDITOR.

Lamoni, Iowa, Dec. 30, 1893.

CONTENTS:

EDITORIAL:
Saloons do not Give.....821
Jesuitical Influence in America.....821
Questions and Answers.....822
MOTHERS' HOME COLUMN.....823
Helping Hand.....824
LETTER DEPARTMENT.....824
ORIGINAL ARTICLES:
Who is my Neighbor.....828
Church Societies.....829
The Word of Wisdom.....831
SELECTED ARTICLES:
The Position of Geology.....831
CONFERENCE MINUTES:
Southern Missouri.....832
SUNDAY SCHOOL ASSOCIATIONS:
Northern and Eastern Michigan.....832
MISCELLANEOUS:
Pacific Slope Mission.....833
Donations for Independence Church and Reserve Fund.....833
Items of Interest.....833

SALOONS DO NOT GIVE.

THE Chicago *Tribune* for December 14 has a very suggestive and characteristic editorial note on the subject of the prevailing want of employment by the thousands crowding that great inter-ocean mart, and the efforts being made to help those most in need, by organized charities:—

In Iron Mountain, Michigan, last year the saloonkeepers paid $30,000 for licenses to the State and over $50,000 in rent for their places of business. For license and rent alone every adult in Iron Mountain has paid an average of $23 besides what he has paid for liquors drank, the expense of running the saloons, and the profits of the keepers. To the saloonkeepers of Iron Mountain largely is due the distress prevailing there, but not a man of them has given a cent to help relieve it. A large part of the destitution in Chicago is due to the saloonkeepers. What are they doing in this emergency? All other classes of citizens are coming forward generously. Where are they?

Illinois rejoiced when through the great effort of Cook county the temperance no-saloon element of the State were beaten by a High License law, which was declared to be the best possible policy, "controlling the traffic but not coercing men's consciences." But, the no-license men knew the saloon element, sellers and buyers, then as they know them now. The one class catering to the other out of their hard earnings, a support, which under no circumstances would be reciprocated; the other taking advantage of the weakness and corrupted appetites of the mass by whom they are supported, gather not only their own sustenance, and in cases positive wealth, but do it at the actual impoverishment of many; who, by reason of such impoverishment, are thrown upon the charity of the public with their unsustained burdens of wife and childen, and other camp followers.

Now, when the actual period of general depression brings the need for a movement of the general public, the saloon element, as is usual with the class, leave the burden to fall on those who do not themselves drink or favor it by voice or vote in others,—the sober element of society. When will the self-destroying element learn by the wisdom suffering should bring, one powerful factor in the matter of their emancipation from poverty, self-abstinence and control.

JESUITICAL INFLUENCE IN AMERICA.

WE are not permitted to engage in politics in the HERALD; and to some of our readers anything which appears to be derived from either political source is branded as being politics; but there is one thing developing in American politics as a political factor that may be recognized by men of all parties and those of none, the importance and the trend of which can be easily seen, and as easily comprehended, and that is the influence of the Jesuitical College, sometimes called the Society of Loyola, or the "Society of Jesus." It was once the most powerful organization in existence, and went into disrepute because that the spirit of political liberty would not submit to dogmatical domination. If now it is revived it will resort to old-time measures, and if successful, old-time results will follow.

It is well known that the editor of the HERALD is not an alarmist; in fact, some have thought he is passively stolid because ignorant of passing events and their magnitude; but, he believes, surely, that the American nation has a destiny to work out, and he is willing that God shall shape the things political and material which shall lead up to the final culmination in his own way, feeling safe in the thought that if the good of the Lord's people will need special information and preparation, he will find a way to make such known to them.

The contest now waging for some time in certain quarters for an apportionment of the public school moneys to be made for Catholic parochial schools, has been noticed by us, and an opinion worth little or much expressed in regard to the propriety and political fitness of such a measure; but in the letter of Bishop Coxe to Monsignor Satolli, the former of the Episcopal Church, the latter of the Catholic, which we reproduce from one of the journals, and sent us clipped by one of the brothers, we can see another channel into which Jesuitical influence may have been, and may be turned to the injury of American republican institutions, using the word *republican* in a national, not a political sense.

It is to be hoped that if Bishop Coxe is right, the object he aims at, the unmasking of the masters seeking political church domination in America, may be successful.

The letter:—

THIRD LETTER FROM THE EPISCOPAL BISHOP TO THE PAPAL ABLEGATE.

Bishop Coxe, of the Episcopal Church, of Buffalo, N. Y., has just made public his third letter to Mgr. Satolli.

It is dated December 8, and begins thus:—

"MONSIGNOR: The American people are beginning to understand that you represent a court, and not a religion, and that the court of the Vatican is ruled, not by the pious Leo, but by the most formidable political machine that ever disturbed the peace of nations. The society of Loyola, which it is a sort of sacrilege to call the "Society of Jesus," grasped the military system of the institution, and turned it away from its original design into a society of conspirators for obtaining universal dominion over the monarchies of Europe. All this may be read in the historical works of Roman Catholics, millions of whom have exposed this society as equally the enemy of nations and of the Roman communion, which they never sustain except so far as they can govern it."

After a scathing criticism of the Jesuits and their policy and methods, Bishop Coxe continues:—

"It was reserved for Leo XIII., the present amiable, but weak and helpless potentate, to restore to them all their gigantic faculties. Never since 1774 were they armed with such formidable fangs as now. Such is the society of which you are an instrument. Through your nominal autocracy they can control the entire Roman episcopate and priesthood, and through them the whole illiterate and alien mass of voters, whom we permit to outweigh our intelligent American people. 'Balance of power' is thus placed in the clutch of the Jesuits, and they have well nigh ceased to play with us like kittens with velvet caresses; already we feel their claws.

"The Society of Jesuits is not a church, but a conspiracy. While this conspiracy is permitted to assail the dearest rights of Americans, there can be no peace or harmony among us. Subject them to law or expel the whole society, and we can dwell together as fellow-Christians.

"We can discuss our differences as friends, and if the Roman Catholic religion can be propagated among us by force of superior argument and nobler efforts for the common good, be it so. To this no American will object. But I am writing these letters to you, Monsignor, as an American citizen to a politi-

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cal emissary, the instrument of Jesuitism, to subordinate our entire Government to Jesuit supremacy in these States. You are put forward, while they keep out of sight. To devour widows' houses and drain our national and local treasuries into their own channels and insatiable jaws—this is Jesuitism. I have no quarrel with you. I aim to unmask your masters."

Bishop Coxe thereupon branches off into State politics, and charges that Mgr. Satolli's visit to Buffalo on the eve of the election was timed for the purpose of influencing Democratic voters of the Catholic faith, and congratulates the American people upon the result of the contest. He concludes with a scathing denunciation of both Mgr. Satolli and Lieut. Gov. Sheenan, and signs himself:—

"I am personally your friend and Christian brother, A. CLEVELAND COXE,
"Bishop of Western New York."

THE vitalizing power of farinaceous food and the benefits of abstinence from alcoholic liquors are to receive another strong, practical demonstration according to this:—

NEW YORK, Dec. 5.—Edward Payson Weston, the old-time pedestrian, has come to the front again, this time in an offer to show the poorer working classes that hard labor can be done without a meat diet. He proposes to walk from this city to Albany sustained on his usual pedestrian diet of farinaceous food and without the use of alcoholic stimulants. The distance is one hundred and fifty miles, and Weston proposes to walk it in three days, or seventy-two consecutive hours.

THE following note cut from the Llanelly and County *Guardian*, for December 7, will indicate what Brn. G. T. Griffiths and J. R. Evans have in mind to do. The notice of their conference, December 23–25, reached us too late for insertion.

LATTER DAY SAINTS.

The commodious little chapel of the Latter Day Saints in Island Place has been reseated and painted, and is now a most cosy room for public worship. A new pulpit has also been fixed, and the comfort of the congregation looked after in various ways, which cannot fail to be appreciated. On Sunday, Elder G. T. Griffiths will conduct the service for the last time prior to his return to America. Elder J. R. Evans will also take part in the services, while in the evening he will preach the funeral sermon of the late Mrs. Williams, Felinfoel, who was a devoted adherent of the cause. On Friday night, a farewell supper will be held as a send-off to the two brothers, who next week will be crossing the Atlantic.

QUESTIONS AND ANSWERS.

Ques.—Is it in keeping with the spirit of the gospel where a presiding elder has been elected to preside over a branch by a majority of nearly two to one, for the minority to absent themselves from the church, or to say they never will step inside of the church while that elder presides?

Ans.—No; it is not in keeping with the idea that the wish of the majority should prevail; nor with the spirit of real good fellowship. It would seem to be the better policy for those in the minority, whose wish had not obtained in choosing a presiding elder, to submit gracefully to the will of the majority, and live in unity with the whole body, until there was a change in the presidency. But on the other hand, it would be bad policy for the majority to undertake to compel the minority to attend the meetings against their will. It would be much more in keeping with "good will and peace," for a president who found himself in such a position to decline to serve, rather than to attempt to discipline a fairly numerous minority, no matter how ill-judged the hostility of that minority might be.

EDITORIAL ITEMS.

SR. ELIZA ODEKIRK, of Mountain View, Wyoming, an aged Saint who was with the church in an early day, writes of her faith in the Lord's work and the comfort derived from reading of its progress. The people there are in great need of the truth.

Sr. Mary West, residing at No. 1403 Tenth street, Port Huron, Michigan, wishes Saints living in that city to call on her. She desires and needs association with them.

Sr. Victoria Leonilette, of Port Huron, Michigan, expresses a hope that the Saints there may have the word preached and additions to their number as to justify the organization of a branch of the church. She reports much suffering and distress among the poor, many of whom are being supplied by charity.

Bro. R. J. Barss, living at Mahaska, Kansas, reports himself as one of the scattered membership. He is encouraged in the warfare.

Bro. R. J. Anthony reports preaching once at Plain City, and at a schoolhouse near Bro. John Taylor's, December 13; had one good turn-out, but the last night the boys made a bad racket. December 14 he was to speak at Salt Creek, below Plain City, and might remain at Willard over the 17th if interest warranted. Bro. Thorn, of Willard, was quite ill. Bro. E. T. Dobson left Ogden for St. Joseph, Missouri, the 14th.

David, the son of Bro. John Pritchard, of Reese Creek, Montana, aged twenty, committed suicide the night of December 9, or Sunday the 10th, by poison. No cause is assigned for the terrible deed; so we learn from a marked copy of the *New Issue*, of Bozeman, Montana, December 15, 1893, sent us by some one.

After a brief stay in Washington, the Capital City, Bro. Blair left it on the 21st December for Limerick, Ohio, where he would engage in preaching, there and in its vicinity.

Bro. George H. Hilliard will visit the Fremont, Iowa, district, after concluding his labors in the Nodaway, Missouri, district. Bro. Hilliard will make a tour of the district in the special and general interests of the work.

Bro. D. W. Shirk reports the results of a brief preaching tour in the vicinity of Belmont, Nebraska. He succeeded in reaching the people by laboring from house to house, acquainting them with the work and inducing them to purchase and read the written word. He succeeded in preparing the way for further labor; something, by the way, that many can do.

Bro. Heman C. Smith arrived home on the 22d from the Galland's Grove district.

Begin the new year by taking the HERALD, if you do not already take it. A member of the church cannot fully progress and coöperate with it unless in close touch with its movements. The cost is inconsiderate; the benefits are immeasurable.

EXTRACTS FROM LETTERS.

BRO. J. C. CHRESTENSEN is alive to the needs of the hour. He wrote from Jasper City, Missouri, December 15, as follows:—

P. S. Since coming to this place I have opened up the work in four schoolhouses, where the gospel story has never been told, and quite an interest is being made manifest. I shall make other new openings as time rolls on and wisdom dictates. I need lots of printed matter to sow broadcast. Talk about sending missionaries to the Heathen; why, we can find plenty right in our own land; yes, and right here in Missouri, the Zion of the Saints, that have never listened to a gospel sermon. I am here with the harness on, and will sing, "We'll work till Jesus comes."

Bro. J. A. Fauver, Foxville, Illinois, December 16:—

Myself and wife are all the Saints in this part of the country, and we went about thirty miles to join the church. We are in the faith.

Bro. C. H. Porter, Fairfield, Nebraska, December 12:—

I am assisting Bro. C. E. Blodgett in a series of meetings at a schoolhouse a few miles from here. Am billed to preach at the Baptist church at this place Saturday evening and Sunday.

Bro. A. L. Whiteaker, of Valley Junction, Wisconsin, wrote, December 19:—

We have tried to keep the work moving here. We have commenced a lyceum between us, the advents, and a few outsiders, who are interested in our work. We have debated the subject of baptism, whether it was a saving ordinance or not, and gained the day. Our next question is the immortality of the soul. This is making quite a stir, causing many to search the Bible that have not done so before.

Bro. T. W. Chatburn wrote from Cameron, Missouri, December 20:—

Another quiet, peaceful, and spiritual conference just ended; not a jar of discontent of any kind manifested, but the spirit of peace, forbearance, love, and brotherly kindness, evidenced by the weeping eye or the bursting forth of words of prophecy and the Spirit's power as it rested upon all, both Saint and sinner. Bro. George Hilliard is with us and his sledge hammer blows for truth and the "law" have had a wonderful effect upon the Saints; some realizing the force of, "Be ye clean that bear the vessels of the Lord," and others invoicing their "substance." We troubled the waters to-day—two more added to the fold.

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Mothers' Home Column.

EDITED BY FRANCES.

"December, thou whose hallowing hands
On shuddering seas and hardening lands
Set as a sacramental sign
The seal of Christmas felt on earth
As witness toward a new year's birth
Whose promise makes thy death divine,
The crowning joy that comes of thee
Makes glad all grief on land or sea."

EXTRACTS FROM LETTERS.

SR. CORNISH writes from St. Thomas, Ontario, expressing her thankfulness for God's many blessings to her and words of cheer and encouragement for the workers in the Home Column, saying that she has been cheered and blessed many times while reading it. While she has passed through severe trials and much pain, she bears testimony to the goodness of God to her and his faithfulness to his promises.

Sister Celestine Rush, of Heppner, Oregon, writes, that being only eight in number and scattered they cannot well be organized into a branch, but are carrying on a Prayer Union and enjoy it very much. They are also thinking of organizing a Zion's Religio-Literary Society, and ask for the prayers of the Saints that they may be strengthened and sustained in their isolated condition. In regard to organizing, it appears to us that it would be well for you first to undertake the work of Daughters of Zion in connection with your Prayer Union. See late *Herald* for instruction in regard to this.

Sr. Anna Robertson, of Michigan, says: "I can never be able to tell you how much good the Home Column has already done me." It is encouraging to hear this, and we thank God that it is helpful to many, who from week to week bear this same testimony. In regard to the Leaflet, you are laboring under a mistake. We meant the next one *we wrote*. Be patient, it will appear in due time.

Sr. Kate M. Davison, of Lockhartville, Nova Scotia, writes: "About a year ago I ordered the *Quarterlies*, thinking I would teach my children, but when Sr. M. Lawrence knew of it she volunteered to help me, so my brother's two children and a niece who is an orphan said they wanted to come, and we had it noised abroad that we would welcome any; so after awhile she had fifteen in her class and I had eleven. Glenn is organist and we sing tunes which the children seem to know best. Not so many of the little ones come now since the cold weather set in; sometimes we only have our own. (Sr. L. has no small children,—one daughter who is now a member of Boston branch.) We have missed but two sessions since commencing; then we all wanted to attend a concert given by our Baptist friends. Sr. L. usually has a Bible story for them, after we get through with the lesson, and they are so attentive that they cannot help but learn something. We are doing what we can, but it is so small it don't show up much, and our opportunities are so few and far between. But the Lord understands all about it and we are contented to leave it with him. We are learning from the good things that are written and come to us from week to week and we feel that we have much to be thankful for. I will shortly send the children's offering. They have done very well in saving their pennies considering there is a candy store close to the schoolhouse. One day Merrill came home and says, 'Mamma, I came pretty near spending my cent to-day.' (Grandma had given it to him.) 'How near?' I asked. 'Why, I put my hand in my pocket and got the cent in my hand when I thought of the Christmas offering. Won't you put it in the tin box?' I thought he did pretty well for a little boy!"

Pretty well, indeed, Sr. Kate! It is of stuff like this that heroes who deserve the name are made; and we thought as we read your letter that while you think what you are doing in your far away, distant corner of the world "is so small," God help us who have so many more privileges to improve them half as well. Let me tell you it is good to hear such testimonies. Testimonies which are living witnesses to the fact that the gospel is *not words only*, but takes hold of and controls the life, causing us to feel that we are debtors to all mankind; "not our own, but bought with a price," and hold in trust each ray of light, for the benefit of our fellow beings. "So small!" Why, Sr. Kate, if everyone who has named the name of Saint was letting their light shine like this, the coming of Christ would be very near indeed.

Sister Sarah A. Lamb, of Pittsburg, Kansas, writes that her heart is filled with thanksgiving and praise to God for his loving kindness. She wishes she was able to express the good she has received from the work of the Home Column. Her husband is not with her in the faith, but despite this difficulty she enjoys her religion. On the morning of November 16 she saw a bright, luminous body in the sky shaped like a spear, and wishes to learn if anyone who reads this saw it.

Sr. Carrie Dickison, of Independence, Missouri, writes: "I have a family of nine children, and while I want to do all that I can for the Master's cause, I think that the work nearest to my hand is to train them up in the right way—most pleasing to him. He gave them to me and in the giving of them I feel that he filled my hands with work to do for him."

To our mind this is the true conception of a mother's work, and if well done what can be more ennobling, what grander! And if every mother did her work well, there would be little left for others to do, save for the motherless.

Sr. Flora Hannah, of San Run, Ohio, writes expressing gratitude upon her own behalf as well as the other sisters of the branch, for the valuable assistance found in the "Hints on Child-Training." They are thankful for the help received from the sisters of Lamoni and desire to express their gratitude: "I would like to say a few words to the Daughters of Zion. With all the powers of my soul I want to advise and encourage you to attend to all the duties of this society, and let no sophistry, no matter how feasible it may look, move you from your purpose or lead you to think that to train and teach your children is in the least contrary to or in opposition to the principles of the gospel, neither is it infringing upon the rights of the priesthood. The gospel provides for our work and so does latter-day revelation, and provides for it in organized form."

HOPEVILLE, Ontario.

Dear Sisters:—It is with a feeling of pleasure I attempt to write to you again. I cannot say as some do that it is a trial for me to write to the church papers, for it is a pleasure if aided by God's Spirit in my effort. The only thing that has ever materially hindered me from writing has been a fear that it would not do anyone any good. This fear has lately been removed by the testimony of those who are above the suspicion of flattery and too deeply grounded in this work to judge from any light motive. I am therefore willing and anxious to use whatever talents I may be blessed with in doing good in any department of this work, for I am convinced that the whole work is honorable and that no matter what part of the work we engage in, if it lies in the line of our duty, it is as creditable as any other part, and those engaged therein, if they faithfully perform their part, are entitled to as much of the Spirit of God to guide and direct, cheer and comfort them as if they were in the field preaching the gospel.

The work has not been committed to the ministry alone but we should all be laborers together with God for the promotion of his cause. If we toil in the affairs of men or of business we can advance his cause by being diligent and faithful in our labors, and honest in our dealings. We can advance it by praying for the onward march of truth, and the overthrow of error, and then doing all in our power to answer our own prayers by living true lives, thus allowing the truth to do its work in sanctifying our souls and by defending and spreading the truth among our fellow men by every reasonable means. Where truth travels, error must leave sooner or later; it cannot abide in the presence of truth.

We can pray the Lord of the harvest field to send more laborers into the field which is already white, and we can arise from our knees and still breathing forth prayers for the souls of the honest in heart prove ourselves to be of that number by paying the Lord what we owe him that the gospel may go to the people. How can we expect the Lord to hear our prayers to send forth more laborers if we are not willing to be governed by the law which sustains their families and permits the laborers to go? Will a man rob God? Not if he is an honest man. Who are to be saved? The honest in heart. Does not the word say that he that turns away his ear from the hearing of the law even his prayer shall be an abomination?

I will now relate to you a little incident: A brother in the church became annoyed about tithing, believing that it was right, but being in debt to his fellow men he was not sure which to pay first. Many of the Saints said, Get out of debt first. He made the matter a subject of prayer but said nothing of his request to anyone, not even to his wife. A sister staid over night at his home and during the

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night she dreamed that she saw two children. One was about eight years old but very thin and looked to be half starved; the other was a great, fat, overgrown baby. She was told that these two children were Bro. M's, and that one was the Lord's (the eldest) and the other was his own and he was to pay the Lord first. She awoke and said, "Lord, if this be from thee, repeat it, and give it plainer." Again she dreamed the same thing with the addition that both represented debts and he was to pay the Lord's first. She awoke and said, "Repeat it again if it be from thee." Again she slept and dreamed she saw the spare, hungry form of the Lord's child and the great fat child, and was told that the eldest was the Lord's, the other his own, and both were debts, but he was to pay the Lord's first.

May we all be honest in thought, word, and deed, is my prayer.

Your sister,

MAGGIE CAMPBELL.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister E. V. Vanderpool, of Hamburg, Iowa, asks your faith and prayers in her behalf that God will strengthen her to bear, if he sees not best to remove, her heavy afflictions. She greatly needs that for which she asks—your earnest faith and prayers in her behalf.

HOME COLUMN MISSIONARY FUND.

Amount to date, Nov. 2		$4,744 98
Mrs. A. Walmsley, Nev	$ 50	
H. J. Hudson, Neb	2 50	
Sarah Hudson, Neb	2 50	
Margaret J. Head, Mo	1 00	
W. M. Aylor, Okla	3 00	
Mrs. Ann Watson, Wash	6 50	
Ann Webster, Aus	2 43	
Sr. D. T. Williams, Io	3 00	
Sister Cornish, Ont	50	
Ellen Cameron, Mich	1 00	
H. Hanson, Kan	1 00	
F. M. Chapman, Io	1 00	
Elizabeth Elston, Neb	1 00	
Irene Baughman, Io	45	
Mary C. Bell, Kan	50	
Phebe Bigelow, Cal	1 50	
Emma Hall, Io	50	
Eliza Greenwood, Io	50	
M. La Chapelle, S. Dak	50	
Mary H. Raymond, Mont	1 00	
Elvaston Saints and friends, Ill	7 00	
Mrs. H. Van Dorn, Cal	50	
Mrs. S. E. Laughlin, Io	50	
Ann Webster, Aus	2 44	
Kate Hartshorn, Io	1 30	
		$42 62
Amount to date, Dec. 21		$4,787 60

GOSPEL BOAT FUND.

Amount to date, Nov. 2		$1,435 68
Robert Miller, Scotland	$1 00	
H. W. Wetherbee, Ill	50	
Mollie Transue, Kan	50	
M. Transue, "	50	
Wm. May, Mo	50	
Mrs M. J. Wilkinson, W. Va	1 00	
Mrs. T. R. Wren, Ohio	1 00	
Mrs. R. Powell, "	1 00	
A Sister, Cal	5 00	
Ellen Blowers, Pa	2 90	
S. J. Ross, Cal	60	
		$14 50
Amount to date, Dec. 21		$1,450 18

HELPING HAND.

SYNOPSIS OF READING, CHAPTER NINE.

HINTS ON CHILD-TRAINING.

LETTING ALONE AS A MEANS.

NOT doing is as important in its time and place as doing. Neglect of child-training is a great evil, but overdoing in the training of a child may be even a greater evil. Both evils ought to be avoided.

Young parents who are exceptionally conscientious and desirous of being wise and faithful in the discharge of parental duties, are liable to err by overdoing in the training of their children. They may not lack in love and tenderness, nor be naturally inclined to severity; but a mistaken view of the methods of wise child-training impels them to an injudicious course of watchful strictness with their children. Their very love and fidelity cause them to harm their children by overdoing in their training, even more than parents who are less wise and faithful do harm by a lack of training.

A young father, who was an earnest student of methods of child-training and sincerely desired to be faithful in the training of his first child, made a mistake in this way: He had heard nothing of the danger of overdoing in child-training; hence he deemed it his duty to be constantly directing or checking his child. To his surprise and regret the father found his little daughter steadily coming to a state of chronic resistance to his attempts at her stricter governing. He was patient and loving with her: he prayed for guidance and gave his best thoughts to the problem before him, but the matter grew more and more serious, and he was more and more bewildered.

He told his trouble to a Christian friend much older than himself and was asked, "Is not the trouble that you are overdoing in the training of your child?" The friend went on to say, "I harmed my first child for life by overdoing in her training. I thought I must be training her all the time, and I forced issues with her and took notice of little things, when I would have done better to let her alone. My course shut her up within herself, and she grew up in a rigid and unnatural constraint. I saw my mistake later and let my other children alone, except when they must be interfered with; and I have seen the benefit of this course. I made it my rule to avoid an issue with a child on a question of discipline whenever I could do so safely. And the less show of training there is in the bringing up of a child the better, as I see it."

This was a revelation to the young father, and he determined to act on its suggestion. An opportunity soon came, and as he saw his child preparing to resist when he had directed her to do something, he said gently, "Never mind dear, papa will do it," at the same time acting on his words. The child stood for a few moments in perplexed thought, then came to her father and asked to be forgiven. "I am sorry I didn't do it," she said; "I will next time."

This was the beginning of a new state of things in that home, and he and his children were gainers by his added knowledge of childhood's needs. He found that his children could be trained to obey without so often coming in conflict with them.

When an issue must be made, the circumstances were so well considered that the child could not but see that it must be decided in the right. This father was a thoughtful disciplinarian; but there are many thoughtless parents who harm, if they do not ruin their children's dispositions by overdoing in their training.

Many parents seem to suppose that their chief work in child-training is to be incessantly commanding or prohibiting; but nagging a child is not training him.

That driver cannot train a horse, nor is he trained himself, who is all the time "yanking" at the reins, or "thrapping" them up and down. "Don't be always don'ting," is good counsel to parents. Don't be always directing, is a companion to this.

There must be explicit commanding and explicit prohibiting in child-training; and when to do either is a question which demands wisdom, thought, and character; but still more are all these needful in deciding when to let a child alone.

A child's training must go on incessantly, but much of the time it will go on best by the operation of influences, inspirations, and inducements toward a right standard held before the child. Doing nothing, as a child-trainer, is, in its order, the best kind of doing.

Letter Department.

GILMAN, Wash., Dec. 9.

Editors Herald:—I wrote last from Spokane where I baptized two persons named Hooker the last Sunday I was there. The sisters' father was killed at Haun's Mill, Missouri, at that dreadful scene on that cold, dark night when many of the Saints were called from earth to a better land where all is peace and joy. I could not but reflect upon those dark scenes of violence and blood when law and order were trampled under foot by a heathen mob. Just two weeks previously I baptized a young man whose grandfather was in the mob. Things have changed now to what they were then, for which I am indeed thankful.

There are quite a number of men out in this State who claim that they shot at Joseph Smith. One in particular who lived in Skagit county, and who delighted to tell about it, was one day standing by a log chute. That is made by putting three small logs on the ground with the middle one a little lower than the others. This one, I am told, was nearly a mile long, and its grade was about thirty to forty degrees. He was caught by a log and torn to pieces. Parts of his body were never found. It is the stories of these men that have caused so much prejudice; and I believe that prejudice is a judgment formed without evidence.

Bro. Storey came forty miles to take me to Latah, his home. Bro. Thomas Parr accompanied me. I was glad when we arrived, for I had lost my voice while at Spokane. The last night I spoke there I had five hundred people out. After speaking I thought it ad-

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visable to stop, but cries came from the crowd, "Don't stop;" "go on, go on!" and kept me going another forty minutes. After closing the meeting Brn. Storey, Parr, and myself were kept until eleven o'clock answering questions, with this inquiry, "When will you return?" We had quite a large gathering at Latah also.

From there, by the kindness of Bro. Storey in letting us have a horse and cart, we went to Palouse, where we met Bro. Turnbow, missionary in the eastern part of this State and in the western part of Idaho. We stayed a few days, then went to Pullman to the home of Sr. Tripp, whose whole soul is in the work. We got the Christian church and preached something over a week.

Sr. Tripp has a blessing of her mother's given through Bro. Hyrum Smith, in 1842, which closes thus: . . . "which blessings I seal upon your head with prosperity in posterity." She has a sister in Spokane by the name of Slee. They were both baptized in youth, but Sr. Slee has drifted away from the faith of her childhood and has united with the Methodists; still she has not forgotten the lessons of her youth. The statement of the wise man is evidently true: "Train up a child in the way he should go; and when he is old he will not depart from it." They may depart when young from the things taught them, but they generally return when age comes on. The Spirit says "Return." Let not the fear of offspring nor the pride of the world prevent such return.

We went further south from there by invitation to the home of William R. Holden who belonged to the old church, and to one of the quorums of Seventy in 1842. His life is full of incidents, one of which is very peculiar. He was sent on a mission among the Lamanites, and as soon as he reached them he was given their tongue, which he retains until this day. He has been blind for thirty years. Himself and wife are thinking very seriously of joining the Reorganization. They joined the Christian Church December 4, 1888. On that night he had the following dream: He was on the east side of a range of mountains extending north and south. He saw a stream of water pure as crystal flowing eastward, or two points south of east, fed by perpetual snow and ice from the range. On either side of the river the banks gradually sloped so that all the human family might come and drink of the waters and live. The bed of the stream was like polished marble, smooth and unbroken. The depth was three feet, and regular. An archway spanned the river, and ran south and north. He was on the south side of the river, and understood that the archway was of divine workmanship. In the center of the archway on the west side was a crown. With his wife, his oldest son, and youngest daughter, he left the south side of the river and stood by the crown. After standing there a few moments his son and daughter started down the archway to the north, his wife and he following. About thirty feet due north of the stream stood an open gate of ice. His son and daughter entered the gateway, himself and wife following. Before entering there was ample room to turn to the right or left. After entering the gateway to his right he saw three streams; wide, deep, and very filthy. He was given to understand that these streams represented churches. They passed on to the northward and faced the east, where he saw another stream going eastward. The three streams and this one had their source from a large ice mountain, but the first one they crossed headed in the range of mountains much higher than the ice mountain. While the first one came from the sides and top, the latter four came from under the ice mountain. The first one they crossed led farther to the west and extended farther to the east than the others. The whole length of the fourth stream was vaulted over with ice, and along the vault were clear crystal drops of water dropping into the stream below. He looked to the length of the stream, and far beyond could see a day-star, the only one to be seen. This same stream seemed to be full of cobble stones; they were smooth, but not of the same size. Then he turned and looked to the left, and saw two other streams, the one farthest north being a mere thread. He also saw that this ice mountain rested upon pillars of stone, and that at the least move the mountain would fall and crush to powder everything beneath it. He saw that when anyone started in the vault they had to go right on through, or turn around and come back. And thus it was. Is there a Joseph of Egypt to-day who can make known the dream?

We left there for Pullman and preached a few times. I felt that some were near the kingdom. We parted with "good-bye, and come soon again." That evening we arrived at Bro. Turnbow's where we preached Sunday evening, with questions awaiting us on the pulpit about Joseph Smith being a prophet, and the gospel and its antiquity. I explained in an hour and thirty minutes, with the privilege to ask questions; but there were none asked. The Christian elder was present and was contented with a smile, a shake of the hand, and good-bye. We left this place for Bro. Turnbow to look after. I will also state that I visited the home of Sr. Fisher, a sister of Bro. Columbus Scott.

I preached also in Tekoa in the Congregational church. I then went to Bro. Storey's, in Latah, and held a discussion with a nondescript, of four sessions, on the following proposition: "Resolved that the Church of Jesus Christ of Latter Day Saints is the Church of Christ in organization and doctrine, and is founded upon the Bible. He did not know any more than the law allowed him, nor near as much. The way he pranced around! I was told he had been seven years at college to become a Catholic priest. In his three last speeches he failed to fill his time by ten to fifteen minutes. Thirty minutes was the allotted time.

Bro. Storey stated that if he could not fill out his time he would fill it for him. Character attacking was his main argument. He had the sixteenth volume of the Encyclopedia Britannica for his Bible. He said that I would have to prove from the Bible that the encyclopedia was wrong. I called his attention, also that of the congregation, to the fact that it gave an account of the Jaredites and their destruction as occurring A. D. 5, then we have no more account until B. C. 600. He then said I had the audacity to call in question the learned men of the age. The Bible says, "The wisdom of their wise men shall perish;" also, "Out of the mouths of babes and sucklings thou hast perfected praise."

There was hardly standing room at the last three sessions, so I preached the gospel to them, and with much liberty. One aged man said that it did more good for our cause than I could do in a year, for it got the people out. So the work moves on and prejudice has received a fatal blow in Latah. There are twelve Saints in Latah and Tekoa. From there I hurried on to Spokane to meet my companion. I and Bro. Storey ordained Bro. Thomas M. Parr to the office of priest while at Latah. I am at home now with no means to travel on. Ten have been baptized in this State since conference; one by Bro. Hastings, three by Bro. Daley, and six by myself. Hoping for the success of the cause, I remain,

Your brother,

JOHN DAVIS.

DAYTON, Nev., Dec. 14.

Editors Herald:—At last writing I was at Windsor with the tent. I left there for Nevada on the 3d of November, leaving Bro. A. Haws in charge of the tent to continue the meetings, which he did for twelve or fourteen days. The interest was good there; two were baptized and we think considerable good done.

And now what shall I say of Nevada and its people? I am more favorably impressed with the people than the country; but that is quite natural for a Californian, no matter what country he is in. As a righteous man learns to love the good, so a sensible man learns to love California.

This seems to be a good field, the people are willing to listen so far as I have observed, more so than in California; and the Saints are as generous a people as I have ever met. The work is not in as good condition as it ought to be. Spirituality is wanting with some who ought to be standard bearers, whose knowledge of the work, covering a period of many years, ought to make them pillars in the work. But the saddest feature I see here is the condition of the young; so many are away from the fold, some, whose parents—now gone to rest, were once in the foremost ranks; but one cause of this is that the Saints of Nevada have for many years been without a shepherd, and of course in the absence of the shepherd the sheep scattered. Bro. Hawkins has done much and is highly thought of, but has not been so he could give his time in caring for the flock; but I think a better day is dawning for them. I am glad I came among them, and trust I may be able to do them good.

My health is good, wants supplied, congregations good, and the Holy Spirit is given in presenting the word. At the county seat, Alpin, I had the courthouse to speak in, lighted and warmed, and my hotel bill paid by the people of the town. I am under promise to return under like conditions. I have baptized six since coming here, and more are soon to follow. Am holding forth here in the

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courthouse. The attendance is above our expectations, and so far all goes well. The weather so far is lovely. I guess I will modify that statement: There have been some of those kind of days, but I am fearful of the "beautiful white snow" that we read about and see on the mountains, where I wish it would stay. I cannot tell how long I shall remain here; I suppose until I think I can do more good elsewhere.

Yours in the field,

HIRAM L. HOLT.

XENIA, Ill., Dec. 12.

Editors Herald:—The debate between Elder Emsley Curtis and Rev. E. Barnes did not come off on the fifth of December, the time set for discussion. Before it began Bro. Curtis received word from his family in Missouri that one of his children was dangerously ill, and hastened home to its side at once where he was at the time set for discussion. Rev. Barnes was here on time, but as to his being ready for discussion it is very doubtful to my mind. When I interviewed him for the purpose of learning whether he would discuss the propositions with some other elder of our faith he refused to meet any other man than Bro. Curtis, whom he had signed the propositions with, although he had once said he would meet any of our elders. The Methodist minister who was present when the propositions were signed says Barnes only came to stay two days, and anyone who knows anything about debating knows the three propositions they were to discuss could not be debated in two days. This, with other circumstantial evidence which might be mentioned, makes it clear to my mind that he would not have debated had Bro. Curtis been here. When he learned that we were not looking for Bro. Curtis he left on the first train.

Bro. G. H. Hilliard came in on the train he left on. Bro. Hilliard got off the front end of the car and Rev. Barnes got on the rear end. When Bro. Hilliard learned Bro. Curtis was not here and Rev. Barnes was leaving, he wanted him to come off and discuss the propositions with him, stating that he would give forty dollars to get to discuss them with him. And when every effort had been made to persuade him to stay and all failed, Bro. Hilliard advised the Saints to announce meeting for him that night; but when the brethren waited on the gentleman who owned the hall that was to be used for discussion (the churches all being refused us), he raised the rent on us, and after the first night refused to let us have it at any price. Dr. E. S. Shirley on being present the first night and being acquainted with the whole situation tendered us the use of his hall free of charge as long as we wanted it. The old doctor is one of those large-hearted fellows who like to see fair play. He is not a member of any church, but his religion will far exceed the righteousness of many who profess so much with their lips, but with their works deny the very thing they profess. The doctor attended all our meetings and at the close gave Bro. Hilliard to understand that they might lock him out of their churches, but he never would come to him without finding a place for him to preach. Who would be so narrow-minded as to think he will lose his reward? Was not that a good deed? He is not asking pay for it here. Is he not entitled to his pay at some time? Read Matthew 25: 34–40. My wishes are that the Lord will work on his mind until he will see the necessity of obeying the gospel and be saved in the celestial kingdom.

The doctor as well as many others could not help but see we had the truth, for Bro. Hilliard did not shun to declare the whole counsel of God; and he did it in such plainness and it came with such force that they had to believe it whether they wanted to or not. May the lives of such men be prolonged and God continue to raise up such men for his work and give them access to the honest in heart of every nation and his Holy Spirit attend their efforts that they may have the desired effect, bringing the people out of Babylon and establishing them on the foundation of the prophets and apostles, the revealed knowledge that Jesus is the Christ, our Savior. Bro. Hilliard goes home from here where he is now making arrangements to go west and will be gone the greater part of the winter. His first stop will be at Cameron, Missouri, in the Far West district.

Yours in bonds,

JONAS D. STEAD.

ARKANSAW, Wis., Dec. 15.

Editors Herald:—We are now laboring at Porcupine. The work is entirely new here. We have been here two weeks and the people want us to stay longer. Attendance is large; one hundred and fifty were out last night. We closed a two weeks' effort at Maple Ridge. Three are ready for baptism and more will be ready by the time set for baptism, one week hence. We have five places now awaiting our coming. The Lord is surely with us. We are making friends by the score for the work. We came across a man that followed a faction led by a Mr. Thompson, and he speaks of a proclamation issued by a Bahema. What is this faction that was led from the old church? Yours in bonds,

H. P. CURTIS.
C. H. BURR.

FAIRFIELD, Neb., Dec. 16.

Editors Herald:—Bro. Shute and I held a series of meetings in the northwest corner of Gosper county near the home of Bro. George W. Johnson, (formerly of Lamoni,) with reasonably good success. We had a pretty good interest and baptized one, a promising young man. We then came to the southeastern part of the county to Ceryl post office, where I have a brother-in-law living. There we got a splendid interest, the schoolhouse being well filled every night, and on Sunday night standing room was at par. I left Bro. Shute there and came on here where I met Bro. C. H. Porter holding forth at the Baptist church. The interest seems good in this district and more have been baptized this last conference year than in any one year before for a long time at least, even if some of our would-be faultfinders do think the work is dead in this district.

We are trying to do the best we can and what we consider for the best interests of the cause in the district; but we have suffered badly here—that is the organized work in our district—in consequence of the *emigrating craze*, which has affected so many of our people who have moved to Lamoni and Missouri; but I find some also who are determined to stand by their posts, and do battle for the work in their respective neighborhoods; so that I am somewhat encouraged with the present outlook. Financially it has been a hard year for our people in this western country—light crops and low prices.

Fraternally,

J. W. WALDSMITH.

KIRTLAND, Ohio, Dec. 16.

Editors Herald:—During the last three weeks I have been in Pittsburg and Jeannette, Pennsylvania. This was the first stay I have made in that vicinity, though living so near. The work was planted there many years ago, and although in my mission field, others have been assigned to labor there. I have preferred not to build on others' foundation. The Pittsburgers, like all others, endeavoring to do the right thing, bear acquaintance; are hospitable and kind at their homes; excellent Saints; mostly of the young and middle aged. They have sacrificed much both pecuniarily and in brooking popular sentiment and ostracism in order to maintain the work. They are rustlers; seem to be in a regular race all the time. Down on the cable line, over on the motor, buzz, whizz, to and from work; to and from meetings, week days and Sundays, day in and day out. If it be true that "it is better to wear out than to rust out," then they are "better." I am sure I could not long endure so much "wear and tear," especially that of the pocket book. It may be that is one reason why the young predominate. The old are worn out. The cause is being maintained although the accessions in numbers are few.

There is much to commend among the brethren and sisters of Pittsburg. The preaching service, prayer service, and Sabbath school are successes. Brn. George H. Hulmes, Frank Criley, Ralph Smith, and Ed. Miller are the present branch managers, and are an effective force. They are in good repute and worthy of commendation. Gospel work is not finished in Pittsburg. That great city of million heirs and penny heirs, rich and poor, where congregate Jew and Gentile; Christian and Heathen, a very modern babel—a part of old "Babylon the Great." Her sins many, but how high they have reached, time only will tell.

Bro. William H. Forbes and his excellent wife and their children reside at Jeannette, about thirty miles from Pittsburg. Bro. Forbes is a master mechanic, a most industrious man; is well known and highly respected at Jeannette. It was through his influence that the opening was made at that place, Brn. Hulmes and Miller speaking in the little hall there as they had opportunity. I preached there four times in the hall and once in the Lutheran church. Some are investigating and feel quite friendly to the cause. It will take a long pull to insure success, however. The town has not been awakened yet. Bro. Forbes and others, whose names are forgotten,

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are successfully conducting a Sabbath school that has a promising outlook. They read the *Hope*. We had partially arranged to hold meetings there this week and at two other points adjacent, but were called here on last Saturday to attend the funeral of Sr. McCutcheon. The work will be renewed there at the earliest convenience by some one.

La grippe or some other distemper has been slightly plaguing the people of this vicinity for a few weeks, but the general health is improved, and no fatalities. Sr. Griffiths was the most seriously ailing one for a few days, but she was out to prayer service on last evening, on the mend.

Bro. D. H. Proper and associate Sunday school teachers have the scholars in training for a Christmas entertainment at the Temple. Times are hard but little folks want something to indicate that Christmas has really arrived. One tenth of the inhabitants of Cleveland are reported as living off of public charities. Those in other large cities, especially those residing in manufacturing districts, are likely as badly off, or will be. How thankful those should be who are relieved from the perils of the times. One thing is fortunate, bread is cheap.

Bro. J. S. Parrish is stirring things at Sharon, Pennsylvania; Bro. Bond is at Ashmont, Ohio, and Bro. Powell in Belmont county. Encouraging letters come from other parts of the mission, except Virginia, and West Virginia, where there is a slight friction in some parts. I hope to start in that direction in a few days.

Wishing the *Herald* readers a merry Christmas and happy New Year,

In the faith,

WM. H. KELLEY.

KNOX, Ind., Dec. 15.

Editors Herald:—I as one of the weakest and most unworthy sisters desire to write a few lines by the help of God; and I feel the love of God in my heart this morning in this my first attempt to grace the columns of the *Herald*. I have been a member of the church almost three years, and I do thank God that I obeyed the voice of warning, the warning of my Savior Jesus Christ, who has sat down at the right hand of power. I was cradled in the Baptist Church and thought what the preacher said was just right. I was not taught to read the Bible and take the Savior's word, but looked for the minister to lead me to heaven. I never saw any light till eight years ago; then I was partially converted in the Wesleyan Methodist Church. I saw that nothing but the power of God could save me from terrible darkness. It seemed that unhappiness was my portion. The members wanted me to come to the altar, but I did not believe in the teaching. I prayed till I found some relief, but was dissatisfied still. I thought after I was baptized all would be right, but afterward saw the work was not done properly. There seemed to be a cloud over my vision, a dark spot on my mind that I could not understand.

I went to reading my Bible. I read it carefully, prayerfully, and tearfully; and the more I read the Good Book the more I saw the Methodist Church was taught by the precepts of men. I would go to church every Sunday hoping to hear something that would relieve my mind, but all was in vain. I would return home hungering and thirsting after righteousness. The sermons were made up of nonsense; I often told the members that I thought the church ought to be ruled by the teachings of the Bible, but they would make light of me and say, "We don't have to live up to the teachings of the Bible now; such times are passed away; we worship *now* as our conscience suggests." This didn't satisfy me, I wanted to serve God, not man.

One Sunday morning after hearing a well-studied discourse, the order was changed to testimony meeting, and as a sister testified of her own goodness, I thought to myself, There is none good save One, that is God. A cloud was lingering in the room, a sullen gloom. In that dark moment something said to me, "This church is taught by the precepts of men; there is nothing in it." I went home in a sorry state of mind not knowing what to do, yet I knew that God was able to lead me through. I wanted a home in some church, but could not see where I could better my condition in any of the churches. I had never at that time heard but one sermon preached by a Latter Day Saint minister. I thought very strange of his doctrine; could not understand it; in fact had never heard but very little of the Bible preached; so in my bewildered and confused condition I concluded the best course to pursue was to ask God what to do. I went every day in prayer to the Lord for several months before I saw any better light, and I began to feel discouraged, when God in mercy answered my prayer. It was answered in a beautiful vision. I prayed that if I was not in the right church to send some one that represented the Church of Christ. Little did I think, at that time, that God had fitted up the Latter Day Saints to preach the gospel of Jesus Christ. Before I had the vision I thought the Old Testament was fulfilled, and was of no use to us, but after having that something seemed to say, "Read the Old Testament; there is something in it for you to learn." I couldn't find anything in it plain to my understanding, and I still wondered what the vision could mean.

I was told that a Latter Day Saint minister was coming into our neighborhood to preach. I felt interested, and said to myself, "I will hear him for curiosity sake." The nearer the time came the more anxiety filled my breast to hear him. I found myself actually in the presence of and listening to a Mormon (?) preacher. While he was speaking a strange feeling came over me. I wondered if the words he was preaching were in my Bible. After services my husband invited him home with us for refreshments that I might have an opportunity of questioning him concerning his doctrine. His sermon had opened one eye. His answer to my question was this: "Woman, if you lack wisdom go to God, not man; I am sent to preach the gospel of the kingdom of God; read your Bible and pray to God, and you will be lead into the light understandingly." So he went away leaving one eye open and by the help of God the next minister that came to preach left both eyes open. I began to see that I had been fed on chaff. I truly thank God that he spared my life and led me to enjoy the blessings of the true bread of life which came down from heaven. I feel and know that I was led by the hand of God; the experience I had would teach me that God was my leader.

The Latter Day Saint ministers came in fulfillment of the vision. I was visited twice in a vision. The second one proved to me that the church I was identified with was nothing more than filth and rags. I think the first one was to give me the true light. The vision was follows: Two strange men came into my dooryard and began talking to me about the light of heaven. I was also in the dooryard. Suddenly I heard the noise of wings in the air, and something came down before me and two handles were reached to me. I took hold of the handles and was carried upward. When I came to the second floor I was frightened, but a voice said; "Trust in God and you won't fall." I was carried up to the third floor and the handles were taken out of my hands. I knew I was taken up to see the light of heaven. I first looked to the south and saw a beautiful grove of timber; I then looked east and saw some beautiful mansions. In the midst was suspended a large curtain hanging by two cords. The light was back of the curtain, and I looked and yearned but my heart seemed to sink; I wanted to get into the fulness of that light and I thought I was disappointed. Then the handles were given into my hands and carried me back into my dooryard. I awoke from my slumbers wondering what it could mean.

A few weeks after the visit of the angel (for it was a messenger from God), I was taken with a severe illness, and I supposed this vision to be a token of my death but it was a token of the true light. When I was baptized into the fold of God by Bro. S. W. L. Scott, that dark cloud was dispersed; my way as clear as noon day, and the "day-star" has illumined my pathway. I recognized Brn. S. W. L. Scott and M. T. Short, as the men who came and stood in my dooryard. They were dressed for war and were holding the ensign—the true light of God.

I saw the Star of Bethlehem, arise in splendor bright;
I followed 'long its guiding rays, till beamed a clearer light.

Respectfully your sister,

ELIZABETH N. CHANCE.

FREE SOIL, Mich., Dec. 18.

Editors Herald:—I think the cause is not losing anything here. We got in a ringer on the opposer's parties last Saturday evening. We had a large crowd out to hear us and had the best of order. We gave the people to understand that we only wanted to clear ourselves from the false and slanderous statements made against us, and to prove that the Prophet and early elders of the church were not such characters as they would have the people believe, and that we had neither time nor disposition to slander the Methodists in turn for all their slander, and abuse, and their vile attack made upon us. We made many friends to the cause.

The Spirit of God fell upon me like a man-

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tle when I made a defense of that prophet, seer, and revelator whom God had sent in these last days to again establish this beautiful gospel, and also when I showed that the three witnesses did not deny their testimony to the truthfulness of the Book of Mormon, etc. J. J. CORNISH.

JONESPORT, Me., Dec. 12.

Editors Herald:—The fall campaign in the Pine Tree State has come to a close. The long, rigorous winter of these northern latitudes is upon us. A retrospective glance over the field of labor may be interesting to many of your readers in the East.

"Uncle Alex." Smith was associated with me several weeks. In connection with ministerial labor he enjoyed the unrivalled facilities of Maine for fishing, and willingly admitted superiority over the far west in that respect. Our stone quarries also elicited his praise; from them come those rich returns in "hard dollars" that are most acceptable, and enable our hardy citizens to live so comfortably and enjoy that which is raised where soil is abundant. Never can I forget the pleasure of our "outing" up Machias River, Brethren Charles Gay and Willis Foss acting as guides. The beautiful *deer* were seen often, and I pointed my rifle at them and fired, but the "sights" always disappeared about that time, so they still live for aught I know. Our guides were successful, however; three nice deer rewarded their efforts. O those happy days, the novelty of camp life, the freedom enjoyed in nature's temple!

With renewed energy the line of work marked out for us by the Master was taken up, and we have been trying to "speed the plow" since. We feel assured that when the rewards are finally given, the Saints in Jonesboro will be remembered for their hospitality. Sadly I gave the parting hand to Bro. Smith and continued my journey eastward. Bro. Willis Foss with team carried me to Calais. Next day I crossed the river and was under the British flag, and twelve miles out at Tower Hill, New Brunswick, I met our congenial brother, H. J. Davison. Services were held for ten days, with some interest. A ripple of excitement passed over the neighborhood caused by two young women entering the church and carrying off the lamps, presuming that we loved darkness rather than light. Friends supplied lamps and we tried to make them see the *light* that has dawned upon the world by the angel's message.

From there we visited Aroostook county, famous as the garden of Maine and the "Eden" of the Eastern States No need to go west for fine land; the crops equal those of any part of this country in prolificness, per acre; and in raising the potato they can surely say *Dirigo—we lead.* This being a newly settled section, people were not so prejudiced as in other places; many heard the word gladly. One preacher called us "devils," but then our hoofs, though large, are not cloven, neither did we try to drag them down to Calvin's hell, but sought to exalt them to a life of righteousness as taught in the word of God.

One by one they gathered into the fold during our stay. On the last night after the service we again visited the river side. The moon shone brightly overhead, ice was broken, prayer offered, and Bro. Davison inducted another into the kingdom. Our hearts felt the presence of the Holy Spirit, and joyfully we sang, "All hail the power of Jesus' name." Confirmation followed and our month's labor in Washburn was ended. We left eleven Saints there humbly striving for the blessings of the gospel. They have a prayer union and purpose meeting for Sunday school and social service. Sadly we said good-bye to Bro. and Sr. Simpson who had provided a home for us. They with all the Saints and friends were willing to sacrifice for the work. If those who "clothe you, and feed you and give you money," are disciples, they are entitled to the name and reward.

At McAdams, New Brunswick, Bro. Davison left me; he going to Calais, I into Central Maine to meet a Rev. Garland, who with his flock, had left the Free Baptist fold. They were looking for a new church home. After canvassing the gospel requirements for some hours he arranged for me to visit and preach among his people, but before the appointed day wrote me saying it would not be practicable at present. While anxious to have people accept the gospel we have no compromise to make; all must come in through the door. A few days at home looking after the comfort of my family, then on to this place. I am domiciled with Bro. and Sr. Ames. Bro. Gowell is my ministerial companion. District conference convenes Saturday. Weather very cold and blustering; the vapor rising from the ocean makes the atmosphere damp and heavy, adding to the discomfort of those who have to be abroad. The gospel slowly gains its way making friends wherever presented in the State. Am encouraged by present prospects.

Fraternally,

U. W. GREENE.

LITERARY NOTE.

The second edition of the December World's Fair *Cosmopolitan* brings the total up to the extraordinary figure of 400,000 copies, an unprecedented result in the history of magazines. Four hundred thousand copies —200 tons—ninety-four million pages—enough to fill 200 wagons with 2,000 pounds each—in a single line, in close order, this would be a file of wagons more than a mile and a half long. This means not less than 2,000,000 readers, scattered throughout every town and village in the United States. The course of The *Cosmopolitan* for the past twelve months may be compared to that of a rolling snowball; more subscribers mean more money spent in buying the best articles and best illustrations in the world; better illustrations and better articles mean more subscribers, and so the two things are acting and reacting upon each other until it seems probable that the day is not far distant when the magazine publisher will be able to give so excellent an article that it will claim the attention of every intelligent reader in the country.

Irrigation schemes continue to be heard of. A San Diego company will build two canals from the Colorado river, two hundred feet above sea level, and irrigate a large area of desert land in Southern California. Sewer construction is being pushed also. It is now the rule for small towns to have perfect sewerage systems.

The world's visible supply of cotton is four hundred thousand bales less than a year ago. The looms throughout the world are busy.

Original Articles.

WHO IS MY NEIGHBOR?

A LATE editorial in the *Herald* raises this question in my mind, Who are our neighbors? as we are to love our neighbors as ourselves. It is not always our nearest acquaintances, as I have learned during my life thus far, yet I have found some of them to be neighbors indeed. Jesus teaches that the Samaritan was neighbor to the man who fell among thieves, and much more so than the priest or Levite. We can love those who do us good, like the Samaritan did the poor fellow who was robbed and beaten by thieves. Since I have been paralyzed I have found neighbors who live miles away, perhaps more so than some who live close by, although some of them have been neighbors also. Love is sometimes better understood by the term "like;" some have through the *Herald* made that mistake, thinking themselves *loved* when they were only *liked*, and no more liked than scores of others.

It is no trouble to love our neighbor as ourselves if he or she is one who treats us as kindly as did the Samaritan, the unfortunate victim of the thieves; and Jesus says he was a neighbor, although he was not bound by national or religious ties as were the priest and Levite.

I have found some who were not of our faith as neighborly as any who were of the faith, and more so than some of the latter. So, as a neighbor is not one who lives next door to us, but one who does us deeds of kindness in our extremities or necessities, it is no trouble to love such even as we love ourselves, and that is not very excessive sometimes. We could hardly do for ourselves more than the Samaritan did for the unfortunate victim of thieves, or show more tender solicitude and care than did he. To love our neighbor is to do good to those who need our sympathy and help. Some people so love themselves as to consider themselves "first, last, and all the time," as a certain brother expresses it. Jesus certainly did not mean such love as this.

Generally we do for ourselves only as necessity demands; we should do this toward all the needy, and if we relieve the necessities of all who need help as far as in our power, we will love them as ourselves. If this idea be correct I am afraid there are many among us who do not obey the command to love our neighbor as ourselves. In this respect some who have a much less correct faith than we have are far ahead of us in manifesting this love—the Catholics and Salvation Army for instance; and "faith without words is dead." We could hardly be expected to buy one

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hundred and sixty acres of land for a neighbor or build him as nice a house as we would for ourselves; thus we show a greater love for ourselves than for our neighbors. To relieve the pressing wants of our fellows would be showing this love. But do we do even this? Are there not persons within reach of us who may be suffering for food, or clothing, or fuel at this present time? Do we even give their cases a serious thought? If not, then there are neighbors (in the sense of close dwellers) to whom we do not show the love the Savior enjoins; there is no one but will relieve his own wants.

But do we think when we sit down to a sumptuous meal that some of our neighbors may only have a crust of bread to eat? or as we sit around a cheerful fire do we think that some of our neighbors are shivering around a cheerless, or fireless stove or fireplace? or while our bodies are comfortably and warmly clad that some of our neighbors are suffering for want of sufficient comfortable clothing? We could relieve many even with second-hand clothing if we loved our neighbor as ourselves and would take the trouble to find out whether there were such within a reasonable distance; but there are institutions all around where calls are made for food, clothing, money, etc., for use in behalf of unfortunates who are our neighbors. In brief, I consider that to love our neighbors is to do good to all who need as well as to appreciate those who do good to us.

To love our neighbors *as* ourselves may be feasible in kind or nature, but not necessarily in degree. We can love our neighbor sufficiently to relieve his necessities but not his wants; for while we could perhaps relieve his *needs* we could not answer his demands. But to recur to Christ's idea, it is that the true neighbor to the unfortunate man who fell among thieves was the one that did him kindness; and such are true neighbors to us whether their house joins ours or is just across the street, or whether he lives a mile or more away.

We are commanded to love our *enemies*, but not as we are to love our neighbors; yet true Christian love would prompt us to do good even to them. We can love even our enemies to the extent of not returning evil for evil or railing for railing, but sometimes we seek to harm those whom we imagine to be our enemies. Those who relieve our wants, show us kindness, or do us good, are our neighbors, and not meaning those who live next door; for sometimes they are decidedly unneighborly in the matter of accommodation, as we have discovered to our sorrow in the past.

One of the most neighborly persons we have ever met was a Methodist lady, who lived across the street, and her children were the same. If good works alone constitute a Christian, she certainly rated high in that regard. I have in the past been surrounded by Saints, so-called, who were not neighbors. Yes, with Christ's definition before us we can truly love our *neighbors* as ourselves; but who are our neighbors is a question for us to settle first. They are not always those who live nearest or very near to us, for sometimes they are our worst enemies, or at least they sometimes do not show many neighborly qualities. Sometimes our neighbors are hundreds of miles away. The man or woman who lies about us, who steals our goods, or tries to harm us in any way is not our neighbor, even if he or she should belong to the church.

T. W. SMITH.

CHURCH SOCIETIES.

WE have read the article by Sr. Anderson in *Herald* of October 28, and are still unconverted; but, contrariwise, strengthened rather in the evidence offered that the employment of woman's voice or pen directed in right channels ought to enlarge her sphere of usefulness.

She says, "There are certain things in the church which cannot be accounted for in the laws given for the establishment of the church." This seems to me to be at once both ambiguous and incorrect. Its ambiguity or uncertainty will hereafter appear. It is incorrect in that "certain" objectionable "things" are arrayed by her as being hostile to the "laws" given for the "establishing of the church." Also when Sr. A. said this she ought to know that the term "establishing," has not as yet received fulfillment, as indicated in the very quotations which she uses, as we shall show.

"What does the Scriptural term 'helps' mean?" Just what it says, whether of organizations of men or women, of which there may or may not be reference or record. If the quotation — Doctrine and Covenants 107: 46 — with reference to Samuel Rolfe and others and a work which could only be accomplished when rooms and offices were prepared in the house of the Lord when it should be built, is the end of the canon for us, she should have said so. It seems to me to be simply a begging of the question, as no one disputes the revelation, but its application or relevancy to the question in hand we fail to see.

A plain statement from Sr. Anderson as to whether or not in her opinion anything or nothing is to be done without a revelation (from headquarters we suppose) would aid us.

Prophets, apostles, pastors, teachers, priests, and deacons, etc. for "helps." We are thus far on our way to perfection in a safe path according to Sr. Anderson, but is that the end? How does Sr. A. know that Paul was "hinting" at "a Saints' Home"? Maybe he was; I don't know; but how does *she* know? The reference is unfortunate. Who gave a revelation in regard to a "Saints' Home" in latter times? And if "not accounted for in the laws given for the establishing of the church," what shall we do about it?

The abbreviated quotation made by us from Doctrine and Covenants, section 58, was made so for the sole purpose of avoiding pro'ixity in occupying *Herald* space and with no thought of making a "garbled" reference. A correct application by "careful study" of the whole revelation, paragraph, or subject, only confirms, in our opinion, the position we have assumed; and when Sr. A. assumes that that part of the revelation quoted; viz., "For behold it is not meet that I shold command in all things," etc. (D. C. 58: 6), could or can only apply to Edward Partridge and those with him on that particular errand, she certainly seems to be herself indulging in that objectionable species of literary criticism or exposition of which she accuses me. Let us see, as we quote as she has, and make *our* application: "For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; *wherefore he receiveth no reward.* Verily I say, men [and women] should be anxiously engaged in a *good cause*, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

I have quoted more in this connection than she has, and, I think, more than was good for her argument.

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?" What commandments? Why, that "men should be *anxiously engaged* in *a good cause;*" and do many things of their own free will; thus bringing to pass "much righteousness." "Who am I, saith the Lord, that have promised and have not fulfilled?" Promised what? Why, that "he that doeth not anything until he is commanded," as well as to neglect that which *is* commanded, *is damned.*

A failure to observe this points out about all the difference there seems to be in the discussion, and indicates, as I have before stated, to a large extent our lack of progress, as I view matters.

It is among the earliest recollections

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of my association with this church that I heard the President of the church in an address at General Conference scoring the Saints upon this very point, of waiting to be commanded, etc.; of doing nothing to enlarge their mind or personal surroundings, etc., waiting for a general order to go up to Zion, etc. An orchard, a flower garden, even a school was not in the category of "commandments" though necessary to observe.

Riding across the prairie once years ago, upon the "land of Zion" in company with a brother in the church, we called upon, or halted, rather, before a dwelling of Saints. The air was frosty and chill, the only window in the abode was the door, which was open. It disclosed the head of the family seated inside, smoking. His wife, I think, ditto, and back of them stood a child whose appearance needed no statement from my companion that she was feeble-minded. The interior of this home, with its other inmates' appearance, with the conversation and general impression, need not be described. No one but the brother who was with me will be able to make any personal application, consequently no personal umbrage will ever be taken by anyone who may read these lines; it is simply a fact.

An extreme case, you say. Yes, but the burdens, O the burdens that ignorance has imposed upon so many of us! The lack of necessary information in regard to the, as yet unwritten, unspoken, unpreached law, whose knowledge of and observance in the future will make our temples a "habitation of God through the Spirit" as it never has as yet done and secure a permanency of result never yet attained.

"And again, verily I say unto you that which is governed by law, is also preserved by law, and perfected and sanctified by the same."—D. C. 85:8.

"Sin," we are informed by St. John, is "the transgression of the law;" and as ignorance of the gospel law could not save us; that only through knowledge of and obedience to its requirements could our blessings have come, so in regard to those physiological, social, mental, or psychical laws which are just as clearly demonstrated to have effect upon humanity for good or for ill as are those given to, and accepted by us as doctrinal precepts.

From primitive man to Edison humanity's progress has been marked by discovery that life's failure is the result of ignorance and nonapplications of law.

I believe that Jesus meant what he said when he did say, "my yoke is easy and my burden is light;" but the yoke that ignorance binds and fogyism would rivet upon man and woman under a false idea or application of the idea of worship of, or loyalty to God, has done as much to hinder the cause of human progress in the church or out as any other of which the world knows; and if "justice and judgment are the habitation of his throne," the conservatives may possibly in the future sometime yet witness the rule of a Deborah (Judges 4 and 5) in order to give the world an illustration of justice. It may have not yet seen of what a woman may be made—if she is not already—capable of doing for humanity in this line.

Amos 3: 7 is quoted, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." That this is "the weapon of our defense" against sectarian contradiction of God's clearly revealed word, is true; but it has no bearing upon the subject in hand at all, unless Sr. A. points out (as she has not yet done) wherein the objectionable societies propose in any way to contradict or subvert gospel teachings, or injure anybody at all. If the Lord does nothing but what he tells us about it, that is all right; but *we* are commanded to do a great "many things" of our own "free will, and to bring to pass much righteousness," without an open revelation. I think that is already made clear enough without more talk.

But we notice lastly, Sec. 42, as quoted by her: "Thou shalt take the things which thou *hast* received, which have been given unto thee *in my scriptures* for a law, to govern my church." The Inspired Translation only as seen by the preceding paragraph, is here referred to. What of the Book of Mormon, and other revelations of God? "If thou shalt ask, thou shalt receive revelation upon revelation," etc., etc.—Par. 19. What is the use of asking if what had been given was sufficient to guide us in life's future detail and emergency?

Sr. Anderson should have answered our questions, and when we asked her she should have explained the revelation given in 1873, paragraph 12, "Behold, if my servants and handmaidens, of the *different organizations* for good among my people, shall continue in righteousness, they shall be blessed, even as they bless others of the household of faith." What organizations? or ask again, where referred to? And if the "Prayer Union," "Daughters of Zion," or any other proposed help for union and advancement in lines referred to are godless or reprehensible affairs, let her answer.

Personally, I know God to have blessed the Sisters' Prayer Union and to have been a great help to the church in localities where I have labored. If there has been failure, no wonder. Branches and churches fail through the same causes that may have shipwrecked these organizations; viz., lack of wisdom, experience, carelessness, neglect, unwarranted and unprofitable opposition. "Helps" to the church, specifically named, have made shipwreck and disaster, but we shall not abandon organization. Bro. Caffall has given us correct pointers upon that matter, and we forbear.

Does Sr. A. believe in Sunday school organization? If so, we would like her reference for authority. Possibly she does not believe in the Sunday school, but we guess different from that. The fog is not so thick as *that;* but yet we wish she would answer our questions.

I think the Daughters of Zion effort all right. If it succeeds everybody will say amen, including Sr. A.. I think. If not, it may be just as right.

Our ideals, if we have any, *have* been neglected too long, of demonstration. We shall try, though we fail.

Negro education, meant negro supremacy with the majority years ago, and the inherited affliction of that race was sufficient justification for farther oppression and injustice to which the word of God was applied for support. But better interpretations in the interest of progress and justice obtained. Once, the church and slavery stood side by side, and according to Fred Douglass, "They sold men to build churches, women to furnish them, and babies to buy Bibles." The past may not with profit be altogether forgotten.

Revelation to-day is largely a repetition and a reaffirmation; and as we grow in grace and stature of Christ we shall approximate also toward the ideal of Moses, who "would God that all the Lord's people were prophets;" and the Spirit of truth and wisdom in us, while not abrogating the work of God's special ministers in this line, will render their burdens far more light and obviate the necessity of being placed under the discipline of a constant prod and spur toward duty and attainment.

That right to discussion of subjects that are not even hinted at in any of the specific revelations received as yet up to date, but which the conditions of society in the church and out as they are to-day imperatively demand, must be everywhere conceded by those who observe and think.

Private and isolated discussion among the sisters, or brethren and sisters, if proper, would not be objected to I suppose; but an *organized* effort to aid the church and humanity is deemed unlawful.

In what way is a good thing to be advertised, propagated, and made successful, other or better than by organization? Perhaps the Lord will in his mercy aid us by revelation. In that case it might be hard for those to accept a thing which was thought

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to be bad, as being good; but if good, we who are already satisfied that it is so will be encouraged. But, in fact, we think that the Lord has already spoken, and for us repetition is not necessary.

Let the Sunday school associations flourish, though they be not specially named; let the different organizations for good,—and not for evil,—whether of men or of women, or both, flourish; especially give the women a chance, even though they be of the kind referred to by St. Paul who "would that the younger women marry, bear children," etc. In fact, observation teaches that this class of all others, need to take some other advice first, and which cannot be found in the three books concerning the awful responsibilities they are to assume, in order that the coming generation may be wiser and better than the past, or the present; not to speak of the thousands to whom that advice could not possibly apply. This, all in the direct line of man's advancement Godward, for—

The woman and man are but one in God's plan,
And together they rise or they fall.

Evidently the Lord was not adverse to this thought when, as early as 1830, he spoke to Emma Smith, thus: "Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter, for verily I say unto you, all those who receive my gospel are sons and daughters in my kingdom. . . . And the office of thy calling shall be for a comfort unto my servant Joseph Smith, Jr., . . . and thou shalt go *with him* at the time of his going, and be unto him for a scribe . . . *and thou shalt be ordained under his hand to expound scriptures, and to exhort the church*, according as it shall be given thee by my Spirit. . . . And it shall be given thee, also, to make a selection of sacred hymns," etc.—D. and C. sec. 24.

Of women, with Gerald Massey we believe,—

"We have not known her nature, ripe, and full, and round,
We have but seen her beauty on one side,
That leaned to us with blush of bride,
The pure white lily of all womanhood
With heart all golden, still is in the bud.

"We have but glimpsed a moment in her face,
The glory she will give the future race,
The strong heroic spirit knit beyond
All induration of the diamond."

Shall we wait for orders to build a Gospel Boat, a Saints' Home, a college, or establish a school, a Prayer Union, a Daughters of Zion society? or shall we "be anxiously engaged in a good cause" and "seek to bring to pass much righteousness" of our own election and will?

"Have salt in yourselves," said Jesus, and having it by any means we shall become indeed "the salt of the earth" and the saviors of men; so become as much as possible self-acting, self-independent, a veritable "son of God," like him in that he is independent of the props and supports that we in our childhood experiences find a necessity.

The world is awakening to these things that we have referred to. Shall it still be said that "The children of this world are wiser in their generation than the children of light"?

M. H. BOND.

December 12, 1893.

THE WORD OF WISDOM.

EDITORS HERALD: — After reading "Questions on Word of Wisdom" in *Herald* No. 47, I cannot withhold an account of my experience about eating meat; for I too thought it would be more pleasing to God to not eat it at all. It would not amount to two pounds what I ate from 1878 to 1892; but in the winter of 1892 I always felt cold, so much so that it was a treat to me when bedtime came, yet I had to have more covers than I was able to bear up under, so that instead of being rested I would be tired in the morning. I did not feel sick, yet I became alarmed about it and asked the Lord what this meant and what I should do. I kept this continually on my mind wondering and waiting, when while sitting at the table a gentle, inward voice said, "Eat some meat;" but I did not heed it. This occurred to me at several meals. The last time the voice was much stronger and I felt reproved. Then my heart answered, O, I must keep the Word of Wisdom, for I do need wisdom so much! The answer was, "The Word of Wisdom says to use it [meat] in times of winter, or of cold or famine;" and with this came the light and astonished me at my blindness, and I felt very little. I began to eat meat and ere long I was made comfortable by so doing. When warm weather came again I abstained from meat entirely, and now after cold weather returned I began its use daily to my benefit. Since that time I take the Word of Wisdom exactly as it reads.

I have been trying ever since to find out how to obtain "mild drinks" from "barley" "as also other grain;" but have not learned yet. No doubt that would prove beneficial to us, or it would not be named there; therefore I ask, How are those mild drinks made? Please make it known through the *Herald*.

Farther I firmly believe that all our animals would do better if fed with the special food as stated. The raging diseases among fowls and swine would undoubtedly stop. O how slow we are to learn,—to understand, and to do all what is for our own good!

MARY KNIPSCHILD.

NORBORNE, Missouri, December 6, 1893.

Selected Articles.

THE POSITION OF GEOLOGY.

PROFESSOR PRESTWITCH.

The Nineteenth Century, London, October.

THE position of geology in this country, at the present time more especially as relates to the later geological periods, is anomalous, and possibly without precedent. On one side its advance is barred by the doctrine of Uniformity and on the other side by the teaching of Physicists. The former requires that everything should be regulated by a martinet measure of time and change. It asserts that the vast changes on the earth's surface, effected during long geological periods, are to be *measured by the rate at which similar but minor changes are effected in the present day*, and that the agencies now modifying the surface have been alike in all past time. It is not that time is in itself a difficulty, but a time-rate assumed on very insufficient grounds is used as a master-key, whether or not it fits, to unravel all difficulties.

On the other side, Physicists would lead us to suppose that those great movements of the earth's crust with which we are all familiar in the form of high mountain and continental upheavals in the earlier stages of the earth's history, were impossible in those times which immediately preceded our own. They maintain that, if the earth is not solid throughout, its outer crust, at least, must have now attained a thickness estimated to vary from eight hundred to two thousand five hundred miles, and so rigid that we are forced to believe that, for a long preceding period, it must have been in a state of comparatively stable equilibrium. This, however, would have rendered the great earth-movements, considered by geologists to have continued up to the threshold of our own times, impossible. But, to this finding Physicists would have geological speculations conform. At the same time, judging, amongst other reasons, from the rate of cooling of hot solid bodies, they would assign a much shorter term to the earth's history, *since it became habitable*, than is compatible with the views of the Uniformitarian views of geologists. The one side counts, in round numbers, upon some three hundred million years; the other sees no reason to go beyond fifteen or twenty million years—a term, in our humble opinion, much more probable than the other.

With regard to the geographical problem, we are told by the Uniformitarians that the forces acting on the surface of the globe have been in all times past the same, both in *kind* and *degree*, as those now in operation. But although the assumption of the

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Uniformitarians on the question of *degree* may be disputed, that on the question of kind admits of no dispute. That rivers excavate, and that currents distribute the excavated materials, and that the land is mobile, and subject to changes of level, no one will contest. The point of contention is the *rate* at which these operations and changes proceeded formerly as compared with the rate of the present day. Existing forces, it is true, furnish us with standards applicable to present changes, and indicate the *method* in which the erosive power of rivers and seas, has acted in all time, but they give no measure of the *rate and amount of work* they did at different periods.

One difficulty the Uniformitarians had to contend with was the reconciliation of their time-measure with the belief that man had existed only five or six thousand years on the earth. But the *fetich* of uniformity prevailed, the Uniformitarians made *volte face* to their former contention, and hesitated not to claim for a man an antiquity going on for a million of years.

Another barrier to inquiry is the postulate which would fix the rate of upheaval of the land during geological periods upon observations based —not upon the experience of even two or three thousand years—but upon observations which do not extend beyond two centuries. These observations have shown, as put by Uniformitarians, that the *mean* rate of elevation of the coasts of Norway and Sweden has been during that time 2½ feet in a century and this scale has been accepted and employed unhesitatingly as a safe and sure basis for calculation of geological time. The determination of a secular rise of the land is of itself an interesting fact as settling the question of a retained mobility in the earth's crust, but it is quite insufficient, even if it were applicable, to establish a definite rate, not only for the past, but even for the present. It is not a mean rate that is required. To know what earth-movements can still effect, we should at least take a maximum rate, and this at Cape North is five feet in a century. More than this, the very leaders of the belief that the average rate of motion does not exceed that above-named, allow that "*the average rate proposed is a purely arbitrary and conjectural one.*"

If we could suppose that the causes which produced these movements had always acted with the same degree of energy, the reasoning would hold good; but as that regularity depends upon the stresses to which the earth's crust has been exposed at any particular time, the effects must have varied in proportion as the stresses varied.

Such are the barriers which seem to us seriously to retard the advance in one direction of an important branch of theoretical geology, whilst in another it is confronted by the stern rules of an apparently definite calculation.

We must ask to be forgiven if we cannot accept the extreme rigidity of the earth's crust as contended for by Physicists, nor their estimate that it is from one thousand to two thousand five hundred miles thick. That the rigidity is now very great may be asserted, but that conclusion can be accepted only so far as it conforms to the facts of geology. It is indisputable that up to the latest geological period the mobility of the earth's crust was considerable, for the raised beaches of Europe and of the Mediterranean prove conclusively that in that period extensive tracts were raised at intervals to heights of from 10 to 600 feet above their former levels. Moreover, there are certain geologic facts which are inexplicable on the assumption of the Physicists. Volcanic phenomena would be unintelligible; for vents traversing that thickness of solid rock could hardly be kept open owing to the cooling which the lava in its ascent would undergo. The rock-fragments ejected during explosions are also those of rocks which lie at no great depth, while with the increase of temperature in descending beneath the surface there is every reason to suppose that at a depth to be measured by tens, and not by hundreds of miles, the immediate underlying magma is at least in a state of plasticity, such as would allow of comparatively free movements of the crust.—*Literary Digest.*

Conference Minutes.

SOUTHERN MISSOURI.

Conference convened with the Burnham branch, December 2 and 3, 1893; C. J. Spurlock president, George Edwards secretary. Branch reports: Willow Springs 64; 5 baptized, 2 removed. Burnham 78; 3 baptized, 2 received, 11 removed. Woodside 13; 2 expelled. Vera Cruz 47; 3 expelled. Ministry reporting: Elders C. J. Spurlock, H. Sparling, J. Ward, and C. M. Bootman; Priests G. Edwards and D. Brooner; Teachers T. Hamilton and H. W. L. Cotham; Deacon B. S. Lay. Bishop's agent's report: Received from district $38.39: from Bishop E. L. Kelley $157; expended $195.38; on hand 1 cent. Audited and found correct. C. J. Spurlock was sustained president, George Edwards secretary, H. Sparling Bishop's agent. One was baptized. Preaching by Elders C. J. Spurlock, H. Sparling, Joseph Ward, and C. M. Bootman. Adjourned to meet with the Burnham branch, Saturday before the first Sunday in March, 1894, at ten a. m.

A new style of pump, the simplest in action ever known, has been introduced; it is called the air-lift pump; that is, the air lifts the water in an ordinary pipe, without mechanism.

As to electric roads, it is impossible to keep the run of them. It is not making a foolish guess to say that in five years we will have forty thousand miles of electric roads in the United States.

Sunday School Associations.

NORTHERN AND EASTERN MICHIGAN.

Convention met at Free Soil, Michigan, October 20, 1893: Superintendent F. H. Brooks in the chair, H. J. Badder secretary. The superintendent reported the Sunday school work encouraging; much to be done. Secretary and treasurer's report: On hand last report $27.49; received since $3.81; total $31.30; expenditures $32.20; due treasurer 90 cents. School reports: Inland: Enrollment 48; average attendance 28; classes 4; officers 5; collected for association $1. Coleman: Enrollment 90; average attendance 44; classes 6; officers 7; Hopes taken 40; collected for association $1.99. Mount Zion: Enrollment 34; average attendance 25; classes 2; officers 6; Hopes taken 10. Free Soil: Enrollment 30; average attendance 21; classes 3; officers 4. South Boardman: Enrollment 44; average attendance 20; classes 4; officers 7; *Hopes* taken 20; collected for association $1.09. Bay Port: Enrollment 54; average attendance 30; classes 4; officers 5; *Hopes* taken 20. Alpena: Enrollment 37; average attendance 15; classes 3; officers 4; *Hopes* taken 10; Kingslee: Enrollment 30; average attendance 28; classes 4; officers 4; *Hopes* taken 12; collected for association $1.77. Brinton: Enrollment 71; average attendance 50; classes 5; officers 6; *Hopes* taken 24; collected for association $1.31. Olive Leaf, of Juniata: Enrollment 25; average attendance 14; classes 3; officers 6; *Hopes* taken 10. Three Rivers, of Beaverton: Enrollment 47; average attendance 32; classes 4; officers 6; *Hopes* taken 15. Lily of Zion, of Gilmore: Enrollment 50; average attendance 29; classes 5; officers 7; collected for association $2.40. Buel Center: Enrollment 41; average attendance 32; classes 4; officers 5; *Hopes* taken 15. South Arm: Enrollment 35; average attendance 24; classes 3; officers 5; *Hopes* taken 12. F. H. Brooks, F. C. Smith, J. J. Cornish, J. H. Peters, G. D. Washburn, H. J. Badder, J. A. Carpenter, R. E. Grant, A Barr, and J. L. Bear were chosen delegates to General Convention. It was decided to purchase a banner for the district. By collection $1.91 was raised, the balance to be drawn from the treasury. The object of this banner is that each school shall endeavor to make the work self-sustaining. The school sending in the most money according to total enrollment to the association carries the banner from one convention to the other. Send all moneys to R. B. Campbell, treasurer, Farwell, Michigan. Adjourned to meet at South Boardman, June, 1894, day previous to conference.

CONVENTION NOTICE.

The Massachusetts district Sunday school association will convene in Saints' church, Howard avenue, Boston, Massachusetts, Saturday, January 13, 1894, at seven p. m. Schools will please use forms issued at Herald Office, in sending in reports. Delegates to convention please bring credentials.

ORA HOLMES BISHOP, Sec.

CHIEF FEATURE OF THE CENTURY.

Boston *Herald:* New York could not have furnished the grounds for it that have been afforded by Chicago, and we hardly think there would have been that lavish display in their adornment that Chicago has furnished. Absolutely speaking, the country is under a great debt to Chicago for the magnificence with which this enterprise has been carried out, and it should be acknowledged and the credit accorded in all quarters. Chicago has proved itself to be liberal in its outlay in this respect beyond precedent and has given the world an event that is one of the chief features of the century.

Protestant churches have 850 ordained missionaries working in India.

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Miscellaneous Department.

PACIFIC SLOPE MISSION.

It is expected that all missionaries or ministers under General Conference appointment, in this mission will comply with the rule of reporting as established at last conference. (See General Conference Minutes of 1893, and *Herald* of June 4, 1892.) The missionaries must report to the "missionaries in charge." Those in the Central and Southern California districts will report directly to me. And those in "charge of fields of labor" will also report to me. All who expect appointment for labor next year must report all items necessary for the Quorum of Twelve to me. All reports must be sent to me not later than March 10, 1894. My address is No. 2910 Sixteenth Street, San Francisco, California.

J. F. BURTON.

SPECIAL DONATIONS FOR INDEPENDENCE CHURCH AND RESERVE FUND.

Amount in former report.....	$1,213 44
Ralph M. Creese, Nat. Mil. Home, Ohio.....	1 00
E. Davis, Hollister, Cal.....	50
Mary E. Benedict, McPaul, Io.....	1 00

Bro. B. F. Ordway, of Peoria, Illinois. has succeeded in establishing an excellent business in useful specialties. Meritorious articles and business energy combined have brought him success.

The following testimonial from one of his general agents speaks for his goods:—

WHITLEYVILLE, Tenn., Nov. 6, 1893.

MESSRS, ORDWAY & CO.,
Peoria, Illinois:—

This is to certify that early in the spring of 1893 I took an agency for the sale of Ordway's Portable Bed Springs in Jackson county, Tennessee. I commenced under the most discouraging circumstances, on foot, and the country had been overrun with bed spring agents, but I soon sold fifteen sets and started out to put them on, and as I delivered them I took orders at nearly every house. Then the panic came, but it did not effect the sale of Ordway's Bed Springs much, for I and my sub-agents have sold springs right on through the hard times, selling up to the above date over three hundred sets, and now orders are coming in from other territory by mail. So put me down as being in the bed spring business for a long stay. I have taken as high as thirteen orders in one day.

W. F. JENKINS, General Agent.

A GYMNASIUM AT HOME.

The advantages of gymnasium practice for young children, and its direct bearing on their future, can hardly be reckoned, writes Ellen Le Garde in the January *Ladies' Home Journal*. Strange to say, the most common defect in the physical status of children is a most grievous one, namely, lateral curvature of the spine. The majority of curvature cases occur between the ages of five and fourteen, and need not happen at all if the matter is properly understood and attended to. These tender little bodies will bend and permanently shape, like young plants, in whatever way their growth is directed. If your child is carelessly permitted to assume one position for any lengthened period, you may expect, as a result, a one-sided development. If, by more frequent use, either side is put to greater action than the other, it will become so much stronger that all muscular movements will be performed from it, and it will, in time, obtain complete mastery over the deficient development, the latter finally being rendered unable to perform its natural functions. From it hip disease, as well as curved spine, results. The proverbial ounce of prevention is always better than the pound of cure, particularly in this case.

CONFERENCE NOTICES.

The Western Wisconsin district conference will convene with the Evergreen branch, in Monroe county, Wisconsin, January 20 and 21, 1894, at 10: 30 a. m., the 20th. Come one, come all, and let us have a good time. We hope to have all the branch reports, also reports of the ministry. We expect to have some important business to look after, so we would like to have all the officials present if possible.

A. L. WHITEAKER, Pres.

NOTICES.

To Samuel Lando:—You are hereby notified to appear at Lamoni, Iowa, on the 30th day of December, 1893, to answer to charges preferred of unchristianlike conduct.

By order of Court of Elders,
V. WHITE, Sec.

LAMONI, Iowa, December 14, 1893.

ITEMS OF INTEREST.

BUFFALO, N. Y., Dec. 16.—Five square miles of territory. comprising the greater part of South Buffalo, is under water tonight. Over five hundred houses are filled with water and 2,500 people are without homes. The whole southern part of the city has been turned into a veritable sea. The waters of Buffalo River and Cazenovia Creek joined in making the greatest flood South Buffalo ever saw, and it has had some pretty bad floods. Fully thirty miles of streets are under water. The district, in some parts, is not thickly populated, and thus far no loss of life has been reported.

The storm and flood set in early last night and some thrilling escapes were made by South Buffalo residents, many of whom were not released from their homes until boats could come to their rescue. The damage to property is conservatively estimated at $100,000 and is likely to exceed that figure.

MUNCIE, Ind., Dec. 16.—About midnight last night a terrific tornado passed through the heart of the city, doing much damage. The roof was lifted from a large three-story building of C. S. Waichtel & Son, harness and buggy dealers, and was carried 200 feet opped on tand drhe *Daily Times* Building, which was badly damaged. The Whitely Hotel, Avondale Christian Church, Wysor & Hibbits' flouring mill, the courthouse, Heffler's saloon, the Smell Block, and the Malleable Iron Works, were all seriously damaged, but no one was seriously injured. At Beach Grove cemetery a number of tombstones were tumbled down and ruined.

Magnolia, Arkansas, and vicinity were visited by a tornado December 15. Two children were killed and two are missing, and farm buildings destroyed.

Coushatta, Iowa, reports a similar visitation which demolished the Masonic Hall and some smaller buildings.

TORONTO, Ont., Dec. 16.—Rain and sleet is falling throughout Canada. Telegraph and telephone wires are completely demoralized. The damage to other property will be heavy. The electric street railway system suffered to the extent of $25,000.

Cablegrams of the 16th inst. report that the situation in Brazil daily becomes worse for President Peixoto. Sympathizers with Admiral Mello or those suspected of favoring the insurgents are being thrown into prison. His forces have captured Isla Gobernador after a short engagement with the insurgents. It is known that Admiral Mello is preparing to fight the America and Nictheroy with his fleet. A plot for revolt in Pernambuco has been suppressed. London advices report that American and German commanders have declared they would not recognize the blockade established by the insurgents but would protect the interests of foreign commerce.

ST. PETERSBURG, Dec. 16.—A special reduction of the tariff has been made to all nations.

Twenty thousand men are idle in Buffalo, New York, and fifty thousand persons dependent upon them for support are in sore straits. It is said that one tenth of the population of Cleveland, Ohio, is being sustained by public charity. Terra Haute, Indiana, and other cities report the same condition of want and destitution.

The Kentucky Court of appeals has decided important lottery cases in favor of the State, thus striking a death blow to lotteries in Kentucky.

LONDON, Dec. 16.—The *Chronicle's* Moscow correspondent says Russia has declined France's offer of a naval station on the Mediterranean, as Admiral Avelan told the Czar he could not guarantee the loyalty of the officers and men if they were to be permitted to visit French ports regularly.

Vienna diplomats are said to fear complications in Servia that may strain Austro-Russian relations.

Russia will carry on a series of midwinter maneuvers about Moscow.

Germany will turn out most of the Berlin, Potsdam, and Spandau garrisons for winter field work which will include throwing bridges over the Havel and a trial of snow shoes for skirmishers. These will be begun as soon as the Christmas celebrations are over. Emperor William has invited the Prince Regent of Bavaria and the Kings of Saxony and Wurtemburg to accompany him in observing the maneuvers.

The Italian crisis seems to be waning with the steady hand of Sig. Crispi upon the machinery of state.

LIMA, Peru, Dec. 16.—The Peruvian Minister at Quito has sent a message to the Governor here saying Ecuador is prepared to settle all pending questions on amicable and honorable conditions. Four hundred Peruvians from Ecuador are expected on the steamer Maipo, which is due at Callao to-day.

LONDON, Dec. 16. — A dispatch to the *Chronicle* from Moscow says the bomb explosion in the French Chamber of Deputies Saturday last has created a painful impression on the Czar and his Ministers, as it is considered that France is powerless to guard against Anarchist outrages. The Franco-Russian party in St. Petersburg is depressed, as its members think the explosion will affect the relations between the two countries.

Senor Lamedo Diaz, Mexican Consul at Laredo, Texas, states that General Neri, the revolutionist, has been captured and his forces disbanded. He denies the story of the hanging of General Villade by revolutionists and says that Mexico is enjoying complete peace.

A Berlin dispatch says the crisis between the King of Wurtemburg and the Prussian Government has been adjusted.

ST. PETERSBURG, Dec. 17.—A force of Moscow police, assisted by a detachment of Cossacks, surprised a number of Nihilists who were holding a meeting in an isolated house outside of Moscow. The Nihilists made a vigorous resistance, and in the fighting, fifteen policemen were wounded. Many of the Nihilists were armed with revolvers, and when they saw their capture was inevitable five of them turned their weapons against themselves and blew out their brains. Twenty-two of the men managed to escape from the building, but fifty were captured.

ST. PETERSBURG, Dec. 17.—The Imperial Treasury has been robbed of a large sum in the transactions connected with the State's purchase of a railway from a private company. Two bank directors and a friend of Dr. Witte, Finance Minister, are involved in the scandal. The plunder of all three amounted to 250,000 rubles.

BERLIN, Dec. 17.—In the budget debate in the Lower House of the Bavarian Diet Baron von Feilitzsch Minister of the Interior, declared only energetic and severe measures would be of use in repressing socialism, and

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that the government would rigorously combat the Socialist movement wherever the laws were defied.

BERLIN, Dec. 17.—The two French spies, known as Dubois and Daguet, have begun serving their sentences in the Magdeburg fortress. They expect the Emperor will remit part of their sentences.

RANGOON, Dec. 17.—It is estimated that the exports of rice from this port during the coming season will be under 1,400,000 tons or 5 per cent less than during the previous year.

ROME, Dec. 17.—Senator Rossi has given notice that he will interpellate the government as to its intentions concerning the Latin Union. He is an opponent of the union.

ST. PETERSBURG, Dec. 17.—The Jewish emigrants now at frontier stations on their way to America if officially certified to be destitute will be provided by Russian consuls at the ports of departure with the sums necessary to insure their admission to the United States.

Pernambuco advices of the 18th say that Peixoto has been compelled to grant the demand of the officers of the dynamite cruiser Nictheroy for $5,000 each for three months' reënlistment. He has secured the addition of an English torpedo boat to his navy. The next naval conflict will probably be fought in Rio Bay. Northern Brazil is reported quiet and loyal to Peixoto.

London telegrams of the 17th report the resignation of the Brazilian Minister of the Interior and that Peixoto's position becomes weaker.

The United States Government will increase the naval force in Brazilian waters.

Yokohama advices of December 2 report the destruction of hundreds of houses by fire at Shanghai and Canton, China, November 13 and 14. Destructive fires also occurred at Nacao and Hiratsuka, Japan, in November. The damage done by the gale November 14 in Nagasaki was 2,235 houses totally destroyed, 1,308 partly destroyed, 23 persons killed, 26 injured, and 20 missing.

PARIS, Dec. 18.—Sig. Crotti, correspondent here of the *Asino*, an Italian newspaper, has been given a week's notice to quit France. M. Raynal, Minister of the Interior, has approved a list furnished him by the police containing the names of 220 persons who it is proposed shall be expelled from the country on suspicion that they are Anarchists.

A miner with bombs in his possession was arrested this evening at Amiens.

BERLIN, Dec. 18.—About 500 Anarchists attended a meeting in the suburb of Weissenze last evening. All the speakers were as intemperate as possible. Wiessenbeil, a mechanic, said that Vaillant, Pallas, and Ravachol, as well as their German comrades, Stellmacher and Reinsdorf, were heroes, who ought to be honored by all faithful disciples of anarchy.

MADRID, Dec. 18.—A rupture of the commercial relations between Spain and France is imminent. Spain has refused to concede its minimum tariff on imports from France unless France accords its minimum tariff on Spanish wines. If an agreement is not reached by January 1 Spain will apply its maximum tariff on French goods imported into Spain and the Spanish colonies. France will retaliate by placing the maximum tariff on Spanish imports.

MELILLA, Dec. 18.—The Riffs Sunday tried to steal a Spanish bark adrift on the Oro River. Gen. Campos ordered the batteries to open fire at once. The Moors' Pasha hastened to the camp, apologized for the action of the Riffs, implored that the firing be stopped, and promised to punish the offenders immediately.

VIENNA, Dec. 18.—The *Politsche Correspondens* says Mgr. Satolli, papal delegate to the church in the United States, has been appointed Archbishop of Bologna.

The Gladstone government was sustained by a Majority of 36 on the division on Lord George Hamilton's motion relative to the navy. The government declined to make known all its plans relative to strengthening the navy. Lord Hamilton's motion demanded increased naval armaments.

President Cleveland has sent a special message to Congress on the Hawaiian question.

A nonsectarian association of Chicago ministers has been organized for relief of the poor.

John P. Hopkins, Democratic candidate for Mayor of Chicago, was elected to that office December 19.

INDEX TO VOLUME 40.

EDITORIAL.

Administration of sacrament, and priesthood, 337
Advancing and improving, 486
Advent thrusts, 84
Afflictions, 392
Age of the pyramids, the, 725
Agnosticism, 359
All aboard for Jerusalem, 375
All that I can, 305
All things come to them that wait, 805
Ancient temple, an, 518
And still they come, 615
Another exposé, 709, 808
Anthony, R. J., in Castle Valley, 742
Apology, an, 662
Appeal, an, 390
Are dumb animals immortal, 19
Arena, the, 391
As others see us, 86
Attention, 469
Aunt Katharine Salisbury's testimony, 275
Australian mission, 131
Baptism for the dead, 115
Baptism of fire, the, 18
Be slow to condemn, 502
Bishopric—duties and authority, 177
Bit of wisdom, a, 258
Blair, Elder W. W., 338
Books of reference, 357
Canada court *vs.* Dickhout, 776
Care of the baby, 406
Catholic Church in republican America, 376
Charged with heresy, 164
Children exposed to perils, 808
Choice Seer, the, 97
Church Home, the, 377
Church or self—which, the, 373
Church publications, *Herald* sermons, etc., 565
Cliff dwellers and Schliemann, at Troy, 455
Climatic changes in Palestine, 258, 295
College and Home—reply, 775
Comedy and spiritualism, 695
Concurrent testimony, 292
Converting the world, 17
Cooper, Bro. I. N. W., 180
Creed revision, 52
Crisis in Economite Society, 535
Cross, the, Death of Jesus upon it a necessity, 391
Death by accident, 212
Death of General Robert F. Smith, 276
Dedication at Higbee, Missouri, 453
Dedication at Kingston, 113
Deeds to church property, 422
Denver churches criticised, 83
Difference not contradiction, 693
Difficulties, 678
Dilatory officers, 741
Disparaging adjectives, 116
Doctrine and practical righteousness, 2
Dr. Briggs and heresy, 361
Dr. Briggs speaks, 375
Drifting, 741
Eastern reunion, the, 534
Economite Society in danger, 133
Editorial "mote," an, 17
Education—Does it lessen crime? 309
End of a strike, 757
Endowments, 33
Equal rights, 709
Example of membership, 662
Exegesis of Hebrews 6:1-3, 597
Faith and works, 757
Far West, Missouri, 114
Filthy weed, the, 472
First Presidency, the, 145, 164
Forbearing one another in love, 322
From Texas, 646
Fund for Saints' Home, a, 274
Gates of hell not to prevail, the, 290
Genealogy of Jesus, 728
General Conference, the, 229, 241
Giants, 85
Gladstone and freedom, 566
Gold and silver as money, 519
Good defense, a, 454
Good defense, a, 758
Good roads, 133
Good words, 646
Gospel Boat book, 20
Great interest, 405
Greek *vs.* Catholic orthodoxy, 307
Happiest Christmas, the, 757
Harsh and unjust epithets, 275
Harshness in England, 409
Hawaiian mission, 583
He ought to know, 534
Herald as an adviser, the, 727
Heresy, 3
Highest criticism, the, 4
High Priests and High Councils, 196, 210
Hindu and Christian in World's Congress of Religons, 630
Hint to the wise, a, 177
Holiness people in Lamoni, 437
Hunt, Bro. C. J., 50
Huxley *vs.* evolution, 377
Independence church, the, 378
Indians of the Southwest passing away, the, 407
Ingersoll and Voltaire, 1
Instructor, the, 565
Intent of *Herald*, 742
Interesting dates, 392
Intolerance, 661
Is ignorance excusable, 97
Is it fear, 629
Is there system, 709
Is this Babylon, 394
It is conceded, 309
It is probable, 292
Items of history, 179
I told you so, 421
Jesuitical influence in America, 821
Jewish tradition concerning the spirit of man, 258
Jews are the first, 566
Kate Field and Utah, 65
Keep up the schools, 757
Kirby on Mormonism, 361
Labor from house to house, 3
Last words, 129
Latter Day Saints of Lamoni, 504
Liberality of unbeliever and Christian, 162
Lies afloat, 438
Lies in hypocrisy, 439
Lieutenant Totten again, 552
Local priesthood meeting, 194
Lynch law and its effect upon States and societies, 405
Manner of consecrating oil, 102
Mediumistic writing, 533
"Midnight hour," the, 212
Mills, Bro. D. S., at work again, 84
Mills, Bro. D. S., dead, 614
Ministerial friendship, 274
Minutes, notices, etc., 133
Mohammedanism in America, 551
More editorial motes, 66
More heresy, 648
Mormonism exposed, 517
Mormonism, Why not, 789
Name Mormon, the, 742
Nebuchadnezzar's dream, 807
Need of prayer, the, 276
Negro race in the United States, the, 471
New sect in Kansas, 117
New Year greeting to all, 1
No discrepancy, 408
No Hebrew need apply, 274
No unjust discrimination, 149
Observe the rules, 661
Open letter to Elder Popplewell, 163
Our mountain cousins, 581
Parable of the sower, 423
Parliament arraigned, 775
Peace and war, 697
Pension roll of United States, 309
Poor troubled Kansas, 632
Poor ye have, the, 743
Pope on a phase of the labor question, the, 807
Popular sovereignty in Great Britain, 600
Practical problem, a, 599
Presbyterian fatalism, 455
Press notice, 583
Priesthood gradation, 274
Purported Encyclical, 337
Questions, 116
Question and answer on purported revelation of July 18, 1838, etc., 199
Questions and answers, 4, 51, 67, 101, 162, 247, 324, 360, 408, 439, 535, 726, 775, 790, 822
Question of interest, a, 116

www.LatterDayTruth.org

Questions of general import, and answers, 613
Question of questions, the, 81, 131
Questions on Word of Wisdom, 741
Receive him not into your house, 774
Record still, a, 710
Reduced rates to General Conference, 115
Regions round about, 34
Religions ingratitude, 322
Reorganization at the Religious Congress, 582
Reorganized Church in Canadian courts, 805
Report of congressional committee, 134
Responsibility, 549
Restitution, 323
Islands, 82
Retrospect, a, 194
Revised catalogue of publications, 790
Revolution in the Hawaiian
Ringing news from the field, 164
Sacrament to unbaptized children, 84
Saloons do not give, 821
Salutatory, 257
Salutatory, 257
Sayings of Joseph the Seer, 86, 117
Scientific conclusions, 86
Scott-Padgett discussion, 632, 633, 646
Secular thought on a religious topic, 422
Sensational preaching, 773
Sermon of Joseph Smith the Seer, 83
Severe arraignment, a, 485
Shorter sermons, 213
Shut out, 632
Sinai Gospels, the, 292
Sister of a prophet, 565
Slanderer and gossiper, the, 50
Slang in the pulpit, 182
Smith, Bro. David H., 82
Smith, David H., not dead, 69
Smith, the name of, 308
Some causes of strife, 678
Some suggestions, 453
Some ways of work, 501
Soul and spirit, 49
Specimen story, a, 85
Spirit of glory, the, 17
Spots in the feast of charity, 645
Statehood for Utah, 68
Story of a watch chain and charm, the, 471
St. Peter's gospel, 101
Straight shot, a, 790
Strange coincidence, 517
Sunday School Convention, the, 227
Tabernacle statements, 678
Tangled Presbyterianism, 662
Thurman and Maysville, 582
Timely defence, a, 294
Tobacco and sight, 487
To *Herald* readers, 519
To whose credit, 677
Truth vindicated, 50
Twelve and Seventy, the, 225, 245
Uncle William Smith to the front, 423
Undue strife, 289
Unholy work of gossipers, 487
Useful auxiliaries, 305
Utah and statehood, 100
Utah amnesty, 117
Utah escheated property, 646
Unity of the natural and spiritual, 454
Valedictory, 257
Vision, a, 695
Visit to Nodaway, 162
What is the reason for it, 210
What ought I to do, 805
When did he preach, 148
Winter at Jerusalem, 212
Wisdom as a gift, 161
Witless story, a, 391
Woman suffrage, 323
Words of the "Choice Seer," 65
Work for all, 501
Work in Wales, the, 115

MOTHERS' HOME COLUMN.

At Conference, 247
Bear ye one another's burdens, 88
Cleanliness, 457
Duty, 410
Evening at home, the, 395
Explanatory, 584
Few thoughts for fathers, a, 730
Forethought, 777
Gospel covers it all, the, 488
Gospel teaching in the home, 647
Gratefulness, 602
Helping hand, 633
Helping hand, the, 505, 520, 537, 553, 567, 602, 616, 680, 699, 761, 824
Home influence on the child, 729
Home life, 584
Law, 87, 103, 118, 135, 151
Let us lend a helping hand, 729
Life worth living, a, 680
"Loving and training," 424
Make home happy, 69
Mothers' counsel, 710
Mothers' meetings, 277
My duty, 339
My little ones, 776
My scrapbook, 744
Needy, the, 396
New Year, the, 214
Ought it to prevent, 473
Our organization, 378
Past, present, and future, 104
Prayer Union, 761
Retrospect, 711
Service—preaching and witnessing, 310
Sins of emptiness, the, 362
Soul moulding, 440
Speak softly, 7
Talk with parents, a, 663
Testimony of healing, a, 233
Their dreadful rudeness, 616
To local organizations of Daughters of Zion, 791
To the sisters of the Prayer Union, 700
Training the will, 634
Trial, 39
True conquest, the, 53
Vision, a, 295
What do ye more than others, 6
Who would, 277
Woman in calico, the, 213
Word about the Gospel Boat, a, 21
Word in regard to Leaflets, a, 520

ORIGINAL ARTICLES.

Aaron a high priest, 384
About Christian Science healing, 798
Ancient Americans, 610
Answers to questions, 528
Apology, an, 155
Appeal for unity, an, 816
Bible readings for the home circle, 219
Bride, the Lamb's wife, the, 75
Church in the first centuries, the, 26, 43
Church history, 432
Church history, 462
Church history, 545, 558
Church societies, 734
Church societies, 829
Confidence breaker, the, 637
Counsel, 414, 430
Coveting the best gifts, 300
Crucifixion day, the, 367
Crucifixion of Christ a necessity, the, 796
Doctrine of Diana, the, 799
Ephraim in England, 263
Evils of tobacco using, 639
Explanation, an, 58
Faith, 784
Faith *versus* works, 624
Few thoughts, a, 108
Few thoughts, a, 172
First Mormons, the, 445
Forgiveness, 573
Further thoughts on church societies, 685
God's word, 638
Good word, a, 315
Great apostasy, the, 282
Helps and governments, 734
Higher criticism, the, 463, 574, 608
History repeating itself, 264
Holy Ghost *vs.* sensualism, the, 479
If a man die shall he live again, 667
Immortality of man, acquired and inherent, 494, 510, 526
Is the Book of Mormon an abridgement, 430
Is the food wholesome, 782
Joseph Smith. Where was he raised, 447
Knowledge to increase, 534
Labor and capital, 29
Laying on of hands, 800
Letter and reply, a, 815
Letter from Australia, 156
Letter from Bro. J. C. Clapp, 383
Lineage of Jesus; reply to *Deseret News*, 783
Missionary work, 59
Modern spiritualism, 60, 76, 265
Mormon Battalion, 1864, the, 11
Mystery explained, a, 479
Necessary development in organization, 187
Nephite geography, 591
Nominations and common consent, 170
"Nominations and common consent," reviewed, 237, 251.
Object of Christ's baptism, 785
"Object of Christ's baptism," 817
Observations, 299
Parliament of the world's religions, 652, 670, 688, 706, 720, 736, 751
Politics in the *Herald*, 719
Prelude to fullness of times, 123, 138
Priesthood and authority, 512
Priesthood gradation, 218
Priesthood gradation question, 281
Queries, 109
Question, 109
Satan, the Devil; who was he, 91
Scott-Dungan debate, 748, 765
Secret combinations, 398
Something useful, 589
Sons of God, the, 796
Testimonial, a, 329
That ex-covenant, 622
Those new societies, 542
Thoughts on infidelity, 797
Three quorums a presidency, the, 478
Tithing, 574
To aged and young, 205
Tradition of the elders, 716
True story, a, 367
Try again, 280
Twelve and Seventy, the, 314, 330, 342
Vision concerning the abomination of polygamy, a, 59
What about all these societies in the church, 446
What an elder found, 264, 316
What I would like to see, 341
Who calls ministers, God or man, 250
Who erred, 384, 399
Who is my neighbor, 828
Who will respond, 784
Word of Wisdom, the, 831
Words of advice, 93
Word to seekers after truth, a, 702
Zion's Religio-Literary Society, 732

POETRY.

Believe and trust, 777
Christian life, the, 411
Christmas song, 54
Conflict of a saint, the, 362
Day's demand, the, 564
Face, a, 310
Faith, 647
Faith and works, 711
Future, the, 6
Guard thy lips, 457
"Gulf," the, 729
He leadeth me, 680
High tide, 356
Hymn in tongues, 429
Life in death, 510
Life's pathway, 616
My duty, 339
My Redeemer, 200
Old home-nest, the, 327
Only a step, 395
Our mothers, 663
Praise the Lord, 295
Prayer, a, 363
Sin of omission, 603
Speak no ill, 247
Thought for the new year, a, 21
Three hours of prayer, 497
Treasures, 325
Tribute, a, 329
True glory, 378
Weaving, 424
Where is thy faith, 205
While they sleep, 633

SELECTED ARTICLES.

Action of the eye, the, 787
Antiquity of man according to prehistoric archæology, 801
Argument for belief, the, 721
Beecher on heredity, 771
Before the doctor comes, 313
Biblical theology of the New Testament, 331
Blaine's eulogy of Garfield, 255
Borrowed myths of America, the, 78
Briggs trial, the, 302
Coexistence of the mammoth and man, the, 268
Consequence of our thoughts, the, 301
Cultivate refinement, 138
Cure for round shoulders, 728
Day's demand, the, 564
Danger in canned goods, 610
Does the Bible contain scientific errors, 110
Development before instruction, 141
Dr. Briggs, 80
Education of memory, the, 94
Fight for a clear brain, the, 220
Flowers in our churches, 253
For tired feet, 633
Geology, the position of, 831
Good night, 6
Gov. Altgeld's address, 416
Heathen laws of morals, 285
How to live to live long, 760
In the life of reform, 62
Involuntary photography, 189
Iron in ancient Egypt, 655
Jewish life in Europe and Palestine, 671
Jews may buy land in Palestine, the, 439
Life of service, the, 593
Mezuzah or sign upon the doorpost, the, 343
Miracle of the dial, the, 267
Mummy corn, 94
New light on glacial epochs, 14
Nursing in congestion, 187
One mother's mistake, 134
Permanent trouble in the sun, 440
Place of Christ in modern thought, the, 737

www.LatterDayTruth.org

Preservation of sacred texts before Moses' day, 157
Proper food for invalids, 249
Relegious vertebrate, the, 513
Reproof, 302
Rest for mind and body, 719
Scheme didn't work, the, 207
Scope of religious life, the, 283
Size of the universe, the, 285
Slang in the pulpit, 182
Sleep as a medicine, 564
Star of Bethlehem, the, 110, 221
Stone age, the, 640
Tell your wife, 564
Time reckoning of the Mayas, 221
Tobacco, 126
Warm salt bath, the, 647
Worth a thousand times its cost, 730
Why prayer is not answered, 268
Why women live longer than men, 564

CONFERENCE MINUTES.

Alabama, 529, 786
Central California, 333
Central Missouri, 158
Central Nebraska, 174, 611
Chatham, 770
Clinton, 14
Decatur, 332, 514, 770
Des Moines, 14, 222, 434, 689
Eastern Iowa, 222, 689
Eastern Maine, 61, 207, 497, 722
Eastern Michigan, 450, 723
Eastern Wales, 722
Far West, 31, 207, 450, 641
Forster, 142
Fremont, 206, 625
Galland's Grove, 207, 450, 818
Idaho, 561
Independence, 191, 417, 625, 818
Kentucky and Tennessee, 206, 561
Kewanee, 14, 191, 387, 611
Little Sioux, 190, 303, 723, 802
London, 497, 738
Manchester, 316
Massachusetts, 190
Mobile, 722
Montana, 174
Nauvoo and String Prairie, 95, 222, 449, 690
Nevada, 221
Nodaway, 14, 191, 497
Northeastern Kansas, 191, 450, 656
Northeastern Missouri, 221, 497, 786
Northern California, 206
Northern Illinois and Southern Wisconsin, 158, 450, 769
Northern Michigan, 206, 723
Northern Minnesota, 450, 818
Northern Nebraska, 126, 386, 722
Northern Kansas, 61, 174, 434, 594, 818
Ohio, 95
Philadelphia, 269, 690
Pittsburg and Kirtland, 254, 769
Pottawattamie, 95, 207, 434, 708
Sheffield, 594
Southeastern Illinois, 111, 418, 722
Southeastern Texas, 15
Southern California, 723
Southern Indiana, 126, 514, 689
Southern Michigan and Northern Indiana, 449, 722
Southern Missouri, 832
Southern Nebraska, 206, 529, 738
South Sea Islands, 449
Southwestern Texas, 239, 449, 689
Spring River, 31, 206, 594, 786
St. Louis, 61, 221, 497, 690
Texas Central, 207, 561, 769
Victoria, Australia, 142
Welsh Mission, 46, 142, 449
Western Maine, 142, 386, 656
Western Wales, 689
Western Wisconsin, 191
West Virginia, 594

SUNDAY SCHOOL ASSOCIATIONS.

Changes in constitution, 317
Clinton, 387
Decatur, 174
Des Moines, 61, 317, 625
Far West, 239, 482, 656
Fremont, 269, 418
Fremont and adjoining districts, 529
Galland's Grove, 434, 785
General Convention programme, 175, 191
General Secretary's notice, 128
Independence, 16, 205, 656
Little Sioux, 16, 222, 418, 818
Logan Reunion, 641
Massachusetts, 575
Nauvoo and String Prairie, 255
Northeastern Missouri, 239
Northern and Eastern Michigan, 832
Northern Illinois and Southern Wisconsin, 158, 418
Northern Nebraska, 127
Proposed amendments (two), 31
Southern California, 530, 818
Southern Michigan and Northern Indiana, 448
Southern Nebraska, 738
Sunday school workers, 46
Texas Central, 174, 530, 770
To all interested in Sunday school work, 466

MISCELLANEOUS.

Board of Publication, the, 269
Church Secretary and Recorder's notices, 32, 63, 78, 143, 159, 191, 345, 530, 786, 802
Day of fasting and prayer, 176
In settlement, 434
Report of High Council in Providence case, 656
To the High Council, 192
To the Quorum of the Twelve, 62

COMMUNICATIONS AND NOTICES FROM THE BISHOPRIC.

Annual report of receipts and expenditures, 346
Appointment of Bishop's agents, 174, 175, 451, 802
Chief reasons, 698
Church Home, the, 377
Independence church, the, 378
Ministerial financial reports, 62

PASTORALS.

Address, Kelley, W. H., 333
Anthony, R. J., 370
Baggerly, I. P., 387
Briggs, E. C., 318
Burton, J. F., 318
Butterworth, Charles E., 302
Caffall, James, 269
Chisnall, John, 303
Curtis, Emsley, 369
Davis, J. Arthur, 451
Davis, J. T., 302
Derry, Charles, 270
Griffiths, Gomer T., 642
Harris, D. L., 755
Holt, Hiram L., 334
Kemp, James, 370
Lambert, J. R., 270
Luff, Joseph, 270
McKiernan, James, 334
Mintun, J. F., 334
Moler, James, 370
Shinn, D. L., 641
Short, M. T., 286
Smith, Heman C., 286, 370
Smith, Hyrum O., 658
Turpen, M. M., 319
Wight, J. W., 753

REUNIONS.

Kentucky and Tennessee, 657
Logan, 674, 690
Lowry City, 691, 708
Northern and Central California, 626, 642
Northwestern Kansas, 576
Southeastern Illinois, 753
Southern California, 482, 498, 515
Southwestern Wisconsin, 673
Thurman, 562, 578

HERALD COVER ARTICLES.

	No.	Page
About weariness,	43	1
Appalling statistics of space,	7	1
Applied Christianity,	9	1
Applied theology,	16	1
Badly treated,	29	1
Balance of power in Eastern Asia,	46	1
Bicycling injurious,	48	1
Birth of thought, the,	26	1
Boom at Jerusalem,	5	1
Burial reform, for,	30	1
Cayenne pepper as a remedy,	13	1
Central and South America, in,	37	1
Child companionships,	10	1
China as a military power,	45	1
Christ the Desire of all nations,	6	1
Churches of the United States, the,	15	1
Church unity,	16	1
City *vs.* rural Catholics,	38	1
Cold in St. Petersburg,	12	1
Colonizing Africa,	19	1
Congressman Cooper's story,	40	1
Correct speech is rarely heard,	18	1
Cures for writer's cramp,	6	1
Daily "quiet hour," a,	1	1
Dangerous theme, a,	22	1
Deaf-mute's poem, a,	19	1
Definitions of honor,	4	1
Deity of Christ, the,	4	1
Destroying weeds,	35	1
Destruction of American birds,	24	1
Discovery of America by an Iceland colonist's son,	26	1
Dr. Brown-Sequard's Elixir,	13	1
Dr. Holmes to the school children,	25	1
Drink evil rampant in France, the,	43	1
Elements of a life,	42	1
Embezzlements of 1892,	3	1
Episcopalian general convention, the	19	1
Ethics of popular amusements,	40	1
Fanaticism,	34	1
Farm as a training school, the,	33	1
Fast going torpedo boats,	41	1
Fearful waste wrought by war,	18	1
Field for young women, a,	48	3
Figs and thistles	12	1
Fine sermon "smashed," a,	39	1
For boys and girls,	6	1
Gems of thought,	32	1
General convention programme,	13	1
Good counsel,	17	1
Home festival, the,	49	1
How Edward Everett Hale writes his sermons,	37	1
How to live in health,	18	1
How Uncle Sam pays his debts,	38	1
Hygiene,	9	1
Immortality of the soul in the inscription of Panammu I., the,	35	1
In case of diphtheria,	2	1
Indorses Prof. Briggs,	17	1
Ingersoll on alcohol,	20	1
Interstate commerce statistics,	5	1
In the Arctic seas,	21	1
Jewish rulers in Egypt,	33	1
Kangaroo for the Southwest,	9	1
Keep cool and keep quiet,	31	1
Keep still,	36	1
Law and organization,	36	1
Libby prison war museum, the,	21	1
Life's true philosophy,	27	1
Lime the main cause of old aging,	44	
Man recreated many times in life,	11	1
Matthew Henry to young ministers,	17	1
Mexican boundary, the,	45	1
Milk for invalids,	15	1
Millions of insects,	25	1
Ministers to boycott World's Fair,	30	1
Morning bath, the,	17	1
Movement of the Indian people,	30	1
Mythology and religion of primitive people,	48	1
Neither a borrower nor a lender,	49	1
New views on hell,	14	1
Night after night,	2	1
Older than Egypt's ruins,	47	1
Oldest person in the world, the,	14	1
On "The duality of life,"	14	1
Oriental lesson-lights,	30	1
Original prices of city sites,	30	1
Our neighbor Mexico,	5	1
Pagan views of death,	10	1
Palpable hit, a,	4	1
Parliament of Religions,	11	1
Peace on earth,	39	1
Points on physiognomy,	18	1
President Harper on the higher criticism,	4	1
Press and pulpit as social forces,	23	1
Progress in Mexico,	17	1
Punishing a child,	27	1
Quiet ways are best,	28	1
Race that's gone, a,	8	1
Railroad across Siberia, the,	31	1
Reading for children,	20	1
Records of the Hebrew conquest of Canaan,	29	1
Religion and business,	34	1
Religion of Jesus, the,	2	1
Reorganized Church of Jesus Christ of Latter Day Saints,	28	1
Rich Indians of the Northwest,	41	1
Saloonkeeper's debt to the unemployed,	36	1
Salutary object lesson, a,	32	1
Sample of the higher criticism, a,	33	1
Semitic people, the,	37	1
Slanderous tongue, the,	32	1
Social purity congress,	25	1
Startling rejoinder, a,	1	1
St. Peter never in Rome; never Pope,	24	1
Strikes and the labor problem,	11	1
Superior vitality of insects,	49	3
Superstition *vs.* fanaticism,	40	1
System in education,	32	1
Tel-el-Amarna tablets, the,	29	1
Too many words,	29	1
Training of students, the,	3	1
Two heretics, the,	5	1
Unhappy condition of Russia,	45	1
University extension,	29	1
Victoria Nyanza, by rail to,	43	1
Walk up and be tested,	47	1
What constitutes a statesman,	12	1
When they were new,	45	1
Why Jews do not farm,	3	1
Woman's congress, the,	22	1
Women of irritable temper,	8	1
Wonders of man's organism, the,	15	1
Yell just as you do,	11	1

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..tinued.
..x agitation was
..onreale. A mob
.. buildings and over-
..e troops charged, but
..d. Eventually a volley
..b then dispersed, carrying
..nded.
three riots yesterday and two
the last riot the peasants and
..re reinforced by a large party from
.. by town of Bioppo. They tried to
..he red flag on the balcony of the
..r's house, but were prevented from do-
so by the police.

The disorders in Sicily are likely to continue, being due to excessive taxation, resulting in starvation; also to the fact that members of the Mafia occupy all the influential positions, blackmail the populace, devour the municipal revenues, and influence the tribunals so as to insure the immunity of the people's oppressors.

BAHIA, Brazil, Dec. 19.—News has been received here from Rio that a battle has just been fought between the insurgent fleet and the loyal forces, the result of which is doubtful. The rebel land forces are said to be drawing nearer to the capital from the south.

Montevideo advices say that the commander of the English squadron has received strict orders to protect British interests in Brazil.

President Peixoto, in a telegram to the New York *Herald*, denies the reported gains of the insurgents.

PRAGUE, Dec. 19.—The Agricultural Bank at Chotusits, near this city, suspended payment to-day. The failure has caused intense excitement in the town and surrounding country. The mayor of the town and other members of the board of directors attempted to leave town before the bank closed its doors but were arrested by the police. One suicide has resulted and much excitement prevails. The whole population is in a ferment and extra gendarmes are patrolling the streets for the purpose of preserving order.

ROME, Dec. 19.—Owing to the situation in Sicily growing out of the new taxation schemes the goverment is sending troops to augment the present forces on the island, which number 8,000 men. It is said that efforts will also be made to break the influence of the Mafia, which is held to be responsible for much of the evil now prevalent in Sicily.

Pittsburg, Boston, and other cities are taking steps to provide for the unemployed. Relief for the needy and distressed has become a question of national importance.

NEW ORLEANS, La., Dec. 19.—Five thousand dollars damages were awarded to-day in the United States Circuit Court to J. Vitia, guardian for Gaspari Marchesi, the young Italian whose father was killed in the parish prison by the mob of March 14, 1890. The boy was also a prisoner at the time, and under the charge of assisting in the assassination of Chief of Police Hennessy, but on account of his extreme youth he was spared the fate that befell eleven of his countrymen. The suit of the widow of Monasterio, another of the victims of the mob, is now on trial, and when it is concluded four other cases of like nature will be tried. The city simply contended that the responsibility for the death of the Italians should be borne by the individuals who composed the mob. The Judge's charge overruled this stand, and the sole duty of the jury was to fix the amount of damages.

Goshen, Indiana, was shaken by some subterranean agency, thought to be an earthquake, on the 20th inst.

The House of Representatives has passed the bill authorizing the construction of a bridge between Jersey City and New York.

Extensive Aztec ruins have been discovered near Eddy, New Mexico.

The new French ministry is confronted by a deficit of almost 75,000,000 francs in the next budget. It is feared that it may be overthrown.

Business in Barcelona has been almost prostrated through the reign of terror caused by the Anarchists. The cool headed among the population are doing what they can to master the situation and restore confidence. The police think they have nearly all dangerous characters in custody.

BERLIN, Dec. 20.—The Federal Council has rejected the proposal to abolish the exceptional laws governing Alsace and Lorraine. This course was taken in harmony with the views of Prince von Hohenlohe, Imperial Administrator, who thinks the two provinces not yet ready for the ordinary conditions.

CONSTANTINOPLE, Dec. 20.—A number of placards attacking the Sultan of Turkey were found posted on the walls of the mosque Mohammed II. They were torn down by the police and a vigorous search is being made for their authors. A high official in the palace of the Sultan died suddenly to-day from cholera. His death has caused a sensation among the persons employed about the palace.

VIENNA, Dec. 20.—Emperor Francis Joseph is suffering with an attack of influenza.

BANGKOK, Dec. 20.—The King of Siam is seriously ill.

There were 164 deaths from influenza in London last week. The disease is increasing.

Honolulu advices dated December 14 say that the Provisional Government has framed an ultimatum in which it declines to negotiate for the restoration of the crown and declares that it will resist with military force any attempt to overthrow it.

Senator Proctor has introduced a bill for the annexation of the Territory of Utah to the State of Nevada.

HOLIDAY EXCURSIONS.

Christmas and New Year Holiday excursion rate *via* Burlington Route. Tickets will be sold December 23, 24, 25, 30, 31, 1893, and January 1, 1894; good to return on January 3, at one and one third fare to any station within two hundred miles of Lamoni.

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